

II.

ANALYSIS OF THE DULVA,
A PORTION OF THE
TIBETAN WORK ENTITLED THE KAH-GYUR.

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THE great compilation of the Tibetan Sacred Books, in one hundred volumes, is styled *Ká-gyur* or vulgarly *Kán-gyur* (བཀའ་རྒྱུད་, *bkah-hgyur*) i. e. “translation of commandment;” on account of their being translated from the Sanscrit, or from the ancient *Indian language*, (རྟེན་ལཱ་སྐད་, *rgyagar skad*), by which may be understood the *Pracrita* or dialect of *Magadha*, the principal seat of the Buddhist faith in India at the period.

These Books contain the doctrine of SHÁKYA, a *Buddha*, who is supposed by the generality of Tibetan authors to have lived about one thousand years before the beginning of the Christian era. They were compiled at three different times, in three different places, in ancient India. First, immediately after the death of SHÁKYA; afterwards, in the time of ASHOKA a celebrated king, whose residence was at *Pataliputra*, one hundred and ten years after the decease of SHÁKYA. And, lastly, in the time of KANIS’KA, a king in the north of India, upwards of four hundred years from SHÁKYA; when his followers had separated themselves into eighteen sects, under four principal divisions, of which the names both Sanscrit and Tibetan, are recorded.*

* See p. 25 in the Life of SHÁKYA, in the *Ká-gyur* collection.

The first compilers were three individuals of his (SHÁKYA'S) principal disciples. "UPÁLÍ" (in Tib. "NYE'-VÁR-hKHOR") compiled the "*Vinaya Sútram*" (Tib. *Dul-vé-do*); ANANDA (Tib. "KUN-dGÁVO") the *Sútrantah* (Tib. the *Do* class); And "KÁSHYAPA" (Tib. "HOT-SRUNG") the *Prajnyá-páramitá* (Tib. *Sher-ch'hin*). These several works were imported into Tibet, and translated there between the seventh and thirteenth centuries of our era, but mostly in the ninth. The edition of the *Ká-gyur* in the Asiatic Society's possession appears to have been printed with the very wooden types that are mentioned as having been prepared in 1731 of the last century; and which are still in continual use, at *Snár-t'hang*, a large building or monastery, not far from *Teshi-lhun-po*, (བས་ཤིས་ལྷུན་པོ།, *bkra-shis lhun-po*.)

The *Ká-gyur* collection comprises the seven following great divisions, which are in fact distinct works.

- I. *Dul-vá*, དུལ་བ་, (Sans. *Vinaya*) or, "Discipline," in 13 volumes.
- II. *Sher-ch'hin*, ཤེར་ཅིན།, (Sans. *Prajnyá-páramitá*) or, "Transcendental Wisdom," in 21 volumes.
- III. *P'hal-ch'hen*, ཕམ་ཇེན།, (Sans. *Buddha-vata sangá*) or, "Bauddha Community," in 6 volumes.
- IV. *D,kon-séks*, དཀོན་བརྗེས་མཚན།, (Sans. *Ratnakúta*) or, "Gems heaped up," in 6 volumes.
- V. *Do-dé*, མདོ་དེ།, (Sans. *Sútranta*) "Aphorisms" or Tracts, in 30 volumes.
- VI. *Nyang-dás*, རྟམ་འདས།, (Sans. *Nirvána*) "Deliverance from pain," in 2 volumes.
- VII. *Gyut*, རྟམ་པ།, (Sans. *Tantra*) "Mystical Doctrine, Charms," in 22 volumes, forming altogether exactly one hundred volumes.

The whole *Ká-gyur* collection is very frequently alluded to under the name, *Dé-not-sum*, དེ་མོན་པ་བཟུང་མཚན།, in Sanscrit *Tripitakáh*, the "free vessels or repositories", comprehending under this appellation—1st. The *Dulva*.—2ndly. The *Do*, with the *P'hal-ch'hen*, *Kon-séks*, *Nyangdas* and the *Gyut*.

—3rdly. The *Sher-ch,hin*, with all its divisions or abridgments. This triple division is expressed by these names: 1. *Dulvá*, (Sans. *Vinaya*). 2. *Do*, (Sans. *Sútra*). 3. *Ch'hos-non-pa*, ཚེས་མདོ་ཀུལ།, (San. *Abhidharmáh.*) This last is expressed in Tibetan also by *Non-pa-dsot*, མདོ་ཀུལ་མཚོ།, by *Yum*, ཡམ།, and by *Ma-mo*. མ་མོ།. It is the common or vulgar opinion that the *Dulva* is a cure against cupidity or lust; the *Do*, against iracundy or passion; and the *Ch'hos-non-pa*, against ignorance.

The *DULVÁ*, འཇུག་པ།, Sans. *Vinaya*, which will form the subject of the present analysis, treats generally on the religious Discipline or Education of religious persons. The following are the subdivisions of this Work:

1. *Dul-vá-zhi*,* (འཇུག་པ་གཞི།,) Sans. *Vinaya-Vastu*. Eng. "The basis of discipline or education," in 4 volumes.

2. *So-sor-t'har-pé-do*, (སོ་སོར་ཐར་པའི་མདོ།,) Sans. *Pratimoksha Sútra*. Eng. "A Sútra on emancipation," in 30 leaves.

3. *Dul-vá-nám-pár-jét-pá*, (འཇུག་པ་རྣམ་པར་འཇུག་པ།,) Sans. *Vinaya vibhága*. Eng. "Explanation of education," in 4 volumes.

4. *Gé-long-mé-so-sor-t'har-pé-do*, (དགེ་ལོང་མའི་སོ་སོར་ཐར་པའི་མདོ།,) Sans. *Bhikshuni pratimoksha Sútra*. Eng. "A Sútra on emancipation for the Priestesses or Nuns," in 36 leaves.

5. *Gé-long-mé-dul-vá-nam-par-jét-pa*, (དགེ་ལོང་མའི་འཇུག་པ་རྣམ་པར་འཇུག་པ།,) Sans. *Bhikshuni Vinaya vibhága*. Eng. "Explanation of the discipline or education of the Priestesses or Nuns," in 1 volume with the preceding tract.

6. *Dul-vá-p'hrán-ts'hégs-kyi-zhi*, (འཇུག་པ་ཕྱན་ཚུགས་ཏྲི་གཞི།,) Sans. *Vinaya kshudraka Vastu*. Eng. "Miscellaneous minutiae concerning religious discipline," in 2 volumes.

7. *Dul-vá-zhung-lámá*, (འཇུག་པ་གཞུང་ལྗམ།,) Sans. *Vinaya Uttara grantha*. Eng. "The chief text book (or the last work of the Dulva class) on education," in 2 volumes.

* In these names the *mute* letters of the Tibetan are omitted for facility of pronunciation: those who can consult the original names will readily supply them where the exact orthography is required. In other places, where a roman letter precedes a syllable in italics, or vice versa, such initial will be understood to be mute.

Some make only four divisions of the whole *Dulvá*, thus, in Sanscrit—
 1. *Vinaya Vastu*. 2. *Pratimoksha Sūtra* and *Vinaya vibhāga*. 3. *Vinaya kshudraka Vastu*, and 4. *Vinaya Uttara grantha*. And this division is called *Lung-dé-zhi*, (ལུང་དེ་ཟི།,) the four classes of precepts. But in the collection with the Society the subdivision is as exhibited above.

Under this title “*Dulva*” (འདུལ་བ།) there are thirteen volumes marked with the thirteen first letters of the Tib. Alphabet (from ཀ—པ།) On each leaf, on the margin of the left side, whence the lines begin, this title is expressed ; then follows the letter, under which the volume is registered, accompanied by the number of that leaf in words, thus—འདུལ་བ།, ཀ, ཀ་ཟི།, i. e. the *Dulvá* class, the *Ká* or first volume, first leaf.

On the first page are seen three images representing SHÁKYA with his son on his left, and one of his principal disciples on his right, with these sentences or inscriptions below them—“*t’hup-dváng-la namo*,” salutation to the prince of *Munis*—“*Shárihi-pula-namo*,” salutation to the son of SHÁRIKÁ, *sgra-gchen-hdsin-la-námo*,” salutation to GRACHEN DSFN (OR LÁHULA, in Sanscrit.)

The titles of the great divisions of the *Káh-gyur*, and of some particular works, are frequently entitled both in Sanscrit and Tibetan, as in the example just given རྗེ་གཤམ་སྐད་ཅུ།, *rgya-gar-skad-du*, (in the Indian or *Magadha* language, or Sanscrit *Vinaya vastu*.)—*Bod-skaddu*, and lastly in the Tibetan language *hdul-va-gzhi*, འདུལ་བ་ལཱི།, “the basis of religious discipline.”

After the title of the work, follows the “salutation to the three holy ones,” in Tibetan, thus—*Dkon-Mch’hog-Qsum-la-p’hyag-Hts’hal-lo*, which in Sanscrit is expressed elsewhere thus—*Namo Ratna Trayáya*, and means exactly what is above expressed. Then follows a special salutation to SHÁKYA, in one *slóka*, of which the meaning is this—“He that has cut off entirely all bonds (of human affection), has overcome the determinists (Sans. *Tirthika*, Tib. *Mu-stegs-chan*.) and has really subdued the devil with all his hosts, he has found the supreme perfection (*Bodhisatwa*.) I adore him.”

I proceed now to take a view of the contents of the several divisions of the *Dulva* class.

The first, Tib. H, *dul-va-Q, zhi* (Sans. *Vinaya vastu!*) "basis of education," consists of several treatises on the disciplining of those religious persons who became followers of SHÁKYA, and entered into the religious order of that *Buddha* or Sage. Besides many others, seventeen such treatises are contained in the first four volumes of the *Dulva* class. The contents may be conveniently arranged with reference to the volume of the class, and the leaf of that volume, in which they are found.

ᳵ, or *first volume of the Dulva class.*

On the second leaf the subjects of the Essays in this class are expressed in two *ślokas*, the meaning of which is this—1. The entering into the religious order. 2. Confession or general supplication. 3. Prohibition or censure of immoral actions. 4. The passing of the summer at a certain place. 5. Leather, hide or skin. 6. Medicament, garments or clothes. 8. Mat. 9. *Kaushámbi*, (a city). 10. Works. 11. *Dmarser-chan*. 12. The inward man. 13. Alteration. 14. The omission or leaving off of the celebration of the feast of confession. 15. Bedding and furniture. 16. Disputing. 17. The causing of divisions amongst the priests.

The contents of the first article are thus specified—" *Sháriki-bu*," or the son of SHÁRIKÁ. *Mustegs-chan*, or *Tirthika* (a determinist?) Two young priests or monks. The murder of an *Arhan*. One with a maimed hand, &c. or all these contents are reduced thus—the son of SHÁRIKÁ (Sans. *Sháriputra*); holy order; ordination, or consecration of priests.

NYE-s, DE (Sans. UPASE'NA) and other bands of religious persons adopt the doctrine of SHÁKYA, become his disciples, and follow him whithersoever he goes.

From leaf 2 to 10 is related how the kings of *Anga* (or *Angadha*) and *Magadha*, made incursions into the territories of each other with troops composed of such as fought from elephants, horses, chariots, and on foot, when SHÁKYA was not yet descended from the paradise of the gods.

The king of *Anga* (whose capital was *Champa*) conquers PADMA CH'HEN-PO, the king of *Magadha* (whose capital was *Rájagriha*) and makes him his tributary ;—haughty expressions of the king of *Anga* in his letter to PADMA CH'HEN-PO ;—the officers of this monarch advise him to surrender to the king of *Anga*, and repeat before him a *ślōka*, to this meaning—“ When one's kingdom and life are both in danger, one should have most care for one's life—for on consideration it will be evident that one may find another kingdom but not another life.” The king of *Anga* keeps afterwards *Magadha*, for several years, in subjection, and his publicans, or tax-gatherers, make great exactions there.

An earthquake and a great light are stated to occur at the descent of SHÁKYA, when he enters the womb of his mother, (*leaf 4*.) and again at his birth ;—names of the four kings in the four capitals of central India, and of their sons, that were born at the same time with SHÁKYA ;—why such names were given to those young princes, (*leaf 5*.)

In *Magadha* the young prince born to “ PADMA CH'HEN-PO ” is called in Tib. “ *Qzugs-chan-snying-po* ” (Sans. *Vimbasára*) ;—why so called ;—his eight nurses (Sans. *Dhàtrí*), two for holding him in their laps, two for suckling him, two for cleansing him, and two for playing with him. There were born in *Magadha* at the same time with this prince the sons of five hundred officers.

VIMBASÁRA, when grown up is well practised in all arts, whence his surname (*leaf 5-6*) in Tib. “ *Bzo-sbyangs*,” (Sans. *Shrenika* or *Shrenya*.)—He takes notice of the tax-gatherers of the king of *Anga*, prohibits them from collecting any further tribute in *Magadha*.—They have recourse to the father of the young prince, who permits to continue gathering the tribute or tax in the same manner as before. Afterwards the young prince, finding them again collecting the taxes, menaces them, and orders them to cease absolutely from all tax-gathering. They go to the king of *Anga*, tell him how they have been treated by the young prince of *Magadha*, and repeat before him a *ślōka* of this meaning, “ As long as a tree is young it

can be cut off with the nails of the fingers ; when it has grown large it is difficult to cut it down even with a hundred axes." The king of *Anga* sends his envoys or messengers to the king of *Magadha*, and demands of him that the young prince, tied by the neck, should be sent to him ;—an answer is returned to him ;—they both prepare for war.

