

VIII.

NOTICES

ON THE

LIFE OF SHAKYA,

EXTRACTED FROM THE

TIBETAN AUTHORITIES.

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THE two principal works treating of the life of SHĀKYA, are the “*r,gya-ch’hér-rol-pa*” (རྩ་རྗེའུ་ལོ་ལ་པ) Sanscrit: *Lalituvistāra*; and the *Mnon-par-Hbyung-va* :” མངོན་པུའ་འབྱུང་བ. The first is contained in the ར or 2nd, and the latter in the ག or 26th volume of the *M,do* class in the *B,kah hgyur*.

Many of the facts or anecdotes of the life of SHĀKYA, that occur in these two works, have been also introduced in the *Dulva* class, especially in the third and fourth volumes. Passages from the same works are likewise to be found in several *Shāstras* relating to the life of SHĀKYA.

According to the authority above cited, the principal acts in the life of SHĀKYA are the following twelve; designated in Tibetan by the term མངོན་པུ་བརྩ་བཞུགས : *Mdsad-pa-Bchu-gnyis*, or “the twelve acts (of SHĀKYA.)”

- I.—He descended from among the gods.
- II.—He entered into the womb.
- III.—He was born.

- IV.—He displayed all sorts of arts.
 V.—He was married, or enjoyed the pleasures of the conjugal state.
 VI.—He left his house and took the religious character.
 VII.—He performed penances.
 VIII.—He overcame the devil, or god of pleasures, (*Kāma Déva.*)
 IX.—He arrived at supreme perfection, or became *Buddha*.
 X.—He turned the wheel of the law or published his doctrine.
 XI.—He was delivered from pain, or died.
 XII.—His relics were deposited.

The notices will be made according to these twelve heads, thus :

I.—*He descended from among the gods.*

Before his last incarnation, SHÁKYA resided for a long time in *Galdan* (S. *Tushita*, one of the heavens of the gods) whither he had ascended through his former moral merits, especially through his having been accomplished in the six transcendental virtues ; viz. charity, morality, patience, &c., when KASHYAPA, his predecessor, was about to leave *Galdan*, and to descend to be incarnated for the purpose of becoming a *Buddha*, SHÁKYA was at that time a *Bodhisatwa* of the tenth degree of perfection. He was chosen by KASHYAPA for his Vicegerent in *Tushita*, to be the instructor of the gods, and was also inaugurated by him with his own diadem. As a *Bodhisatwa* under the name of “*Dam-pa-tog-dkar*” (དམ་པ་རྟོག་དཀར།) he remained afterwards in *Tushita* for a long period, or till the time, when men lived only one hundred years. At a certain occasion, when the gods in *Tushita* were exhibiting all sorts of musical entertainments, out of respect for him, he was exhorted by the *Buddhas* of all the corners of the world, to descend from *Tushita*, and to endeavour to become a *Buddha*.

He acquainted the gods with his intention respecting his descent into *Jambu dwipa*. They, knowing that there were at that time many atheistical teachers,* endeavoured to divert him from his purpose : but in

* See No. 1, of the Extracts in the Appendix, *Dulva* 3rd Vol. leaf 419—478 ; and 4th Vol. leaf 1—106.

vain. He assured them that he should overcome them all, that his doctrine would be established and flourish in *Jambu dwipa*. And he recommended to the gods, that whoever among them might wish to taste of the food of immortality, he should be incarnated among men, in the same division of the earth.

The gods in *Tushita*, after having agreed on *Bodhisatwa's* descent, consulted about where he should be incarnated, in what country, nation and family. They all agreed that it should be in central or Gangetic India. But with respect to the tribe and family they differed among themselves. Some proposing one, some another from the ruling tribes or family in central India; but some objection was started to each of them. The ruling tribes or families enumerated by them, were residing, at that time, in *Ujjayani*, *Hastinápura* (the *Pándava* race,) *Mathurá*, *Vaishali* or *Prayága* (the *Lichabyis*,*) in *Kaushambhi*, *Rájagriha*; *Shravasti*, in *Kosala*; and the *Badsa Raja*.† Not being able to agree among themselves, they ask *Bodhisatwa* himself (SHÁKYA) where he would be incarnated. He tells them in the house of SHUDHODANA (Tib. *Zas-gtsang*) a king of the Shákya race, residing at *Capilavastu*; on account of the purity and celebrity of his family, he being a descendant of the ancient universal monarchs.

Before leaving *Tushita*, he appoints MAITREYA (Tib. རྩམ་པ་པོ་ vulg. *Cham-ba*) to be his Vicegerent (*sku-tshab*, ལྷ་རྩམ་པོ་) in the same manner as he himself had been appointed by KASHYAPA. MAITREYA is still residing there, and he is the saint who first will become a *Buddha* hereafter.

II.—*He entered into the womb, or was incarnated.*

There was a consultation again among the gods in what form *Bodhisatwa* should enter into the womb or body of the woman whom he had chosen to become his mother. A young elephant with six adorned trunks, such as has been judged proper in brahmanical works, was preferred. He therefore, leaving *Tushita*, descends, and, in the form of an elephant,

* See No. 2.

† See No. 3.

enters by the right side, into the womb or cavity of the body of MĀYA DEVĪ* (*Tib. Lhámo-sgyu-phrul-má*) the wife of SHUDHODANA. She never felt such a pleasure as at that moment. Next morning she tells the king the dream she had respecting that elephant. The Brahmans and the interpreters of dreams being called by the king, they propound that the queen shall be delivered of a son, who will become either an universal monarch or a *Buddha*. The king greatly rejoicing upon hearing these predictions, orders alms to be distributed, and offerings or sacrifices to be made to the gods for the safety and happy delivery of MĀYA DEVĪ, and for the prosperity of the child that was to be born: and he himself is very solicitous to do every thing according to her pleasure. The gods render her every service, and all nature is favourably disposed on account of *Bodhisatwa*, or the incarnated saint.

III.—*He was born.*

MĀYA DEVĪ† was delivered of *Bodhisatwa* or the child, on the fifteenth day of the 4th moon of the Wood-Rat year; when she was in the garden or grove *Lumbini* whither she had gone with great procession for her recreation. The child (SHĀKYA) came out by her right side, she being in a standing posture, and holding fast the branch of a tree, INDRA, and other gods, assisted her. Soon after his birth, SHĀKYA walked seven paces towards each of the four cardinal points, and uttered the name of each of them, telling what he was about to do with respect to them. Several miracles happened at his birth: for instance the whole world was illuminated with great light or brightness; the earth quaked, or trembled several times; the blind saw, &c. &c.

There were born at the same time with SHĀKYA,‡ the sons of four kings in central or Gangetic India. At *Rājagriha* in *Magadha*; at *Shravasti* in *Kosala*; at *Kaushambhi*, and at *Ujjayani* (as *VIMBASARA* or *SHRENKA*, *PRASENAJIT*, &c. &c.)

* See No. 4.

† See No. 5.

‡ See No. 6.

Likewise, at *Capilavastu*, there were born of the *Kshetriya* tribe 500 male and 500 female children; 500 male and 500 female servants; 500 young elephants, 500 young horses or colts, 500 treasures also opened; all the wishes of SHUDHODANA being thus fulfilled, he gave to his son the name of *Siddhártha* or “*Sarva Siddhártha*” (Tib. *Don-grub* or *Don-thams-chad-grub’pa*.)

Seven days after the birth of SHÁKYA, his mother dies, and is born again among the gods, in the *Traya-strimsha* (33) heaven.

From *Lumbini* SHÁKYA is carried with great solemnity to *Capilavastu*, is taken to the temple of a particular god of the Shakyas* to salute him; but it is the god himself who shows reverence to him. Hence, one of the many names of SHÁKYA, is *Dévata Déva*, Tib. *Lhahi Lha*: god of gods. He is entrusted to GAUTAM† (his aunt), who, together with 32 nurses, takes care of him. On a certain occasion it was found that the strength of SHÁKYA, (when yet a child) equalled that of a thousand elephants.

The Brahmans and other diviners observing the characteristic signs on the body of SHÁKYA, foretell that he shall become an universal monarch, if he remains at home; or a *Buddha*, if he leaves his house and assumes the religious character.

An Hermit or Sage, called NAG-PO (or according to others *Nyon-mongs-med*) admonished by the great illumination of the world, together with his nephew MIS-BYIN (*S. Narada*) goes to *Capilavastu*, to salute the new born child. He has a long conversation with SHUDHODANA, and foretells to him that his son shall not become an universal monarch (*Chakravarti*) as some have foretold of him, but a *Buddha*. He laments that being too old, he cannot reach the time, in which he shall teach his doctrine. He recommends to NARADA to become his disciple.

IV.—*He displayed all sorts of arts.*

On a lucky or auspicious day, (according to the observations of the Astrologers) SHUDHODANA intending to send his son (SHÁKYA)‡ unto a

* See No. 7.

† See No. 8.

‡ See No. 9.

school to learn his letters, ordered the city to be cleansed and decorated; offerings or sacrifices to be made to the gods, and alms to be distributed. But, when brought to the school-master, he shews that, without being instructed, he knows every kind of letter shown by the school-master. And he himself enumerates 64 different alphabets (among which are mentioned those of *Yavana* and *Huna* also; but they are mostly fanciful names) and shews their figures. The Master is astonished at his wisdom, and utters several *slokas* expressive of his praise. Likewise, in Arithmetic and Astronomy, he is more expert than all others. He is acquainted with the art of subduing, or breaking in, an elephant, and with all the 64 mechanical arts, with military weapons and machines. He excels all other young SHAKYAS in the gymnastic exercises; as, in wrestling, leaping, swimming, archery, throwing the discus, &c. He clears the roads from an immense tree that had fallen down.

V.—*He was married or enjoyed the pleasures of the conjugal state.*

Afterwards, when grown up, SHAKYA, being desired by his father to marry, expresses in writing the requisite qualities of a woman, whom he would be willing to take for his wife, if there be found any such. The King orders his Ministers to seek for such a damsel. They find one (S. Gopá; Tib. *Sa-htsho-ma*) the daughter of SHAKYA PE-CHON-CHAN, but he declines to give his daughter except the young Prince be acquainted with the practice of every mechanical art. SHAKYA* therefore exhibits his skill in all sorts of mechanical arts, and by this means he obtains Gopá, who is described as the model of prudent and virtuous women. He marries afterwards YASHODHARÁ (Tib. GRAGS-HDSIN-MA) and another of the name of RI-LAGS-SKYES (Deer-born.) The two first are much celebrated. But it seems that frequently both the names are attributed to the same person. By YASHODHARÁ, SHAKYA had one son named RAHULA (Tib. SGRA-GCHAN-HDSIN.)

