CHAPTER II.
CHAPTER II
HISTORY OF THE SPREAD OF BUDDHISM AND THE BUDDHIST SCHOOLS IN NEPAL

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HISTORY OF THE SPREAD OF BUDDHISM IN NEPAL

(A.D. 400 - 1768).

In the earlier pages we have seen that Buddhism prevailed in the Nepal Valley as early as about the very beginning of the 5th Century A.D., during the reign of Licchavi king Vṛṣādeva (A.D. 383 - 408). As this observation is based on reliable source materials of the Nepalese inscriptions, we have to start our account of the history of Buddhism in Nepal for the period since the very beginning of the 5th Century A.D. From now on our account will be based mainly on reliable source materials of the Nepalese inscriptions and Buddhist manuscripts found in Nepal.

In fact, the history of Buddhism in Nepal is the history of the Mahāyāna Buddhism only, especially the Tantric Mahāyāna Buddhism, although, undoubtedly, the Hinayāna School of Buddhism also flourished in Nepal side by side with the Mahāyāna School of Buddhism as early as the very beginning of the history of Buddhism in Nepal, as no inscriptions or manuscripts or any record discovered in Nepal until now speak anything about the Hinayāna School of Buddhism in Nepal. But according to Huien Tsang, the Chinese Buddhist Pilgrim, in Nepal there were above
two thousand Buddhist monks who were attached to both the Hinayana and the Mahayana Schools of Buddhist thought.  
All the Buddhist manuscripts except one fragmentary palimpsest of a Vinaya Pitaka in Pali language discovered in Nepal up to now belong to the Mahayana School of Buddhism. Almost all the available Nepalese inscriptions, which are of Buddhist inspirations, record evidently the activities of the Mahayana Buddhists only throughout the ages. All the existing images of Buddhist deities as well as the Buddhist monasteries, temples, caityas, mandalas, etc. in Nepal belong to the Mahayana Buddhists only. All the Nepalese Buddhist lay-devotees as well as the Buddhist monks and nuns whose names are recorded either in inscriptions or in colophons of manuscripts either as donors of various pious acts or as copyists of ms. or as owner of ms. were undoubtedly the followers of the Mahayana School of Buddhism. In these records most of the devotees claimed themselves as the devoted followers of Mahayana School of Buddhism, although some of them were evidently the followers of Tantric Buddhism. Dr. B. Bhattacharyya, too, writes, "The Buddhist Tantras belong undoubtedly to Mahayana Buddhism." All the followers of the Mahayana School of Buddhism

in Nepal may fall under two groups - one was the follower of purely non-ritualistic Mahāyāna School of Buddhism and another was the follower of the Tantric Mahāyāna Buddhism. In Nepal the followers of simple non-ritualistic Mahāyāna Buddhism seem to have been a few in number since the 12th century A.D., whereas Ritualistic Mahāyāna Buddhism has been playing a very prominent role throughout the ages since then and attained great fame and popularity in Nepal in the 16th and 17th century A.D. Again the Ritualistic Mahāyāna Buddhism in Nepal has been dominated by the Vajrayāna Buddhism since the 12th century A.D. throughout the ages up till now. So the Buddhism in Nepal is known as the Vajrayāna Buddhism, although the Nepalese historical documents mention the Nepalese Buddhists as the followers of Mahāyāna School of Buddhism. Dr. B. Bhattacharyya, however, observes, "Vajrayāna, thus included in its purview all varieties of attractive tenets, notions, dogmas, theories, rites and practices, and incorporated all that was best in Buddhism and probably in Hinduism also, and owing to this circumstance Vajrayāna attained great fame and popularity." We have also mentioned in the earlier pages that from the Sākari inscription of about the time of Vaṣadeva it is quite evident that Buddhist monks and monasteries as well as large caityas and images of the Buddha were present in the Nepal Valley as early as the very beginning of the 5th century A.D. From this inscription it is also evident that the practice of granting lands for the maintenance of the worship of the images of the Buddha.

as well as for the arrangement of food for the Buddhist Bhikṣusangha and for the maintenance of the Caityas was prevalent in Nepal since the very beginning of the history of Buddhism in Nepal. The Swayambhu inscription of the time of the Licchavi king Manadeva - 1 (464 - 506 A.D.), which is a record of a grant of a plot of land to Sri Manavihara, also corroborates the aforesaid view. This Gabahil inscription seems to be an indirect evidence of the great popularity of the Mahāsāṅghika School of Buddhism in Nepal since the very beginning of the 5th century A.D. The Sankhu inscription of the time of Narendradeva (642 - 43 to 685 A.D.), which is a record of a religious gift to the order of Buddhist monks belonging to the Mahāsāṅghika School of Buddhism (Mahāsāṅghikabhikṣusangha) by one 'Śrīdharmarājikāmātya' is a direct evidence of the existence of the Mahāsāṅghika Bhikṣusangha in Nepal in the 7th Century A.D. The Harigaon Pillar inscription of Vasantadeva's time (506 - 537 A.D.) is a reliable evidence of the propagation of Buddhism in Nepal in the early Licchavi period (5th - 6th Century A.D.) by the Buddhist preachers with great difficulties against the strong opposition of the followers of Mahāyāna Buddhism, perhaps the followers of the Mahāsāṅghika school of Buddhism, introduced the worship of Bodhisattva Avalokitesvara for the first time in Nepal as early as the middle of the 6th Century A.D. The inscription of about the time of Ramadeva

and the Brahmatol inscription dated savat 479, which commemorate the setting up of the images of *Bhagavata Āryavalośitesvaranātha, show the popularity of Bodhisattva Avalokitesvara at the time. Buddhist Bhikṣunīsaṅgha who followed the Mahāyāna School of Buddhism appeared in Nepal as early as the beginning of the 7th century A.D. Capanthol inscription of about the time of Amśuvarma bears the evidence of the existence of a Bhikṣunīsaṅgha of twenty four Buddhist nuns following the Mahāyāna School of Buddhism. Masumabha inscription of the time of Narendradeva (43 to 685 A.D.) also records the existence of another Buddhist bhikṣunīsaṅgha. In the first half of the 7th Century A.D. In Nepal there were many Buddhist monks following both the vehicles of Buddhism as noted by Hiuen Tsang. Nepalese inscriptions of the Licchavi period also record the existence of fifteen Buddhist monasteries in different parts of Nepal. Each vihāra had its own Bhikṣusangha, which looked after the vihāra and its caitya and conducted the various activities connected with this institution. The Buddhist nuns had their own vihāra and Bhikṣunīsaṅgha. Besides, in ancient Nepal during the reign of Narendradeva there was one country wide organisation of the Buddhist monks known as *Caturdisāryabhikṣusangha* which seems to have co-ordinated the activities of all the existing

1. Regmi,Ancient, Nepal,Calcutta, 1969, P.153; Vajracarya writes that this inscription may not belong to the reign of Ramadeva but its scripts belong to this period.
5. A list of the names of the viharas with reference to their sources are given in Appendix II.
monasteries in Nepal. This Bikṣusangha was very powerful. The 'caturdiśāryabhikṣusangha' was held in high esteem and enjoyed great privileges and much influence in Nepal during the reign of Narendradeva. Two inscriptions of Narendradeva dated Samvat 103 speak of the great privileges and influence which were enjoyed by this 'Āryabhikṣusangha'. Narendradeva's inscriptions of Vajraghara in the Pasupati area and Yangu Bahal in Patan dated Samvat 103 (A.D. 679) are charters issued to two localities where an 'Agrahāra' was created by the ruler himself for the benefit of the Buddhist monks of the 'caturdiśāryabhikṣusangha' who came from all quarters and resided in Sivadeva Vihāra. Thus we find that Buddhism was widespread and well established in ancient Nepal during the Licchavi period.

Apart from those Buddhist thoughts mentioned above there was Vajrayāna system of Buddhism prevalent in Nepal in the 7th century A.D. The Vajrayāna figures for the first time in the history of Buddhism in Nepal in Gokarna inscription of Amśuvarmanā (598 - 623 A.D.) the word 'Svayam bhūcaityabhāṭṭa āraka' also figures in the Gokarna inscription of Amśuvarmanā. So it is quite apparent from this inscription that Vajrayāna School of Buddhism introduced in Nepal as early as the very beginning of

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the 7th Century A.D. during the reign of Amśuvarma. This inscription also amply proves the existence of Svayambhūcaityabhaṭṭāraka in Nepal as early as the beginning of the 7th Century A.D. as Ādi-buddha is called Svayamḥū in the Buddhist text 'Gaṇakāraṇḍavyūha' and the Svayambhūcaitya is said to have been worshipped in Nepal from the time immemorial as Ādi-Buddha, who is regarded as the highest deity of the Buddhist pantheon in Vajrayāna and the originator even of the five Dhyāni Buddhas, it is thus most probable that Svayambhūcaitya was worshipped as Ādi-Buddha as early as the beginning of the 7th Century A.D. in Nepal. The conception of Ādi-Buddha is said to be Nepalese who believe that Ādi-Buddha lies in the stūpa of Svayambhūnātha. A few Nepalese inscriptions of the Licchavi period mention the prevalent of the worship of several Vajrayāna deities in Nepal in the 7th Century A.D. Tyagaltol inscription of the time of Ānūvarman is a record of worshipping Akṣobhya Tathāgata, Samantabhadra, Sakyamuni, Maitreya, Samantakusuma Buddha, Kumāra Mañjuśrī and Amitābha of Sukhavatī. According to the Chinese account of 657 A.D. five Dhyāni Buddhas as well as the Maitreya Buddha were worshipped in Nepal as early as the middle of the 7th Century A.D. Dr. B. Bhattacharyya writes that the Dhyāni Buddhas were the definite product of Tantric Buddhism. Thus Dhyāni Buddhas, Maitreya Buddha, Mañjuśrī and other Buddhas and Bodhisattvas mentioned above were worshipped most probably by the followers

2. B. Bhattacharyya, Ibid, P. 43.
of the Vajrayāna School of Buddhism in Nepal in the 7th Century A.D. Gorkha Gorakhamath cave inscription of Sivadeva 11 dated samvat 122 (A.D. 698) records the donation of lands for the maintenance of the 'Kāraṇapūjā' of Vajrabhairavabhaṭṭāraka. Vajrabhairava is undoubtedly a Buddhist deity belonging to the Vajrayāna School of Buddhism. Buddhist mss. 'Mañjusriyākhyā Vajrabhairava Yogatantram' and 'Abhidhānottaraśānta Mahāstotram', bear the evidence of this fact. This inscription therefore is the evidence of the prevalence of the worship of Vajrayāna Buddhist deities not only in the Nepal valley but also in the hill region, Gorkha, of Nepal. The cabahil inscription of about the time of Narendradeva, which is inscribed on a mandala shaped stone slab, is a record of the religious gift of one Sākyabhūskhu who appears to have been set up the Dharma dhatu Mandala as a pious act. Thus from the different documents mentioned above it is quite certain that there were three Yānas in Buddhism in Nepal as early as the 7th century A.D. and the Vajrayāna School of Buddhism got wide publicity not only in the Nepal Valley but also in the hill regions of Nepal within the 7th Century A.D.

2. Vrhatucipatram, Ibid, Vol.VII, I.P.10. No.IV.33(16), the 26th Patala of this ms. is entitled 'Vajrabhairava Krodhapadaisamputotghata.'
The history of Nepal of the period between the time of Jayadeva (A.D. 705-740) and the time of Sankaradeva (A.D. 920) is practically unknown to us for lack of reliable historical documents. In this connection Dr. Regmi observes, "Since this date (998 A.D.) we enter the realm of positive history as attested by the date of colophons; for the same reason we are quite in the dark about the history of Buddhism in Nepal of this period. However, the Nepalese Chronicles throw some light on the subject of this period. In this connection Dr. Ram writes that Sāṅkarāchārya and his disciples controlled the activities of the Nepalese Buddhists during the period A.D. 788-850, and Gorakhanātha and his disciples suppressed the Nepalese Buddhism during the period A.D. 850-900. He further states that revival of Nepalese Buddhism began since 940 A.D.

A few dated Buddhist mss. belonging to the last quarter of the 9th Century A.D. are found in Nepal. The earliest known Buddhist ms. with NS. is Āṭṭasahasrika Prajñāpāramitā of NS.3 (= 883). Tantric Buddhist texts with NS were copied in the beginning of the 10th Century A.D. Pāñcārātra, Guhyāvalītrī, Yoga-ratnakāra of NS.37-39 (= A.D. 917-919) are collected by D. Wright for Cambridge Lib. Since the 10th Century A.D. Tibetan Buddhists began to visit Nepal for study Buddhism. Nepal became a centre of Buddhist learning and practices. So numerous Tibetan Buddhist and a few Indian Scholars came to Nepal in the 11th and 12th Centuries to learn Buddhism and for Tantric practices. Various Tantric texts were copied and studied in Nepal during this period.