The king of *Magadha* appoints his son commander of the army. VIMBASÁRA summons those five hundred sons of officers that were born at the same time with him ;—acquaints them with his own circumstances ;—tells them that he is resolved to make war against the king of *Anga* ;—appoints them his officers. They all cheerfully engage in his cause, and assure him that his circumstances will be their own. The prince utters a *śloka*, of which the meaning is this : " In whose house there is renown and glory (or a sacred person) it must be defended by all means. When honor is lost all is gone ; as when the nave of a wheel is broken, the spokes are of no use." The officers assure him of their attachment to him in these words : " where your feet are there are our heads." He assembles the four kinds of troops. His father expresses his wonder at the great number of his son's army—thence VIMBASÁRA's surname " the king that has many troops." Since the king of *Anga* had yet more troops than he himself—he causes him to be slain by a stratagem. He occupies afterwards the whole of *Anga*, and takes up his residence at *Champa* till the death of his father. Afterwards he makes his residence at *Rājagriha*, and this VIMBASÁRA is represented in the *Dulva* as the king of *Magadha* in the time of SHÁKYA, whom he greatly esteemed, honored, and patronized.

From leaf 10. A young Brahman from *Magadha*, or Central India, travels towards the south of India, searching after mysteries or the *Tantrika* doctrine. He goes to a celebrated Brahman ;—is well received by him ;—general reflections on the character of the people in the east, south, west and north of India. Praise bestowed on Central India, (*leaf* 10-11.) Many wish to see it. A celebrated Brahman goes with the former to *Rājagriha* ;—pays there a visit to the king ;—desires to dispute with any one of the brahmins

in *Magadha*;—the king calls on a certain (*QNAS-LEN-GYI-BU*) brahman of *Nalada*, a learned man who overcomes him in a dispute; the king is greatly satisfied with it, makes him a donation of *Nalada*, his native place or town; (*leaf 13.*) He returns to *Nalada*;—marries;—after nine months his wife is delivered of a son, who is named “*STOD-RINGS*”—why so—is entrusted to eight nurses, (*leaf 13.*)—when grown up, is well instructed in all the arts and sciences, (*leaf 14.*) in the *Rigvèda*, *Yajurvèda*, *Sàmvèda*, *Atharvavèda*, &c. Afterwards his wife is delivered of a daughter, who having eyes like those of the *Shàriká* bird, is called *SHÁRIKÁ*—she is instructed in the letters,—overcomes her brother in a dispute.

Again, a certain Brahman desirous to be acquainted with the *Tantrika* doctrine, or with mysteries,—travels from Central India towards the south;—is instructed there in the *Lokàyata* system, by a learned Brahman “*SKAR-RGYAL*” (*Sans. TIS’HYA.*) Reflections on the characters of the people of the four corners of India, and the praise of Central India, (in the same terms as above.) This *SKAR-RGYAL* wishing to visit Central India, successively goes to *Rájagriha*,—pays there a visit to the king,—requests him for his patronage, and expresses his wish for disputing with any learned Brahman,—the king calls on “*QNAS-LEN-GYI-BU*” of *Nalada* (or *Nalanda*). *SKAR-RGYAL* defeats him in a dispute, and he is consequently deprived of *Nalada*, which village is conferred by the king to his successful adversary;—the former is much grieved, and is about to leave *Nalada*, and go to another place—when *SKAR-RGYAL* cedes one half of his income to him, that he might remain there;—he accepts of it, remains, and gives his daughter to *SKAR-RGYAL* for his wife.

Leaf 18. *STOD-RINGS*, the brother of *SHÁRIKÁ*, travels towards the south of India to learn the *Lokàyata* philosophical system. As a layman he is not admitted to hear that philosophy;—he enters into the religious order of the *Kun-tu-rgyu* (going every where) *Sans. Parivràjaka*,—will not cut his nails till he has learned that philosophy,—thence he is surnamed afterwards, *SEN-RINGS* (he with long nails, or the long nailed.)

Leaf 19. SHÁRIKÁ enters into a dispute with her husband, SKAR-RGYAL: she is overcome. She becomes pregnant with a child of wonderful character,—her dreams,—explication of her dreams. She disputes again with her husband—now she overcomes him; this is attributed to the wonderful child in her womb;—she is delivered of that child;—it has several tokens on his body of being imbued with extraordinary qualities. After the name of his father, he is called NYE'-RGYAL, (Sans. *Upatis'hya*); after that of his mother, SHÁRIKÁ's son (Sans. *Sháriputra*, Tib. *Shárihi-bu*) (*leaf 20.*) His qualifications in all the branches of science, and the practices of the brahmans. He excels his father in understanding the true meaning of the text of the ancient brahmanical works, (*leaf 21.*)

From *leaf 22.* The history of MOHUGAL-GYI-BU, or *Mōngal-gyi-bu* (Sans. MAUGALYANA). His father's name, residing place and rank. He (the father) marries,—desirous to have a son,—addresses his prayers to all sorts of gods:—at last he obtains one:—sagacity of women with child in distinguishing whether that child be a male or female;—precautions which the minister takes with respect to the diet of his wife,—tastes and savours of meat and drink enumerated:—she is delivered of a child with a perfect body;—the child is called "*Lap-born*,"—why so? and also "*Mōngalyana*," and why so? Hence he is called sometimes, Tib. *Pāng-skyés*, *Lap-born*, Sans. "*Kolita*," sometimes Tib. *Mohugal-gyi-bu*, Sans. *Mōngalyana*, one of the *Mōngol* family or race. His nurses, his education, his qualifications in all the sciences and practices of the brahmans, (*leaf 24.*) He surpasses his father in understanding the true meaning of the ancient works. He is entrusted with the instruction of 500 young brahmans in reading the brahmanical works. How they pass the time when they are not reading. The two masters or teachers NYE'-RGYAL (Sans. UPATIS'HYA) and PANG-SKYES (Sans. KOLITA) acquire great renown by their disciples,—they are desirous to see each other. The first is very ingenious or intelligent, the latter very rich. Their parents will not permit them to go and see each other. They meet at the occasion of a festival at *Rājagriha*, whither they

were sent by their parents. They sit near to each other. Their behaviour during the several exhibitions of spectacles;—their mutual addresses, after the shows are over;—their answers, each in a single stanza, (*leaf 28.*) They acquire an affection for each other; eager to acquire knowledge, they resolve to enter into some religious order. PANG-SKYES begs his parents to permit him to take the religious character; he is not permitted. His parents, his relations, his coetaneous friends use several arguments to dissuade him from his purpose; they cannot prevail on him. He will absolutely not partake of any repast until he is permitted. At last he obtains his parents' leave, goes to *Nalada* to meet there "NYE'-RGYAL," who very easily obtains his parents' leave to take the religious character;—reflections thereupon by PANG-SKYES (*leaf 33.*) They proceed together to *Rájagriha*, where about that time there are supposed to have been six celebrated teachers, the masters of six schools of different principles (whose names both Sanscrit and Tibetan are on record). Successively they go before each of them, address them each in these terms: "Master? (*shes-ldan*, knowing) what is the method of your doctrine? what advice do you give to your pupil? what is the fruit of an honest life? (or of good moral practices) what are the benefits thereof?" Each master addresses them thus: Brahman-sons! and each tells them his own opinion or principles:—they are with none of them satisfied: they make on each their reflections in the same terms, in one stanza, the meaning of which is this: "He is an ill minded, wrong teaching, and mean fellow, although he is celebrated for a master: if his own professed principles are such, what are those which he does not profess." They leave them with disdain or contempt, on account of their gross atheistical principles. (The names and philosophical principles of those six teachers or masters may be seen, from *leaf 33 to 40* of the १, or first volume of the *Dulva.*)

Leaf 40. They become afterwards the pupils of "YANG-DAG-RGYAL-VA-CHAN." He entrusts them with the instruction of his five hundred disciples. In his sickness, these two young brahmans make every effort

to assist him. The one attends on him, the other seeks after medicaments. The cause of his smiling once. He tells them the birth of SHÁKYA, and that he has become a saint or *Buddha*. He advises them to become his disciples, but not to mention their caste and family name, but leaving off every pride, to practise good morals before him, if they wish to find the food of immortality (Tib. *Bdud-rtsi*, Sans. *Amrita*.) *Leaf 41.* A stanza on the instability of human things: "All gathered treasures will end in want; the end of those on high is downfall; the end of meeting is separation or parting; the end of being alive is being dead (or is death)."—He dies—they burn his body decently, and mourn for him. They are convinced that their deceased master has been a sage, and that he had found the food of immortality. They regret much that he has not communicated it to them. They both make a law among themselves, that whichever should find first the *amrita* should communicate it to the other. The circumstances of their afterwards becoming disciples of SHÁKYA. He declares them the first pair of his principal disciples,—NVE'-RGYAL (SHÁRIHI-BU, or SHÁRADWATI) "the chief of the ingenious or intelligent," and PANG-SKYES (MONGAL-GYI-BU, or MOHUGAL-GYI-BU, Sans. *Mongalyana*) "the chief of those that make miracles or prodigies or illusory spectacles."

Leaf 42. SHÁKYA declares that his privation and austerities, during the course of six years, were to no effect; he could not find what he sought for. He refreshes himself with substantial food, recovers his vigour, gives himself to meditation, and arrives at perfection, or becomes a *Buddha*. On the request of BRAHMA, the god, he goes to *Varánasi*, performs there his first religious course, teaches his doctrine first to five men, who had been formerly his attendants. Afterwards he disciplines there fifty young persons of high descent;—ordains and consecrates them, (*leaf 43.*) At other different places he finds many other disciples;—goes to *Rájagriha*. The king of *Magadha* (VIMBASÁRA) offers him a residing place in a grove (called འོད་མའི་ཚེ་བ་ཅུ་མ་ལན་དུ་བཞུགས་པའི་མཉམ་པ་, *hod-mahi-tshal.byakalan-*

da-kahi-gnas. Sans. *Vēnu-vanam Kalandakā nivāsa.*) It is there that the above described NYE'-RGYAL and PANG-SKYES become his disciples.

Leaf 44-45. Enumeration of several qualifications of SHĀKYA—his seeing and knowing all things. The method he used in bringing to his doctrine or faith the before mentioned two young brahmans;—farther circumstances thereof, (*leaf 45-50.*)

Having been told by one of SHĀKYA's disciples that he teaches in this manner: "What things are they that arise from causes, and what are the causes of their existence and of their cessation?"* these young brahmans are much pleased with, and go to, him, to become his disciples, *leaf 50.* Rumours at *Rājagriha* upon hearing that the two principal disciples of YANG-DAG-RGYAL-VA-CHAN have become the followers of SHĀKYA.

Leaf 51. KUNTU-RGYU SEN-RINGS (a brahman learned in the *Lokāyata* philosophical system) pays a visit to SHĀKYA;—is very impatient at first,—afterwards, being convinced by SHĀKYA of his wrong principles, he yields, and begs him to receive him into his order, *leaf 57.*—Terms used by the new comer and by the master at entering and at receiving one into the religious order.

Leaf 58-65. On the enquiry of the priests, how it came that "SHĀRIHI-BU possesses such admirable talents?—SHĀKYA tells them his religious and moral merits in his former generations. *Leaf 65.*—Likewise, he tells them those of MOHUGAL-GYI-BU.

Leaf 68. SHĀKYA commits to the assembled body of the priests the power of receiving neophytes into his religious order, and to ordain priests when qualified. Many inconveniences arising from there being no Head or President in the congregation of the priests;—regulations for electing two principals (*Mk'han-po*), and five sorts of teachers (*Slob-Dpon vulgo Lobon.*) Rules to be observed. Instruction how to perform the rites

* *Ye dharmā hetu prabhavā, hetu teshān TATHĀGATO hyavadat—Teshan cha yo nirodha, evam vadi MAHĀ SRAMANAS.*—Of this formula, which is found on most of the images of *Buddha* dug up at Benares, in Tirhut, and elsewhere, a full account has been given in the *Journal Asiatic Society*, Vol. IV. page 133 and 211.

and ceremonies at the receiving and ordaining of the priests. Terms used at that occasion.

What sorts of men may be received into the religious order, and admitted to become priests. Questions to which a new comer must answer directly. Names of several diseases and sores, *leaf 79*. Persons infected with, or subject to those maladies are prohibited from admission into the order. Several rules respecting the conduct of religious persons.

Leaf 91. A priest should not abuse any one (in words) even when himself abused; should not become angry when irritated; should not beat when beaten; nor rail when railed.

Leaf 92. Enumeration of several things which a religious person or priest may not do without having previously asked the principal's and the teacher's leave.

Leaf 102. SHĀKYA having passed the three months of the summer in the grove near *Rājagriha*, will make a tour to the hills towards the south. He makes known to the priests, that whoever likes may go with him. Excuses of the priests, both of the old and young, for not being able to accompany him. Cause or reason why but a few disciples were now with him.

Leaf 104. How any *Mu-stegs-chan* (Sans. *Tirthika*) may be admitted into the religious order of SHĀKYA. Regulations thereupon.

Leaf 108. No priest is to be ordained that is below twenty years of age. Reasons thereof.

Leaf 109. No one shall be received into the religious order below fifteen years of age. Indecent conduct of two young priests or students.

SHĀKYA at *Shrāvasti* in *Kosala*. The story of two slaves or servants, who successively had been received into the religious order of SHĀKYA.

Leaf 110-113. No slaves are to be admitted into that order.