* See No. 10.

VI.—*He left his house and took the religious character.*

SHÁKYA is stated to have passed 29 years in the court of SHUDHODANA his father, enjoying during that time all worldly pleasures. Afterwards the following circumstances determine him to take the religious character.

Riding in a carriage to the grove for his recreation, he observes at different occasions—an old-man ;—a sick person ;—a corpse, and lastly a man in a religious garb. He talks with his groom about those persons, and turns back at each occasion, and gives himself to meditation, on old age, sickness, death, and on the religious state. He visits a village of the agriculturists, observes their wretched condition, meditates in the shade of a *Jambu* tree. That shade out of respect for him, ceases to change with the progress of the sun. On his way home, many hoarded treasures open and offers themselves to him. He rejects them.

Notwithstanding all the vigilance of his father and of his relations to prevent him from leaving the court, (since according to the predictions regarding him they hope, that he shall become an universal monarch) he finds means for leaving the royal residence. At midnight mounting his horse called the “Praiseworthy” (Tib. *Bsnags-ldan*) he rides for six miles ; then, dismounting, he sends back, by the servant, the horse and all the ornaments he had : and directs him to tell his father and his relations not to be grieved on his departure ; for when he shall have found the supreme wisdom he will return and console them. Upon the servant’s return there was great lamentation in the court of SHUDHODANA.

With his own sword SHÁKYA cuts off the hair of his head ; he then changes his fine linen clothes for a common garment of a dark-red colour, presented by INDRA in disguise of a hunter. He commences his peregrination, and successively goes to *Rájagriha* in *Magadha*. The King VIMBASÁRA or SHRENIKA (in Tib. *Gzugs-chan-snying-po*) having seen him from his palace is much pleased with his manners. Afterwards being informed of him by his domestics, visits him ; has a long conversation with him, and offers him means for living according to his pleasure. He will not

accept of any thing. On the request of the King, he relates that he is of the *Shakya* race that inhabit *Capilavastu* in *Kosala*, on the bank of the *Bhagirathi* river, in the vicinity of the Himalaya. He is of the royal family, the son of SHUDHODANA (Tib. *Zas Gtsang*) and that he has renounced the world, and now seeks only to find the supreme wisdom.

VII.—*He performed his penances, mortifying his body or living a rigorous ascetic life.*

Leaving *Rájagriha* he visits afterwards several of the hermits living in the hills. In a short time he becomes acquainted with all their practices and principles. He is not satisfied with them. He tells them that they are mistaken in supposing such practices to be the means of emancipation. Afterwards, he goes to the bank of the *Nairanjana river*,* and during the course of six years performs his penances, subjecting himself to great austerities and privation of food, and giving himself to continual meditation. Three characteristic signs formerly unknown, now appear on his body. Perceiving afterwards privation of food† to be dangerous to his mental faculties, he is resolved to make use of necessary food for his sustenance. He bathes or washes himself in the *Nairanjana* river. On the bank a branch of the *Arjuna* tree, bows down to help him out of the river. He refreshes himself with a refined milk-soup presented to him by two maids.‡ His five attendants desert him now,§ saying among themselves—“such a glutton and such a loose man as *Gautama* is now, never can arrive “at the supreme wisdom” (or never can become a *Buddha*.) They go to *Váranasi*, and in a grove near that city, continue to live an ascetic life.

VIII.—*He overcame the devil or the god of pleasures (Káma Deva.)*

After having bathed in the *Nairanjana* river, and refreshed himself with food, SHÁKYA recovers his strength, and purposes to visit the holy spot (called in Sanscrit *Bodhimanda*; Tib. *Chang-chub snying-po*, or Sans. *Vajrásana* Tib. *Dorjedán*) the place where now *Gaya* is. He therefore

* See No. 11.

† See No. 13.

‡ See No. 12.

§ See No. 14.

proceeds to that place, sits upon a couch of grass, gives himself to earnest meditation, overcomes all the hosts of the devil, or triumphs over all the temptations of *Káma Deva*.*

IX.—*He arrived at the supreme perfection or became Buddha.*

Remaining fixed in his meditation at last he arrives at the supreme wisdom, or he becomes *Buddha*. After having arrived at the supreme perfection, the gods from the several heavens† successively present him their offerings, adore him, and in appropriate verses sing praises to him, concerning his excellent qualities, and his great acts in overcoming the devil. For seven weeks he remains at *Gaya*, and perfected is for his great purpose.

GAGON and YANG-PO, two merchants, entertain him with a dinner, and hear his instruction. They are so firm in their faith that they are said by SHAKYA to become *Bodhisatwas*. The four great kings of the (fabulous) *Rirab* (S. *Meru*) offer him each a begging plate. He, being somewhat ill-disposed, the devil advises him to die; but, being presented by INDRA with a fruit of the *Jambu* tree, he recovers. He is defended by the *Nágas* against the injuries of bad weather with their expanded or hooded necks.

X.—*He turned the wheel of the law, or published his doctrine.*

After having found the supreme wisdom, SHAKYA, thinking that men cannot understand his profound doctrine, refuses to instruct them except he be solicited by BRAHMA, and other gods to do so. They appear; and on their request he commences to teach his doctrine.‡ He reflects to whom he should first communicate his principles. Several of them whom he judged fit to understand him, are dead. He proceeds to *Varánasi*§—five persons, formerly his attendants, being now convinced of his having found the supreme wisdom, pay homage to him and become his disciples. Their names, Sanscrit and Tibetan, are as follows:—

- 1.—AJNYÁNA KONDINYA: *Kun-shes-kondinya*. 2.—ASVAJIT: *rTa-thul*.
3.—PÁSHWA: *rLangs-pa*. 4.—MAHÁ NÁMA: *Ming-ch'hen*. 5.—BHADRIKA:

* See No. 15.

† See No. 16.

‡ See No. 17.

§ See No. 18.

Byang-po. SHAKYA instructs them in his doctrine:* explains the four excellent truths, as they are styled (Tib. *Hphags-pahi-Bden-pa-Bzhi.*)

- 1.—There is sorrow or misery in life.
- 2.—It will be so with every birth.
- 3.—But it may be stopped.
- 4.—The way or mode of making an end to all miseries.

Five other persons likewise become his disciples: as also many others follow him. On his way to *Rájagriha*, at once 60 persons take the religious character, and follow him. The King of *Magadha*, VIMBASÁRA (Tib. *Gyugs-chan-snying-po*) invites him to *Rájagriha*,† and offers him a *Vihara* (Tib. *Gtsug lag-k'hang*) called after the name of a bird, *Kalantaka*. SHARIPUTRA and MONGALYANA, (afterwards styled a part of his principal disciples enter into his religious order. KÁTYÁYANA becomes his disciple, and is sent afterwards by SHÁKYA to *Ujjayana* to convert the king and his people. He there meets with great success.

A rich householder (Tib. *K'hyim Bdag*) at *Shravasti* in *Kosala*, having adopted Buddhism, makes a religious establishment with several large buildings, in a grove called the Prince's grove (S. *Jetavanam*; Tib. *rgyal-bu-rgyal-byed-kyi-ts'hal*) He invites thither SHÁKYA, and offers him and his disciples the buildings for their residence. SHÁKYA passes 23 years: there and the greatest part of the *Sutras* was delivered or propounded by him at this place, or as generally is stated, at *Shravasti* (Tib. *Mnyen yod.*)

PRASENAJIT (Tib. *Gsal-rgyal*) the King of *Kosala*, residing at *Shravasti*, adopts Buddhism. There are several stories of him, both in the *Dulva* and the *Do* class.

SHUDHODANA, the father of SHÁKYA, successively sends eight messengers to invite him to *Capilavastu*. They all remain with SHAKYA and take the religious character. At last he sends CHARKA, one of his Ministers. He also takes the religious character, but he returns and brings intelligence to

* See No. 19. † See No. 20.

the King respecting SHÁKYA'S intention to visit him. He orders therefore the *Nyagrodha* convent (S. *Vihara*: Tib. *Gtsug-lag-khang*) to be built, near *Capilavastu*.

After an absence of 12 years SHAKYA visits his father. Several miracles are displayed on the occasion of the meeting of the father and of the son. There are told several stories of how the Shakyas adopted the *Buddha* faith,* and how they, mostly, took the religious character.

Both in the *Dulva* and in the *Do* class, there are many stories concerning SHÁKYA'S peregrination; and how several individuals either singly or in company turn *Buddhists*: but, it seems, many of the stories are fanciful. The scene of the principal transactions in the life of SHAKYA, is generally, in Central or Gangetic India, or the countries from *Mathura*, *Ujjayana*, *Vaishali* or *Prayága* (*Allahabad*) down to *Káma Rupa*, in Assam; and from the *Vindhya* mountains to *Capilavastu* in *Rohilkhand*.

The two Kings of *Panchola*, on the Northern and Southern side of the Ganges, are reconciled by SHÁKYA, and are stated to have adopted *Buddhism*. The King of the Northern *Panchola* becomes an Arhan, and that of Southern *Panchola* is foretold by SHÁKYA to become a *Bodhisatwa* of the first rank.

On a certain occasion SHÁKYA sends the half of his sitting couch or pillow to *Hod-srung-ch'hen-po* (S. MAHAKASHYAPA) one of his principal disciples, to sit on with him, by which act he tacitly appoints him his successor, as an Hierarch after his death.

XI.—*He was delivered from pain or he died.*

The death of SHÁKYA, as generally stated in the Tibetan books, happened in Assam, near the City of *Kusha* (Tib. *Sa-chan* or *Sachok*) or *Cáma Rupa*, under a pair of *Sál* trees.

This event is told at large in the 8th (or *Nya*) volume of the *Do* class in the *Kahgyur*. As also, in two other volumes following the

* See No. 21.

Do class, titled *Maháparinirvanam* (Tib. *Yongs-su—Mnya-nan-las-Hdas-pa-ch'hen-po*) the "great final deliverance from pain."