Tantric Buddhist texts on ritualism became very popular in Nepal since the middle of the 11th Century and onwards. At îśa also visited Nepal in 1040 A.D. Vajrācārya Kriyāgāmucaya was copied in Nepal in 1190 A.D., but the earliest notice of Vajrācārya is found in Ma. Manthenabhairava Tantra of NS.306 (=1186 A.D.) but from the records it is not known whether this priest class adopted married life or not as early as the 12th Cent.A.D. However, the earliest reference to married Śākyabhāskara is in a manuscript of the time of Jayasimha malla-deva (A.D.1271 - 1274 A.D.). The earliest notice of married Vajrācārya is found in the inscription of NS.538 (=A.D.1415). The earliest reference to a Brahmācāryya Bhikṣu who lived in a monastery with his wife and children is in an inscription of NS.635 (= A.D. 1515). All the Brahmācāryya Bhikṣus adopted demonic life before the reign of Siddhinarasimha malla (1620-1661 A.D.). Thus all kinds of Buddhist monks in Nepal adopted married life since the 17th Century A.D. and onwards. However, most probably a few Buddhist monks and nuns led celibate life throughout the ages.

The greatest number of architectural Buddhist monuments was built in the late medieval period particularly in the 16th and the 17th Centuries A.D. when the influence of Tantric Buddhism reached its climax. It appears that the revolution of Vajrayāna Buddhism was completed in the 17th Century A.D. A full pledged picture of Vajrayāna Buddhism is found in the Nepalese Buddhist temples and monasteries of the 17th Century A.D. All these buildings of the 16th and 17th Centuries are existing still now with some alterations and additions.

From the different materials available so far it is quite evident that throughout the ages from the 5th Century A.D. to the 18th Century A.D. the propagation of Buddhism in Nepal by different Buddhist scholars, the patronage of Nepalese kings and nobles to Buddhism in Nepal, and the different acts of piety by the Buddhist lay-society as well as by the Buddhist monks and nuns in Nepal helped the spread of Buddhism in Nepal far and wide.

SECTION I
PROPAGATION OF BUDDHISM IN NEPAL BY DIFFERENT BUDDHIST PREACHERS

Different Buddhist Texts of both the Hīnayānists and the Mahāyānists contain passages extolling the merits of preaching the religion and conversion. All these passages in the Buddhist Texts seem to have inspired all the Buddhist scholars including the Buddhist monks and nuns of all sects and of all ages to propagate Buddhism at home and abroad. The history of Buddhism in Nepal reveals that the Hīnayānists as well as the Mahāyānists exerted utmost for the propagation of Saddharma (Buddhism) and conversion of non-Buddhist, either as lay devotees or as monks and spread of Buddhism far and wide.

It appears that in preaching Buddhism in ancient Nepal during the Licchavi period the Buddhist evangelists attached great importance to the stories narrated in the Jātakas and Avadānas. The devotees were very much impressed with these Jataka stories. The Cabahil Buddhist Caitya inscription of about the time of Manadeva I (A.D. 464 - 506) records the existence of various pictures depicted

1. Dhammapada (V.354), Sīkṣāsamuccaya, Saddharmapundarika, etc.
2. Vagga-canayā, etc., etc.
from the scenes described in the 'Kinnari Jātaka,' Sharpiā inscription of Aṃsvaramā's time mentions that Aṃsvaramā followed the instance of the Bodhisattva, who helped a beggar by offering his own body, wealth, head, hand, etc., and performed meritorious deeds for the welfare of his subjects. This inscription also indicates that Jātaka-stories of the Buddhists were very popular in ancient Nepal. A few Buddhist manuscripts belonging to the Licchavi period are discovered and preserved in Nepal. These Buddhist Texts undoubtedly helped the Buddhist preachers to a great extent in preaching Buddhism in ancient Nepal. The Buddhist preachers had to hold disputations on religious matters with the non Buddhists in preaching their faith.

Harigaon Garuḍa Pillar inscription of the time of Vasantadeva is the reliable evidence of the propagation of Buddhism in Nepal in the beginning of the 6th Century A.D. by the Buddhist preachers with great difficulties against the strong opposition of the followers of saiva-Visnuism to the doctrines of Buddhism. In this inscription the Buddhists are called wrong arguers, persons of evil wisdom and atheists, who always mislead the people. This record indicates that Anuparama, the composer of the verses in this inscription, disliked the doctrines of the Buddha as he talked ill of it. This record is also an evidence of holding of all disputations on religious matters by the Buddhist preachers with the followers of Saiva-Visnuism to assert their influence and increase their following. This record further indicates the extend of feud between the followers of Buddhism and Visnuism in ancient Nepal.

However, as a result of the ceaseless effort of the Buddhists preachers to propagate Buddhism in Nepal in the Licchavi period a few kings and nobles of the country seem to have been converted to Buddhism and most of the rulers although they were the followers of Saiva – Visnuism, rendered obedience to Buddha and other Buddhist deities having made contribution to Buddhist monasteries and caityas and guarded the privileges of the monks and monasteries of Nepal. As already observed, the Licchavi king Vrasadeva (A.D. 383-408) was converted to Buddhism. According to the Chinese pilgrim Huien Tsang the kings of Nepal were Kṣatriya Licchavis, and they were eminent scholars and had deep faith in Buddhism. In this connection Dr. D.R. Regmi observes "Huien Tsang spoke of Narendradeva’s predecessor, either Dhruvadeva or Bhimarjunadeva. In all probability they followed primarily Buddhist faith as no epithets suggesting their devoting to saivite – visnuite deities appear with their names in the inscriptions" The change inscription of Sivadeva 1 (590-605 A.D.) mentions a place called "Bharavīramanasthāna" which is identified by Dr. Regmi as a 'Place of a Buddhist monk known by name Bharavi, who compiled the great epic Kirātārjuniya.' But Mr. Hari Ram Josi, a Nepalese writer, writes that the great poet Bharavi, the author of 'Kirātārjuniya', was converted to Buddhism changing his former faith and became a Buddhist monk. Bharavīramanagama of this inscription was undoubtedly a prominent Buddhist monk. He might be identified with the author of the Kirātārjuniya because of the similarity of names and their time of appearance. Lagan Tole inscription of the time of Ramadeva 2 records the religious gift of a very

pious Buddhist by devotee named ManiGupta and his wife Mahendramati who installed an image of 'Bhagavata Āryavālokleśvara.' Dhanavajra Vajracarya writes that ManiGupta seems to have been an Abhir Gupta of the Licchavi period who disliked Buddhism.¹ So this inscription seems to be an evidence of the conversion of some of the followers of Saiva-Visnuism to Buddhism during the Licchavi period in Nepal. Such instances of conversion of the Non-Buddhists to Buddhism may be multiplied.

PART I
NEPALESE BUDDHIST SCHOLARS AT HOME AND ABROAD

We have seen before that there were above 2,000 Buddhist monks in Nepal in the thirties of the 7th Century A.D. There is no denying the fact that many of them were monks-scholars. But unfortunately Nepalese source materials are almost quite silent in this regard. Only one or two names of Nepalese Buddhist monk scholars are found in the Nepalese inscriptions of the Licchavi period. But from the Tibetan materials we know that there were a few prominent Buddhist scholars in Nepal since the 7th century only and onward. Even these Tibetan sources refer to only those Buddhist scholars of Nepal from whom the Tibetans received teachings on Buddhism. Because of the dearth of records we are quite in the dark about the rest of the Buddhist scholars in Nepal. According to the documents discovered until now throughout the five hundred years from the 8th century A.D. to the 12th Century A.D. Nepal maintained as intimate cultural link with

¹ Vajracarya, Bid, Exp. 178.
the kingdom of the Pala rulers exchanging scholars with the university centres in Bengal and Bihar, where Buddhist culture with special reference to tantric practices, was studied. For a long time since the Buddhist institutions in Nalanda and Vikramasila were founded, Nepalese scholars used to study in these centres of learning and they in turn did a lot of preaching work in Nepal and Tibet. In the 10th Century A.D. the Nepalese Buddhists came into a close contact with the monks of the monastic universities of Bengal and Bihar. Dr. R. Ram has collected the names of some eminent Nepalese Buddhist preachers from the Tibetan Chronicle 'The Blue Annals' and writes, "During this period (A.D. 978-1026) famous Nepalese Buddhist scholars were pham.mthin-pa, Dharmanati, Dus-khor-pa, Than Chun ba, Bhadanta, Bodhichandra, Sunyasari, Vagisvara, Vajrapani, Maitri-pa, Krishnapada, Dza-hum, Santibhadra and Indraruchi. All these Nepalese Buddhist scholars were highly qualified and quite well-known to the northern Buddhist countries. Their houses and residential places in Nepal were just like teaching institutions which the Buddhist monks of Tibet always visited. All were the Vajracharyas of Nepal. They had constant link with Indian Buddhist scholars whom they frequently consulted. Thus they always maintained up-to-date and ready made views with the stamp of Nepalese Buddhism which they finally imparted to the interested Tibetans. In this way they were busily engaged in teaching profession in their country. Gos, a Tibetan lo-tpal (interpreter) who was flourishing during the period between A.D. 978 and A.D. 1026, studied under seventy-two Buddhist teachers in Nepal of which two were the Nākins.

NEPALESE BUDDHIST SCHOLARS IN NEPAL

From the Nepalese as well as the Tibetan source materials it looks quite certain that a large number of Nepalese Buddhist scholars did a lot of preaching work in Nepal and helped the spread of Buddhism throughout the country. A prominent Nepalese Buddhist monk named Bharavistamana is figured in the changu inscription of Sivadeva I (590 A.D. - 605 A.D.) But nothing is known about his activities in Nepal. Another prominent scholar named Buddhakirti, probably a Buddhist monk scholar, is figured in the Pasupati inscription of Jayadeva II dated Samvat 157 ( = A.D. 733-34) which consists of thirty four verses of which five verses are composed by King himself and the rest twenty nine verses are composed by Buddha Kirti out of his compassion on the king. According to Dr. Regmi Buddhakirti was a court poet of Jayadeva II Mr. D. Vajracarya, however, has rightly observed that Buddha Kirti seems to have been a Buddhist monk who was not only a great scholar but also held in high esteem in the royal court and respected by the King himself. From this inscription it is quite evident that Buddhakirti was closely associated with the king who was influenced by Buddhism. This record mentions that Jayadeva II respected Karunakara Lokesvara (Avalokitesvar). It also appears that he adopted the Buddhist customs of offering one’s own merit acquired by one’s own acts of piety to others. So Buddhakirti was also a great Buddhist monk preacher who helped the spread of Buddhism in Nepal.

The Blue Annals mentions the names of some eminent Nepalese Buddhist scholars who were engaged in teaching activities in

2. Vajracarya, ibid. P.58, No.148; BM, No.15; @no.1, LXXXI.

Nepal during the period between the beginning of the 11th Century A.D. and the middle of the 14th Century A.D. According to the Blue Annals Nepalese Pandit Sāntībhadra was a disciple of Sānti-pa who was the dvāra pandita at the eastern gate of Vikramāśīla. He taught Sanskrit language and several Vajrayāna texts to two Tibetans in Nepal in about 1008 A.D. Tham-mthin-pa was a famous Nepalese scholar in the Guhyasamāja system of the 11th Century A.D. Ye-reñ-he, Atulyavajra and Mo-ham-rod-rje were his learned descendants. He taught to many Tibetans precepts of Kā lacakra, the Cycle of Sañvara, the exposition of the Cycle of Nevajra and other Cycles, according to the system of Nāropā. Anutapa gupta taught grammar. Vairocana gave instruction in meditation. Nepalese Buddhist teacher Āsu's grand father was a Indian pandita, who had come from India and was the house-priest of the. At first he obtained many initiation rites, Tantric commentaries and hidden precepts from the Nepalese Pandit Sāntībhadra. After that he obtained secret precepts from Vajrapāṇi (b.1017) and realized the Truth. Then he became a Saint and preached the Doctrine. Kanakasri was a great Nepalese scholar of the 11th century A.D. He taught the exposition of the Nāro-pa's system in Nepal. Mahākarūṇā, who was a great upāsaka of Ye-reñ in Nepal, was a disciple of Nepalese Kanakasri. He was a famous scholar of the 11th century A.D. Nāropā (b.990) taught the Mantra to Prajñārakṣita and the latter to the Nepalese Mahākarūṇā. Mahākarūṇā taught many Tibetans the 'Cycle of Sañvara and the exposition of the Sañja'. Spyi-cher-pa was a

2. Ibid, P. 395.
3. Ibid, Pt. 11, P. 849.
Nepalese Tantric scholar of the 11th century A.D. He taught in Nepal some Tantras, including the Śrīcaturghānahārayogīnītantra and others to the Tibetans. Nepalese Pandit Samantaśrī of Ye-rañ in Nepal belonged to the beginning of the 12th Century A.D. He was a disciple of Manjukirti of Kālacakra. He was a teacher of Kālacakratantra. Nepalese Ha-mu-dkar po taught 'vajravarāhi cycle', 'special precepts' and some texts and their initiations to the Tibetans in Nepal. Pandita Mahābodhi was the son.