Leaf 113-115. Stories of two persons who, being in debt, had taken the religious character. SHĀKYA prohibits the admission into the religious order of any one who is in debt.

Leaf 115. The story of a young man who, having run away from his parents, had entered into the religious order. SHĀKYA refuses to admit any one into that order without the consent of his parents. Regulations thereupon.

Leaf 116. The story of a young person who had been received into the religious order of SHĀKYA by a high priest. Resolution—not to receive any one without the consent of the whole congregation of the priests.

Leaf 118-121. The story of a sick person; no sick man is to be received into the religious order. Every new comer to be questioned as to the state of his health.

Leaf 121. SHĀKYA in the *Nyagrodha Vihar*, near *Capila* (*Ser-skya*, in Tibetan.) Great lamentation of the women of *Capila*, upon their fathers, husbands, brothers, &c. taking the religious character and leaving their houses. ZAS-GTANG-MA'S (Sans. *Sudhodāna*, the father of SHĀKYA,) complaint before SHĀKYA. He again prohibits their receiving any one into the religious order without the consent of his parents, and orders that they should always ask first whether a candidate has leave from his parents, except in cases of those, who have come from a far country. *Leaf 123.*

Leaf 123-127. The story of KUN-DGAH-VO'S (Sans. *A'NANDA*) sister's two children. How they were encouraged to read and study diligently.

Leaf 127-133. Several births according to one's moral or religious merits, described by SHĀKYA,—applied to the beforementioned students or young monks.

Leaf 133. The wonderful effects of SHĀKYA'S smiling. Reasons thereof. Order prohibiting the seduction of nuns or of priestesses by the monks or priests.

Leaf 136. A man passing clandestinely some time amongst the priests, without having been admitted regularly, is made acquainted with their doctrine and religious practices. His reflections thereupon. Scandals arising therefrom. SHĀKYA'S order for ejecting or expelling him, and not to suffer afterwards any one to cohabit clandestinely with the priests. *Leaf 138.*

Leaf 138-139. SHÁKYA at *Mnyan-yod* (Sans. *Shrāvasti*, in *Kosala*). Several kinds of men of doubtful sex, or of hermaphrodites (Tib. *Máning*). Prohibition against receiving any such into their religious order. They should always ask when receiving a newcomer whether he is a *Máning*.

Leaf 139. SHÁKYA at *Shrāvasti*. The story of an illusory serpent. (Tib. *Klu*, Sans. *Nága*).

Leaf 142. Prohibition against receiving into the religious order any illusory man (*Sprul-pá*.) Thenceforth they shall always ask when admitting one into the religious order, whether he is a *Sprul-pa*.—Five kinds of natural *Nágas*;—the rest all illusory ones.

Leaf 143-145. Good services rendered by an illusory *Nága*, to several religious persons. The priests should distinguish an illusory monastery from a real one, and not resort to such places.

Leaf 147. SHÁKYA forbids the giving religious instruction to any one, unless asked; except when one is invited to a public entertainment.

Leaf 147-163. The story of *DGE-HDUN-HTS'HO*. His birth—his beautiful body—his becoming the attendant of SHÁRIHI-BU—his accomplishments—his accompanying five hundred merchants to the sea—his great services and religious instructions to many. Marvellous stories of *Nágas*, &c.

Leaf 163. The way of the ancient sages discovered by SHÁKYA, illustrated by a parable. Description of that way or method.

Leaf 167. *DGE-HDUN-HTS'HO* returns to SHÁKYA—presents his converts, they are received by him into his religious order—the great perfection they acquire afterwards by their assiduity and earnest endeavour.

Leaf 168. At the request of *DGE-HDUN-HTS'HO*, SHÁKYA relates what have been the actions in former lives of several individuals whom he had found deficient in virtue, and monsters of iniquity.

Leaf 170. Again, on the request of the priests in a body, SHÁKYA relates the religious and moral merits of *DGE-HDUN-HTS'HO*.

Leaf 172. The story of “*KLU-GZHON-NU-SPRUL-PA-HOD-SRUNG*” (Sans. *KĀSHYAPA*). An ancient *Buddha*, living at *Varānasi*, instructs his disciples where to perform their meditations; and advises them to live such a chaste and pure life that they may not repent it afterwards. The disciples of *SHĀKYA* will imitate those of *KĀSHYAPA* in performing their meditations—they commit many excesses;—restrictions and prohibitions thereupon.

Leaf 175. *SHĀKYA* at *Mnyan-yod* (Sans. *Shrāvasti*) A *Mu-stègs-chan* monk (Sans. *Tirthika*) once, on the 14th of the month, on the confession day of the Buddhists, enters into their *Vihar*, admires their furniture and the mode of living, and says: “The Buddhists excel us in furniture (or household stuff) and in good fare; but we excel them in religion and good morals.”—To enjoy both in their proper places he purposes to make profession of both religions;—is detected and expelled. A rule is established, that thenceforth no one shall be admitted into the order, who had become formerly a *Tirthika* (*Mu-stègs-pa*, in Tibetan) or a brahmanist in general.

Leaf 177. *SHĀKYA* at *Mnyan-yod* (Sans. *Shrāvasti*.) The murder of a mother;—the circumstances preceding and following it:—various advice given to the matricide by the *Tirthikas* (that he should throw himself into fire,—take or swallow poison,—precipitate himself from a steep place, or strangle himself by a rope.) In his confusion, he takes refuge in the monastery of *SHĀKYA*’s disciples; hears there accidentally from the mouth of a priest reading, that “he who opposes good actions to a committed crime, may shine even in this world like the sun and moon, after having escaped from a cloud.” He repents, and, that he may yet efface the horrors of his crime by good actions, he resolves to take the religious character:—he does so, and, in a short time by his earnest application, he arrives at great perfection. *SHĀKYA* is informed by the priests of his being a matricide, orders him to be expelled, and makes a rule that no matricide is to be admitted into that order; and that thenceforth they should always

ask a new comer whether he is a murderer of his mother. The farther adventures of the same matricide related ;—his death and his new birth, first in hell, (*leaf* 179,) and afterwards in heaven amongst the gods.

Leaf 183 to 188. The murder of a father ;—circumstances that preceded and followed it, (told in the same manner, and nearly in the same words as above, in regard to the murder of a mother.)

Leaf 188. SHÁKYA at *Mnyàn-yod* (Sans. *Shrāvasti*.) The edicts of the kings of *Magadha* and *Kosala* (when they adopted Buddhism) that in their realms no robbery should be committed. Robbers, if detected, are to be expelled from their country, and restoration of damage to be made from the king's treasury. Robberies and murders committed on the confines of *Magadha* and *Kosala* :—some traders, that have escaped, go to the king of *Kosala*, and inform him of the event :—the king sends his troops ; the robbers are defeated ; some escape ; some are killed ; sixty taken alive and brought to the king, together with the things and effects found with them. The examination of the robbers by the king—their answers. They are put to death, one escapes when carried to the place of execution, takes his refuge in a monastery of the priests of SHÁKYA, enters into the religious order. He is found afterwards to have been a robber, and the murderer of an *Arhan* (Saint.) The circumstances of that detection ;—a rule is made that thenceforth no murderer of an *Arhan* shall be received into the religious order, and that they shall ask of every new comer whether he is a murderer of an *Arhan*.

Leaf 190. NYE'-VÁR-HK'HOR (Sans. UPÁLI) asks of SHÁKYA whether one, who has caused divisions amongst the priests, is to be received into their religious order. No such shall be admitted :—likewise, no one shall be received into the order, who with an ill intention to a *Tathágata* has shed blood ;—nor any that may previously have fallen off, by having committed any of the four great crimes.

Leaf 191. All such persons as have any defect in their body, members or limbs, are prohibited from admission into the religious order of

SHÁKYA. They are thus specified: one with a maimed hand or foot, one without lips, one having a cicatrized body, too old, too young, lame or cripple, blind, having maimed fingers, crooked, a dwarf, having a goitre, dumb, deaf, leaning on a staff in walking, creeping or crawling, having swollen feet with corrupt matter in them, effeminate, broken under burden or by much travelling, &c. *leaf* 193.

With this concludes the subject of entering into the religious order of SHÁKYA, entitled in Tib. the རབ་ཏུ་བྱུང་བའི་གཞི་ *rab-tu-byung-vahi-Gzhi*, Sans. *Pravrajita vāstu*.

From *leaf* 193 to 335, inclusive, is occupied with the description of the གསེས་བྱུང་ *Gso-sbyong*, confession or self-emendation, and general supplication. SHÁKYA at *Rājagriha*. The celebration of the confession, or general supplication at the end of every half month, i. e. at every new and full moon:—occasion of its being ordained,—preparations thereto;—rites and ceremonies thereof, *leaf* 195. Explanation of the term *hdug-pa*, འདུག་པ་, sitting, and meditating, or abstract meditation, (རྣམ་འཕྲོར་ *rnal-hbyor*.) The priests of SHÁKYA carry to excess the giving themselves to abstract meditation. *leaf* 201. Five sorts of *ghantis* (plates of mixed metal to be struck instead of bells)—for what use. *leaf* 202. Praying and the recitation of the *Pratimoksha Sūtra*, or *So-sor-t'har-pahi-mdo*.

The great court-yard for the celebration of the feast of confession. CAPINA, a brahman. His scruples about whether he should go or not to that festival. On the exhortation of SHÁKYA he goes there. Designation of the place for the reception of the great congregation. The officiating priest. The terms he uses in addressing the priesthood. Garbs or garments which the priests are permitted to take with them into the congregation. Description of the smaller court-yard or enclosure, *leaf* 219. Instructions for reciting the *Pratimoksha Sūtra* (or the tract on emancipation). How to intercede for any priest who may have been arrested or taken, on this day, by the king, by the robbers, or by the enemy. Then follow several instructions, how to celebrate this great day

of confession elsewhere, *leaf* 335. And thus ends the second part of the *Vinaya vāstu*, on confession or general supplication.

From *leaf* 335 to 357 is the *Dgag-dvyéhi-Gzhi* དགག་དབྱེའི་གཞི།. The enumeration of immoral acts or faults. Censure thereof. Reproof and prohibition of immoral actions. A reprover or censor is elected for that purpose. Several instructions given, how to perform the office of a reprover or censor of manners, rites and ceremonies.

From *leaf* 357 to 378 is the *Dvyar-gyi-Gzhi* དབྱར་གྱི་གཞི།. On summering, or passing the summer. SHÁKYA at *Mnyán-yod* (Sans. *Shrít-vasti*). The occasion of establishing the custom of making a vow for passing the three months of the summer at a certain place, without leaving it even for a single night—for what purpose it was ordained. Several instructions, concessions, restitutions, and exceptions. The manner in which they passed that season. Mutual compliments after the return of the priests to their respective colleges or monasteries. Several questions and answers how they have passed the summer.

From *leaf* 378 to 408, or the end of this volume, and in the beginning of the next volume (from *leaf* 1 to 10), contained the *Ko-lpags-kyi-Gzhi*, མོ་ལཔག་གྱི་གཞི།, or, the subject of leather or skin.

The story of GRO-BZHIN-SKYES, his birth, his growing up, his voyage at sea:—is received into the religious order by KÁTYÁNA (residing at རྩ་མོ་ཤར་ *Rdo-chan*);—arrives at great perfection, (*leaf* 396.) Several sorts of skin or leather are enumerated. His private audience at SHÁKYA'S. KÁTYÁNA'S complimentary address to SHÁKYA, presented by him:—SHÁKYA'S answer thereto, *leaf* 405. Permission (to the disciples of SHÁKYA) to use a vehicle or carriage;—the occasion or circumstance of that permission;—excesses in the use of carriages;—they are prohibited, except to the old, the weak and the sick.

Leaf 406. Leave (to the disciples of SHÁKYA) to acquire a practice in swimming;—occasion of that leave being given;—excesses made in that practice. Indecencies committed in the *Ajirapati* river. They are

prohibited from touching any woman ;—they may not save even one that has fallen into the river ;—modification of the former prohibitive precepts.

Leaf 407. They are prohibited from seizing a cow by the tail, in swimming over a river ;—occasion thereof. They may seize the tail of a fine elephant, fine horse, bull, buffalo, and yák, but they must at the same time make use of a leather bag (glove?) Improproprieties committed with the leather bags. They are prohibited from wearing wooden shoes (*shing-gimch'hil-lham*) ;—occasion of that prohibition. They are permitted to wear them in their own houses ;—what was the reason thereof. What to do with the wooden shoes presented (or offered) to them by the people. *Leaf 408.*

The first volume of the *Dulvá* terminates here. Note: The scenes of the transactions it contains, and indeed of the whole *Dulvá*, are represented to have been, with a few exceptions, *Rájagriha* in *Magadha*, and *Shrávasti* in *Kosala*, or more properly the groves near those cities.

THE 𑖀 (*Kha*) OR SECOND VOLUME OF THE *Dulvá*.

This volume contains 563 leaves. It is divided into 30 parts or books (བམ་པོ་ *Bam-po*) or from the 25th to the 54th book inclusive.

From *leaf 1* to 10 is the continuation of the *Ko-lpags-Gzhi* མོ་ལྷ་པོ་ལ་ཞེས་པའི་ of the first volume, or the treatise on leather or hide ; or, in general, on the priests being allowed to wear shoes. In the Index, the subject of the whole volume is said to be on medicaments. But there is very little on that subject, except from the 10th to the 40th *leaf*.