All animal beings, admonished by a mighty voice of the approaching death of SHÁKYA, haste to present him their last offerings, to ask him about the doubts they had on some articles of his doctrine, and to hear his instructions thereupon. The substance of his doctrine is repeated in these volumes, with respect to some metaphysical subtleties. There are many discussions on the nature or essence and the qualities of *Tathagata* or *Buddha* (God), as also on that of the human soul. On the state of being under bondage and liberated. On the means of obtaining final emancipation. On the six transcendental virtues, especially on charity. On casual concatenation, and on several other articles.

Previous to his death, SHÁKYA tells how anciently the universal monarchs were used to be burnt, and orders his disciples to do the same with his body. Accordingly, after having washed the corpse several times with all sorts of scented or perfumed water, they put it into an iron chest, fill it with sweet scented seed-oil, and keep it so for seven days, then taking out the body, they envelope it first with soft cotton, and wrap it up afterwards in several (five hundred) whole pieces of cotton cloth; then they replace the body again in the chest, fill it with sweet scented seed-oil, and after having kept so for seven days, they burn it with sandal and other precious sweet-scented woods.

XII.—*His relics were deposited.*

The corpse being burnt in the above manner, they gather together the ashes. There are found 8 measures (of *Vré* or Sans. *Drona*) of them. They are put in 8 urns. These 8 precious vessels being placed upon 8 richly adorned stately seats or thrones, sacrifices and adorations are offered up to them during several days, after which they are deposited in a magnificent pyramidal building (S. *Chaitya*; Tib. *Mch'hod-rten*; vulg. *Chorten*) in the City of *Kusha* or *Káma Rupa*.

The princes in central India, among whom SHÁKYA had lived, hearing of his death, and being desirous of obtaining his holy relics, some of them go themselves, others send their men to take a portion of them. The people of *Kusha* permit them to visit the Chaitya, and to pay their respects to the holy relics, but they refuse to give them any share of those remains.*

After the death of SHÁKYA his doctrine was first compiled by his principal disciples: KÁSHYAPA (Tib. *Hod-srung*) who succeeded him in the Hierarchy, compiled the *Prajnyáparamitá* class (Tib. *Sher-chin*) or the metaphysical works. ANANDA (Tib. *Kun-gávo*) the *Sutras*, or the *Do* class. And UPÁLI, (Tib. *Nye-var-khor*) the *Vinaya* or *Dulva*. These compilations were called *Tripitakáh* (Tib. *Sde-nod-sum*; the three vessels or repositories.) And also *Prabachana* (Tib. *Lung-rap*) chief precept. All these works are now too voluminous. The extent and contents of them show evidently that they are the works of several successive ages although they are referred all to SHÁKYA. One hundred and ten years after the first compilation, there was made a second in the time of ASOKA, a celebrated King, who resided at *Pataliputra*. A third compilation was made again in the time of KANISHKA, a celebrated King in the North of India, after there had been elapsed more than four hundred years from the death of SHÁKYA. The *Buddhists* were divided about that time into 18 sects, under four principal divisions, as followers of SHÁKYA's 4 disciples, viz. RAHULA, UPALI, KÁSHYAPA, and KÁTYÁYANA.

The Sanscrit and Tibetan Names of the Masters, Divisions, and Sub-divisions extracted from the Vocabulary, in the *Stan-gyur*, are as follows, Vid. བཞུག་ རྒྱུད་, མདོ་, མོ།

* It is somewhere stated in the Tib. books that these relics were divided and deposited at eight different places, but I cannot cite the vol. in which it is stated. See note on the Death of SHÁKYA.

MASTERS.	DIVISIONS.	SUB-DIVISIONS.	
RÁHULA, or Tib. Sgra-Gchan- Hdsin.	1. <i>Árya Sarvástivádáh.</i> Tib. Hphags-pa- thams-chad-yod- par-smra-va.	a. <i>Múlasarvástivádáh.</i> b. <i>Káshyapriyáh.</i> c. <i>Mahisásakáh.</i> d. <i>Dherma guptáh.</i> e. <i>Bahushrutiyáh.</i> f. <i>Tamrashátíyah.</i> g. <i>Vibhájya Vádináh.</i>	Tib. Gzhi thams-chad- yod-par-smra-vahi-sdé. Hod-srungs-pahi-sdé. Sa-ston-sdé. Ch'hos-srung-sdé. Mang-du-thos-pahi-sdé. Gos-dmar-sdé. Rnam-par-phye-ste- smra-vahi-sdé.
UPÁLI, or Tib. Nyè-var-Hkhor.	2. <i>Árya Sammatiyáh.</i> Hphags-pa-kun- gyis-Bkur-va.	a. <i>Kaurnkullakáh.</i> b. <i>Avantakáh.</i> c. <i>Vatsiputriyáh.</i>	Sar-Hgrogs-kyi-sdé. Srung-va-pahi-sdé. Gnas-ma-buhi-sdé.
KÁSHYAPA, or Tib. Hod-srung.	3. <i>Maha Sanghikah.</i> Dge-Hdun-phal- ch,hen-pa.	a. <i>Purva Sailáh.</i> b. <i>Avara Sailáh.</i> c. <i>Hémavaháh.</i> d. <i>Lokottala Vúdináh.</i>	Shár-gyi-ri-vahi-sdé. Nub-kyi-ri-vahi-sdé. Gangs-ri-pahi-sdé. Hjig-rten-Hdas- smrahi-sdé.
KÁTYÁYANA, or Tib. Kátýáh-bu.	4. <i>Árya Stháviráh.</i> Hphags-pa-Gnas Brtan-pa.	e. <i>Prajnyápti Vádináh.</i> a. <i>Maha Vihara Vapi- nah.</i> b. <i>Jéta Vaniyáh.</i> c. <i>Abhaya giri vásináh.</i>	Btags-par-smra-vahi-sdé Gtsug-lag-khang.ck'hen Gnas-sdé. Rgyal-byed-ts'hal Gnas- pahi-sdé. Hjigs-med-ri-Gnas-sdé.

NOTES AND REFERENCES.

Note 1.—Atheistical teachers.—This name རྩོམ་པ་འཇམ་མགས་པ་ or རྩོམ་པ་འཇམ་མགས་པ་ in Sanscrit *Tirthika*, by the Tibetians, is applied to the Hindus in general. At the first beginning of *Buddhism* in Central India, it was applied to those Sophistical teachers that opposed *Buddhism*. There are mentioned six principal teachers of them, in the Sanscrit and Tibetan Vocabulary; viz.

1.—*Purna Káshyapa.* འོད་ ལྷུང་ རྩོམ་པ་ རྩོད་

2.—*Maskari Gosháliputra.* ལྷུང་པ་ རྩོམ་པ་ རྩོད་པ་ ལྷུང་པ་

3.—*Sanjayi Vairahiputra*. ལྷ་ཕྱེད་ཀྱི་བྱ་ཡང་དག་ཆུལ་བ་ཙན

4.—*Ajita Keshakambalah*. མི་ཙམ་རྒྱའི་ལ་བ་ཙན

5.—*Akuda Katyayana*. ཀ་ཏུའི་བྱ་ཤོན་ཙན

6.—*Nirgrantha Jnyátsi*. མཚེར་བྱ་པ་གཤེན་ཀྱི་བྱ

Their gross atheistical principles or tenets (according to the representations of the *Buddhists*) may be seen in the first volume of the *Dulva* class of the *Kah-gyur*, from leaf 33-40, told by themselves, on the request of SHÁRIPUTRA and MONGOLYANA (afterwards SHÁKYA'S two principal disciples.)

In general, according to the *Kah-gyur* and *Stan-gyur* and all Tibetan authorities, among the several Hindu systems the *Tirthikas* are those that are most extravagant in their tenets and practices, and that have been always the greatest antagonists of the *Buddhists*.

The above mentioned six teachers resided mostly at *Rājagriha* and *Shrāvasti*. They had frequent contests with the disciples of GAUTAMA, by whom, at last, they were entirely defeated at *Shrāvasti*, and afterwards they dispersed in the Mountains near the Himálaya.

They were surpassed by GAUTAMA, especially in the performance of miracles.

2. *Vid̄ha* or *Bid̄ha*, རྒྱལ་འཕགས་ tall body, or one with a tall body, is a family name; as also, it is the name of the fabulous great continent to the East from the *Rirap* or *Meru*. *Lus-p'kags-rigs*, signifies one of the *Videha* tribe or family.

Note 2.—The name of *Litsabyi* ལི་སྟེ་བྱི or *Lichavyi*, is applied to a race or tribe of men, whose principal city is stated to have been at *Vaisháli* ཡངས་པ་ཙན *Prayága*, or the modern Allahabad. They are frequently mentioned in the *Ka-gyur* and *Stan-gyur*, and are described as rich and very splendid in their equipage and furniture.

Tibetan writers derive their first king མགོ་མཁྱི་བཙུན་པོ་ NYÁ-KHRI-TSÁN-PO, (about 250 years before Jesus Christ) from the *Litsabyis*; stating that there have been three kinds or tribes of the *Shákya*; as 1. *Shákya Chhen-po*, 2. *Shákya Litsabyi*, and 3. *Shákya Rikhrot-pa* (living in the mountains); and that *Nyakhri-tsanpo* was of the *Shákya Litsabyi* tribe, who, being expelled took refuge in Tibet.

Note 3.—The name and residence of this prince are thus expressed. UDAYANA VADSA *rāja*, the son of SHATANIKA at *Kaushambi*.

Note 4.—I do not find any mention in the Tibetan books made of *Máya Dèvi's* virginity, upon which the Mongol accounts lay so much stress.

Note 5.—SHÁKYA'S birth day is differently stated in different authors. The birth day of the *Shing-byi* or *Wood-rat* year, is the 58th year of the Cycle of sixty years. The *Mouton terrestre*, or *Sa-lug*, is the 53d of ditto. The *Dragon de feu*, or *Mé-bruk*, is the 50th of ditto. The *Fer-singe*, *Chaks-spré*, is the 54th year of the Cycle of 60 years.

This last is sometimes followed in Tibet. I have not met with the two others. But I think authors may be found to whom they may be referred.