1. The Blue Annals, Pt. II, pp. 399 - 402.
of the Nepalese Pandita of Ye-ran, Jagadânadjaâvabhadra. The Tibetans obtained the initiation and 'permission' to read the Sanskrit text Kryâsamuccaya (Vajrâcârya Kryâsamuccaya by Darpaâa-âcârya), which was obtained by the Tibetans from a Nepalese merchant, from the Pandita Mahâbodhi at Kathmandu in Nepal in about the middle of the 14th Century A.D. The Nepalese Bum-mo and the Nepalese Grags-po taught Doha. Nepalese Kayasri taught Tantras. Mahâpandita Ravindraruci was an upâseka of Nepal. Dharmavâmin, a Tibetan monk, studied extensively under the Nepalese pandit Ravindraruci during the period between 1226-1234 A.D.

NEPALESE BUDDHIST SCHOLARS IN INDIA.

From the Tibetan source materials it also looks quite certain that numerous Nepalese Buddhists went to India in different ages for higher studies in the Buddhist universities of Bengal and Bihar. Some of them were engaged in teaching works, there but others returned to their motherland after finishing their studies to give the fruits of their studies to their countrymen. According to the Blue Annals, Devâkaracandra, whose secret name was Sûnyatâsamâdhivajra, of Nepal went to India, and met the Nepalese Ratnasri there. He studied thereunder Ratnasri the Samputa and the Hevajra Tantra and thus became a great scholar. Devâkaracandra of Nepal was not permitted to take up ordination in Vikramâvâlî Mahâvihâra. Tibetan Stens-pa-lo-tsa-ba Tahul-Khrims byun-gnas (1107-1190 A.D.) went to India via Nepal from Tibet and studied there extensively the Tantras and Sutras under thirteen scholars. Nepalese Pandita Kayasri was one of them. According to the Tibetan monk Tara-natha Buddhhasri was a native of Nepal. He was a sthavira of Vikramâvâlî Mahâvihâra.

sīla after Sākyasrībhadra. On the eve of Muslim invasion of Bihar, Buddhaśrī returned to his mother land. In Nepal he taught the Pāramitāyāna and the secret Mantrayāna. He observed the Tantric form of conducts. But S. Levi says that Buddhaśrī of Nepal, who was a sīha-vīra of Mahāsāṅghika in Nalanda, resumed his journey to Nepal near about 1197 A.D. The Blue Annals mentions that Khro-phu-lo-tsa-ha, having reached Nepal in the year 1197 A.D., studied extensively the Tantras and Sūtras with the Mahāpandita Buddhaśrī.

NEPALESE BUDDHIST SCHOLARS IN TIBET.

From the Tibetan source materials it is also quite evident that apart from the propagation of Buddhism within the boundary of Nepal, the Nepalese Buddhist scholars went to Tibet for the propagation of Buddhism and Buddhist culture there since the 7th century A.D. and onward. According to the Tibetan Chronicle the Nepalese princes Shrīkuṭi, the wife of Srong-Tsang-Gampo, took with her from Nepal a contingent of Buddhist preachers and artists to Tibet. They helped to build a new culture for Tibet. According to Taranātha, Buddhaśrī, Ratnakṛtī, Vairocana and Kanakāśri—all Nepalese scholars went to Tibet as cultural ambassadors. In this connection Dr. Regmi observes, "It is no exaggeration to say that in the first stage of Tibetan Renaissance Nepal and Kashmir were the only countries to help it in this direction, the people from Vikramasīlā taking up the thread only after a full hundred years. Regmi-rabs gives in its list of

visitors to Tibet 'Kurara from India, Silamanjusri from (Rockhill, Op.Cit.,P.613) Nepal, Tabuta and Canuha from Kashmir.' A few more names from Nepal including that of Budhakirti are known from Tibetan legend in the same connection. Silamanjusri, Budhakirti and others had done for Tibet at that time the same services as were rendered later on to Tibetans by Shantaraksita and Padmasambhava. The Nepalese scholar named Buddha Kirti who is figured in the Pasupati inscription dated Samvat 157 (=A.D.733-34), seems to have been the same person as the Budhakirti of Tibetan legend mentioned by Dr. Regmi. According to the Blue Annals, when Phamthin-pa of Nepal went to Tibet, the Mal-gyo lo-tsa-babo-grosgrags obtained the samvara initiation and method of concentration from him. Dan-pa skor (9.1062 A.D.) met two Nepalese disciples of Atisa: Anutapagupta and Vairocana in Tibet. He asked Vairocana for instruction in meditation. Vairocana bestowed on him a profound meditation. He studied grammar under Anutapagupta and mastered it within one year. As tuition fee he offered to the Nepalese three golden srans. The master Ras-Chum-pa (9.1083) met the Nepalese Buddhist teacher Asu in Tibet and approached him for precepts. The Siddha Nin-Phug-pa (b.1094 A.D.) obtained the Cycle of Phyag-Chen-snin-pa from the Nepalese Asu. Gyal-tsha (b.1118 A.D.) followed the Nepalese, Pandit Samantasri, as one of his teachers. Rwa-chos-rab invited to Tibet the Pandita Samantasri of Ye-ra in Nepal. Rwa-lo tsa-ba invited the Nepalese Mahakurunà to Tibet. On his return, he sent him 1000 golden srans. He sent offering to him on 37 occasions till his death. Jo-'bar listened to the precepts of the "incomplete" Mahamudra by the Nepalese Grags-pa' Sum - me in 1218 A.D.

8. Ibid, Pt.II,Ch.VIII,PP.705-706.
Zig-po Kun-grol of the 13th Century A.D. studied the Doha under the Nepalese Bum-me and the Nepalese Grols-bum. Kun-dga'rgo-rje also obtained the tantras of the "New" class which was handed down among his ancestors and the precepts of the Nam-mkha'skor-gsam from the Nepalese Kāyāsī. He presented Kāyāsī with about 50 golden - - grains and thus pleased him. Smubs-ston obtained Vajravarāhī cycle from the Nepalese Ham-3 Khro-phu lo-tsa (b.1173 A.D.) visited Nepal at the age of 24 and invited the Venerable Mitra to Tibet. Venerable Mitra spent 18 months with him and blessed the land of the monastery of Khro-phu. After this he invited the Mahāpandita Buddhāsī to Tibet and offered him 300 grains, having assembled numerous excellent disciples there.

In Mr. S.C. Das's list of the Indian Scholars, who went to Tibet, the names of a few Nepalese scholars are mentioned. They are: Śīla Manju, Mahāprajñā, Vajra Kirti, Gayā Śri and Kirti.

PART II.
INDIAN BUDDHIST SCHOLARS IN NEPAL.

Numerous Indian Buddhist scholars came to Nepal from different parts of India in different ages and helped the spread of Buddhism in Nepal in different ways. From the Tibetan source materials available until now it is quite evident that numerous Indian Buddhist Pandits came to Nepal from different parts of India in different periods since the 8th Century A.D. Most of them resided in Nepal for several years, and went back to India or went to Tibet or China.

But some of them settled in Nepal permanently, especially after the destruction of Buddhist universities and monasteries in India by the Muslim invasion. On the eve of Muslim invasion of Bihar and Bengal many Buddhist mon-scholars took shelter in Nepal from different Buddhist universities and monasteries of those places. Some of these monks-refugees spent the rest part of their life in Nepal but others went back to India after spending some years in Nepal and Tibet. Besides these scholars, hundreds of Indian Buddhist Pandits went to Tibet and China from different parts of India via Nepal, especially during the period from the 7th Century A.D. to the 12th Century A.D. All of them must have spent some of their time in Nepal on their way to Tibet and China as well as on their way back to India from Tibet and China. Moreover, even long after the destruction of Buddhist universities in India a few Indian Buddhist scholars visited Nepal and Tibet occasionally for several years. It also looks quite certain that all the Indian Buddhist Pandits in Nepal spent their days in Nepal in different Buddhist cultural activities which helped the spread of Buddhism in Nepal far and wide. Some of them practised meditation and 'Yoga', some engaged in tantric practice and magical rites, and some spent their time in taking lessons on Tantras and other subjects from different distinguished teachers residing then there. On the other hand, many Indian teachers spent their time in preaching Buddhism to the Nepalese and the Tibetan People. Many people were ordained by them in Nepal. Many Nepalese and the Tibetans studied extensively the Buddhist Tantras and Sutras with the Indian teachers. Many Buddhist texts were translated into Tibetan with the assistance of the Indian Pandits in Nepal. Moreover, they brought with them many valuable Buddhist manuscripts. Some of these manuscripts were deposited in different
monasteries in Nepal with a view to place them at the disposal of the general public interested in copying, reciting and worshipping
them. They also contributed much to the Buddhist art and architecture of Nepal. Some of them caused to be built some monasteries
and temples and installed images of Buddhist deities. Some of them
also might have brought with them images of important Buddhist deities during their flight to Nepal from India. Thus Indian Buddhist
Pandits helped the spread of Buddhism in Nepal. The activities of
some of the prominent Indian Buddhist Acaryas in Nepal are described
herein:

ACARYA SANTARAKSITA: Acarya Santarakshita, an eminent Bengali
Buddhist Pandit of Nalanda University, resided in Nepal at least
for several years in the beginning of the last quarter of the 8th
Century A.D., and spent last part of his life in Tibet since the year
787 A.D. He was the High Priest of the monastery of Nalanda. He was
a famous philosopher, logician and the Tantric. According to the
Blue Annals, on his way to Bodhgaya gsal-snan visited Nepal and met
there with Santarakshita, on this proposal the Tibetan king Mri-
senon Me-btsan (755-797 A.D.) invited Acarya Santarakshita to visit
Tibet from Nepal for the propagation of Buddhism. When the Tibetan
gods and demigods were displeased with the propagation of Buddhism
in Tibet by Santarakshita, the Tibetan king requested Santarakshita
to leave Tibet, by Santarakshita, the Tibetan King requested Santa-
arakshita to leave Tibet. Then Santarakshita decided to go back to Nepal.
When Padmasambhava laid the foundation of Bsam-Yas Vihāra in Tibet,
Santarakshita was invited again by the Tibetan King to visit Tibet

1. The University of Nalanda by H.D.Sankalia, Madras, 1934,
Ch.IV,P.78, Ch.V, Pp.117.
2. The Blue Annals, Pt.1 ; 2500 Years of Buddhism, Delhi, 1956.
from Nepal. The great bSam-Yas (Sam-Ye) vihara was built from the year 787 A.D. till the year 791 A.D. by the King. Mr. S.C. Das also tells the same story about Sántaraksita's visit to Tibet. On his way back to Tibet from a pilgrimage to the Mahābodhi and Nalanda gSa-snan, a Tibetan, met with Ācārya Sántaraksita in Nepal and brought him to Man-Yul. He erected a monastery and took the vows of a Bodhisattva from Sántaraksita. The Indian Ācārya agreed to visit Tibet at his request, but shortly after that he proceeded to Nepal. In course of time gSa-snan conversed with the King about Sántaraksita and the King succeeded to bury Ma-Zan alive by an intrigue. Then the King sent Ye-ses dvan with three companions to bring Sántaraksita from Nepal. They met the Ācārya in Man-Yul. When he expounded the doctrine of Buddhism in Tibet, the Tibetan gods and demigods, became wrathful and natural havoc occurred in Tibet. Thereupon, Sántaraksita sent back to Nepal. A short time after this gSa gsal-snan proceeded to China to study Buddhism. He reached the Capital of China after six months and six days. In the meantime the King had sent his men to bring back Sántaraksita from Nepal but he declined to return to Tibet. When gSa gsal had returned from China, the king requested him to go to Nepal to fetch Sántaraksita. He went to Nepal and brought back Sántaraksita to Tibet.