From *leaf 1* to 10. Several sorts of shoes (*Mch'hil-lham*) of the religious class are enumerated, together with the stories of their being brought into use and prohibited afterwards by SHÁKYA. Such are those made of reed leaves (*smyug-lo*) ; of the fibres of the *munja* grass ; of thread or yarn (*srad-bu*), &c.

From *leaf 10* to 19. SHÁKYA in the grove near *Shrávasti*. On medicine and drugs prepared from the roots, stalks or stems, leaves, flowers, fruits or nuts, juices or sap, and gums of certain plants and trees. Nuts of an

acid taste, as that of the *Amra* tree, *Arura*, *Skyurura*, and *Parura*. Kinds of salt. Stories of particular diseases and maladies. What sort of medicament was prescribed by the physicians for each disease;—how such medicaments were permitted by SHÁKYA to be used. Permission given by SHÁKYA to his disciples to keep always with them a certain quantity of medicine (previously consecrated or blessed.) What gave occasion to that leave. Medicaments to be used daily, at a certain period of the day, for seven days, through one's whole life:—diet in meat and drink. *Leaf 15*; medicament for the eye. The story of a madman. Stories of particular meat or flesh having been used by the disciples of SHÁKYA, in the time of famine. Prohibitions against such practice.

Leaf 19. SHÁKYA enters from *Káshi* into *Varánasi*. The story of a Tribune's (headman's) wife there—her piety and her former moral merits.

Leaf 27. The king of *Magadha* (SHRENIKA VIMBASÁRA) pays a visit to SHÁKYA in a grove near *Rájagriha*, and begs his acceptance of an entertainment for three months with every thing necessary for him and his train or suite.

Leaf 30. The story of a priest suffering from hemorrhoids (piles) Haughty and malignant behaviour of the king's physician to that person, though he was sent by the king to cure him;—he called SHÁKYA also the son of a female slave. His punishment.

Leaf 33-34. Names of the six remarkable places or capitals in Central India, as 1. Tib. *Mnyan-yod*, Sans. *Skrávasti*. 2. Tib. *Gnas-Bchas*, Sans. *Sáketána*. 3. Tib. and Sans. *Varánasi*. 4. Tib. *Yangs-pa-chan*, Sans. *Vaishali*. 5. Tib. and Sans. *Champa*. 6. Tib. *Rgyal-pohi-k'hab*, Sans. *Rájagriha*.

Leaf 34-35. What sort of medicament was employed by KUN-ÐGAH-VO (A'NANDA) in curing SHÁKYA in a disease. The story of GANG-PO, *leaf 40*.

Leaf 80 to 87. The king of *Magadha* (LUS-HP'HAGS-MAHI-BU-MA-SKYES-DGRA) invites SHÁKYA into *Rájagriha*. With what solemnity he receives

him. The procession of the sage thither together with his train; the order thereof, and to what things it has been likened. Several miracles or prodigies that happened at his entrance into that city.

Leaf 83. The king of *Magadha* afterwards pays a visit to SHÁKYA and begs him to accept of an offer of entertainment for himself and suite during the three months of the winter, with all things that should be required (with dresses, a religious garment, meat and drink, beddings, medicaments and utensils.)

Leaf 83. SHÁKYA is invited afterwards (on the occasion of an epidemic malady) to *Yangs-pa-chan* (Sans. *Vaishali*, hod. *Allakabad*). A chief man in that city, in a dream, is admonished by the gods, that they should implore the aid of GAUTAMA. They consult about it, and send an embassy to him. At the request of the envoys from *Vaishali*, the king of *Magadha* permits SHÁKYA to visit their city, provided that they shall treat him in the same manner as he has been treated in *Rájagriha*; form of salutation or compliment used by the envoys from *Vaishali*.

Leaf 120 to 132. Upon SHÁKYA'S arrival at *Yangs-pa-chan* he is, first of all, invited and entertained by AMRA-SKYONG, a rich courtesan, whose residence was without the city, in a grove. Afterwards he is entertained by the citizens, who were of the *Lichabyi* race; (they seem to have been republicans.) Their splendid dresses, horse furniture, carriages and chariots, &c., &c. This city is frequently compared by SHÁKYA to the residence of the gods, where Indra presides. KUN-DGAH-VO (A'NANDA) directed by SHÁKYA, advancing to the gate of the city, solemnly utters several mantras or set of forms of charms (in Sanscrit) for purifying the city from all evil spirits, and causing to cease the epidemic malady. The charms begin thus: "*Vasirata*" (four times repeated)—"*Munchata*" (twice)—"*Nirgach'hata*" (four times)—&c., and are followed by benedictory verses for the prosperity of the city.

Leaf 132. On quitting that city, SHÁKYA passes through several other places in his peregrination, and relates to KUN-DGAH-VO (Sans.

ANANDA) their ancient history—makes several reflections on them, and in many places gives instructions to those that visit him.

From *leaf* 155 to 192, is contained the story of the meeting of PADMA SNYING-PO with SHĀKYA. This celebrated brahman hearing of SHĀKYA's being in the neighbourhood on his peregrination, sends to him one of his principal disciples (MA-SDUG), of great acquirements, with several old brahmans of respectable character, to learn through them, whether it be true what is rumoured respecting the accomplishments of GAUTAMA, and whether he has really all the characteristic signs of a sage. The conduct of MA-SDUG, and his conversation with SHĀKYA or GAUTAMA. He calls those of the SHĀKYA race upstarts, or such as are known but of late ད་བྱུང་ *da-byung*,) *leaf* 160. SHĀKYA tells him the origin of the SHĀKYA race, as also that of the family of MA-SDUG. He is much ashamed, and cannot return any answer to SHĀKYA; but is comforted, and afterwards begs for instruction. Then the teacher tells him the tenor and contents of the doctrine of a Buddha; and the several moral duties both of the Brahman and the Bauddha priests, which they should observe and perform religiously. He afterwards relates many superstitious customs, and declares that every true Brahman and Bauddha priest should desist from all such.

After the return of MA-SDUG, PADMA-SNYING-PO hearing of his having been unable to answer GAUTAMA, was so much displeased that he smote him with his shoes on the head, and would have gone immediately himself to GAUTAMA, had it not been too late in the evening. The next day mounting a carriage, and taking with him many prepared victuals, he visits GAUTAMA, is much satisfied with his conversation, and arranges a mode of salutation and return whenever they should happen to meet in the street; He assigns as the reason thereof, that courteous ceremonies are a mode of maintaining respect and renown amongst their followers.

Leaf 192. Terms of salutation; those in which men of quality or rank send their compliments, and ask after a friend's health by their messengers or servants. A full enumeration of the terms is given,

in which the King of *Kosala*, G_{SAL-RQYAL} sends his compliments to GAUTAMA. (The catalogue occurs many times in the KA-GYUR, and is also introduced into the Sanscrit and Tibetan Vocabulary.)

Leaf 193. The King of *Kosala*, G_{SAL-RGYAL}, pays a visit to GAUTAMA—asks him about several things:—what difference there is between the four castes? GAUTAMA replies to the King so as to lead his own mind to the conclusion, that there is really no difference between the four castes. He asks him afterwards whether there exist gods,—whether the god BRAHMA does really exist?—The answer contains several modifications, and declares, if the king means such gods as have fleshly passions, and which delight in injuring and hurting others, there are none of that kind.

From *leaf 201.* In *Rájagriha*, and in several other places, at different occasions, SHÁKYA gives many moral instructions, citing instances or parables.

From *leaf 214.* The story of YUL-RK'HOR-SKYONG—how he enters into the religious order—his reflections—moral instructions to his parents.

Leaf 240. SHÁKYA, accompanied by G_{NOD-SBYIN-LAG-NARDORJE} converts many in the North of India.

Leaf 290. Account of DGAH-VO, a neatherd, with five hundred others entering into the religious order.

Leaf 302. SHÁKYA, visiting several places, tells to KUN-DGAH-VO their ancient history, and whence they derived their names.

Leaf 303. The king G_{SO-SBYONG-HP'HAGS} (Sans. *Utphoshadha*) born at G_{nas-Bchas} (Sans. *Saketana*.)

Leaf 306. Terms for expressing great joy (by comparison.)

From *leaf 327 to 390.* Fragments of history of several universal monarchs, (Sans. *Chakravartti*.)

Leaf 390. The story of NOR-BZANGS, a royal prince, and of YID-HP'HROG-MA (the heart ravishing) his mistress. This contains many fine poetical descriptions and ingenious verses expressive of an affectionate mind : it is a kind of romance or fairy story.

From *leaf* 408. Several anecdotes are told by SHÁKYA, to show the fruits and consequences of the merits and demerits of several individuals in former generations. He relates to the king of *Kosala* his own acts—how he arrived at *Bodhisatwa*, and the many benefits he afterwards endeavoured to bestow upon all animal beings. This division abounds in judicious sayings, and moral maxims :—apologues or moral tales—their application,—virtue and vice depicted in lively colours.

From *leaf* 496. On the request of KUN-DGAH-VO (A'NANDA,) his principal attendant, addressed to him in verse, SHÁKYA relates (also in verse,) the acts which he has performed from a very remote age to arrive at the state of a *Bodhisatwa*.

Leaf 505. SHÁKYA, together with 500 Arhans, visits, in a miraculous manner, the great lake *Ma-dros* (*Manassarovára*) in the north.

Leaf 506. The four great rivers that take their rise there :—the *Ganga*, *Sindhu*, *Pakshu*, and *Sita*.

From 508 to 563, or to the end of the volume, as also from *leaf* 1 to 20, in the next or 3d volume. On the bank of the *Ma-dros* lake. SHÁKYA, and 36 persons of his principal disciples, tell (in verse) the course of their lives in former generations—or the consequences of good and bad actions. End of the 2nd volume.

THE 3RD (OR 4) VOLUME OF THE *Dulvá*,

Comprising 478 leaves, from the 55th to the 82nd book or section, inclusive.

General Contents. The latter part of the subject of “medicaments” in the 2nd volume. On garbs or garments—mats, spreading cloths; *Kau-shambhi*; works or moral actions—*Dmar-ser-chan*, the inward man, or man-alteration (regeneration). Omission or the leaving off, of the celebration of the confession, or general supplication. Dispute or quarrel :—the first part of the subject “of causing divisions amongst the priests.”

From *leaf* 1 to 20. The continuation of SHÁKYA'S narration of his former births. The story of *BZANG-MO* and *PADMA-BTSA-LAG*, a cour-

tezan and her gallant, in the time of the king TS'HANG-SBYIN (Sans. *Brahmadatta*) in *Varánasi*, cited by SHÁKYA and applied to himself. He tells his disciples, why he mortified his body for six years ;—what was the cause thereof in his former lives. His disciples ask him several things, whence comes such and such a blemish or misfortune in his present life—he tells them his former immoral actions, and says that they are the consequences of these. The story of DGAH-SKYONG, an ascetic, a good moralist, leaf 14.

Leaf 20. SHÁKYA, after his return from the *Ma-dros* lake to *Skrá-vasti* together with the 500 Arhans, is invited and entertained by SA-GA, (RI-DAGS HDSIN-GYI-MA) a lady. His instructions to her at that occasion.

Leaf 21. On his peregrination in *Kosala*, SHÁKYA is invited and entertained by the Brahmans and landholders of the town *Thigs-pa-chan*: The request of 500 *Yidags* (fancied beings representing the condition of a miser) made to him. His answer to them—their excuses. His reflections (in verse) on the wrong judgments of men—that “men are ashamed of those things of which they ought not to be ashamed, and vice versâ.” He takes them with him to the entertainment, and afterwards makes his benediction to his hosts for the future prosperity and happiness of those *Yidags*.

Leaf 23. Dispute amongst the citizens of that place, whether GAU-TAMA and his disciples are covetous or not. They are tried by an entertainment, and are found to be moderate in their wishes and temperate in their living:—afterwards, by the same person, the Brahmanists also are invited and tried; but they are found to be the contrary of the former.

Leaf 24. The use of *puram* or *buram* (molasses) is permitted to his disciples. How SMRA-HDOD-KYI-SEN-GE was enlightened and became an Arhan. He is declared by SHÁKYA to be the chief of those who are enlightened by using agreeable things. *Leaf 25.*

Leaf 25. From *Spong-byed*, SHÁKYA goes to *Yangs-pa-chan*, (Sans. *Vaishali*) and takes up his lodgings without the city in a house on the bank of the *Ape-pond* (Tib. *Spréhu-rdsing-gi-Hgram.*) The citizens make

a law that none of them shall invite SHĀKYA privately to a dinner, but they shall treat him publicly ; since he will not remain long enough there, to be invited by them successively. NOR-CHAN, a rich citizen, having no notice of that established law, invites SHĀKYA privately. The same do also his wife, his son, and his daughter-in-law, on the three next following days—*leaf* 26 to 31. The citizens wish to punish him—how he obtains their pardon—his riches—he, and his whole family, take refuge with *Buddha*, or adopt *Buddhism*. Their former religious and moral merits; *leaf* 32. The story of ME'-TOG-P'HRENG-BGYUD-MK'HAN, at *Varānasi*, applied to NOR-CHAN and his family.

Leaf 35. On the occasion of a famine, the priests of SHĀKYA are permitted to cook for themselves :—difficulties about where to cook. The ten places in which they may not prepare their victuals. What the physician prescribes to a sick priest. How permission is obtained from SHĀKYA, and how he makes use of the medicament—*leaf* 36-37. How a proper place is chosen and rendered fit for cooking for a priest.