Note 6.—The names of the four princes, &c. are :

1. VIMBASÁRA or SHRENIKA, the son of MAHÁ PADMA ཡོད་ཆེན་པོ་ King of *Magadha*, at *Rajagriha*.
2. PRASENAJIT, the son of ARANEMI, King of *Kosala*, at *Shravasti*.
3. UDAYANA VADSA RÁJA, the son of SHATANIKA, at *Kaushambi*.
4. PRATYOTA, the son of ANANTANEMI, King of *Ujayin*.*

Note 7.—The divinity LHA of the Shakyas. It was an idol representing a divinity of the *Yaksha* kind, ལྷ་ཅན་ལྷིན་ and was kept in a Temple. The *m do, kh*, leaf 94, states that the inanimate images of several gods, as of GULANG, SKEMCHET, LUSNAM, DÁVÁ NYIMÁ, R,NAM-THOS-BU, INDRA, BRAHMA, JIGTEN SKYONG, as soon as *Bodhisatwa* (SHAKYA) put the sole of his right foot into the Temple, stood up and prostrated themselves at his feet.

Note 8.—GAUTAMÍ was of the Gautama tribe—an aunt, ལྷ་མ་ of SHAKYA.

Note 9.—His precise age is not stated ; it is said only, that when he grew up he was sent into the school to learn his letters. And that there was celebrated a great festival on that day, the whole city being cleansed and decorated, &c. The teacher's name is thus expressed : ལྷིན་པའི་སློབ་དཔོན་སུན་ལྷི་བཤེས་གཞེན་, v. *ches pi lopan kunche she-nyen*, teacher of children, friend of all.

The superior education of a courtesan in India, as in Greece, is marked by her being versed in the Shastras.† མདོ་ཁ་ leaf 107 the text is thus :

མདོ་ཁ་ལོ་འཇོག་པའི་མཚན་ལྷི་བཤེས་གཞེན་གྱི་ལོ་འཇོག་པའི་མཚན་ “ Who, like a harlot, is wise in understanding the rites of the Scriptures.”

Note 10.—It is stated in general terms that SHÁKYA excelled all others in the letters and mechanical arts. He had shown his skill in arithmetic, and his knowledge of several kinds of letters. But it was especially in the athletic exercises that he surpassed all other young men of the Shakya race, at *Capila*—especially in archery, and in throwing the discus. It is frequently mentioned, that, in all these exhibitions DEVADATTA was one of SHÁKYA'S rivals, and that he looked on him with great indignation and hatred, on account of his superior talents. But there is no mention made of any rivalry with respect to the damsels whom SHÁKYA had married.

* The gods in *Tushita*, when seeking for a pure tribe for the birth-place of SHAKYA, and finding fault with each enumerated tribe or family, objected against the Pandava race that they have brought great confusion into their family descent, by calling YUDHISTHIRA, Dharmaputra ; BHIMA, Vayaputra ; ARJUNA, Indraputra ; and NAKULA and SAHADEVA, the Aswinis.

† See the paper on the requisite qualities of the woman whom SHAKYA was willing to marry—printed in the Journ. As. Soc. Vol. III. page 67.

Note 11.—The *Nairanjana* river must have been not far from *Gaya*, since it is stated that *Bodhisatwa* (SHÁKYA) went on foot to that river, and being much pleased with the situation of an inhabited place or village, called ལྷོང་ཆེན་, (abounding in tanks or ponds) having a turfy or grassy ground, and many shady or bushy trees, he remained there for six years, devoted entirely to meditation, and using very little food.

Note 12.—Some Tibetan writers say that his five first disciples were sent to SHÁKYA from *Capila*, by his father and grandfather (on the mother's side) to attend on him. But in the *kha* vol. of the *Do* class of the *Ka-gyur*, leaf 180, it is stated that he had found them at *Rájagriha*, as the disciples of a certain teacher (ལྷོང་ལྷོང་ v. *lak-shot*) whom he had visited, to learn his metaphysical theory. SHÁKYA having perceived in a short time his whole system, these five persons, admiring his great talents, and supposing that he would soon arrive at the supreme perfection, and that they would have then an opportunity to be instructed by him, when he left *Rájagriha* to live an ascetic life, accompanied him, and remained afterwards with him, until he gave up his abstinence from food.

Note 13.—SHÁKYA's mortifications differed from those of other penitents, in as much as others mortified only their bodies, by subjecting themselves to several sorts of rigid practices, without exercising their understanding. SHÁKYA abstained from food, and exposed himself to the vicissitudes of weather in order that he might keep in subjection his body during the exercise of his mental faculties in his meditations. (མཛོ་ཁྲོ་ leaf 194.) SHAKYA declares to the *Gelongs*, out of his own experience, that the mortifying of one's body, as some ascetics do, is not the right way to obtain thereby perfection or emancipation. But that it is only by the right application of one's understanding to meditation and reflection, that one may be freed from the sorrows of birth, sickness, old age and death in a future life.

Note 14.—These maidens are differently spoken of in different places. In one place it is said that they were the daughters of a headman of the village in the vicinity of which SHÁKYA lived. In another place it is said that he was presented with a refined and honeyed milk soup by a maiden of that village, and that her name was ལེགས་ལྷོང་ “Well-born.” There are mentioned ten other maidens of the neighbourhood, who visited frequently SHÁKYA, and prepared his victuals after he has commenced to take food regularly.

Note 15.—With respect to SHÁKYA's temptations by the Devil: མཛོ་ཁྲོ་ leaf 192-194 : SHÁKYA tells to his *Gelongs* that, during the six years of his ascetic life, he was continually followed by the Devil or Satan (S. *Māra*, Tib. བརྩན་ *Dutt*, or *Kāma*, the god of pleasures. He is called also ལྷོང་ལྷོང་ the lord of death; and his host ལྷོང་ལྷོང་ལྷོང་ the troops of the lord of death) who sought every opportunity of seducing him, but that he never could succeed;

although he used a very sweet language, and employed every means to persuade him to enjoy worldly pleasures, and to renounce his abstinence, since it is difficult to subdue entirely one's mind or passions. Satan thus said to him: "give alms, offer sacrifices of burnt offerings; by these means you shall acquire great moral merits. But to what purpose is abstinence?"

Bodhisatwa (SHÁKYA) said to him: "I must soon triumph over thee Satan: thy first troop is wish or desire;—the second is displeasure;—the third is formed of hunger and thirst;—in the fourth stand passions or lust;—in the fifth dulness and sleep;—in the sixth fear or dread;—the seventh is thy scruple or doubt;—the eighth are anger and hypocrisy. Those that seek only for profit or gain, for praise (bestowed in verse), honour, (ill got) renown; men praising themselves, blaming others. These are the troops that belong to the army of the black Devil."

He said farther to the Devil: "To such Priests and Brahmans, who have subdued their passions, who possess self-presence, who apply well their understanding, and do every thing conscientiously, what canst thou do? Ill-minded!"

After having said thus, the Devil vanished much dejected, on account of his ill success.

But *Bodhisatwa* (SHÁKYA'S) final victory over the Devil (or the troops of *Káma Deva*) was under the holy tree (ཕྱང་རྒྱལ་ཤིང་ *Changchubshing*; *ficus Indica*) sitting on the spot of the essence of holy wisdom (ཕྱང་རྒྱལ་སྙིང་པོ་ *Changchub snyingpo*, called also *Torjedan* རོ་རྗེ་ཤད་ཆེན་ Sans. *Vajrásana*, the diamond seat,) at or in the neighbourhood of the modern *Gaya*, in south Behar.

SHÁKYA after having recovered his strength, leaving the *Nairanjana* river, visited that spot with the intention to become *Buddha*, as his predecessors had done. He sat down there under the holy tree, or a seat of grass, with the resolution or vow, not to rise from that seat, till he had found the supreme wisdom. The Devil seeing, that, should he become *Buddha*, all animal beings instructed by him, will grow judicious and wise, and then they will not obey his commands or orders, endeavours by all means to thwart his object. But all his efforts are in vain. *Bodhisatwa* cannot be overpowered—SHÁKYA, after being victorious over all the assaults of the Devil, passes through several degrees of deep meditation and ecstasies, and at last, about day break, arrives at the supreme wisdom (in the 36th year of his age.)

In the 21st chapter of the "*Gyá-cher-rolpa*," Sans. "*Lalita Vistara*," there is a long description, both in prose and verse, how the Devil (S. *Mára*, Tib. བ་རྩ་ཤུ་ *dat*, or the *Ishwara* of the *Cámadhatu*) was informed of *Bodhisatwa's* approaching exaltation. Of his (the Devil's) thirty-two inauspicious dreams—of his hosts—of the monstrous and horrible forms of the fighting angels—of the several kinds of their weapons—of the manner of their fighting—of the desertion of KÁMA by several gods—of the dissensions of his sons—of the two parties: the white and the black, standing on the right and left sides of KÁMA. Those of the first party under

KĀRTIKĒYA, their leader, stand for *Bodhisatwa*, and endeavour to dissuade their father (or *Kāma*) from attacking that saint, since he cannot be overpowered. These on the left side remain with **KĀMA**, and exhort him to fight, since it is impossible not to conquer with such troops. On both sides, there are uttered, alternately, by different individuals, many ingenious verses:—**KĀMA** being defeated with all his troops, sends his daughters to endeavour, by their charms and female craft, to seduce *Bodhisatwa*. But all is vain.

Hymns or Praises of *Tathāgata* (**SHAKYA**) are uttered by the gods of several heavens successively, commencing with the gods of the highest heaven, down to the gods that dwell on the surface of the earth.

མདོ་ཁ 259. The gods of བཀའ་ལྔ་པོ་ལྷ་ཁྱེད་ (the pure or holy mansion) after having circumambulated *Tathāgata*, sitting at *Bodhimānda*, (the holy essence) and having caused a shower of divine sandal powder, thus praised him, in verse.

“ There has arisen the Illuminator of the World—The World’s Protector—the Maker of light, who gives eyes to the world that has grown blind, to cast away the burdens of sin. Thou hast been victorious in the battle. Thy intention is accomplished by thy moral excellence. All thy virtues are perfect. Thou shalt now satisfy men with good things.

“ *Gautama* is without sin. He is out of the mire. He stands on dry ground. He will save other animal beings also that are carried off by the mighty stream.

“ Great Genius! thou art eminent; in all the three worlds there is none like thee. To this world sleeping for a long time, immersed in thick darkness, cause thou the light of understanding to arise.