Ācārya Padmasambhāva: Indian Ācārya Padmasambhava of Udayana also was in Nepal while Ācārya Sántaraksita was residing in Nepal. Padmasambhava was an eminent tantric scholar of Nalanda University and a prominent expounder of the Yogacara School of Buddhism. He

1. The Blue Annals, Pt.I.
2. S.C. Das, Indian Pandits in Tibet.
was possessed of extraordinary occult powers and mystic resources. He was invited by the Tibetan King Mar-son Me-btsan (755-797 A.D.) to visit Tibet from Nepal. According to the Blue Annals, when the Tibetan king requested Santarakṣita to leave Tibet, he said, "I shall go to Nepal. The Tibetan asuras are displeased! There is in Jambudvīpa a great and learned mantra called Padmasambhava. I shall invite him, and you, king, should yourself send an invitation to him." When Santarakṣita arrived in Nepal from Tibet, Acārya Padmasambhava happened to be there also, and the king's messengers tendered him the king's invitation to visit Tibet. S. C. Das also says, "Padmasambhava, anticipating by dint of fore-knowledge, that his services would be valued in the country of Himavat had already reached Gunthan in Man-Yul when the king's messengers met him there.

Atiśa Dipānkarā Śrī Jñāna (982-1054 A.D.), Atiśa Dipānkarā Śrī Jñāna, a great Buddhist scholar of Vikramasīla Mahāvihāra, had passed through Nepal in 1040 A.D. on his way to West Tibet and spent one year in Nepal in different religious activities. According to the Blue Annals the Tibetan King Lha-btsun-pa sent his men to fetch Atiśa from the monastic University of Vikramasīla. Atiśa and his party left India in the year 1040 A.D. and reached Nepal. In Nepal Atiśa had an auspicious dream. They spent one year in Nepal in the year 1041 A.D. and built the great temple of Šrāvasti Vihāra, and deposited there the provisions in support of a numerous clergy. Many people were ordained in Nepal by Atiśa. Atiśa proceeded to Tibet from Nepal in the year 1042 A.D. The Tibetan historian Taranatha gives a detailed account of Atiśa journey to West Tibet from India through Nepal. According to his account having proceeded northward Atiśa entered the country.

1. S. C. Das, Ibid.
2. The Blue Annals, C. T. D. 43.
3. S. C. Das, Ibid.
of Nepal and he halted there for the night. Then they resumed their journey in the next morning and on crossing the top of a pass Atisa and his party reached the sacred place of Ārya Svayambhū. The site of the sacred temple of Ārya Svayambhū had given delight to Atisa who gazed at it constantly. Atisa became pleased very much at the sight of these new sacred sites of Nepal Surrounded by his disciples, including Mahārāj Bhūmisānga, the royal monk, Atisa sat under a shady tree. The Rājā of Svayambhū gave Atisa and his party a rousing welcome to his palace. He sent his officers to escort Atisa from a place called Krishong bro. He did him honour and reverence befitting his position of the Chief High Priest of Magadha. In the evening of the third day of the entertainment Atisa conducted a religious service on a grand scale for furthering the prosperity of the Rājā and his people. Then they proceeded to Palpa. In a part of Palpa Gyantson, the interpreter, died. Atisa wrote a letter to king Naya Pāla(1040 - 55 A.D.) from that part of Palpa. To avail themselves then they proceeded to a place called Holkha of Palpa to avail themselves of the hospitality of a friend of Atisa, a Buddhist sage called Ānupādita. Atisa spent one month there. The deaf Ānupādita heard from Atisa a complete discourse on the Pāramitās for full six days. The Ānupādita had no faith in the Mantras. Therefore, Atisa explained to him that the way to the attainment of Bodhihood lay both in the Mantras and the Pāramitās. Accordingly Atisa wrote the work called Kāya Saṅgaha Pradīpa. The Lōchava translated it into Tibetan with Atisa's assistance. Then they proceeded and reached the plain of Palpa called Palpoithon where the king Ananta Kīrti, who ruled over Nepal, held his court at that time. The king received Atisa with much cordiality and reverence. Then an elephant was presented by Atisa to the king.
with certain instructions about his use, Atīśa requested the king to build a monastery there in return for this valuable animal. According-ly the king built the monastery called Than-Vihāra and permitted his son Padmaprabha to be ordained as a monk-pupil of Atīśa. Padmaprabha was the first monk who was ordained by Atīśa since he left India for Tibet. When the building of the Than-Vihāra was commenced, Atīśa resumed his journey towards West Tibet. Atīśa surrounded by his companions — such as Rāja Bhūmi Saṅgha, Paṇḍit Parahit Bhadra, Paṇḍit Vīrya-candra, Lōchā Va Guñ-thān (Nag-tsho) and 30 other monks, altogether 35 in number, rode toward Thollin. The king of Nepal sent a large escort of 425 people up to the lake Manasarovara where an escort of 300 horsemen waited upon Atīśa to take him to the palace of West Tibet.

The Tibetan monk Dharmasvāmin, who visited Nepal in 1224-36 A.D., corroborates in his account the story of Atīśa's visit and stay in Nepal.

JÑĀNĀKARA: Buddhist monk Jñānākara of Kashmir was residing in Nepal at the time of Atīśa's passing into Nirvāṇa in Tibet in the year 1054 A.D. Kashmirian Jñānākara was a disciple of Nāropa (b.990). Having received a message that Jñānakara of Kashmir had come to Nepal, Nag-tsho to-tsa-ba (b.1011 A.D.) went to Nepal from Tibet to meet him. He translated many texts assisted by Jñānakara.

VĀGĪŚVARA KĪRTI OF VĀRĀNASI: Vāgīśvarakīrti, a contemporary of Atīśa, spent in Nepal second half of his life busy with magical rites.

According to Taranatha, Vāgīśvarakīrti of Vārānasi was the dvārapaṇ-dīta at the western gate of Vikramāśīla University. He was a stauncher of the Mahāsaṅghika school of Buddhism. He mastered both the Sūtras and the Tantras. He went to Nepal with a large number of female discs—

2. Biography of Dharmaswamin, Original Tibetan Text, deciphered and Tr. by George Roerich, Ch.II.
disciples in the second half of his life. Thereupon his sanctity was doubted by the people of Nepal. But the king of Santapuri in Nepal erected a temple of Cakrasambhara and requested him to invite a Gana-cakra to inaugurate the temple.¹

VAJRAPANI (b.1017 A.D.) ; According to the Blue Annals, the Indian Vajrapani mastered especially the Cycle of Dohā. He went to Nepal for Tantric practice. When he was begging in Nepal, he was wondering whether he would be able to spread the Doctrine in Nepal. He thought that he would be able to do so. Later, when he reached the age of 50, he came to Ye-ran (Kathmandu) in Nepal and settled there in the year 1066 A.D. He was a direct disciple of Maitripā. He also studied under the Drāhmanā Kṛṣṇa pāda, a disciple of the Nepalese Dza-hum. In Nepal he was met by Tibetan scholars, such as Brog Joc-ras and others who asked him to preach the doctrine to them. He bestowed on them the doctrines given as follows: "the basic text of the Cycle of Dohā together with addenda, the nine "bits" which followed on the Sutras, the nine "bits" of precepts which followed on the Tantra of the "Father" class, the nine "bits" which followed on the Tantras of the "Mother" class, in all 27, and bound them with the four mudrās i.e. the karmamudrā, the dharmamudrā, the mahāmudrā, and the sannyamudrā. He also preached them the six "links":

The theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the Path accompanied by the signs of the Inner Heat, and Initiation accompanied by precepts. Among the chief texts were: the "Seven Classes of Realization" the Saratruha I. Taranatha, Idem, Tr., P.239.
of Padma Vajra, the Sakala tantra sambhava saṃcādani-Sṛīguhyā-
siddhi-nāma of Anāṅgavajra, the Prajñopāyaviniscaśayasiṣṭhī, the
Jñānasiddhi-nāma-sādhana of Indrabhūti, the Ādvaya siddhi-sādh-
ana-nāma of Lakṣmikara, the Śrī Sahaja siddhi-nāma of Dombhī Her-
uka, the Śrī oddiyānavinirgata guhya-mahāguhyā tattvopadesa of
Dārika, and the Vyaṭṭabhāvānugatatha Taranatha, siddhi composed
by the Yoginī Cintā. The Essential: the three Dohās: the "King "
Dohā, the "queen" Dohā, and the "Subjects" Dohā. Further, the
Sekanirdeśa-nāma composed by Maiträ-pa. Lesser texts, such as the
Nairātmya-prakāśa and others, the Tattva-dasaṭika composed by Saha-
javajra, the Sthitisamuccaya, the Vajra-pāda-nāma composed by Vaj-
rapāṇi, the Guruparampara Kramopadesa-nāma, the Prajñājñānaprakāśa
composed by Devākaraśandra, the Sekanirdeśa-panjīkā composed by
Rāmapāla, the caturmudrāniścaya composed by the ācārya Nāgārjuna.
The above texts were known as the "Cycle of Lesser Texts."

VAJRADERVA : Vajradeva, a citizen of India, went to Nepal and
wrote Lokesvaraśatakam. According to Taranatha, Vajradeva, a great
poet, a layman, went to Nepal and composed a poem criticising a
heretical Yogini of Nepal. Thereupon, the Yogini cursed him with
the disease of leprosy. For getting rid of the disease, he implored
Avalokiteśvara and composed 100 stotras eulogising him in three
months. Then he visualised him and got rid of leprosy.

SĀKYASRIHADRA : SĀKYASRIHADRA OF KASHMIR (1127-1225 A.D.)
who was the Mahāpandita of Vikramasīla, visited Nepal in the begi-
ning of the 13th Century A.D. While he was residing in Nepal, he
wrote a commentary on Sāmvarodaya for the benefit of the people

3. Taranatha, Tr., p.214.
of Nepal. According to Mr. Rahul Sankrityayana, Sakyasribhadra was the last hierarch of Vikramasila. He, accompanied by Vibhūticandra, Dānasīla and other scholars, went first to Jagaddala in the Eastern Bengal and perhaps after the destruction of it went to Nepal where from they were invited by the head of the Sa-skya monastery and went to Tibet in 1203 A.D. According to Taranatha, Sakyasribhadra proceeded to Jagaddala in Gūḍivisa in the East. Having stayed there, for three years, he went to Tibet. According to the Blue Annals, Sakyasribhadra of Kashmir was invited to visit Tibet from Jagaddala of the East. He came to Tibet in the year 1204 A.D. He spent 10 years in Tibet. He left Tibet in the year 1214 A.D. for Kashmir.

VIBHŪTICANDRA: Vibhūticandra visited Nepal in the beginning of the 13th Century A.D. According to Mr. R. Sankrityayana, after the destruction of Vikramasila Mahāvihāra by the Muslims, Vibhūticandra, a young scholar of Vikramasila and a disciple of Sakyasribhadra, first went to Jagaddala in Eastern Bengal with his teacher Sakyasribhadra. Then they went to Nepal from Jagaddala. From Nepal they were invited by the head of the Sa-skya monastery. Thus they went to Tibet in 1203 A.D. MS. of Vārṭtikālaṅkāra, which is in Vibhūticandra's handwriting, was discovered in Sa-skya monastery in Tibet. MS. Mahākāla Cakra, which was originally belonged to Vibhūticandra, was also discovered in Shalu-monastery in Tibet. Mr. Sankrityayana says that according to some verses in a palm-leaf vibhūticandra was not happy in his exile. At one time he left Tibet and came down to Nepal on his way to India. He wrote a letter to some

According to the Blue Annals, several Tibetans learnt grammar from the pandit Vibhūticandra in Nepal after his leaving India in the year 1204 A.D. When the pandit Vibhūticandra was preaching grammar to about five disciples in Nepal, there came a yogin wearing a black lion-cloth. The yogin was Sa-ba-ri Gunananda. He secured the sacred words of the Tantras and requested Vibhūticandra to bestow them on him. The yogin stayed in Nepal for 21 days and then proceeded to Kashmir. When Sa-ba-ri had left Nepal, Vibhūticandra sent a letter to Kobra-pa, the most famous Kalyanamitra of Tibet at that time, to come for receiving the profound precepts of Sa-ba-ri possessed by him. Then Kobra-pa (1182-1261 A.D.) dispatched suitable presents to the pandita Vibhūticandra and his ratin and requested the pandit to visit Tibet. Then Vibhūticandra went to Tibet. An inscription of M.S.368 (=A.D.1248) incised on the pedestal of a stone image of Ratnasambhava records the dedication of the image to the sacred memory of a nun named Sri Malayasriri by the great Mahāyānist scholar Bibhūticandrapāl. It looks quite certain that Bibhūticandrapāl was the Vibhūticandra of Vikramasila Mahāvihāra. Therefore, Vibhūticandra spent major part of his life in Nepal in various religious activities.