Leaf 37-38. SHĀKYA at *Yāngs-pa-chan*. The use of flesh, with what restriction it is permitted to his disciples.

Leaf 38. At *Shrāvasti*, in the time of a famine; the *Bauddha* priests suffering from hunger are much dejected. Several concessions granted to them by SHĀKYA.

Leaf 40. At *Mnyan-yod* (Sans. *Shrāvasti*) the Brahmans and the laymen complain, that the priests of SHĀKYA will not accept of several things which they are willing to offer them, to acquire moral merits for their future happiness—SHĀKYA gives them permission.

Leaf 40-41. The sickness of SHĀRIHI-BU—the physician's prescription—MAUGAL-GYI-BU's endeavour to procure that medicine.

Leaf 42 to 45. The story of LUG and BZANG-BYED—their happiness—family—their great qualities :—SHĀKYA is proceeding to visit them—the malice of the *Mu-stegs-chan*, (Sans. *Tirthika*) sect, SHĀKYA's enemies, to prevent his entrance :—by what means he enters into that place.

Leaf 48. How a priest may give his benediction to any quantity of physic for seven days, to be used by such persons as are pure of life. Several concessions from SHĀKYA to sick persons, in their diet.

Leaf 50. Several anecdotes that happened at *Varānasi*, in the time of a famine, that was foretold to continue for 12 years, on account of there being no rain.

Leaf 53. The wonderful effects of alms-giving to a holy man or *Rishi*, or the consequences of religious and moral merits in former lives. SHĀKYA is in a place called *Uduma*. His lectures to the (fabulous) four great kings, residing on the *Ri-rab* (Sans. *Sumeru*, or *Meru*.) He recommends his doctrine to the care of those four great kings or gods, and to that of *Hod-srung*, to defend it after his death. They all promise him that they will defend it, *leaf 57*. He tells his disciples the former moral merits of those four great kings or gods.

Leaf 59-60. SHĀKYA is presented with eight sorts of liquor or drink, by a *Rishi*, called KENAHI-BU (the son of KENA,) he tells his disciples the use and medical virtues of them. RIVO, a *tran-srong* or hermit (Sans. *Rishi*) together with his 500 pupils, becomes the disciple of SHĀKYA. The son of KENA also having entertained SHĀKYA and his disciples (with a dinner) enters into their religious order, together with his pupils. To whose care these young pupils are committed by SHĀKYA for instruction, how they are qualified in a short time, *leaf 62*.

Leaf 64 to 71. Eulogium on SHĀKYA's qualities by KENAHI-BU, *leaf 71*. The story of two monks, (or religious persons) father and son, formerly barbers, at *Kāshi*.

Leaf 72. SHĀKYA, from *Gyad-yul*, goes to *Sdig-chan*, is invited and entertained there publicly, according to the measures the citizens had taken previously in his behalf.

Leaf 74-75. Stories of several entertainments to SHĀKYA and his disciples. *Leaf 76.* The story of a man bitten by a snake, how he is cured. The *Bidya Mantra* also is exhibited; (it seems to consist of significant Sanscrit

words,) in three lines. Ancient fables are told and applied to present circumstances.

Leaf 78. Here ends the subject on medicaments, and commences that on the garments of the priests.

The story of DUM-BU, a minister (of state) and his king HPHAGS-SKYES-PO, in *Lus-Hp'hags*; (Sans. *Vidèha*.) DUMBU escapes to *Yangspa-chan* (*Allahabad*) and settles there. He first declines to give his advice in the assembly of the people there, but afterwards renders them great service by his prudent counsel.

Leaf 80 to 83. Three tribes of the *Lichabyis* at *Yangspa-chan*: marriages prohibited between different tribes. The beforementioned DUMBU is made chief tribune there, (*Sdè-Dpon*), and after his death his second son. His elder son retires to *Rájagriha* in *Magadha*, to VIMBASÁRA. This king marries, on his recommendation, the daughter of his brother at *Yangspa-chan*.

Leaf 87. The story of AMRA-SKYONG-MA, a celebrated harlot at *Yangspa-chan*. *Leaf 90 to 92.* VIMBASÁRA'S amours with her—a son is born, and sent afterwards to the king to *Rájagriha*—he is named GYHON-NU-HJIGS-MED (the intrepid youth.)

Leaf 92. VIMBASÁRA commits adultery with the wife of a chief merchant at *Rájagriha*—the circumstances thereof—a son is born and sent to him—he is called “HTSHO-BYED-GZHON-NUS-GSOS”. *Leaf 94.* The education of the two natural sons of VIMBASÁRA. They wish to learn some art or handicraft.—HJIGS-MED learns carpentry, and HTSHO-BYED studies physic. The latter after having made great progress in his art, goes to *Rdo-Hjog* (Sans. *Taxashílá*, the *Taxila* of Ptolemy ?) to learn there the opening of the cranium (*Klad-pahi thod-pa hbyed-pahi dpyad*, ཟུང་པའི་ཐོད་པ་འབྲེ་པའི་དཔྱད) from a celebrated physician—his genius and great abilities—several instances of his dexterity and learning, his integrity and great experience in the art of physic. *Leaf 104.* He acquires great renown by treating several diseases successfully:—is declared, at three

different times, the prince of all the physicians, by the king of *Magadha*.
Leaf 107-108. Medical science:—his meeting with SHÁKYA—his improvement in curing the diseases both of the body and of the mind.

Leaf 111 to 114. The disciples of SHÁKYA are permitted to wear three pieces of religious clothing of a dark red colour, for distinction's sake:—what gave occasion to that permission—instruction how to prepare those garments.

From *leaf* 114. The story of SA-GA-MA, a young girl from *Champa*, married afterwards to the son of a chief officer at *Shrāvasti* in *Kosala*. Her modest and prudent conduct:—description of modest and of impudent women; she is represented as the model of modest, prudent, wise, frugal, and in many respects accomplished women. Her mother's enigmatical instruction to her with respect to her future conduct, when about to be married.

Leaf 124-125. Explication of those enigmatical terms. Her father-in-law expresses himself thus: "Your mother has been wise in having given you such enigmatical instructions, but you are more wise than she in having understood and practised her enigmatical advice."

Leaf 126. SA-GA-MA is proclaimed the mother of RI-DAGS-HDSIN and the sister of GSAL-RGYAL, the king of *Kosala*. A *Vihar* is founded in her name;—she is delivered of thirty-two eggs, from which thirty-two young boys come forth:—their adventures—they are destroyed by the king of *Kosala*, and their heads sent in a basket to SA-GA-MA their mother.

Leaf 129 to 131. SHÁKYA's lessons to the king of *Kosala* on that subject, SA-GA-MA's former moral and religious merits, as also the demerits of her thirty-two sons, told and applied by SHÁKYA.

Leaf 133. The story of RI-DAGS-MGO, an astrologer. His ill-grounded prognostication—he becomes a disciple of SHÁKYA—is convinced of the absurdity of his astrological predictions.

Leaf 135. SA-GA-MA at *Shrāvasti* invites and entertains SHÁKYA with his suite. Among other offerings she presents some pieces of cotton cloth, for the monks and nuns (or male and female religious persons) to make bathing clothes of them, since she had been informed that they bathed naked.

SHÁKYA at *Yangs-pa-chan*—recommends to his disciples to be clean in their bedding and clothes, and to make a proper use of the offerings made to them by their faithful followers or hearers.

Leaf 141. They are ordered to keep clean mattresses (or couches to sit and lie on)—excesses in;—restrictions;—itch, leprosy—how to treat such priests as are infected by those diseases.

Leaf 142. What sorts of religious garments are permitted by SHÁKYA to his disciples. Some of them wish to wear such and such garments, of such and such colours: to wear turbans; others to go naked. SHÁKYA tells them the impropriety and indecency of the latter and prohibits it absolutely; and, rebuking them, adds, that such a garb, or to go naked, is the characteristic sign of a *Mu-stegs-chan* (Sans. *Tirthika*.)

Leaf 143 to 147. A moral tale on impudence; several prohibitions respecting the dress of the priesthood; gifts must be divided equally among the priests—exceptions—many impostures committed.

Leaf 147 to 152. The story of two foolish old monks—how they were deceived by a certain NYE-DGAH (Sans. *Upa-nanda*) illustrated by a moral tale characterising the idiot and the crafty or impostor, *leaf 153.* Other stories of UPÁ'NANDA'S imposture.

Leaf 162. The death of NYE-DGAH, (Sans. *Upa-nanda*.) His immense riches. Measures taken by the king to secure for himself part of that treasure. He renounces afterwards every pretension, hearing of SHÁKYA'S representation to him, made by KUN-DGAH-VO, (Sans. *A'nanda*.) The whole substance (thirty thousand *srang* or *tola* of gold,) was divided at first amongst the whole body of priests at *Shrávasti*, but afterwards the priests of all the six cities of Central India, (as, of *Sáketána*, *Varánasi*, *Vaishali*, *Champa*, and *Rájagriha*) having alleged their claims, were admitted all to share with them, *leaf 164.* The ceremony with which it is divided, *leaf 165.* A moral tale on covetousness, told by SHÁKYA and applied to the above described NYE-DGAH.

Leaf 166. How to divide the effects of deceased religious persons; several stories on the subject—intermixed with moral tales, mostly relating to *Shrávasti*.

Leaf 185. Here ends the subject "on the garbs or garments of the religious persons" (*Gos-kyi-Gzhi*,) and follows that "on mats and spreading cloths" (*Sra-Brkyang*.)

Leaf 186. Several religious persons after having passed the three months of the summer at *Sáketána* (Tib. *Gnas-Bchas*), go to *Shrávasti* to pay their respects to SHÁKYA, who had summered there. They went thither much tired on account of the *jangal*, morasses, and great heat on their road, and were covered with dust. The use of *Sra-Brkyang* (any cloth or thing to spread on the ground, for sitting and lying on, or a mat) is permitted by SHÁKYA. Several ceremonies; of what, how to prepare, and how to use them, *leaf 200*.

From *leaf 200 to 219*. *Kaushámbhi* (a city); (SHÁKYA in the *Dvyangsdan-gyi-kun-dgah-rá-va*, or Sans. *Ghos'havatyávráma*); several priests at *Yangs-pa-chan*, well read or versed in the *Hdul-va*, *Mdo*, and *Ma-mo*, go to *Kaushámbhi* and dispute with the priests of that place, who were likewise well versed in those scriptures; thence many disputes and quarrels upon various points, for twelve years;—they are rejected by the citizens, on account of their conduct. They will no longer give them alms. They repair to SHÁKYA at *Shrávasti*, are ill received by him, and not admitted till they have repented, confessed their faults, and have begged pardon for them.

Leaf 219 to 229, Stories of the misconduct of some religious persons; discussions on what is lawful and unlawful, (or against religious discipline,) in the common practices of the priests.

Leaf 229 to 272. Stories of several priests, that had violated the established rules of discipline—the proceedings of the priesthood against them; several priests of the *Dmar-ser-chan* band at *Shrávasti*—the cause of many quarrels and disputes among the priests. SHÁKYA's orders, how such persons are to be admonished of their misbehaviour, and treated by the community. *Leaf 235 to 239*. LEGS-LDAN, a priest, on account of his several faults, is rebuked solemnly in the congregation—begs pardon, and obtains it—the circumstances thereof. *Leaf 239*. The faults of two other priests (*HGRO-MGYOGS*, and *NAP-SO*) are enumerated: they are

rejected from the community;—under what conditions may such again be received. The story of *HCH'HAR-KA* a dissolute priest.

Leaf 272 to 291. The *Gang-zag-gi-Gzhi* or “on the inward man.” The recollection of any committed fault or sin, the confession of it to any priest. Alteration or self-emendation—time granted for one’s repentance by the congregation of the priests. The rites and ceremonies of obtaining pardon for one’s smaller sins or faults. Several instances of committed, and afterwards confessed, sins or faults.

Leaf 291 to 298. The *Spo-vali-Gzhi* “on the changing of one’s self,” after committing sins or faults, and on repentance; how to ask the priests’ forgiveness.

Leaf 298 to 306. The *Gso-sbyong-Gzhag-pa* the putting aside or leaving off the feast of the confession. (There are several passages descriptive of the general degeneration and corruption of the priests.)

Leaf 306 to 365. The *Gnas-mal-gyi-Gzhi* on lodging and bedding (or dwelling place, utensils, furniture, &c.) The circumstances of several establishments (called in Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar*) being made for SHÁKYA and his disciples, especially a large one at *Shrávasti*, in *Kosala*, by a rich landholder. Many rules and instructions respecting religious discipline.

Leaf 365 to 418. The *Rtsod-pahi-Gzhi*, on disputes and quarrels of the monks—several instances thereof, with their circumstances.

Leaf 418 to 478. To the end of the volume is the *Dgè-hdun-Dvye-pahi-Gzhi*, “the causing of divisions among the priests,” (as the general subject is stated on the 418th leaf; but there is nothing to be found of that kind.)

Leaf 418-419. Is a specification of the names of the persons whose histories are about to be mentioned. Names of several (fabulous) universal monarchs (*Chakravartti*) in ancient India..