“ The living world has long been suffering the disease of corruption. The prince of physicians is come to cure them of all their diseases. Protector of the world! By thy appearance, all the mansions of distress shall be made empty. Henceforth, both gods and men shall enjoy happiness. None of those who came to see thee, the chief and the best of men, shall for a thousand ages (*Kalpas*) go to hell (or see the place of damnation.) They who, hearing thy instruction grow wise and sound, shall not be afraid at the destruction of the body. They having cut off the bonds of distress, and being entirely freed from all further incumbrance, shall find the fruit of the greatest virtue (or enjoy the greatest happiness.) These are the persons on whom alms may be bestowed, and that may receive them. Great shall be the reward of such alms—they shall contribute to their (the offerers) final deliverance from pain.”

Leaf 260. **SHAKYA** addressing the priests, says: *Gelongs!*

The gods from the བཀའ་ལྔ་པོ་ལྷ་ཁྱེད་ *Ne,tsang* heaven, after having thus praised *Tathāgata*, saluted him, by putting their hands together, and then sat aside.

2. Then came the gods from the རྩོམ་མཁའ་ལྔ་མཚན་ *Hotsal* (S. *Abhiswara*,) Heaven, and after having presented their several offerings, and having their circumambulated *Tathágata*, thus praised him.

“ Reverence be to thee, Oh Muni! whose mind is profound, whose instruction is very pleasing. Thou art the prince of Munis. Thy instruction is sweet (or pleasing) like the melody of the daughter of BRAHMA. Thou hast found the highest degree of perfection. Thou art the most Holy. Thou art our shelter, our refuge and our aid. Thou, with a loving kindness, are the Protector of the world. Thou art the best physician that takest away every pain and curest all diseases. Thou art the maker of light. Lord! do thou assuage the afflictions of both gods and men, by pouring on them a shower of the food of immortality. Thou art immovable, firm, fixed like *Rirap*, (*Meru*, or *Olympus*) or the sceptre in the hand of INDRA. Thou art constant in thy vow or resolution. Thou, possessing all good qualities are like the Moon, &c. &c.

3. Leaf 260. Then came the gods from རྩོམ་མཁའ་ལྔ་མཚན་ the Heaven of BRAHMA, and said—

“ To thee, whose virtue is immaculate, whose understanding is clear and brilliant, who hast all the 32 sacred characteristic signs; who possessest a good memory, discerning understanding, and foreknowledge, and who art indefatigable; reverence be to thee, we adore thee falling down with our heads at thy feet.

“ To thee who art clean or pure from the taints of sin, who art immaculate, spotless; who art celebrated in all the three worlds; who hast found the three kinds of science, who givest an eye to know the three degrees of true emancipation; reverence be to thee.

“ To thee, who with a tranquil mind, clearest up the troubles of evil times, who instructest with a loving kindness all moving beings in their destination, reverence be to thee.

“ Muni! whose heart is at rest, who delightest much in explaining every doubt; who hast undergone rigorous suffering on account of moving beings, thy intention is pure, thy practices are perfect. Teacher of the four Truths! Rejoicer in emancipation! who, being liberated, desirest to set free others also; reverence be to thee.

“ The powerful and industrious *Káma* (བརྩན་ S. *Mára*) coming to thee, when thou overcomest him by thy understanding, diligence, and mildness, thou hast found at that time the supreme standard of immortality. Reverence be to thee who hast overcome the host of deceit.”

4. Leaf 261. དཔལ་ལྷོ་མཁའ་ལྔ་མཚན་ Then came the white party from among the sons of *Káma*, or the good angels that favoured *Bodhisatwa* (SHÁKYA) and said—

“ O Mighty one! who by thy great power, without moving thyself or standing up, and without even uttering a single word, hast defeated in a moment our strong, fierce and dreadful

host, O most perfect Muni! to whom all the three worlds pay homage with sacrifices; reverence be to thee.

“The innumerable troops of *Káma*, that surrounded the *Chang-chab shing* (*ficus Indica*) the prince of all trees, were unable to disturb thee—(or not could remove thee.)

“Now, sitting under this tree, after having suffered innumerable hardships thou appearest this-day most beautiful.

“Since during the course of thy *Chang-chab* life (holy life) thou hast parted from thy dearest wife, child, servants; as also thy gardens, towns, countries, kingdoms, thy head, eyes, tongue, feet, &c. to-day thou appearest most beautiful.

“Thou hast now obtained thy wish, as thou hast desired to become a *Buddha*, that thou mightest save, in a vessel of true religion (or faith) those that have been carried off into the ocean of distress. Thy wish is fulfilled. Now they will be saved by thee.

“Chief of men! Giver of eyes to the world! We all rejoice in thy moral merits and final happiness, and pray that we ourselves, after being accomplished in perfection, such as all the *Buddhas* have praised, and having triumphed over the hosts of desire, may arrive at omniscience and final beatitude.

5. Leaf 262. Then came the gods of འཕྲུལ་དབང་ཐུང་གྱི་ལྷ་འོ་ལྷ་མཚན་མཚན་ and said :

“Thy instruction is without fault. It is exempt from all confusion. It is free from the principles of darkness and contains the precepts of immortality. It is worthy to be revered both in heaven and on earth. Reverence be to thee possessed of such a brilliant discriminating understanding. Do thou make glad both gods and men by thy delightful instruction. Thou art the patron, the refuge, the shelter of all moving beings, &c. &c.”

6. Leaf 263, Then came those of *Rapprul* རལ་འཕྲུལ་ and said :

“Having put off the three kinds of spots or impurities, thou becamest an excellent light of religion. Those that delighted to walk in a wrong way, thou madest enter into the true path of immortality. Sacrificial offerings are made to thee both by gods and men. Thou art a wise curer of diseases. Thou art the giver of immortal happiness. Thy wisdom is wonderful. We, bowing down with our heads, do adore thee.”

7. Leaf 263. Then came the gods of རལ་འཕྲུལ་ (S. *Tushitá*,) and said :

“When thou wast in *Tushitá* (*Gáldán*) thou hadst then fully instructed the gods in many moral virtues. All thy precepts are there still in continual use. We cannot be satisfied with looking on thee, not with harkening to thy instruction. Ocean of good qualities! Light of the world! We bow down with our heads and hearts before thee. At thy descent from *Gáldán*, all the disagreeable places of future birth were cleared up by thee. At the time when thou comedst to sit under this holy tree (*ficus Indica*) the afflictions of all moving beings were assuaged. Since thy wishes have been fulfilled, having found the supreme

perfection (as thou soughtest for) and having defeated *Káma* also, run now thy religious course, turn the wheel of the Law. There are many who wish to hear thy moral instruction. Many thousands of animal beings are waiting here. We beg, therefore, that thou wilt be pleased to run thy religious race, and to instruct them at large, and to deliver them out of the orb of transmigrations, &c. &c.

8. " Leaf 264. Then came the gods of རྒྱལ་པོ་ལྔ་པ་, *Tap-pral*, and said :

" There is none like thee, in morality, meditation, and wisdom ; where is then thy superior ? To thee, O *Tathágata!* who art wise in the means of piety and emancipation, be reverence. We bow down with our heads at thy feet.

" We have seen the great preparations made by the god of the holy tree—such sacrificial offerings, made by the gods and men, belong only to thee (there is none other worthy of them.) Thou art not disappointed in having taken the religious character, and in having lived a rigid life ; since, having overcome the deceitful troops (of *Káma*) thou hast found the supreme perfection. Thou hast shed light on the ten corners of the world. Thou hast enlightened, with the lamp of understanding, all the three worlds. Thou art become a dispeller of darkness. To thee, who givest to man an eye like that of the supreme intelligence, no praise can be sufficiently said, even through the course of a whole *Kalpa*. Ocean of perfections ! *Tathágata!* the most celebrated in the world ! We prostrate ourselves with our heads at thy feet ; we adore thee."

9. Then came INDRA with the other gods of the *Trayastrinsha* heaven, and said :

" *Muni!* who art undisturbed, spotless, who remainest always in a graceful sitting posture like the mountain *Rirap* (S. *Meru*,—or *Olympus*.) Who art renowned in the ten corners of the world, on account of thy shining wisdom and brilliant moral merits ; reverence be to thee.

" *Muni!* thou hadst offered in old times, pure sacrifices to many hundred *Buddhas* ; by the merits of those offerings thou becomedst victorious over the hosts of *Káma*, at the foot of the Holy Tree. Thou art the source of morality, of law, of meditation, of ingenuity, and the standard of wisdom. Thou art the overcomer of old age and of death. Thou art the true physician, the giver of eyes to the world. *Muni!* thou hast put away the three blemishes or spots. Thy senses are quiet, thy mind is at rest.

" SHÁKYA! the chief of men ! the spiritual king of all walking beings (men) ! We repair to thee for protection (or we take refuge with thee.) By thy diligent application thou hast acquired the infinite good practices of the eminent saints (*Bodhisatwas*) thou hadst the powers of wisdom, method, affection, and prosperity, at thy first becoming a *Bodhisatwa* ; now sitting at *Bodhimánda* (Holy essence, or the essence of wisdom) thy ten powers are complete.

" The gods were in much fear and anxiety, seeing the infinite hosts that were surrounding thee, saying among themselves : will not that prince of the priests, who is sitting at *Bodhimánda* (ཐུང་རྒྱལ་ལྔ་པ་) be overpowered ?

“Thou hast not been afraid of those evil spirits—thou wast not even moved. By knocking with thy hand upon a heavy load, they were all afraid, and thou becamest victorious over all the hosts of *Káma*. As the former *Budhas* had found the supreme perfection (on this holy spot) by sitting on their thrones (lion-chair) thou having followed their examples, hast equalled them both in mind and spirit, thou hast acquired omniscience by thyself. Therefore, thou art the holy, the self-produced of the world, the ground on which all moving beings may rest their prosperity (or moral merits,) &c. &c.

10. Leaf 265. Then came the four great kings རྒྱལ་པོ་ཉེ་པོ་བཞི་ (gods residing on the four sides of the *Sumeru* or *Rirap*) and said :

“Thy instruction is agreeable; thy voice is pleasing—thy mind being very placid, is clear like the moon. Thou hast a cheerful countenance. Prince of Munis! that makest us glad; we adore thee.

“When thou dost speak, the melody of thy voice surpasses all those of both gods and men. All the distresses, caused by lust, passion, and ignorance, are assuaged by thy words. They produce in all animal beings the purest joy. All they, that hearken to thy instruction, will be liberated. Thou dost not disdain the ignorant. Thou never wast proud with the superiority of thy wisdom. Neither art thou puffed up (in prosperity) nor dejected (in adversity.) As the *Rirap* arose from among the waters, so thou art eminent from among men.”