**Ācārya Ratnarakṣita:** According to Taranatha Ācārya Ratnasakṣita of Vikramasila Mahāvihāra was one of the last of the pandits to seek refuge in Nepal. He belonged to the Mahāsāṅghika order. He was the master of the Tantras at Vikramasila University. The Great Master Ratnarakṣita was equal in knowledge with Sākyasrihatha of Kashmir so -

2. The Blue Annals, Pt. II, Ch. IX, P. 796.
3. Ragmi, Medieval Nepal, Pt. III, P. 12, No. XXII.
far as the perfection of wisdom, teachings, and sciences generally were concerned. In logic Śākyasri was more capable but the former was said to be more skilled in Mantras. In the exercise of spiritual and magical power they were considered equal. Having specialized in Mantrayāna, he acquired immense magical powers. Ratnarakṣita had encountered many tutelary deities face to face, such as Samvara, Kālacakra, Yamāntaka and others. On one occasion he heard the sounds of the sixteen aspects of the void expressed in the music with which the Nāgas and Asuras honour Avalokiteśvara on his holy mountain (Potala). He could impart knowledge through consecration and the dākinīs came in person to receive the appropriate glance. He prophesied the downfall of Magadha two years before it happened. Many pupils who believed in him, began to make their way to Kashmir and Nepal from that time. He left Vikramśila with a great number of his disciples two years before the advance of the Muslims and reached Kashmir and Nepal. The Tibetan monk Dharmasvamin (1197-1264 A.D.) who visited Nepal in 1226-34 A.D., met the Guru Ratnarākṣita at the Svayambhū Caitya in Nepal. He offered the Guru Ratnarākṣita a Vajraghanta in his first meeting. When he presented the bell to the Guru Ratnarākṣita had about 300 bells received as presents from perhaps as many different disciples whom he had trained. At that time six Tibetans were being initiated by Ratnarākṣita. The Dharmasvamin also obtained the initiation into the Samvara Cycle and others. At that time the Guru Ratnarākṣita had completed the erection of several holy images and was preparing the consecration ceremony in the Svayambhū Vihāra.  

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1. Taranatha (Schieffner), Pp.253-55; Taranatha, Text, Pp.191-93.  
2. Biography of Dharmasvamin, deciphered and translated by Dr.G.Roerich, Ch.II.
Altekar writes that Ratnaraksita was a tantrika and taught Dharmaśvāmin the maṇḍala-sādhana and Guhyasamāja works including Vajravālī. Dr. Regmi writes "Dharmaśvāmin learnt Guhyasamājatantra by the method of Nāgārjuna from Guru Ratnaraksita. Thus it is quite evident that Ācārya Ratnaraksita of Vikramāditya University spent the last part of his life in Nepal as a Tantric Teacher, teaching different students in Nepal.

**MAHĀPANDITĀ VANARATNA (1384-1468 A.D.)**

The Venerable Great Scholar Sri Vanaratna, who was born as the son of a king in the town of Sadnagara (modern Chittagong in East Bengal) in the year 1384 A.D. came to Nepal several times and resided at the Vihāra of Saṭāpura of Swayambhū Caitya. It is said that the best of the initiations and precepts of Śrī Kālaśākra originated from the Venerable Vanaratna. He came to Nepal for the first time on his way to Tibet. At the age of eight, he received the noviciae from one monk named Buddhaghosa who acted as upādhyāya and Sujataratna as Ācārya. At the age of twenty, he received the final monastic ordination from his former upādhyāya and Ācārya. Then having become an ascetic, he journeyed to Ceylon. He spent six years there and then journeyed to the Kingdom of Kaliṅga in the southern India. In accordance with a prophecy to go to Tibet, he proceeded first to Nepal and obtained there from the Great Pandita Silasāgara the Bodhicittotpāda according to the method of the Bodhisattva caryāvatāra. He reached Tibet in 1426 A.D. and again returned to Nepal. While he was residing at the Vihāra of Saṭāpura of Swayambhū

Caitya, there came first the Buddhaghoça and after that Sri Sa-ba-ri dBar-Phyug. They drew the mandala-Cakra, and bestowed on him the initiation into the Cycle of Saivara, and in particular the Uttara-abhiseka of Kālacakra, following which he experienced an immutable Bliss. Later Venerable Vanaraina erected a beautiful golden image of Vajradhara in Nepal proper. He laboured for the welfare of others by preaching various doctrines. He spent his entire time in work and concentrated mainly on meditative practice. He devoted himself exclusively to meditation at the hermitage of Govinda in Nepal and met the Mahāśādha Lu-i-pa and others. Having come to Nepal, two Tibetans obtained numerous precepts from the precious Great Pandita and their practical application, and the accounts of the mystic experiences of the Mahāpandita. He constantly supported the beggers of Nepal by giving them food and other materials as well as satiated the fortunate ones by different kinds of doctrines. At the age of 85, he died in Nepal in 1468 A.D. He was cremated at the Ramdo-li burial ground situated near the hill of the Svayambhū-Caitya.

JIJNADATTA : Having taken Buddhadatta as attendant, an Indian known as Paṇḍapātiṅka or Jinadatta proceeded to Nepal. Mahu-bhāro and Devākara Candra of Nepal obtained initiation from Paṇḍapātiṅka who imparted the Doctrine to them and bestowed on them secret precepts. Paṇḍapātiṅka was invited by Ha-mu-skar-po of Nepal also and bestowed on him the complete initiation and secret precepts. He finally went back to India.

Apart from these famous Indian Buddhist scholars described above, the names of a few more Indian scholars, who visited Nepal, are mentioned herein: Dam-pa Sans-rgyas is as a southern Indian.

He practised meditation at the Svayambhū-Caitya for four years.

As his grandfather was an Indian pandita who had come from India, he became the house-priest of the Bha-ros in Nepal. An Indian scholar named Pandita Śrīdhāran went to Nepal. He received an invitation from Nepal. Two Tibetans obtained from him the initiation and blessing, as well as the cycle of Ārya Avalokiteśvara. Finally he proceeded. Mr. S.C. Das furnishes us a list of the Indian Pandita, who went to Tibet via Nepal in different periods for the propagation of Buddhism. They must have stayed in Nepal at least for a few days on their way to Tibet as well as on their way back to India and helped the spread of Buddhism in Nepal. The list is as follows:


1. Ibid, Ch. XI, p. 860.
2. Ibid, Ch. XIV, p. 1023.
3. S.C. Das, Indian Panditas in the land of snow.
P A R T III.

TIBETAN BUDDHISTS IN NEPAL TO STUDY BUDDHISM.

According to the Tibetan Annals numerous Tibetan Buddhists came to Nepal from Tibet to learn Buddhism in the numerous Nepalese monasteries as well as that of the famous Indian Buddhist scholars who resided in the different monasteries of Nepal. Some of them studied in Nepal on their way to India from Tibet and on their way back to Tibet from India. The Tibetan Buddhists also used Nepal as a base camp for their higher studies in India. Some of them spent a few years in Nepal on their way to India in order to get accustomed to the Indian climate and study with Buddhist scholars in Nepal. It appears that most of the Tibetan would learn Indian language, Sanskrit, in Nepal as one of the items of their preparations to proceed to India. All these Tibetan students went back to their homes in Tibet to give their countrymen the fruits of their studies.
The impact of the Buddhist studies in Nepal by the Tibetan students undoubtedly helped the spread of Buddhism in Nepal. A list of the names of the Tibetan Buddhists, who studied Buddhism in Nepal along with their activities in Nepal is given herein on the basis of the informations furnished by the Tibetan Chronicle, the Blue Annals:

gsal-snan, a contemporary of the Tibetan King Khrisrong Die-btsan (755-797 A.D.), visited Nepal and met there with Ācārya Sāntarakṣita. He obtained from Sāntarakṣita a Mental Creative Effort towards Enlightenment. Then he journeyed to Bodhgaya. Kwa-lon-mchog-grags-pa, who was a contemporary and a teacher of the Tibetan monk du-gtsun-bags-'al (b.892 A.D.) studied extensively in Nepal and India. In about 1008 A.D. Brog-mi and Stag-lo gzhon-nu brtson-grus were sent to India with a large quantity of gold. They spent one year in Nepal and learnt well the Sanskrit language from the Nepalese pandita Śānti-bhadra. They also heard several Vajrayāna texts from him. Then they proceeded to meet Śānti-pa, following the advice of the Nepalese pandit Śāntibhadra. Later Brog-mi resided in India and Nepal for 13 years and then returned to Tibet. The Venerable Mar-pa Iho-brag-pa (b.1012 A.D.) spent three years in Nepal on his way to India in order to get accustomed to the climate. While he was staying in Nepal, he heard from the Nepalese spyi-therpa some Tantras, including the Śrīcaturīṇīpāṭhāmāhāyōgīṇītantrarāja and others. After three years, the Nepalese Benda-pa conducted him to Puṣpahārī near Nalanda to the residence of the master Rā-oro-pa.

(990 A.D.) while Mar-pa was going to Nepal, he happened to meet gNas Skya-rag-pa who was also going to Nepal for study. Mar-pa proceeded to India via Nepal. Later Mar-pa paid two visits to Nepal from Tibet and heard numerous doctrines from many teachers.1 Nag-tswo lo-tsā-ba (b.1011 A.D.) went to Nepal from Tibet in the year 1054 A.D. to meet the Kashmirian Jñānākara, a disciple of Nā-ro-pa. Nag-tswo translated many texts assisted by Jñānākara, the Nepalese Santīhasha, Kṛṣṇa-Samayavajra and others. The Tibetan monk rGyal-ba'i ses-rals, who was ordained by Atiśa, studied the practice of the Vinaya with the Vinayadhara Pratākara, a Brāhmaṇa who was very famous for his learning and stayed in Nepal. Mar-pa-Dopa (b.1043) proceeded to Nepal and India and having returned from India to Nepal, he heard the exposition of the Nā-ro-pa's system from Pham-thin-pa, from the latter's younger brother Vāgbīṣvara and the Nepalese Kana-kāśī. He also received many instructions from the Indian Siddha Vajrapaṇi, who was then residing in Nepal. He also studied under the Brāhmaṇa Kṛṣṇapāda, a disciple of the Nepalese Dza-hūm. In Nepal he translated many Buddhist texts belonging to the Cycle of Saññava with the assistance of SumatiKīrti4, Gra-ga-pa ses-rab, the assistance translation of Mar-pa Dopa, studied in India and Nepal under the teachers from whom Mar-pa Dopa had heard the Tantra5. ma-lo-tsā-ba (b.1044 A.D.) met many learned men in India and Nepal6.

A few Tibetan scholars, such as Brog Jo-sras and others went to Nepal and met there the Indian Vajrapaṇi (b.1017 A.D.) and asked him to preach the doctrine to them. He bestowed on them various doctrines

5. The Blue Annals, P.388.
of Buddhism. Bara-pa skor (b.1062 A.D.) proceeded to Nepal in the company of Sba-ston, Dar-se, and Khon-ston Rin Chen at the age of 13, in the year 1075 A.D. He studied the Kriyā and Yoga Tantras at Ya-gal in Nepal. Rwa-lo-tsā-ba and gNan lo-tsā-ba proceeded to Nepal and India in 1076 A.D. Rwa lo-tsā-ba attended in Nepal mostly on the Nepalese Mahākarunā. He studied under Mahākarunā extensively and became very learned. Gos Mūg-pa, who proceeded to India, had 72 pandita-teachers in all, as far as Nepal. One of the Chief masters from whom he heard the exposition of the samāja was the great upāsaka of Ye-ran in Nepal, or the Nepalese Mahākarunā Chos-rgyal Khon-phu-ba (b.1069 A.D.) proceeded to Nepal at the age of 26 and heard the exposition of the doctrine of Maitri-pa from Ye-ran-ba, and the precept of the Kālacakra and the gDan-bzil irgyud from Pham-thin-pa. He also heard the Yogavatmanālā-nāma-hevajra-paṇjikā and the Rin-Chen phrenba from Atulyavajra. Again he went to Nepal and met the Indian teacher Atulyavajra and heard from him the initiation into the Saṃvara Cycle together with the system of Nāro-pa, the Lu-Nag-Dril-gsum. Mal-gyo lo-tsā-ba blo-grags went to Nepal and thoroughly heard the Cycle of Saṃvara from Pham-thin-pa and his brother Bodhībhādra, a disciple of Nāro-pa, and the Nepalese Mahākarunā, a disciple of Nepalese Kanakasri. Rng Lo-chen-po (1059-1109 A.D.) visited Nepal for a short while. During his stay in Nepal, he heard the Tantra from Atulya-Vajra, Varendrauci and others. Dam-pa, a contemporary of Ma-gcig (b.1062 A.D.) and Khon-phu-ba (b.1069 A.D.) having reached the cemetery of Ra-ma-doli (near Kathmandu) in Nepal, met in various localities numerous Yogins and

Siddhas: Se-tsha bSod-nams rgyal-mtshan proceeded to Nepal and met Pham-mthin-ba there. He heard from Pham-mthin-ba there the exposition of the Cycle of Hevajra and other cycles, according to the system of Na-ro-pa.