From *leaf 419 to 446.* The (fabulous) history of the SHÁKYA race, told by MAUGALYANA. The circumstances thereof (SHÁKYA being at a certain

time in the *Nyagrodha Vihar*, near *Capilavastu*, the inhabitants of the *Shaka* race, desirous to know the origin and history of their nation, go in great number to him, and request of him to acquaint them with the history of their origin, that they may satisfy others on the subject. SHÁKYA directs MAUGALYANA, one of his principal disciples, to tell them their origin, in an instructive manner, and he himself lies down to sleep during the narration.) MAUGALYANA addresses the inhabitants thus: "Descendants of GAUTAMA! (Tib. *Gohutama-tag*)," and commences his narration by telling them, how the world was renewed after its former destruction. How the animal beings were successively propagated. The origin and causes of the different kinds, sexes, colours, qualities—their degeneration. The origin of property, laws, magistrates, universal monarchy, their descendants till the time of SENGEHI-HGRAM, the grand father of SHÁKYA. Here ends the narration of MAUGALYANA. SHÁKYA much approves it, and recommends to the hearers to keep it in their memory. The rest of the volume, from leaf 446 to 478 contains the circumstances of the birth and education of SHÁKYA. His bodily and intellectual accomplishments:—his several acts or performances; his marriages; his leaving his father's house to live an ascetic life. Here ends the 3d volume of the *Dulvá*.

THE 4TH (OR 5th) VOLUME OF THE *Dulvá*,
 Containing 470 leaves, 27 parts or books, from the 83d to the 109th book,
 inclusive.

Subjects :—From leaf 1 to 22. The continuation of the circumstances that determined SHÁKYA to take the religious character. His reflections on old age, sickness, death and religious state. His seeing the wretched condition of the agriculturists, or labouring class. A miracle with the shadow of a tree (the *jambu* tree). His marriages with SA-ETS'HO-MA, GRAGS-HDSIN-MA, and RI-DAGS-SKYES. The circumstances thereof. His

earnest desire to take the religious character. The precautions which his father takes to prevent him from leaving the court—his wife's and other dreams. His being exhorted (in verse) by INDRA, BRAHMÁ, and by other gods, to renounce the world: his replies—his exit or departure—the circumstances thereof. His discourse with his groom (HDUN-PA)—his fine horse (*Rta-mch'hog-Bsnags-ldan*), leaf 22.

Leaf 23. He commences his ascetic life. *Leaf 24.* He arrives at *Rājagriha*, the king (VIMBASĀRA) observes his conduct, is much pleased with it: sends some of his men to see who and what sort of man he is—they make their report. Afterwards the king himself with his officers pays a visit to him:—their conversation (in verse). SHĀKYA tells him, that “there is in the neighbourhood of the *Himālaya* (or *Kailāsha*, Tib. *Gangs-ri*) a country called *Kosala*, full of riches and grain or corn, inhabited by the SHĀKYAS, the descendants from PURĀM SHING-PA (Sans. IKSHWAKU, of the *Surya vansha* or *Angirāsa*): that he is of the royal tribe, and that he has renounced all worldly desires, leaf 25.

Leaf 26. He quits *Rājagriha*, goes to the *Griddhrakuta* hill, and successively visits several hermits of different principles: is easily admitted by each, but seeing the absurdity of their tenets and practices, he leaves them soon: he out-does them all in their mortifying practices, hence he is styled *Dge-sbyong-ch'hen-po*, the great priest (Sans. *Mahā Sramana*.)

Leaf 29. The manner in which he gives himself to meditation, and performs his mortifications, on the banks of the *Nairanyjana* river, leaf 38-39. He finds great delight in meditation, but, perceiving privation to be hurtful to his mental faculties, he resolves to make use of nourishing foods:—he is presented with a refined milk-soup by two maids. He is deserted by his five attendants on account of his new mode of living.

Leaf 43. He proceeds to *Rdo-rjé-Gdan* (Sans. *Vajrásan* near the modern *Gāya*), gives himself to meditation, overcomes the devil, and finds the supreme wisdom—becomes a saint or Buddha; great joy in his father's court upon hearing of his exalted state; why such names were given to

RAHULA and A'NANDA, his son and cousin, at *Capilavástu*, who were born on the same night he became a saint, *leaf* 51-52.

Leaf 59. On the exhortation of BRAHMÁ, the god of the universe, he resolves to communicate his doctrine to others also, according to their capacities. He goes to *Varánasi*. Those five attendants, that had left him lately, on account of his welfaring, being convinced of his perfections, first of all become his disciples. Afterwards the number of his followers rapidly increases. All sort of ascetics ; men of different tribes and professions go over to him and adopt the Buddhistic doctrine. There are in this volume several detailed accounts how such and such persons, at such and such places, have adopted his doctrine. Instructions. Compliments. The four truths.

Leaf 106. The birth place of SHÁKYA near the *Himálaya*, on the bank of the *Bhagirathí* (Tib. *Skal-ldan-shing-rta*), not far from *Capilavástu*, (Tib. *Ser-skya-Gzhi*.)

Leaf 107-8. The king of *Magadha*, VIMBASÁRA SHRENIKA, offers to SHÁKYA and his priests a support in all necessary things, as long as he shall live.

Leaf 109. The five insignia of royalty (of VIMBASÁRA)—1. An ornamented pillow or throne. 2. An umbrella or parasol. 3. A sword. 4. A chowrie of cow-tail, the handle beset with jewels. 5. Particoloured shoes.

Leaf 123. Terms for rousing or calling on the domestics, and giving them orders for making ready breakfast.

Leaf 128. The history of a religious establishment of several large buildings (Tib. *Gtsug-lag-k'hang*, Sans. *Vihar* or *Bihar*) in a grove near *Shrávasti*, in *Kosala*, by a rich landholder. *Leaf* 137. SHÁKYA is invited thither—his journey—miracles that happened there at his arrival.

Leaf 142. The king of *Kosala*, GSAL-RGYAL, in a letter informs the king, ZAS-GTSANG-MA (Sans. SUDHODANA) the father of SHÁKYA, that his son has found the food of immortality, with which he is recreating all men. His father, desirous to see him, sends several messengers to invite

him; they all enter into his religious order—not one returns even to give intelligence. At last, CHAR-KA, his minister, begs leave to go himself, and bring intelligence to him. He promises that, in every case, he will certainly come back. With a letter from the king he repairs to SHÁKYA at *Shrāvastī*. He too becomes a convert to Buddhism, but he is permitted to go back, as a priest, to inform the king of these events, and to predict that in seven days he should see his son at *Capilavástu*. SHÁKYA'S instructions to CHAR-KA how he should behave himself at *Capilavástu*, and answer the king's inquiries, *leaf 144. Leaf 144.* Comparison of great and small things. Preparations for the reception of SHÁKYA.

Leaf 146. Orders from the king to his officers, to build in the *Nyagrodha* grove, sixteen large and sixty smaller rooms. SHÁKYA, with several of his disciples, goes to meet his father at *Capilavástu*.

Leaf 149. Description of their meeting—their mutual compliments and conversation (in verse), *leaf 150 to 152.* Religious instruction:—the *Shákya* race adopts his religion, and from every family or house one person takes the religious character. The stories of several individuals of the family of SHÁKYA. *Leaf 164,* NYE-VÁR-HK'HOR, a barber of the *Shákyas*, enters into that religious order—acquires great perfection—he is the pretended compiler of the *Dulvá* class.

Leaf 171. The history of KOHUDINYA, one of the principal disciples of SHÁKYA, as also that of others.

Leaf 242-3. KUN-DGAH-VO (Sans. A'NANDA) is made the chief disciple of SHÁKYA.

Leaf 341. LUS-HP'HAGS-MAHI-BU MA-SKYES-DGRA causes his father's (VIMBASÁRA'S) death. By whom he is comforted in his great troubles or anxieties.

Leaf 349. LHAS-SBYIN OR LHAS-BYIN, one of SHÁKYA'S cousins—his great hatred and malice towards SHÁKYA. Several instances quoted, and many moral tales told by SHÁKYA, and applied to himself and to this

LHAS-SBYIN,—or to any other individual : for under the name of LHAS-SBYIN (Sans. DEVADATTA), is frequently understood any malicious character, or wicked man.

Leaf 392. The circumstances of LHAS-SBYIN'S proceedings to cause divisions among the disciples of SHÁKYA. Several stories are told and applied to LHAS-SBYIN and to MA-SKYES-DGRA, the king of *Magadha*, to show the ill consequences of bad morals.

Leaf 417 to 449. SHÁKYA'S moral instructions to the king of *Magadha*, MA-SKYES-DGRA ; (many of them nearly in the same words as above, in the 2nd volume of the *Dulvá*, to MA-SDUG.)

Leaf 449. LHAS-SBYIN'S further plots for injuring GAUTAMA (SHÁKYA). Several stories and instructions.

Leaf 470. Here ends the subject of “causing divisions amongst the priests;” which terminates also the general subject of “religious discipline” Tib. *Stdul-va-Gzhi*, Sans. *Vinaya Vástu*.

These four volumes of the *Dulvá* collection were translated from the Indian or Sanscrit language in the 9th century of our era, by SARVAJNYÁ-DEVA, VIDYA KARA PRABHA, and DHARMAKARA, learned Pandits; the first and the third from Cashmir, the second from India; and by the Tib. *Lotsáva*, *Bandè DPAL-GYI-LHUN-PO*. They were afterwards corrected and set in order by the Indian Pandit VIDYAKARA PRABHA, and the Tib. *Lotsáva*, *Bandè DPAL-BRTSE'GS*.

In the next four volumes of the *Dulva* class, (from the 5th to the 8th inclusive, marked by the letters མ,མ,མ,མ) is an enumeration of the several laws or rules, (*Khrims*) 253 in number, respecting the conduct of the priests (*Dge-slong*), and an explanation of those rules, in several detailed stories or parables.

In the beginning of the 5th (or མ *Cha*) volume, from *leaf* 1 to 30, is the treatise on emancipation. (Sans. *Pratimoksha Sūtra*, Tib. *So-sor-thar-pahi-M,do*.)

Contents of the Treatise on Emancipation.

Adoration of the All-knowing, or salutation to *Buddha*—Praise and importance of this *Sûtra*.—The several blessings arising from the practice of good morals.—Celebration of the confession (*Gso-sbyong*), on every new and full moon.—Rehearsal of the established rules or precepts, pronounced by the chief (or other officiating) priests.—Exhortation to the priests to examine themselves and to confess their sins with a loud voice, if they have any.—The compendium or sum of the *Buddhistic* doctrine in one *slòka* thus, in Tibetan:

ཨོ ཁྱེད་པ་རྩི་ཡང་མི་ཐུ་ཞེ།	“ No vice is to be committed,
དབེ་བ་རྒྱན་ལྷན་ཚོགས་པར་ཐ།	Virtue must perfectly be practised,—
རང་གི་སེམས་ནི་ཡོད་པ་ལྷ་མཚུལ།	Subdue entirely your thoughts.
འདི་ནི་སངས་རྒྱལ་གྱི་པ་ལོ་ལོ།	This is the doctrine of <i>Buddha</i> .”

On leaf 30th. Commendation of the *Bauddha* faith, in the following two *Slòkas*: in Tibetan: (vol. 5, leaf 30.)

1. ཨོ། བརྩམ་པར་ཐ་ཞིང་འབྱུང་བར་ཐ། ། སངས་རྒྱལ་གྱི་པ་ལོ་ལོ།
 འདས་ཕྱི་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ། ། འཚོ་བདག་རྩི་ལོ་ལོ་ལོ་ལོ།
 བང་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ། ། ཚོས་འདུལ་འདི་ལོ་ལོ་ལོ་ལོ།
 རྩི་བའི་འཚོ་ལོ་ལོ་ལོ་ལོ་ལོ། ། རྩི་བའི་ལོ་ལོ་ལོ་ལོ་ལོ། །

In English:

“ Arise, commence a new course of life—turn to the religion of *Buddha*. Conquer the host of the lord of death (the passions), that are like an elephant in this mud-house (the body), (or conquer your passions like as an elephant subdues every thing under his feet, in a muddy lake); whoever has lived a pure or chaste life, according to the precepts of this *Dulva*, shall be free from transmigration, and shall put an end to all his miseries.”

An assertion follows that the *Pratimohsha Sûtra* has been recommended by each of the seven last *Buddhas*, who are styled here the seven *Bauddha* champions (Tib. *Dpah-vo*, Sans. *Vira*, Eng. Champion or Hero.) The names of those seven *Buddhas*, on the 30th leaf, are thus given in Tibetan: 1. *Rnam-par-Gzigs*, 2. *Gtsug-tor-chan*. 3. *T'hams-chad-skyob*. 4. *Hk'hor-va-Hjig*. 5. *Gser-t'hub*. 6. *Hod-srung*. 7. *Shákya-t'hub-pa*.

They correspond to the Sanscrit: 1. *Vipashyi*. 2. *Sik'hi*. 3. *Vishwábhu*. 4. *Kakutsanda*. 5. *Kanaka-muni*. 6. *Káshyapa*. 7. *Shákya Muni*.

From the 30th leaf of the 5th (or 3 *Cha*) volume to the end of the 8th (or 9, *Nya*) volume, is contained the "explanation of the religious discipline," (Sans. *Vináya vibhanga*, (better *Vibhága*,) Tib. *Hdul-va-rnam-par-Hbyed-pa*.)

In these four volumes, are several stories of immoral actions, committed by some one of the religious persons belonging to the disciples of SHÁKYA. The crime, generally, becomes divulged amongst the people, who blame the conduct of the priests. SHÁKYA is informed afterwards of the fact. The delinquent is cited before the congregation; confesses his fault; and is rebuked by SHÁKYA: who then explains the immorality of the act, makes a law thereupon, and declares that whoever shall violate it, shall be treated as a transgressor.