11. Leaf 266. Then came the gods of the enlightened void space above, or atmosphere, བཤེན་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་, and said :

“We come to see thee, *O Wise Muni!* after having observed carefully the practices of moving beings. Pure animal being! when we look on thy behaviour, it is only thou (from among all) whom we find with an undisturbed mind, &c. &c.”

12. Leaf 267. Then came the gods residing on the surface of the earth, ས་མཐོང་ལྷ་མོ་ལྷ་མོ་, and said :

“Thou having enlightened every atom in the universe, all the three thousand worlds became a temple of sacrifice for thee, how much more so thine own person!”

“We take up the whole body of water below, all moving beings on the surface of the earth, all earths in the three thousand worlds, we offer them all to thee, and beg thee to use them according to thy pleasure: and we wish that at every place where thou sittest, walkest, or liest, or the spiritual sons of *Gautama*, the *Sugata* (thy spiritual sons) shall preach the Law, all the hearers and believers of the word, on account of our moral merits, may find the supreme perfection or beatitude.”

(Note; of some of the hymns or praises under the above 12 heads, a part only has been translated; and the specification of the several offerings presented to *Tathágata* by each class of gods at their arrival, has been left out.)

Note 17.—The substance of BRAHMÁ's address is : ¶ Leaf 284. " It is unbecoming to him (SHÁKYA) to remain so indifferent after having acquired such great perfection and wisdom. There are many in the world who both desire to learn and can understand his doctrine. BRAHMÁ, therefore, with INDRA and several other gods, beg him that he will please to teach his doctrine (or that he will beat the drum, blow the shell or trumpet, and kindle or light the lamp of religion, and cause to fall a shower of religious instruction.) And that he will please to save or deliver men out of the ocean of transmigration, to cure their moral diseases, to assuage their afflictions, to bring into the right way those that are gone astray, and to open the door of emancipation (or final liberation from bodily existence.)

Note 18.—The Mongols say he ascended a throne at *Varánasi*. There are at *Varánasi* (according to the dreams of the *Buddhists*) one thousand (spiritual) thrones (*Sengehi-khri*, *lion-chair*) for the 1,000 *Buddhas* of this happy age (*S. Bhadra Calpa*) four of whom have appeared, and the rest are to come hereafter. SHÁKYA after becoming *Buddha*, when first visited *Varánasi*, paid respect to the thrones of his three predecessors by circumambulating each of them, and then he sat down on the fourth throne.

These 1,000 *Buddhas* are described in the first volume of the *Do* class of the *Kagyur*, to which beg to refer. Some wealthy Tibetians delight to keep the images of these 1,000 *Buddhas*, made of silver or other metal, and to pay respect to them.

Note 19.—With respect to the four truths little further explanation is afforded.—Ignorance is the source of almost every real or fancied misery; and right knowledge of the nature of things, is the true way to emancipation; therefore, they, who desire to be freed from the miseries of future transmigrations, must acquire true knowledge of the nature of divine and human things.

Note 20.—SHÁKYA had accepted the *Vihar* (in the *Kalantaka* grove, near *Rájagriha*) offered him by VIMBASÁRA; where he passed afterwards several years, and many of his lectures were delivered in that *Vihar* (or Behar.) There was, likewise, another place near *Rájagriha*, called in Sanscrit the *Griddhrakuta parvata*, where he gave several lectures, especially on the *Prájnaparámíta*.

Note 21.—The principal female persons of the religious order established by SHÁKYA, were: *Gautamí* (his aunt) *Yashodhará*, *Gopá*, and *Utpalavarnná* (his wives.)

LECHIN ལེ་ཅིན་ (Lhas-byin; Sans. *Devadatta*) and SHÁKYA (or *Siddhártha*) were the sons of two brothers. This of the eldest, that of the youngest. Each had one brother. LECHIN had A'NANDA (in Tib. *Kungávo*) SHÁKYA had NANDA (Tib. *Gávo*).

In the *Dulva*, and in several *Sutras*, DEVADATTA is represented always as inimical to SHÁKYA. He slew with his fist an elephant sent by the *Lichavyies* of *Vaishali* as a present to SHÁKYA, when he was yet at *Capila*. He hired some persons to destroy SHÁKYA by hurling on him a large stone. He caused many times dissensions among his disciples.

ACCOUNT OF THE DEATH OF SHÁKYA.

Translated from the Dulva, p. 77.—འདྲམ་པ་ ༥ རྒྱལ་བ་རྩོམ་པ་ལྷོ་ལྷོ་།

As soon as SÁNGS-GYÁS CHOMDÁNDÁS (མངས་རྩལ་བ་མཚོ་མ་ལྷན་འདུས་ *Sangs-r,gyas Bchom-dan-hdas. S. Buddha Bhagaván*) was delivered from pain (was dead) this great earth shook, ignis fatuus also fell, the corners of the world also were burning (with meteors), and from the enlightened void space above (from the air or heaven) there was also heard a sound of drums made by the gods.

At that time the life possessing HOT-SRUNG CH'HEN-PO (ཚོ་དང་ལྷན་པ་ལོ་དོ་ལྷན་པ་ལྷོ་ལྷོ་པོ་ *ts'he-dang-ldan-pa-hod-srung-ch'hen-po, S. Ayusmán Mahá Káshyapa*) being at *Rájagriha*, in a residence in the grove called after the *Kalantaka* bird, was awakened by that earthquake, and reflecting on what it would signify, he perceived that CHOMDÁNDÁS had been entirely delivered from pain. And knowing the nature of things, he said : " This is the case with every compound thing."

He, reflecting within himself, that the king of *Magadha* (མ་རྩལ་པ་ལྷན་པ་ *MASKYE'S-D, GRA; S. Ajáta shatru*; the son of ལུས་པ་ལྷན་པ་མ་མ་, *LUS-h,P'HAGS-MA*, his mother) not being yet well grounded in his faith, (having a faith without roots) should he hear of the death of CHOMDÁNDÁS, he would certainly die in vomiting out warm blood; therefore he thought of means to prevent it.

He said thus to YARCHET (འཇམ་ལྷན་པ་ : *DVYAR-BYED*, a Brahman, the chief officer of *Magadha* : ལྷོ་ལྷོ་པོ་ལྷན་པ་ལྷོ་ལྷོ་པོ་, *S. Mahá Mántra*) : YARCHET ! may it be known to you, that CHOMDÁNDÁS being delivered from pain, if the son of LUS-P'HÁGS-MÁ, the king AJÁTA SHATRU, whose faith has not yet taken root, should he hear that CHOMDÁNDÁS is delivered from pain, he may die by vomiting warm blood; therefore be you instructed in the means of preventing it.

He (YARCHET) said : Venerable Sir, please to command or tell the means one after another. He said : YARCHET, come, go speedily into the king's garden or grove, and make to be represented in painting, how CHOMDÁNDÁS was in *Gáldán* (*S. Tushítá*;) how he, in the shape of an elephant descended into the womb of his mother. How he, at the foot of the *Changchubshing* (*ficus Indica*) has found the supreme perfection, or become *Buddha*. How he, at *Váranási*, at three different times, turned the wheel of the law of twelve kinds (has taught his doctrine). How he, at *Shravasti*, displayed great miracles. How he, at the city of *S,gra-chen*, descended from the *Trayastrinsha* (33) heaven of the gods, whither he had gone to instruct his mother; and lastly, how he, after having accomplished his acts in taming and instructing men, in his doctrine, at several places, went to his last sleeping bed, in the city of *Sá-chen* (སྐ་ཅན་ : of *Kusha. S. Cámarupa*, in Assam.)

Take you seven long basins or troughs filled with fresh butter and one filled with *Tsandan góshirs'ha* (a kind of sandal wood or resin) and place them in that part of the garden. When the king shall come out to the door then beg him that he may be pleased to go and see the garden. If he take notice of the picture and ask of you : what is this ? then tell him, at large, thus : Sire! (*Lhá*) This place is *Capilavastu* ; in this corner here has been born CHOMDÁNDÁS. This, here, is the bank of the *Naranjana* river. This, here, is the spot where CHOMDÁNDÁS, sitting on a diamond-seat (S. *Vajrásana*, Tib. རྡོ་རྗེ་དང་, *Dorjé-dan*) arrived at the supreme perfection, or became *Buddha*. This, again is the city of *Váranási* : CHOMDÁNDÁS three times passed over to this spot, and turned the wheel of the law of twelve kinds. Here is the city of *Shravastí*, where CHOMDÁNDÁS displayed his great miracles. This, again, is the city of *Sgrá-chen*. It is here that CHOMDÁNDÁS alighted, when he came down from among the gods in the *Trayastrinsha* heaven. This, again, is the city of *Kusha* where CHOMDÁNDÁS, after having accomplished his acts in disciplining men, at such and such places, went to his last sleeping bed ! Tell him so, and when, upon hearing these, he shall faint, then plunge him into the long basin filled with fresh butter, and when the butter shall be melted, then lay him in the second basin, and so on, till the 7th basin, then take out and lay him into that filled with *Tsandan-goshirs'ha*, and so he will recover. After having said this, the A'YUSMÁN MAHÁ KÁSHYAPA departed for the city of *Kusha*.

YÁRCHET having soon got the pictures ready, when the king appeared abroad, begged him that he would please to go and see the garden. The king entering into the garden, and seeing the pictures, asked of YÁRCHET, what is this ? He answered, and told him at large, (as above has been described) till : 'this is the city of *Kusha* (*Tsa-chen* city, so called from the *Kusha* grass) where CHOMDÁNDÁS went to his last sleeping bed.' He said : 'What say you ! YÁRCHET ; what ! CHOMDÁNDÁS has been delivered from pain ?' said he : but YÁRCHET remained silent. Then the king (AJÁTASHATRU) having fainted fell motionless to the ground. YÁRCHET laying him successively in the long basins or troughs filled with fresh butter, and afterwards taking out and laying him again in a long basin filled with *Tsandan goshirs'ha*, he then recovered.

As soon as CHOMDÁNDÁS was dead, at the foot of the pair of *Sal*-trees, which scattered over him their flowers, and he was sleeping like a lion, a GELONG thus said, in verse :

"A pair of beautiful *Sal*-trees, in this grove of excellent green trees, are scattering flowers upon the Teacher delivered from pain."