The Master-Rad-Chun-pa (b.1083 A.D.), having returned from India to Nepal, heard in Nepal the exposition of several Tantras including the Sañvara-Tantra as well as other Tantras from Atulyadäsa and others. Siddha Muyu-po rnal-byor (b.1086 A.D.) having taken with him a considerable quantity of gold, journeyed to Nepal and studied there the work of a translator with the pandita Vasumati. He also obtained from him the initiation into the Kriya and Yoga-Tantras, as well as about fifty Tantric sadhanas. Atulyavajra also received him cordially. He met Amoghavajra and became his attendant and heard many doctrines. Then he heard many Tantric doctrines from Sri Bhadrasajjana, Vairocana, Kha-che dgon-pa-ba, Nétravajra, Atulyasajjana, Vairocana, Rha-che dgon-pa-ba, the three disciples of Maitripa, De-bi-mo-ti-dü-kis-ma (the dakiní) Kanasri, and the brähmana Ratnapala. After this he returned to Tibet. After having secured more than a thousand golden rnas in Tibet, he journeyed again to Nepal and obtained from Pham-mthin-pa the Sañvara-mulatantra and the gDan-bzi. After this he proceeded to India. Kun-dga'i-mdzö proceeded to Nepal and received from Ha-mud Kar-po the six texts (chos-drug-phag-mo Chos-drug) together with their initiations. But Ha-mu did not give him the special precepts. Further, he again made presents to Ha-mu and his consort, and pleased them both, and finally was given the 13 special precepts from Ha-mu. He

accepted as teachers Stobn-lid Tsin-'dzin and the Indian Vajrapāṇi (b. 1017 A.D.) who was residing in Nepal at that time. Nē-tso obtained Vajra Varāhī Cycle in Nepal from the Nepalese Ha-mu-dkar-po himself. The lo-tsā-ba-blo-āman- ses-rob also came to Nepal and studied under Ha-mu-dkar-po. Khon-phu-ba’s son lha-rje zla-ba’i od-zer (b. 1123 A.D.), who was known as an incarnation of Dharmaṇa attended many teachers, including Jayasena and others in Nepal. He perceived many wonderful signs of siddhi performed by Vajrapāṇi. The lo-tsā-ba Phags-tshul of mNa’-ris, and Byan-sems zla-rgyal obtained from an Indian scholar named pāṇḍita Sṛṅghana in Nepal the initiation and blessing, as well as the cycle of Ārya Avalokitesvāra.

Zig-po of dbus (1125-1195 A.D.) journeyed to Nepal to practise the precepts of the Oral Tradition bestowed on him by his teacher in Tibet. Zig-po-lo-tsā-ba (b. 1173 A.D.) proceeded towards Nepal at the age of 24, in the year 1197 A.D., in order to study the work of a translator. In Nepal he studied extensively the Tantras and Sūtras with the Mahāpāṇḍita Buddhabhṛti. He also met there the Venerable Mitra and invited him to Tibet. Later he also invited Buddhabhṛti to Tibet. Grub-pa-bpal-bzan-po journeyed to India and Nepal. At Ye-raṇ in Nepal he studied Sanskrit grammar and Logic (Nyāya) with the Mahāpāṇḍita Ratnarakṣita. In Nepal he defeated the magic influence of heretics by the means of a courageous deed. He died in 1237 A.D. The great translator bṣod-nams rgya-mtsho having been encouraged by a prophecy that he was destined to attain spiritual realization in Nepal, and obtain the mystic trance, such as the

3. Ibid., P. 396. 4. Ibid., Pp. 229-30, 859.
5. Ibid., The Blue Annals, Ibid. 6. Ibid., Pp. 130-31.
svādiśṭa, proceeded to Nepal for the purpose. In Nepal he went to
the Swayambhū Caitya also. While he was holding an assembly at the
Sātapurī Vihāra, he met the Yogasvara Sa-ba-rī who gave him his ble-
ssing.1 The Stens-pa-lo-tsa-ba Tshul-Khrims’ byur-gnas (1107 A.D. -
1190 A.D.) went to India via Nepal. When he reached Nepal, he pra-
yed to Phags-pa at Kathmandu and other images for a safe journey.
Then he journeyed to India.2 Chag-Dgra-bcom (1153-1216 A.D.) went
to India via Nepal. He propitiated Khasarpana in order to remove
danger during his journey to India and then having left Nepal, he
journeyed towards India.3 Several Tibetans learnt grammar from the
Paṇḍita Vībhūticandra in Nepal after his leaving India in the year
1204 A.D.4. The Dharmasvāmin Chag Chos-rje-spal (1197 A.D.-1264
A.D.) resided in Nepal for full eight years between the period
1226 - 1234 A.D., on his way to India. According to the Biography
of Dharmasvāmin, having completed his studies in Tibet the Dharmas-
vāmin proceeded to Nepal at the age of 29. He met Guru Ratna rākṣita
at Swayambhū- Caitya in Nepal. He offered one Vajraghanta to the
Guru Ratnarākṣita in his first meeting. At that time six Tibetans
were being initiated by the Guru Ratnarākṣita. As there was no one
among them with a knowledge of the Indian language, the Dharmasvāmin
had to act as an interpreter. He obtained from Ratnarākṣita five
within initiations, such as the thirteen deities of the Saṃvara Cycle
and others. He obtained many religious instructions, such as the
Guhyasamāja according to the method of Nāgārījuna and the Vajrāvali
from the Mahāpaṇḍita Ravindradeva who was an upāsaka endowed with
fore knowledge. He listened on three occasions to the exposition of
the mDo-rgy-ud-rto-gs-pa-bs-dus-pa (Sūtrakahpasaṇīgraha).5

Annals corroborates the account of the Biography of Dharmaśvāmin in connection with the studies of the Dharmaśvāmin in Nepal. Here is an extract from the Blue Annals Pt. II: "He studied with the Mahāpandita Ravindra who was an Upāsaka, the Nāgārjuna system (the Guhyasamājā-Tantra), the Vajrāvali, the mDo-rgyud riag pa bdus-pa, and other texts. Here is another extract from the Blue Annals Pt. I: "Chag Chos-rje-dpal studied extensively under the Nepalese pandita Ni-ma'i dban-po'i od-zer (Ravindrauci) and also revised the translations of the commentaries on the (Guhyasamāja) Tantra, the Dīpākrtasādhana and the Pānca Krama as well as others.

Dr. Regmi writes that Dharmaśvāmin learnt Guhyasamajatantra by the method of Nāgārjuna from Guru Ratnaraksīhand Vajrāvali from upāsaka Mahāpandita Ravindradeva. He also talks of having listened three times Sūtra-tantra Kalpasāngraha from another teacher. He also writes that the Tibetan Bhikṣu read numerous books on esoterism, Tantra and pitakas at the monastery in Nepal. But Guru Ravindra taught him "the futility of imprecautions." After his returning from India to Nepal the Dharmaśvāmin prepared numerous copies of sacred books and images. Sonston mDo-rje rgyal-rtshes went to Nepal and attended on the pandita Mahendrabhadra for five years and mastered the five lesser sciences (miON-drjug, śan-nag, sdebs-phyor, zlo-gar, and rtsis). He studied especially the science of grammar in Nepal. Then he proceeded to Tibet. He was a student of a Tibetan Stag-sde-ba (1212-1294 A.D.). The lord of scholars dpal bLo-gros brtan-pa (1276 - 1342 A.D.) became a great translator from a time. He visited Nepal on seven occasions. In Tibet having found no one from whom the Tibetans could obtain the initiation of the Sanskrit text..."
to Ye-ran in Nepal and obtained there the complete initiation and permission to read the text from the Pandita Mahābodhi, the son of the Nepalese Pandita Jagadānanda jvabhadrā. In the middle of the 15th Century A.D., the Tibetan lo-tsa-bā and scholar bṣoṅ-nams rgya-mtsho came to Nepal and obtained from the precious Great Pandita Vānaratna (1384-1468 A.D.) of Sadnagara (modern Chittagong, E. Bengal) numerous precepts and their practical applications, and the accounts of the mystic experiences of the Mahāpandita.

1. The Blue Annals, P.1046.
2. The Blue Annals.
PART IV.

CHINESE BUDDHIST MONKS IN NEPAL

Since the 7th Century A.D., while the Chinese missions were travelling through Nepal, the Buddhist monks from China frequently visited Nepal and India. After 654 A.D. when a new route from China to India through Tibet and Nepal was discovered by a Chinese Buddhist monk, numerous Chinese monk travellers visited Nepal regularly on their way to India from China as well as on their way back to China from India. All of them spent sometime in Nepal. Some of them left the accounts of their visits where they noted how hospitable the Nepalese Government and the people were towards Chinese visitors. Undoubtedly, the visits of the Chinese monks to Nepal even for a short while helped the spread of Buddhism in Nepal. The activities of these Chinese Buddhist monks in Nepal unfortunately are not known. Therefore, only the names of a few of the Chinese Buddhist monks who visited Nepal are mentioned herein:

The Chinese Buddhist monk pilgrim Huien Tsang recorded an account of Buddhism in Nepal in about 637 A.D. It is said that he personally visited the Nepal Valley which is located at a distance of about 300 miles from the Capital City of the Vrizzi of ancient India. But some scholars think that Huien Tsang did not go to the Nepal Valley in person but took his note from the reports he got while he was staying in the capital of the Vazzis. However, he visited Kapilavastu, Lumbini-Garden, etc. which are situated in Modern Nepal. The Chinese monk pilgrims Fa-Hien (400-414 A.D.) and Huien Tsang (629-645 A.D.) stated in their accounts of their travelling in India that they visited the places where Krakucchanda Buddha and Konaganara Buddha were born, attained to Parinirvāna. The ruins of many monuments in honours of Krakucchanda and Konagamana Buddha are discovered at Gottihava and Mgliva...
respectively in the Western Nepal of modern time. These two Chinese Buddhist pilgrims also visited the birthplace of Sakyamuni Buddha, Lumbini garden or the modern Rummindel, which lies in the Western Tarai region of Modern Nepal. They also visited Kapilavastu or the modern Taulihawa situated today in the Nepalese West Tarai. According to Beal's "Siyuki" (ii.32) Huen Tsang had visited Nepal.

A Chinese Buddhist monk Hsuan-Chao visited Nepal in the middle of the 7th Century A.D. He left China in 640 A.D. He was in India while the Chinese envoy Li I-Piao, who passed through Nepal during the reign of Narendradeva in Nepal, was in Bihar. He went back to China via Nepal. In this connection Huang Sheng-Chang writes:

"In the middle of the seventh century the Chinese Buddhist Monk Hsuan Chao discovered the "Turfan - Nepal route" .... a new way from China to India through Tibet and Nepal. It was much shorter and easier to travel than the old one, which lay along the Tien-shah and across the Balaturgh Mountains. Leaving India for home via Nepal in the ninth lunar month of 654, Hsuan-Chao reached Loyang in Honan Province four months later. Never before had the distance between China and India been traversed in so short a time. This route was afterwards followed by Indian monks coming to China, monks going in the opposite direction, all of whom spent some time in Nepal because it was there that the Buddha was born and died. A Chinese pilgrim named Hui Chao returned home in 729 A.D. from India passing through Nepal. He has recorded an account of his visit to the Five countries of India, a portion of which was discovered in the Tunhuang Caves. Many books written at the time mention how hospitable the

Nepalese Government and the people were towards Chinese visitors. The Chinese pilgrim Hui-Chao also in his account talks of hospitality he received in Nepal. The Chinese Buddhist monk Ki-ye with 300 monks passed through Nepal on his way back to Tibet during the last quarter of the 10th Century A.D.

PART V

BUDDHIST PRIESTS IN AMBASSADORIAL MISSIONS EXCHANGED BETWEEN NEPAL & CHINA.