The stories, in general, are of little importance, and many of them too indecent to be introduced here.

The two hundred and fifty-three rules to be strictly observed by the priests (*Dgè-slong*) are of five kinds, (or there are five kinds of sins or faults provided against in those rules.)

1. There are some for the violation of which they are expelled from the order. Such are the laws or rules against adultery or, in general, fornication; robbery or stealing; murder or destruction of animal life; and the giving out (or selling) of human doctrine as a divine revelation.

2. By the violation of a second class of rules, they become outcasts from the priesthood, or are degraded. Such crimes are—the emissio seminis; indecent behaviour; immodest talk; the causing of divisions amongst the priests; the blaming of the secular state, &c. &c.

3. In the 3rd class are reckoned thirty faults;—as the keeping or wearing of more clothes than is permitted—neglecting to wear religious garments—the deposition of them at any place, &c.—prohibited materials for clothes, &c.

4. In the 4th class are enumerated ninety faults.

5. The 5th kind of faults or sins are such as must be confessed. Besides these rules, are numerous instructions regarding decent behaviour, dress—attitude or posture of the body—manner of eating and drinking, and when giving religious instruction to others.

On *leaf* 30 to 32. Praise of religious discipline in general, (in verse.)

From *leaf* 33 to 74. Several stories on fornication or adultery. *BZANG-BYIN*, a priest, commits adultery. *SHĀKYA* is informed of the fact. He is cited—rebuked—and expelled. A rule is made that thenceforth all adulterers shall be expelled. The circumstances of this story may be seen, *leaf* 33 to 40, together with the terms *SHĀKYA* used in rebuking the guilty.

From *leaf* 74. On stealing or robbery.

Anecdotes—kinds and modifications of theft—several instances of cheating, tricks and frauds in eluding the duties at custom-houses, &c.

Leaf 105. There are likewise several instances, how traders have defrauded the custom-houses, in putting some of their precious things into the bags of the monks.

Leaf 155 to 166. The consequences of lust and theft—fabulous history of the origin of evil in the world.

From *leaf* 162 to 239. Several stories of suicide and poisoning amongst the monks, or of causing themselves to be slain or deprived of life, out of grief or despair, upon hearing of the various kinds of miseries or calamities of life. *SHĀKYA* prohibits discoursing on the miseries of life, so as to bring others to desperation thereby.*

Leaf 270 to 274. Pretended supernatural knowledge attributed to the communication or inspiration of any divinity. Terms for rebuking such pretenders.

* For a similar story, see Ainsworth's Dictionary under *Hegesias* in the *Index Nom. prop.*

"HEGESIAS, a philosopher of Cyrene, who displayed the miseries of life with such eloquence, that several slew themselves to be out of them; for which reason he was commended by Ptolemy to discourse no more on that subject."

Leaf 306. Several women of respectable families, at *Shrāvasti*, visit the *Vihars* (colleges and halls) in a garden near that city, conducted by CH'HAR-KA a priest, who tells them whose *Vihars* and halls they are, with some biographical notices. His immodest behaviour. The stories of several immoral actions, by which a priest loses his character or rank, and becomes an outcast from the priesthood. On making dissensions amongst the priests.

There are thus in this volume 439 leaves, the 30 first of which are occupied by the Treatise on Emancipation, in two books, 700 *Ślōkas*. The rest of the volume contains the first books of the "Explanation of Religious Discipline."

THE 6TH (OR ३ *Ch'ha*) VOLUME,
Containing twenty-one books, or 431 leaves.

Continuation of the subject (begun towards the end of the 5th volume) on causing divisions amongst the priests. LHAS-BYIN's endeavours to seduce the disciples of SHĀKYA to his party.

Leaf 34. SHĀKYA visits *Kaushambhi*, and takes his lodgings in the *Gdangs-chan-gyi-kun-Dgah-ra-va* (Sans. *Ghos'havatyārāma*):—stories of discontentment. The disciples of SHĀKYA, on account of their being of different tribes, families, houses, &c., are likened to an assemblage of all sorts of leaves fallen from the trees, in autumn, and brought together by the wind.

Leaf 57 to 61. The priests of SHĀKYA are said to have so many clothes that for each business they make use of a different suit; and that, through dressing and undressing themselves, they have little leisure to read and study. They are prohibited from keeping superfluous garments or clothes. Several rules concerning superfluous clothes and other utensils of the priests. As also, rules concerning the wearing, and omitting religious garments, and depositing them or utensils at any place.
Leaf 61 to 93.

Leaf 93 to 143. Rules concerning the washing of clothes. Several stories told of the uncleanness of the priests. The birth of SHÁKYA. Correspondence between GSAL-RGYAL, the king of *Kosala*, and ZAS-G'TSANG the father of SHÁKYA. *Leaf* 102. A letter from ZAS-G'TSANG to SHÁKYA—his life—he is invited—he visits his father. Dialogue (in verse) between them. *Leaf* 110-111. Description how the *Shákya* race adopted *Buddhism*. *Leaf* 131. Expressions of enthusiasm, devotion and joy uttered by five hundred of the relations of SHÁKYA, upon their being instructed in his doctrine.

From *Leaf* 325 to 431, or the end of the volume, are several stories on hoarding or laying up stores,—on lying and falsehood,—and on ridiculing or despising others.

THE 7TH (OR ॠ *Ja*) VOLUME OF THE *Dulva* CLASS.

Containing twenty books, (from the 43d to the 63d) and 446 leaves.

In this volume is the continuation of the stories of several faults or slight crimes committed by the priests. Such faults are reckoned ninety in number. The same are introduced into the Sanscrit and Tibetan dictionaries; but, since they are of little importance, it is unnecessary to specify them in this place. The Sanscrit generical name for this class of faults, is *Shuddha práyash chittakah*. Tib. *Ltung-byed-Hbah-zhig*, English: "what are mere faults, or venial faults". The volume commences with stories on abuse or foul language (*Hp'hyá-va*.) and ends with narratives regarding culpable priests, that had been ordained (or made *Gélongs*) before they had reached the age of twenty.

THE 8TH (OR ॡ *Nya*.) VOLUME OF THE *Dulva* CLASS.

Containing 21 books, (from the 63rd to the 83rd inclusive,) and 417 leaves.

This volume is filled with the continuation of stories on faults or slight crimes of the same kind with those in the preceding volume. It

commences with the narration of a fault committed by digging the ground, and ends with anecdotes on the adjustment and quelling of quarrels and disputes.

THE 9TH (OR 7 *Ta*) VOLUME OF THE *Dulva* CLASS, in 483 leaves.

This volume regards the nuns or female religious persons of the *Bauddha* faith. The subjects are the same as those of the last four volumes, for the priests. And the stories are told in the same terms, with the exception of some additions and applications.

From *leaf* 1 to 36, in 2 books, is the treatise on emancipation, for the priestesses (*Gelongma*), Sans. *Bhikshuni pratimoksha Sutra*, Tib. *Dge-slong-mahi-so-sor-t'har-pahi-Mdo*. (See the beginning of the 5th volume).

From *leaf* 36 to 483 or to the end of the volume, in 28 books, is the "Explanation of the religious discipline of the priestesses," Sans. *Bhikshuni Vinaya vibhanga*, (or *Vibhāga*) Tib. *Dge-slong-mahi-hdul-va-rnam-par-hbyed-pa*; in the same manner, order, and in the same words, as in the former four volumes; with the exception of some stories, and a few instances not mentioned there.

Leaf 61. MA-SKYES-DGRA, (SANS. AJĀTASHATRU) the king of *Magadha*. How and by whom he is comforted after he had caused the death of his father VIMBASĀRA.

Leaf 78 to 87. Stories of several religious persons having put an end to their lives, out of despair. *Leaf* 85. Several kinds of robbers.

Leaf 108 to 109. SBOM-DGAH-MO, a priestess or nun, the pattern of a lewd, cunning and wicked woman. There are several stories under her name, in this volume.

Leaf 193. LHAS-BYIN, one of SHĀKYA's cousins, the model of a malignant and rancorous person. How he endeavours to acquire the knowledge of the magical art, or of performing prodigies. He applies to SHĀKYA—and, upon his refusal, to his principal disciples. They all refuse to instruct him. He is advised by each of them first to acquire true and useful

knowledge. He endeavours to excite dissensions, and to make divisions among the priests—as also among the priestesses, through *SBOM-DGAH-MO*.

Leaf 216. Stories on the multiplicity of clothes and garments of the female religious persons. Prohibitions against them by *SHÁKYA*.

Leaf 272. The king of *Kalinga* sends to *G̃SAL-RGYAL*, the king of *Kosala*, a piece of fine linen cloth, as a present. It comes afterwards into the hands of *G̃TSUG-DGAH-MO*, (a lewd or wicked priestess) she puts it on, appears in public, but, from its thin texture, seems to be naked. The priestesses are prohibited from accepting or wearing such thin clothes.

Leaf 282. Mention is made of the four *Vedas* of the Brahmans. *Leaf 284-5.* Several terms peculiar to the loom, and to other mechanical arts, are enumerated. Defects in the body of a nun. Censure of others.

Leaf 286. Moral tales on secret slander.

Leaf 302. Several parts of the *Dulvá* class enumerated.

Leaf 331. *Kun-tu-rgyu*, “going every where,” (Sans. *Parivrājaka*) is said to be the same with *Grangs-chan*, (Sans. *Sínk’hya*).

Leaf 362. Names of several diseases. The rest of the volume is occupied with stories respecting the conduct of the nuns. Several rules to be learnt and observed. The scene of all these stories is, in general, *Mnyan-yod*, (Sans. *Shrāvasti* in *Kosala*).

The five last volumes (marked with the letters ཨ, ས, ས, ས, and ས of the Tib. alphabet) were translated from Sanscrit into Tibetan, first, (in the 9th century) by *JINAMITRA*, a pandit of *Cashmir*, of the *Vaibhashika* philosophical sect, and by *KLUHI-RGYAL-MTS’HAN*, a Tibetan *Lotsáva*, or interpreter. Other translators also are mentioned.

TENTH AND ELEVENTH (ཨ *T’ha*, AND ས *Da*) VOLUMES OF THE *Dulvá*,

In 60 books, of which the 10th volume contains 17, or 324 leaves—and the 11th, 33 books, or 708 leaves.

These volumes are entitled in

Tibetan :—*Hdul-va-p’hran-ts’hegs-kyi-Gzhi*. Sanscrit :—*Vináyā Kshu-draka Vastu*.

English :—“Miscellaneous minutiae on religious discipline.”

The 10th volume, after the title of these two volumes has been expressed, commences by—"reverence to the All-knowing." The subject is then set forth in three stanzas, as—things relating to the discipline and conduct of the religious persons of the *Buddhist* sect, and the manners and customs of the people of Central India, the scene of the several acts described in the *Dulva*.

Leaf 2. SANGS-RGYAS-BCHOM-LDAN-HDAS (SHĀKYA,) at *Yangs-pa-chan* (Sans. *Vaishali*, or *Vishali*, *Pryāga* of the ancients, the modern *Allahabad*). That city is inhabited by the *Lichabyi* race. Descriptions of its gardens or orchards, music, gymnastic exercises, baths. The disciples of SHĀKYA incur scandal there by rubbing themselves with tiles or bricks with too great a noise. They are prohibited by SHĀKYA from rubbing themselves with tiles, except their feet.

Leaf 5. SHĀKYA at *Mnyan-yod* (Sans. *Shrāvasti*). Forbidden to rub themselves with fish-gills, instead of tiles or bricks;—to anoint themselves with fragrant substances, except when prescribed by the physician. What to do with the fragrant substances that are offered them by their pious followers.

Leaf 7. Mention is made of some fanes or chapels, (Sans. *Chaitya*, Tib. *Mch'hod-rten*) where the hair or nails of *Buddha* are deposited, and revered as sacred things.

Leaf 11. Seals are permitted to the priests—excesses in regard to seal-rings (Tib. *Sor-Gdub-rgya*). They are forbidden to have them of gold, silver, or precious stones. They are prohibited from wearing rings. But they may keep seals or stamps made of copper, brass, bell-metal, ivory, horn—excesses in regard to the figures cut on them.

Leaf 12. A man of the religious order must have on his seal or stamp, a circle with two deer on opposite sides, and below them the name of the founder of the *Vihara* (Tib. *Gtsug-lag-khang*). A layman may have either a full length human figure or a head cut on his signet.

Leaf 25. Predictions by SHĀKYA and by a gymnosophist, of a child that was to be born. Its miraculous birth. It is named "fire-born" (*Me-skyés*). His education and adventures.

Leaf 28. The veracity of a *Buddha* is expressed thus :—“the moon, together with the hosts of stars, may fall down ; the earth, together with the mountains and forests, may lift itself up into the void space above ; the vast ocean may be dried up ; but it is impossible that the great hermit (*Mahá Sramaña*) should tell a falsehood.”

Leaf 58 to 61. Several false charges or calumnies at *Yangs-pa-chan*, especially that of *Lichabyi-ck'hen-po*. The priests of SHÁKYA were wont to put under ban or interdiction any person, or family, according to the following ceremony :—In their congregation, after having been informed of the facts, they turned an alms-dish or goblet, with the mouth downwards ; declaring by that act, that thenceforth none should have communication with him or his house, (according to the text, no one should enter his house, neither sit down there, nor take alms from him, nor give him religious instruction.) After reconciliation had been made, the ban was taken off, by replacing the alms-dish.