As soon as CHOMDÁNDÁS was dead, INDRA (བྱུ་བྱིན་ *Br.gya-byin*) said, in verse :

"Alas ! the compound thing is not lasting ; from its being produced it is of a perishable nature. Since it is produced, it perishes. It is a happiness for such to be at rest (to be assuaged.)"

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, BRAHMÁ (*Ts'hánga-pá*) the Lord of the Universe (S. *Sahalo-setsha*, Tib. མི་འགྲོ་ལོ་ལྷ་མོ་འཇམ་དཔལ་ལྷོ་མོ་ མེ་མཁའ་ལྷོ་ལྷོ་མོ་ མེ་མཁའ་ལྷོ་ལྷོ་མོ་) thus said, in verse :

“ All things gathered together in this world by all creatures, must be relinquished. The man, who had no equal in the world, TATHÁGATA, who has found great powers and clear eyes, such a Teacher also, at last, has died.”

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, the life possessing MÁGÁGS-PA (རྩོད་དང་ལྷན་པ་མ་འཕུལ་པ་ : (S. *A'yusmán Aniruddha*) said in verse :

“ He who with a firm mind was a protector, he that had found steadiness and tranquillity, the letting out and taking in of breath (respiration) being stopped, the clear eyed, at last, is dead. When the Teacher, who was excellent in every kind, was delivered from pain, I was very much troubled ; my hair stood on end. He was without fear ; he was above the senses (or the objects of sense) his mind was evolved. Such a light is now extinguished.”

As soon as *Sánga-gyás* CHOMDÁNDÁS was delivered from pain, some *GE'LONGS* rolled on the ground ; some clasping their arms, uttered great ejaculations ; some being depressed by sorrow, sat still ; some depending on religion, said : CHOMDÁNDÁS, who instructed us in many things, that were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.

Then the life possessing MÁGÁGS-PA said to the life possessing KUN-GÁVO. “ KUN-GÁVO (S. *Ananda*) if by degrees and by soft means you will not appease the *Ge'longs*, the gods that live for many hundred *kalpas*, will reproach, revile, and say contemptuously : there are many priests (*Ge'longs*) that took the religious character according to the excellent precepts of the *Dulva*, but that are without judgment and reflection.”

KUN-GÁVO asked of MÁGÁGS-PA : ‘ Do you know how many gods there are present ? ’ KUN-GÁVO, in all the space that is from the city of *Kusha* to the river *Yig-dán*, (རྩོད་ལྷན་ལྷན་) from the grove of the pair of *Sál*-trees to the *Chaitya* (མཚོ་རྩོད་ལྷན་ *Mchhod-rten*, adorned with a head ornament by the Champions) 12 miles, (each of 4,000 fathoms) in circumference, there is not a single spot left which is not occupied and filled by wise gods of great power ; there is not left so much place by the inferior gods where you could fix a staff. Some of these gods roll on the ground ; some grasping their arms utter ejaculations ; some, being oppressed by great sorrow, sit still ; some depending on religion (or on the nature of things) thus say : CHOMDÁNDÁS, who instructed us in many things, which were pleasing, agreeable, and delightful to the hearts of all, is now separated, annihilated, destroyed, and divided from us.’

In that evening the life possessing MÁGÁGS-PÁ, after having expressed some moral reflections, sat down in the manner of a venerable wise man keeping silence.

Then, the night being over, the life possessing MÁGÁGS-PA thus said to the life possessing KUN-GÁVO :

KUN-GÁVO, go you, and tell thus to the Champions, the inhabitants of *Kusha* : “ Inhabitants, (citizens), this evening, at mid-night, the Teacher has been delivered from pain, with respect

to the five aggregates of his body ; perform now your duty, and work out your moral merits." And tell them not to take into their minds to say : " Men dwelling in the neighbourhood (environs) of our city (or beloved brethren) our Teacher being dead, henceforth we cannot make him sacrifices (offerings) and do other things that are required." After MĀGĀGS-PA had said this, KUN-GĀVO putting on his religious garb (ལྷ་མ་ལྷོང་ *Na'm-jār*) accompanied by other priests or *Ge'longs*, went to that place, where the Senate-house of the Champions, that inhabit *Kusha*, was, and where there were assembled at that time about 500 Champions of the City of *Kusha* to consult about some affairs. Then KUN-GĀVO said to them : ' Intelligent citizens, assembled Champions of *Kusha*, please to hear : At midnight, this evening, the Teacher has been entirely delivered from pain, with respect to the five aggregates of his body. Perform now your duty, and make your moral merits. Do not take into your minds to say : " Men dwelling in the neighbourhood of our city, our Teacher being dead, henceforth we cannot make him sacrifices and perform other rites that are required." After KUN-GĀVO had said thus, some of the Champions that inhabit *Kusha*, roll on the ground ; some clasping their hands, utter ejaculations ; some being oppressed by sorrow, sit still ; some depending on religion say : ' CHOMDĀNDĀS, who taught us so many things, that were pleasing, agreeable and delightful to every man's heart, is now separated, annihilated, destroyed, and withdrawn from us.'

Then the Champions of *Kusha* taking to themselves from the whole City, flowers, garlands incense, sweet scented powders, and musical instruments ; together with their children, wives, male and female slaves, labourers, publicans, their friends, relations, magistrates or officers, and their kindred, going out from the City of *Kusha*, and proceeding to the grove of the pair of *Sāl*-trees, after having arrived there, show every kind of respect, reverence, honour and worship to CHOMDĀNDĀS (who was sleeping like a lion) by sacrificing to him with myrrh, garlands, incense, sweet scented powders, and with music.

Then the principal men from among the Champions of *Kusha* thus said to the life possessing KUN-GĀVO (S. *A'yusmán A'nanda*) Venerable KUN-GĀVO, (or Reverend Sir).

We are willing to sacrifice to CHOMDĀNDĀS (or show honour to his memory) please to instruct us how we should perform the funeral ceremonies." " Citizens ! in like manner with those of an universal Monarch (S. *Chakravartti*) Tib. འཇམ་འཕྲུལ་མཁའ་འགྲུབ་པོ་ *Khor-lo-gyur-vé-gyel-po*. ' Venerable KUN-GĀVO ! how they are performed to an universal Monarch ?' ' Inhabitants ! (citizens) the corpse of an universal Monarch is wrapped first in cotton and cotton-tree (made into flat leaves or blades) and afterwards it is wrapped up in 500 pieces of cotton cloth, then it is placed in an iron coffin filled with seed-oil ; and from above it is covered with a double iron covering ; then heaping together all sorts of sweet scented woods, it is burnt with them ; and the fire is extinguished with milk ; then his bones being put into an urn of gold, and building a *Chaitya* for the bones, on such a place where four

roads meet and fixing an umbrella, banners and long narrow hanging pieces of stuff or cloth, they show respect, reverence, honour and worship, with myrrh (or fragrant substances) garlands, incense, sweet scented powders, and musical sounds, and then they celebrate a great festival. Citizens ! such things are performed at the funeral of an universal Monarch. For TATHÁ-GATA, the *Arhan*, the most accomplished *Buddha*, you must do yet more.'

'Venerable KUN-GÁVO ! we will do accordingly as you have commanded ; but as it is not easy to get soon together the things required ; in seven days hence, we will make every thing ready, and then we will perform our funeral sacrifices with fragrant substances, garlands, incense, sweet scented powders, and musical sounds, showing respect, reverence, honour and worship to CHOMDÁNDÁS, who sleeps on the lion-throne (or lies on the stately funeral bed).' 'Do you, therefore,' said KUN-GÁVO, 'accordingly.'

Then they went away, and in seven days prepared every thing. And on the seventh day, having prepared also golden biers (or frames, &c.) bringing together all fragrant substances, garlands and all sorts of musical instruments that were found within the space of 12 miles, from *Kusha* to the *Yig-dán* river ; from the grove of the pair of *Sál*-trees to the *Chaitya* with a head ornament, (ornamental pinnacle) they came out from the City, and proceeding to the grove of the pair of *Sál*-trees, paid respect, reverence, honour and worship to him, who was sleeping on the lion-throne with all sorts of fragrant substances, garlands, incense, sweet scented powders, and musical sounds.

Then the principal Champions of *Kusha* thus said to the Champions that crowded together from all parts : 'Hear ye, intelligent citizens ! the wives and the maids of the Champions, shall make canopies of cloth over the corpse of CHOMDÁNDÁS ; the wives and lads of the Champions shall carry the bier of CHOMDÁNDÁS ; and we showing respect, reverence, honour, and worship to him, with fragrant substances, garlands, incense, sweet scented powders and music, so we shall enter at the western gate of the City, and after having perambulated the whole space within, we shall go out by the eastern gate of the City ; and after having passed over the *Yig-dán* river, we shall stay by the *Chaitya* (called the *Chaitya* that has a head ornament tied on by the Champions) and there we will burn the corpse.'

The Champions answered them, and said : 'we will do accordingly.' The wives and the maids of the Champions formed canopies of cloth for the corpse of CHOMDÁNDÁS ; but the wives and lads of the Champions, wishing to lift up the bier of CHOMDÁNDÁS, could not take it up. Then MÁGÁGS-PA said to KUN-GÁVO : 'Life possessing KUN-GÁVO, the wives of the Champions of *Kusha* could not lift up the bier of CHOMDÁNDÁS ; and why ?' 'Since such is the will of the gods.' 'Life possessing MÁGÁGS-PÁ ! and what is the will of the gods ?' 'That the bier be carried by the Champions and the young Champions of *Kusha*.' 'Life possessing KUN-GÁVO ! it must, therefore, be done accordingly as the gods will have it.'

Then as soon as the bier was lifted up by the Champions and the young Champions, the gods dwelling in the enlightened ethereal space above, scattered about divine flowers, such as *Utpala*, *Pádma*, *Pádmaharpo*, *Kumuda*, &c., sweet scented powders of *Akarn*, *Tamala*; and made divine music, and let down many cloths or garments. Then some of the principal Champions said to the others, 'let us lay aside the music of men, and the other things, and let us perform the funeral ceremonies with divine music, and divine flowers and incense.' Afterwards they performed the funeral ceremonies accordingly (as has been stated above) till they reached the *Chaitya*, where the corpse was burned.

At *Kusha* there fell at that time so much of the divine flower *Mandaraka*, that it reached up to the knees. A man, taking with him a great deal of that divine flower, went to the tower of *Dig-páchen* (ཐོག་པ་ཅན་), on some business.