According to the Two T'ang Annals, a few ambassadorial missions were exchanged between Nepal and China in the middle of the 7th Century A.D. and according to the Chinese notices of the Ming period (1368-1644 A.D.) again the cultural and diplomatic missions were exchanged between Nepal and China several times in between 1384 A.D. and 1427 A.D. A few of these cultural and diplomatic missions exchanged between Nepal and China were led by the Buddhist High Priests and things of Buddhist interest were also exchanged between two countries through several missions.

In 1384 A.D. the Chinese Emperor Hung-Wu ordered the Buddhist monk Chih-Kuang (bonze Tcheu-Koong) to proceed to Nepal in order to convey to the King of Nepal a letter with the imperial seal and some pieces of coloured silk. The Emperor also ordered the envoy to proceed at the same time to the Kingdom of Ti-Young-ta, Vassal of Nepal. The monk Chih-Kuang with his great knowledge of the Buddhist texts, showed talent and discrimination and was able to translate into action the intentions of the Chinese Emperor and to make

manifest his virtuous thought. Then the king of Nepal named "Ma-ta-na Lo-mo" (Madanasiñhāraṁa) sent an ambassador to the court of the Chinese Emperor to carry presents consisting of Buddha's statues of gold, little gold stupas, sacred Buddhist texts, famous horses, and productions of the country. This ambassador arrived at the court of the Chinese Emperor in the year 1387 A.D. The Chinese Emperor Yung-lo followed his grand father's example. He ordered the monk Chih-Kuang to go again as envoy to Nepal. In reply Nepal sent a mission to bring her tribute to the Chinese Emperor in 1410 A.D. This Nepalese mission consisted of the Tibetan envoys despatched by the 'Dri-gun-pa abbots along with the Nepalese envoy'. L. Petech and Dr. Regmi observe that sometimes the Nepalese rulers sent also their presents to the Chinese Emperor through the abbots of Tibetan monasteries.

In this connection Dr. D.R. Regmi observes: "We may agree both with Levi and Petech that the Chinese attitude to the Rama Vardhana feudatories might have been partly determined by their understanding of the suffix Rāma after the names of the rulers of the Bhottadesa, which transcribed into Lo-mo they took to be the same as the word 'Lāma' denoting Buddhist priesthood. The Ming-Shih history (Ch.331,f.16a) reflect this notion when it says that the Nepalese rulers were Buddhist monks. The first Chinese delegation to Nepal was led by a monk and on different occasions later Tibetan monks were chosen for the purpose by the Nepalese. This is significant enough to impress that the common factor to bring China closed to Bhottadesha was Lamaic Buddhism, and a belief entertained by the Chinese that its rulers were monks like the Tibetan Lāmas."

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In fact Tibetans have been instilling some new energy into the Nepalese Buddhism for a long time. In some cases the Tibetan Lamas are the guides of the Newari monks. A certain amount of Lamaistic influence is observable in the Buddhist buildings of the Nepal Valley. Obviously the Buddhist ritual has been imported from Tibet in some of the numerous Nepalese Temples in Nepal. The Tibetans have placed their most characteristic mark on the Swayambhū-stūpa itself. The Swayambhū stūpa is completely ringed with a framework of wrought metal in which are set revolving prayer-wheels.

It appears that some of the monasteries of Nepal are connected, in a greater or lesser degree, with the parent order in Tibet. According to the Blue Annals (p. 230) the Swayambhūnātha Caitya is in the charge of the Rājā of Bhutan, the Baudhānātha-Caitya in that of the Tibetan government. The contributions of Tibet to the stūpas of Swayambhūnātha and Baudhānātha were no less than those of the Nepalese rulers. The Swayambhūnātha temple is under the charge of a community of Lamas supervised by a Grand Lama from Tibet, who is deputed by the religious authorities at Thassa to watch over the spiritual interests of the numerous Tibetan Pilgrims in Nepal. He is also to exercise a general superintendence over the repairs and expenditure of the stūpas of Swayambhūnātha and Baudhānātha. There is an imprint of Tibetan Lamaism in the rituals associated with the Baudhānātha-Caitya which is mainly worshipped by the Tibetans, and by Gurung and Tamang tribes from within Nepal. The Newari Buddhists pay their homage to the stūpa only partially. According to Mr. Waddell, Baudhānātha Temple is one of the most celebrated places of
Lamaist pilgrimage outside Tibet. Innumerable Tibetans visit the stūpa every winter for making their worship and offerings. According to the Blue Annals (p.230) a Tibetan hoisted on many occasions the parasol over the Svayambhūnātha-Caitya in the 12th Century A.D. According to an inscription of NS 760 (= A.D. 1640) Syamarpa Lama -- came from Thessa during the reign of Laksmi-narasinā Malla and repaired the Svayambhū Temple. Polha-nas, a minister of Tibet repaired the stūpa of Bha-run-Ka-sol in Nepal in the thirties of the 18th Century with the money obtained from Skyid-ron (Kerrong) and Sa-nga.²

According to Stella Kramrisch, Tibetan motifs occur in traditional Nepalese painting from the 17th Century only. In the 17th century the Tibetan tradition of painting either ousted that of nepal, or else it invaded it, as in a pāṭa of Gautama Buddha of N.S. 837 (= A.D. 1717). But according to Dr. Regmi some of the figures of deities were painted in the MS. of the late 17th Century A.D. and early 18th Century A.D. just when the Sino-Tibetan art influence had entered Nepal.

NEPALESE BUDDHIST ARTISTS IN TIBET & CHINA.

A famous Nepalese artist of the 13th Century A.D. named A-ni-ko (1245-1306 A.D.) went to China in 1261 and entered the service of the Chinese Emperor Gubilai Khan in Peking as an artist of repute and reached the highest post of the state in that sphere and died

1. Wright, History of Nepal, P.146.
there in 1306 A.D. A-\text{ni}-Ko's journey to China opened a new chapter in the history of the relation between Nepal and China. The account of A-\text{ni}-Ko's activities in China proves that Nepal's contribution to art and architecture of China was great.

The information about A-\text{ni}-Ko as gleaned from the Chinese records is given below in brief:

In 1260 A.D. Gublai Khan, the Emperor of China, wanted to erect a stupa of gold in Lhasa. Therefore, he ordered the Sā-Skya abbot P'ags-pa, his spiritual teacher, for this purpose. P'ags-pa wrote to the king of Nepal for a contingent of artists for erecting the stupa of gold. The king of Nepal, Jayabhīmadeva (1250-1271 A.D.), collected 80 artists. A-\text{ni}-Ko was one of them. A-\text{ni}-Ko was a descendant of the royal family of Nepal. When A'-\text{ni}-Ko was a little older, he could recite all the Buddhist texts by heart and could understand the meaning of them from beginning to end. He had mastered the art of casting in bronze at the age of 17 years. Then he was chosen as the leader of the 80 artists, although he was then only seventeen years old. A-\text{ni}-Ko reached Sā-Skya monastery in 1261 A.D. and worked there for sometime to the supreme satisfaction of the Head Lama. Having impressed with A-\text{ni}-Ko's ability and skill, P'ags-pa later chose him to join the Imperial Service in Peking. A-\text{ni}-Ko had entered the service of the Emperor of China in Peking in 1261 A.D. and cast many statues for the Buddhist monasteries of Shang-tu and Ta-tu in Peking. In 1274 A.D. A-\text{ni}-Ko became general director of all the workers in bronze by dint of his hard work and his skill.

In 1278 A.D. he was appointed controller of all the art services in the Chinese Empire. He died in China in the year 1366 A.D.

\textbf{References:}

SECTION II

PATRONAGE OF KINGS, NOBLES, AND OTHERS TO BUDDHISM IN NEPAL.

Tolerance, sympathy and piety formed the cornerstone of the policy of the court of the rulers of Nepal of all ages. Reverence to the creeds of all sects and respect and obeisance to deities irrespective of the religious sect, in which they were associated, was the basis of their religious policy. Although almost all the rulers of Nepal were the followers of Saiva - Visnuism, they rendered obedience to Buddha and other Buddhist deities, and their contributions to Buddhist monasteries, Chaityas and Temples were equally magnificent as they were towards Saiva and Vaisnava deities and their institutions and they guarded jealously the privileges of the Buddhist monks and monasteries. The patronage of the kings of Nepal to Buddhism helped the spread of Buddhism very rapidly far and wide. There is no evidence that all the but yet it is a great gain to Buddhism that they did not actively oppose its propagation in their kingdoms. The mere tolerance of the activities of the Buddhist evangelists within their kingdoms should be taken as a favourable circumstance in the spread of Buddhism in Nepal. The patronage of ministers, nobles and wealthy citizens of Nepal also helped the spread of Buddhism in Nepal to a very great extent. An account of the patronages of the Nepalese Kings, Nobles and Wealthy persons to Buddhism in Nepal is given in brief herein:

PART I.

THE KINGS OF NEPAL: A.D. 400 - 220.

Circa \( \text{Vṛṣadeva} \) \((383 - 408)\) was a great patron of Buddhism in Nepal.
In the Pasupati inscription of Samvat 157, Vrsadeva is called as the supporter of Sugata's (Buddha's) doctrine. According to the later Chronicle b having forsaken his ancestral faith, Vršadeva took Buddhism giving to it indirect patronage. According to the Bhasavamsävali Vrsadeva caused to be built Cābhālī Caitya. The Gopalrajavamsävali states that Vrsadeva caused to be built Sīnagamvihāra (Svayambhū) Caitya. The Bhasavamsävali also support the Gopalrajavamsävali in this respect. According to D. Wright's Chronicle Vrsadeva would feed Vajrayogini daily before taking his own meals. He repaired the Caitya built by Dharmadatta. He also built several monasteries for Buddhist monks. He installed an image of Dharmarāja Lokesvara and an image of pāśca Buddha. Whatever may be the fact, undoubtedly Vrsadeva was the supporter of Buddha's doctrine and patronized it.

Sākara Deva (Circa 403-433 A.D.): Vṛṣadeva's son Sākara Deva is said to have patronized Buddhism. According to the Sanskrit Chronicle Buddhism was introduced into Nepal during the reign of who had patronized the religion. Wright's Chronicle says that Sākara Deva Sākara Deva built Mayūra-Varna Vihāra at Patan and installed an image of Śakyamūni Buddha.

Dharma Deva (Circa 437-464 A.D.): Dharma Deva, son of Sākara Deva, is also said to have patronized Buddhism. According to v (f.21r) Dharma Deva established Rāja Vihāra Dharmacāityaṭattārika. Wright's Chronicle says that Dharma Deva repaired the Dharma Cāitya built by King Dharmadatta.

Mānadeva (464-503 A.D.): Mānadeva, son of Dharma Deva, was a

great patron of Buddhism. According to the Gopalrajavarmavali, Manadeva I killed his father unknowingly. But this was a great sin committed by him. So Manadeva I set up many Buddhist monasteries as a penance. One was named after himself. This was called Māna Vihāra. This Chronicle further states that having killed his father unknowingly, as a penance Mānadeva practised meditation in Guṇa Vihāra. By the influence of his meditation a large Caitya emerged. Thus a large Caitya was established in Guṇa Vihāra by the king Mānadeva. The Bhāṣāvamsavatī also mentioned that Mānadeva went to Vajrayogini temple and practised meditation there and built a Caitya. According to later chronicle group 82 Mānadeva was a Buddhist who had killed his father earlier. Mānadeva built the Khāsa Caitya generally known as Buddhanātha. According to Wright's Chronicle Mānadeva built Khāsa Caitya and Cakra Vihāra near Matirājya in Patan. Now this Vihāra is known by the name of Mānadeva sanskrit-Cakra-Mahāvihāra. Māna Vihāra is figured in the Harigaon Inscription of Aśuvarna dated Samvat 32 (A.D.600-605) and the Yangubahal inscription of Narendradeva of Samvat 103 (A.D.679). Māna Vihāra is also figured in the Svayambhū inscription of Mānadeva's time. Mr. Dhanavajra Vajracarya stated that Śrī Māna Vihāra was built by the king Mānadeva. However, there is no doubt that Śrī Māna Vihāra was built by the king Mānadeva I in Patan. The influence of Buddhism on the King Mānadeva I is noticeable in his inscription dated Samvat 396 in which it is stated that by worshipping the god Śiva one can be freed from the
sufferings caused by the birth, death and diseases. Moreover, the
king Manadeva prayed to Lord Siva for ceasing all sorts of miseries
of all men by the power of the merits acquired by him. It appears
that the idea of ceasing the sufferings, caused by the birth, death
and diseases, stated in this inscription, is of Buddhist inspira-
tion. The prayer for ceasing all sorts of miseries of all men at the
cost of merits acquired by the king Manadeva is also of the inspira-
tion of the Mahayana School of Buddhism. In this connection Dr. D.
Vajracarya also holds the similar view1.