Leaf 64 to 66. SHÁKYA prohibits his disciples from learning music, dancing and singing, or visiting places where they are exhibited. Several stories are told of the practices of the religious persons.

Leaf 105. The use of garlick is interdicted to the priests, except when prescribed as a medicine—how to be used there.

Leaf 111. Permission to keep umbrellas. Excesses regarding, by using too costly stuffs,—adding too many trimmings,—or adorning the handles of them with gems, pearls, and precious metals.

Leaf 141 to 144. The king of *Kosala*, *Gsal-rgyal*, being dethroned by his son, *Hp'hags-skyes-po*, goes to *Rájagriha*, to *Ma-skyes-dgra*, king of *Magadha*,—alights in a grove or garden near that city, belonging to the king, and sends him intelligence of his arrival. The king of *Magadha* orders preparations for receiving him solemnly. But in the mean time he dies in the garden, suddenly, from indigestion, caused by an immoderate use of turnips and fresh water. His funeral. SHÁKYA's instruction to the king of *Magadha*.

Leaf 145 to 160. HP'HAGS-SKYES-PO, the king of *Kosala*, at the instigation of MALA QNOD, makes frequent attacks on the *Shákya* race at *Ser-skya* (Sans. *Capila*) at last he takes their city and massacres many of them. Those that escaped, dispersed themselves in the hills; many of them are said to have gone to *Nepál*. During that war, a certain *Shákya*, SHÁMPAKA is banished from *Capila*. At his parting request, SHÁKYA grants him, in an illusory manner, some hairs of his head, some nail-parings, and teeth. He goes to a country called *Bagud* or *Vagud*, is made king there, and builds a fane or chapel (San. *Chaitya*, Tib. *Mch'hod-rten*) for those holy relics, called afterwards the fane or chapel of SHÁMPAKA, *leaf 149-150*.

Leaf 160. The death of HP'HAGS-SKYES-PO, caused by a conflagration. Relation of the circumstances that preceded it.

Leaf 182-183. GAUTAMI' (SKYE'-DGUIH-BDAGMO-CH'HEN-MO) and 500 other nuns die. Earthquake and other miracles that accompanied that event. A moral tale upon their former religious merits told by SHÁKYA, *leaf 185*.

Leaf 202 to 248. SHÁKYA gives to DGAH-VO (Sans. NANDA) instructions and lessons on several subjects, especially on the state of existence in the womb, and the gradual formation of the human body.

Leaf 273. Instruction how to build and cover a fine house. After which to the end, or to *leaf 324*, there are many short stories, respecting the conduct, dress, victuals, &c. of the religious persons.

ELEVENTH (OR ५ *Da*) VOLUME OF THE *Dulva*,

In 708 leaves and 33 books, counting from the 18th to the 60th inclusive.

*Subject:—*The title of this and of the preceding volume (miscellaneous minutiae on religious discipline) evinces the nature of the materials to be found here. They are of little consequence, except a few allusions to events, persons, customs, manners, places or countries. These volumes are mostly filled up with religious instructions, rules for the conduct

of the priests, and their several transgressions. NYE'-VÁR-ER'HOR (Sans. UPÁLI), the supposed compiler of the *Dulva* collection puts questions to SHÁKYA how he is to act in such and such cases and receives his instructions thereon.

Leaf 1-2. DGAH-VO (Sans. NANDA), a priest with SHÁKYA at *Mnyan-yod* (Sans. *Shrávasti*), receives from his former wife, BZANG-MO, from *Ser-skya* (Sans. *Capila*) several finely bleached clothes calendered or glazed with ivory.

Leaf 53. When wood is not procurable to burn a dead body, neither is there any river to throw the corpse into, it may be buried.

Leaf 61. The death of SHÁRIHI-BU. SHÁKYA'S reflections on him. A *Mch'hod-rten* (Sans. *Chaitya*) is built over his remains by a rich landholder at *Shrávasti*, and an anniversary festival established in his memory. The king of *Kosala* orders that, at the celebration of those festivals, merchants, who come from other countries, shall pay no duties or taxes, *leaf 68.*

Leaf 126-127. KATYARI-BU (Sans. KÁTYÁYANA) becomes the disciple of SHÁKYA, who tells him how other philosophers are in two extremes, and that he (SHÁKYA) keeps a middle way. He acquaints him with some of his principles, especially with the four great truths, and the twelve casual concatenations.

Leaf 130. KÁTYÁYANA, with 500 other priests, is sent by SHÁKYA to convert to his doctrine the king of *Hp'hags-rgyal** (GTUM-PO-RAB-SNANG)† together with his consorts, son, and officers. He passes on his way through *Kanya-kubja*, a place where he had an acquaintance, a Brahman, who was dead at that time. The story of that Brahman's daughter, with the beautiful hair. His arrival, how he was received by the king. His successes there. How the king afterwards married the damsel. Anecdotes regarding. *Leaf 194.* He erects *Vihars* and makes several donations to the companions of KÁTYÁYANA. *Leaf 197 to 207.* Many witty sayings (in verse). *Leaf 207 to 209.* The ten powers of Bauddha.

* Sans. *Ujjayani* or *Oujein*, in *Málava*.

† Sans. *Rájá Pradyota*; (called the passionate or cruel.)

Leaf 227 Various defects of the human body are enumerated in verse. Such as have them, prohibited from being received into the religious order of SHÁKYA.

Leaf 230 to 253. Account of the great prodigies exhibited by SHÁKYA, at *Shravasti* in *Kosala*. The six *Mu-steps-chan* (Sans. *Tirthika*) teachers, being discontented with the treatment they meet with from the king, the officers, the brahmans, and the people in general, (who all show much favour to GAUTAMA and his followers,) so that they can hardly gain their livelihood, endeavour to vie with GAUTAMA in exhibiting prodigies, to show their skill and power. They are defeated :—for shame some of them put an end to their existence, others retire to the hills on the north of India. *Leaf 248*, the great astonishment of all at the miracles of GAUTAMA,—their applause.

Leaf 253 to 307. The story of BSKYED-PA a king in *Lus-hp'hags* and other tales (Sans. *Vidéha*) told by SHÁKYA,—political intrigues. The farther history of the before mentioned six teachers.

Leaf 276. The story of SMAN-CH'HEN, the son of GANG-PO in a town of *Purna kachha* a hilly country. *Leaf 321 to 325.* SHO-SHUM-PA, a cunning woman. Ingenious stories of female craft. *Leaf 326.* Mention made of the *Hbal-gumata* river, on the banks of which the priests of SHÁKYA used to exercise themselves.

Leaf 326. SHÁKYA in the *Nyagrodha* grove (near *Ser-skya* Sans. *Capila*). GAUTAMI', with 500 other women of the SHÁKYA race, goes to SHÁKYA, and begs of him to receive them into the religious order. He will not permit it, and recommends to them to remain in the secular state, to wear clean clothes. They will not desist. They follow him afterwards in his peregrination through the *Brija* country to *Nadika*. They beg him again and again to receive them. At last, on the request of KUN-DGAH-VO, (Sans. A'NANDA) he permits them to take the religious character. Several rules and instructions respecting the order of nuns. Various stories of these females that happened mostly at *Mnyan-yod* (Sans. *Shrávasti*).

Leaf 488 to 524. The story of PADMA-SNYING-PO, a celebrated Brahman, at *Hdod-pa-hi'hun-pa*, in *Kosala*. (This is repeated from the *K'ha* volume of the *Dulva*, leaf 155 to 192, whence the general tenor may be gathered.)

Leaf 581. SHÁKYA in his peregrination proceeds to *Gyad-yul*, the country of the Champions, and at *Rtsa-chan*, (the grassy, so called from the *kusha* grass,) the modern *Cámrú* or *Kámarupa*, in *Assam*, anciently the residence of the great king KUSHA-CHAN, stays for a certain time, under two *Sála* trees.

Leaf 591. The circumstances that preceded the death of SHÁKYA.

Leaf 635 to 636. The death of SHÁKYA. The principal acts of his life enumerated by HOD-SRUNG to VYAR-BYED, an officer of the king of *Magadha*, who instructs him how to inform the king of his decease (by representing, in pictures, the several scenes of his life.) Reflections on life, by several gods. The funeral raises disputes among eight tribes or cities, on account of the relics (*Shu-Gdung*) of SHÁKYA. They are pacified by having each their share. Chaityas are built for those relics.*

Leaf 667. After the death of SHÁKYA, HOD-SRUNG, (Sans. KÁSHYAPA) becomes head of the sect. By his direction, five hundred accomplished priests, (Sans. *Arhan*, Tib. *Dgra-Bchom-pa*,) assemble in a place called the cave of the *Nyagrodha* tree, near *Rájagriha*, and make the first compilation of the doctrine taught by SHÁKYA. The *Mdo-sdé* or *Sútra* class, is compiled by KUN-DGAH-VO, (Sans. A'NANDA) The *Dulvá* (Sans. *Vindya*,) by NYE'-VÁR-HK'HOR (Sans. UPÁLI), the *Ma-mo*, or *Ch'hos-Mñon-pa-Mdsod* (Sans. *Abhidharma*) by HOD-SRUNG (Sans. KÁSHYAPA.) He presides over the sect for several years, appoints KUN-DGAH-VO his successor, and dies on the *Bya-gag-rkang* hill near *Rájagriha*. *Leaf 679.*

Leaf 684. KUN-DGAH-VO (Sans. A'NANDA) after having been for many years the head of the Baudha sect, intrusts the doctrine of SHÁKYA to

* See my MS. Translation of *The death of SHÁKYA*.

SHANAHI-GOS-CHAN, appoints him his successor, and dies in the middle of the Ganges (on an imaginary island) between *Yangs-pa-chan* and *Magadha*. His body is divided into two parts. The one is taken by the *Lichabyi* race at *Yangs-pa-chan*, who erect a Chaitya to contain it: the other part by the king of *Magadha*, who likewise builds a Chaitya, at *Skya-snár-bu* (Sans. *Pátaliputra*) over his share of relics.

Leaf 687. NYI-MAHI-GUNG is received into the religious order by KUN-DGAH-VO; is ordained and instructed how to introduce the faith into *Cáshmir*, as it had been foretold by SHÁKYA, *leaf 688*. How he civilized the Serpent race and their chief HULUTA:—how he planted and blessed the saffron there, and how he laid the foundation of the Bauddha religion in the *Cáshmir* country, one hundred years after the death of SHÁKYA, who had mentioned that country, as a suitable place for dwelling and contemplation.

Leaf 690. SHANAHI-GOS-CHAN intrusts the Bauddha doctrine to NYE'SBAS;—he to DHITIKA;—he to NAG-PO—and he to LEGS-MT'HONG.

One hundred and ten years after the death of SHÁKYA the priests at *Yangs-pa-chan* violate in many respects his precepts.—Many disputes about trifles.—At last, seven hundred accomplished priests (Sans. *Arhan*, Tib. *Dgra-bchom-pa*) make a new compilation of the Bauddha works, to which was given, (something similar to our *Septuagint*,) the name of *Bdun-Brgyas-yang-dag-par-Brjod-pa*, “that has been very clearly expressed by the seven hundred” (accomplished priests.)

Thus ends the 11th volume, translated (in the 9th century) by VIDYAKARA PRABHA, and DHARMA SHRI PRABHA, pandits from India, and by the Tibetan *Lo-tsáva* (interpreter) BANDE-DPAL-HBYOR. On the three last leaves, from 706 to 708, are some remarks on the defects of these two volumes (by a Lama, NAM-MK'HAH-GRAGS in the monastery of *Snar-thang* not far from *Teshi-Lhun-po*) such as obsolete terms, bad translation, incorrect text, repetition of stories told before, &c. He advances several reasons, why the sacred volumes have been left in this state by the ancient reviewers.

TWELFTH AND THIRTEENTH (OF ३ *Na*, and ५ *Pa*) VOLUMES OF THE *Dulvá*.
The first has 458, the last 473 leaves. There are in the two volumes 64 books.

Title, Sans. Vináya Uttara grantha. Tib. Hdul-va-Gzhung-blama.

Eng. "The chief text-book (or last work) of religious discipline."

*Subject, NYE-VÁR-HK'HOR (SANS. UPÁLI) the supposed compiler of the Dulva collection, puts to SHÁKYA several special cases, as to which class of transgressions particular faults or sins should be referred; or whether it be lawful to do or use such and such a thing. And SHÁKYA answers him as to each. He addresses SHÁKYA, by the term *Btsun-pa*. "Reverend!"*

NYE-VÁR-HK'HOR, in this last volume, is always mentioned by his Indian name UPÁLI, except in the eleven first books, which form a distinct work. At the end of this volume are the words *Upalis-kun-dris-pa rdsogs-so*,—"all the queries of UPÁLI are ended or finished."

The names of the translators or pandits of these two volumes are not mentioned. It is merely stated that they were translated in the time of KLUHI-RGYAL-MTS'HAN, a celebrated interpreter.

Calcutta, 4th September, 1831.

I may here close my Analysis of the *Dulvá* collection, from the tenor of which may in some measure be judged what is to be found in the remaining eighty-seven volumes of the *Kahgyur*. Of the whole of this voluminous compilation I have, however, prepared a detailed Analysis with occasional translations of such passages as excited curiosity, particularly the relation of the Life and Death of SHÁKYA. The whole are deposited in manuscript among the archives of the Asiatic Society, and will at any time be available to the scholar, who may also consult the first volume of the Society's Journal, page 375, for a general view of their contents by the late Secretary, Professor WILSON.

20th October, 1835.