At that time MAHÁ KÁSYAPA (HOT-SRUNG-CH'HEN-PO), together with a train of 500 persons, (or priests) was on his road to *Kusha*, to pay his last respects to the inviolate body of CHOMDÁNDÁS. He, having met that man on the road between *Kusha* and *Dig-pachen*, asked of him, whence he came, and whither he was going. He answered to him: 'Venerable Sir, I come from *Kusha*, and, on some business, I go to *Dig-páchen*.' 'O man! do you know my Teacher?' 'Yes, Venerable Sir, I know him; it is GE' LHONG GAUTAMA (S. SHRAMANAH GAUTAMA). There have been now seven days elapsed, since he is dead. This *Mandaraka* divine flower I have taken from among those flowers with which sacrificial respects were paid to his relics.'

The Champions of *Kusha*, wishing to burn the body of CHOMDÁNDÁS, could not kindle the fire. Then MÁGÁGS-PÁ said to KUN-GÁVO! 'KUNGÁVO, the Champions of *Kusha* cannot burn the body of CHOMDÁNDÁS, and why?' 'Because it is the will of the gods. MÁGÁGS-PÁ, according to the will of the gods, HOT-SRUNG-CH'HEN-PO, with 500 other persons, is on his way between *Dig-páchen* and *Kusha*, and wishes to pay his respects to the inviolate body of CHOMDÁNDÁS, before it shall be burned. MÁGÁGS-PA! we must do accordingly as the will of the gods has been.'

Then KUN-GÁVO thus said to the Champions of *Kusha*: 'Hear ye, O assembled multitude of the Champions of the City of *Kusha*. The Corpse of CHOMDÁNDÁS could not be burnt, and what was the reason thereof? because the gods would have it so.' They said: 'we must, therefore, do accordingly as the will of the gods has been.'

Afterwards HOT-SRUNG-CH'HEN-PO arrived at *Kusha*: from a far he was perceived by those of his followers, who went before him with fragrant substances, garlands, incense, sweet scented powders, and all sorts of musical instruments, and after having prostrated themselves at his feet, they followed him. He, accompanied by an immense number of people, went to the place where the Corpse of CHOMDÁNDÁS was. And removing all the sweet scented woods, he opened the iron coffin, took off all the wrappings (consisting of 500 pieces of cotton cloth and of cotton) and then he paid his adoration to the entire or inviolate body of CHOMDÁNDÁS.

There were at that time, on the whole surface of this great earth four great hearers (*Śhravakas*) of SHÁKYA : 1, KOHU-DINYA : (S. *Kaun-dinya*.) 2, S, KUL-CHET : (CHUNDA.) 3, STORS-CHU-HOT-SRUNG : (DASA-BALA KÁSHYAPA.) 4, HOT-SRUNG-CH'HEN-PO : (MAHÁ KÁSHYAPA.)

Among these, HOT-SRUNG having more knowledge and moral merits than the others, had found many garbs, (or clothes) alms, beddings, medicaments, and necessary utensils. He thought thus within himself : I myself will make a sacrificial offering to CHOMDÁNDÁS. Therefore, instead of the former wrappings, &c., he made all new, and then laying the body in the iron coffin, he covered it with a double covering ; then heaping together all sorts of sweet scented woods, he went aside, and the wood was kindled by itself.

Then the Champions of *Kusha* extinguished the fire with milk, and the relics were put by them into an urn of gold, placed on a golden bier or frame, and after having paid to it all sorts of respect (as has been described above) they carried it into the City, and deposited it in the middle of the City of *Kusha*.

The Champions inhabiting the country or town of *Dig-páchen*, being informed that there have elapsed seven days, since CHOMDÁNDÁS has been delivered from pain, and that the inhabitants of *Kusha* have built a *Chaitya* for his relics ; therefore putting on their armour, with four kinds of troops (elephants, horse, chariots, and infantry) they go to *Kusha*, and thus say to the Champions of that City : 'Hear ye ! O assembled multitude of the Champions of *Kusha*, CHOMDÁNDÁS being from a long time dear unto us, and now being delivered from pain while he was tarrying in the neighbourhood of your City, we desire and request of you that you will give us a share of his bodily relics, that we may take them to *Dig-páchen*, and build a *Chaitya* there ; then we shall pay all sorts of respects and worship to them, and will establish a great festival to the memory of CHOMDÁNDÁS.' The Champions of *Kusha* answered them ! 'CHOMDÁNDÁS has been dear also unto us ; he died in the environs of our City, we will give to you no share of his relics.' They said : 'If you will give, well, if not, we will take by force, with our troops.' Then the Champions of *Kusha* said : 'we will do accordingly.'

There were, besides those of *Dig-páchen*, six other pretenders to share in the relics of CHOMDÁNDÁS ; their names are :

1. The *Buluka* royal (or *kshetriya*) tribe, residing in *rTogs-pá-g,yová* (of wavering judgment).
2. The *Krod'tya* royal race, in the City of *Sagra-Sgrogs*.
3. A Brahman residing in *Khyáb-hjug-g,Ling* (VISHNU'S region.)
4. The *Shákya* royal (*kshetriya*) tribe, at *Sers,kye*, or *Capila*.
5. The royal (*kshetriya*) tribe, *Litsabyi*, residing at *Yangs-páchen* (S. *Veshakí* or *Prayaga*.)
6. The King of *Magadha*, MA-s,KYE's-,dGRA (S. *Ajáta Shatru*).

The King of *Magadha*, AJÁTA SHATRU, wished to go himself and conduct his troops ; but remembering CHOMDÁNDÁS, (SHÁKYA) he fell down motionless from his elephant. Then he was

put on horseback, but he again fell down. Then he entrusted his troops to YARCHET, a Brahman and chief officer, and directed him to give his salutation to the Champions of *Kusha*, and to ask of them a share of the relics of CHOMDÁNDÁS ; since he had been dear to him : and he would build at *Rájagriha* a *Chaitya* for those relics and pay every kind of respect and worship to them, and would establish a great festival for them. YÁRCHET did accordingly as he had been directed, by the King : but the Champions of *Kusha* will give no share to him. They say : ‘ YARCHET ! CHOMDÁNDÁS has been dear to us also from a long time ; he became our *Láma* (*Guru*) and he died in the vicinity of our City ; we will, therefore, give you no share of his relics.’ Then YÁRCHET said to them : ‘ If you will give, well ; if not, we will take by force, by our troops.’ They said : ‘ we will do accordingly.’

When the Champions of *Kusha* saw the great multitude of troops that came to take away, by force, the relics of CHOMDÁNDÁS, they exercised their wives and children in shooting arrows. And when their City was besieged by those seven different troops, they came out to fight with them. But a Brahman, called *Brivo-t'ang Mnyám-pa*, (or the Brahman with a *drona* in his hand ;— a measure, the 20th part of a bushel) seeing the bad consequences of coming to blows, endeavoured to persuade the Champions of *Kusha* to share with them the relics of CHOMDÁNDÁS' body ; since CHOMDÁNDÁS GAUTAMA had been from a long time very patient, and had many times praised the virtue of patience. And he told them that it was unbecoming that they should kill or destroy each other's lives, on account of the relics of CHOMDÁNDÁS. He reconciled afterwards both parties, and made them agree that the relics of CHOMDÁNDÁS should be divided into eight parts.

Leaf 651. He therefore divided them thus :

1. One part to the Champions of *Kusha*.
2. The 2d part to the Champions of *Dig-páchen*.
3. The 3d part to BULUKA of the royal or *kshetriya* tribe, residing in *rTogs-pá-gyová*.
4. The 4th part to KRÓD'TYA of the *kshetriya* tribe, residing in the City of *Sgra-sgrogs*.
5. The 5th part to the Brahman residing in *Khyáb hjug-gLing*.
6. The 6th part to the SHÁKYA royal tribe, in *Capila*.
7. The 7th to the LITSABYI royal tribe, in *Yang-pá-chen* (S. *Vaishali* or *Prayága*.)
8. The 8th part to YARCHET, a Brahman of *Magadha*, the King's Envoy of that Country.

And they all built *Chaityas* in their respective countries, and shewed all kinds of respect, reverence, honour and worship to them ; and established each of them a great festival in honour of those relics.

The urn or vessel, in which the relics were first deposited in the *Chaitya*, was given afterwards to that Brahman, who acted as Mediator between the different parties. He took with him the vessel, and in his own City, called the City of *Brivotáng Nyámpá*, built a *Chaitya*, and

paid all sorts of respects to the relics of CHOMDÁNDÁS, and in honour of them established a great festival.

Afterwards a young Brahman called NYAGRODHA, requested the Champions of *Kusha* that they would cede him the ashes or coals of the fire in which the dead body of CHOMDÁNDÁS was burned. Having obtained his request, he built in the village of *Nya-grodha*-trees a *Chaitya* called that of the Coals; and paying all sorts of reverence and worship to them, he established a great festival in honour of them.

Leaf 652. There were now in *Jambu-dwipa* ten *Chaityas* of the relics of CHOMDÁNDÁS eight were styled those of the remains of his body; one that of the Urn or Vessel, and one that of the Coals.

The four eye teeth of CHOMDÁNDÁS were thus divided: One was taken up into the *Trayastrinsha* heaven of the gods. The 2d was deposited in "*Yid-du-hong-vá*" (the delightful town.) The 3d is in the Country of the King of *Kalingha*. The fourth is worshipped by a NÁGARÁJA in the City of *Sgra-sgrogs*.

The King "MYÁ-NÁN-MET," (S. ASHOKA), residing at *Pataliputra*, has much increased the number of *Chaityas* of the seven kinds.

Leaf 652. CHOMDÁNDÁS (SHÁKYA) was born at *Kapila*. In *Magadha* he arrived at the supreme perfection (or became *Buddha*). At *Káshi* he turned the wheel of the Law (or promulgated his doctrine). At *Kusha* he was delivered from pain.

Leaf 653. In this is related how, after the death of SHÁKYA, HOT-SRUNG-CHAEN-PO (S. MAHA KÁSHYAPA) made arrangement for the compilation of the doctrines of SHÁKYA, contained in the *Dulva*, *Do*, and *Mámo* (or *Chhos-Mnón-pa*, or *Sher-chhin*) (S. *Vinaya*, *Sútra* and *Mátri Abhidherma*, *Prajnyà páramitá*.)