SIVADEVA I (590-605 A.D.): Sivadeva I was a great patron of Bud-
dhism. He built a Buddhist Monastery named after himself. It was ca-
led Sri Sivadeva Vihara which is figured in the Narendra Deva’s ins-
criptions of Vajraghara2 in the Pasupati area and Yangubahal3 in
Karan dated 103 (A.D. 679), according to Wright’s chronicle4 Sivadeva
was converted to Buddhism to obtain salvation after his death. He
built a Vihara in which he placed images of Swayambhū and Sakyamuni
Buddha. Then he himself became a Buddhist monk but after four days
he left the state of monkhood. Then the king installed an image of
Buddha on his own Vihara and meditated and worshipped there daily5.
The Gopalrajā Vaishāvalī states that Sivadeva, who was conquered by
Campadeva coming from Sbota, was extremely devoted to Buddhism, and
built a monastery in his name. It further states that the King Siva-
deva built the large Khasauctya in the Vihara6.

AŚUVARMA (590-623 A.D.): Aśuvarma was a great patron of Bud-
dhism. The sanctity of Buddhist monks and monasteries was well pre-

served and honourably maintained under him. Although he was a follower of Saivism, he respected the creeds of all sects equally as a measure of harmonious understanding between the rulers and the ruled, as well as between the different sects and communities. Amsuvarma's Harigaon Inscription of samvat 32 (= A.D. 600)\(^1\), which contains an address issued to the peasants and families of the Harigaon Village asking them to contribute certain donations to the Saivite, Vaishnavite and Buddhist religious organisations, shows that Amsuvarma's contributions to Buddhist monasteries were equally magnificent as they were towards Saiva and Vaishnava institutions. He adopted the symbols of the Wheel of Law between two deer in his Bungaoti inscription of samvat 34\(^2\). His love and devotion to Buddhism are expressed by the adoption of Buddhist symbols in his inscription. According to the Gopālrājāvanśāvatī (f. 226) Śrī Rājāvīhāra was built by Amsuvarma. The Khar pīm inscription of the time of Amsuvarma\(^3\) records that Amsuvarma constructed a water conduit in a Buddhist monastery. Amsuvarma is described here as a Bodhisattva who offered his own body, wealth, head, hands, etc., to a beggar. In the Gokarna inscription of Amsuvarma, Amsuvarma issued an order in connection with Svayambhū Caitya. Dr. Regmi observes that Amsuvarma was in no way a bigot of a Saivite. If honouring deities were the criterion, he could by any standard be a Buddhist as well\(^4\).

NARENDRADEV (642-63 to 685 A.D.): Narendra Deva was a great patron of Buddhism, although he was a follower of Saivism. Narendra Deva's inscriptions of Vajraghara\(^5\) in the Pasupati area and Vangubahal

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3. Vajracarya, Ibid, No. 88; Abhilekha-Samgraha No. 9.
6. Ibid, No. 133.
in Patan dated Samvat 103 are Charters issued to two localities where an 'agrahāra' was created for the benefit of Buddhist Āryabhikṣuṣaṅgha coming from all quarters and living in Sivadeva Viṅhāra by the ruler himself. By decrees issued through these inscriptions the Āryabhikṣuṣaṅgha became the absolute proprietor and landlord of any property within the confines of the agrahāra specified. His reverence to Buddhism is also expressed by the representation of Buddhist wheel of Law (Dharmacakra) between two deer in his inscription of Samvat 89 lying in the temple of Vaṭūka Bhairava. The memoir of Chinese Wang Huen T'ise, who visited Nepal in 657 A.D. states that Narendradeva used to wear a bracO belt ornamented with the figure of the Buddha. Narendradeva also encouraged the propagation of Buddhism by affixing his signature in a copy of the MS. Prajñāpāramitā in Śrī-Viṅhāra. According to Wright's chronicle Narendradeva relinquished the world in his old age and went to live as a Buddhist recluse. Lokṣevara Natsyendranātha (Avalokiteśvara) entered into Nepal for the first time by the assistance of Narendradeva offered the book Prajñāpāramitā to his younger daughter before his death. Mr. S. Levi says writes that Narendradeva always kept an image of Buddha with him as a magical charm although he was a Saivite.

SIVADEVA II (A.D.693-705) In Gorakṣārā cave inscription of Sivadeva II dated Samvat 122 (= A.D.698) Sivadeva II issued an order in connection with the worship of Vajrabhairava, a Buddhist deity of the Vajrayānists, from Kailāśakīṭa Bhavana. Thus he indirectly encouraged the worship of the Vajrayānist deities.

1. Gnoli, No. LXXI.
3. Dr. N.Dutta, Bulletin of Tibeto-Memoir.
JAYADEVA II (A.D. 705 to 740): Jayadeva II revered the Buddhist deities. Buddhist monk-scholar Buddhakirti was one of his spiritual guides. In the Pasupati inscription of Jayadeva II dated Samvat 157 Buddhakirti composed 29 verses on behalf of the king. From this inscription it is quite evident that Jayadeva II revered the Buddhist deity Narupakara Lokesvara (Avalokitesvara).

PART II.

PATRONAGE OF BUDDHISM BY THE KINGS OF NEPAL: A.D. 820 - 1482.

SALARJUNAdeva (c. 979 A.D.): The Copālarajaśāvaśāvalī records that Salarjunadeva gave his own crown to Sugna Lokesvara, which is another name for Matsyendranatha. So it appears that he revered the Buddhist deities and helped the spread of Buddhism in Nepal.

GUNAKAMADEVA (950-955 A.D.): Gunakamadeva also patronised Buddhism. According to the Colophon of MS. Catupśītha-Nibandha of N.S. 165 (= A.D. 1045) Gunakamadeva built Padmacakra Mahavihara. MS. Catupśītha-Nibandha was composed under the order of Gunakamadeva.

Wright's chronicle states that the king Gunakamadeva established 'Lakhya Yātra' in honour of Sakyamuni Buddha. He also made an image of Śasarpata Lokesvara and caused his Yātra to be celebrated every year. According to the Swayambhu Purāṇa in his old age Gunakamadeva abdicated his throne in favour of his son and renounced the world. After death he obtained the blessed region named Sukhavena by constantly worshipping Swayambhu and Sāntikara.

BHASKARADEVA (1043-1050 A.D.): Bhaskaradeva is said to have built two Buddhist monasteries. According to MS. Catupśītha Nibandha

2. Regmi, Op.Cit. Pt.II.P.118, VI (f 23a)
3. CPMDN, Pt.II. P.7.
4. Ibid.
5. Wright’s Ibid, P.104.
6. Swayambhu Purana, Pt.VIII.
of N.S.165 Bhaskaradeva was recognised as king by a denizen of the Padmacakra vihāra. Wright's chronicle says that king Bhaskaradeva built a new vihāra named Mahabahul. He also built Hemabarṇa vihāra.

Siṃhadeva (1111–1122 A.D.): Siṃhadeva was a Buddhist. It is quite certain that he patronised Buddhist learning and respected Buddhist deities with great devotion. In the Colophon of MS. Mātaśāhasrikā Prajñāpāramitā of N.S.240 (=A.D.1120) Siṃhadeva is called Parama Sangata, i.e. a great follower of the Buddha. In the long line of kings in the early medieval period Siṃhadeva is the only king of Nepal to be called the follower of Sugata. It appears that Siṃhadeva was converted to Buddhism, although he was primarily a Saiva and his sons were all followers of Saivism.

Mānadeva (1136–1140 A.D.) is said to have lived the life of a bandya in Cakravihāra.

Rudradeva (1167–1175 A.D.): Rudradeva is said to have become a Buddhā-mārgi and repaired the old onkuli vihāra built by king Sivadeva-barna and kept a guthi for his own vihāra. Rudravarna Mahāvihāra still exists in Patan.

Rudramalla (b.1295 A.D.): Rudramalla performed the usual inaugural ceremony of the Yātra of Matsyendranātha on N.S.433 (=A.D.1313).

Jayasthitimalla (1362–1395 A.D.): Jayasthitimalla respected the Buddhist deities and contributed riches to Buddhist shrines, although he was follower of Saivayism. Faith, VIII (f.63-b) noted that Jayasthitimalla attended the Yatra of Lokesvara in Bugama on N.S.507 (=A.D.1387)

Vaisākha Sudi 4.

2. CSMASBB, Pt.I, Pp.4-5 No.4, ASSOC-Beng.No.9973.
5. Regmi, Ibid, P. 137, VIII (f.43ka).
JYOTIRMALLA (1408-1428 A.D.): Jyotirmalla also had a Catholic mind which did not discriminate between religious faiths existing in Nepal. He was equally devoted to both Saivite and Buddhist cults of worship. His inscriptions show that he made substantial offerings to Buddhist deities. According to Jyotirmalla's Pasupatinath inscription of N.S. 533 (= A.D. 1413). Jyotirmalla was a Paramamahasvara binding under the load of fame gained by the restoration of the top of Swayambhūstūpa and of the image of glorious Dharmadhūtvāgēśvara (Maṇjuśrī) placed in the Sanctuary on the top of famous Padmacala. According to the copper plate inscription attached to the front wall of the main shrine of I ha-bahi, Patan dated N.S. 547, the king Jyotirmalla personally attended the ceremony of enshrining of a gold image of Bodhisattva and setting up of three gold finials and flag in the Rājasrimahāvihāra on N.S. 547 (= A.D. 1427).

YAKŠAMALLA (1424-1482 A.D.): Yakṣamalla revered the Buddhist deities and contributed riches to the Buddhist monasteries. According to Wright's Chronicle he repaired an image of Lokāśvara and installed it into a new temple built for it by him in Kathmandu. This image is now known as Yamalesvara.

PART III.
PATRONAGE OF BUDDHISM BY THE KINGS OF KATHMANDU
A.D. 1482-1768.

NARENDRAMALLA (1538-1560 A.D.): The inscription Narendramalla was also a patron of Buddhism. He contributed riches for the preservation of the Buddhist monuments in Nepal. The inscription on a stone slab at the southern side of the Caitya on Santīghat Mahāvihāra, Kathmandu, records that the king Narendramalla and Vaikuntha Malla jointly undertook the replacement of the Central mast of the Caitya.

SIVASISHA (1578-1620 A.D.): Sivasisha esteemed the Swayambhu-stūpa in the traditional ways. According to the swayambhūnātha stone inscription of N.S. 725 (= A.D. 1605), which commemorates the various repair works done to the stupa of Swayambhunatha at different dates, N.S. 714 to 725 either by Sivasisha himself or by others on his orders Siva Sishta ordered the repair of the much damaged caitya, which was completed with due honours after a sacrificial rite (Yajña). He made bounteous offering to the Brāhmaṇas as the stūpa was being repaired. Wright's chronicle also mentions that the Swayambhū stūpa was repaired by the king Sivasisha and the principal timbers were renewed in N.S. 714 (= A.D. 1594).

PRATAPAMALLA (1641-1674 A.D.): had a catholic outlook on religion. He had offered his devotion to the divinities irrespective of their affiliation to one sect or the other. His respect for deities did not discriminate between Saiva-Vaisnivism and Buddhism. He was a very pious. He pursued studies with great zeal. He invited many alien scholars to visit his kingdom. He was a great patron of Buddhism. One of the four spiritual guides of Pratapamalla was a local Buddhist scholar named Jananā Guvāju. A Tibetan Lāmā named Syāmarpā was also one of Pratapamalla's favourite associates. He had a regard for the sacred Buddhist texts also. A copy of the MS. Prajñā-pāramitā preserved in the Thabahil shrine was intended to be read to the king by a priest. According to the Sankhu Vajrayogini Temple inscription of N.S. 775 Pratapamalla composed 15 verses in Sanskrit called 'Jādyamudgara Stotra' in the record in honour of the Buddhist deity Ugratārā (Vajrayogini). The verses in both the records are

the same. The Svayambhnātha inscription of N.S.777 records a hymn composed by Pratapamalla in honour of the Svayambhūbhattāraka with a dedicatory line also to the five Dhyāni Buddhas. He built two temples, the bronze bolt and stūpas in Svayambhū hill. He also installed the bronze images of Tārā in Nasal Chock. According to the inscription of N.S.783 inscribed on the bolt (Vajra) placed to the East of the stūpa of Svayambhūnātha, Pratapamalla offered a Vajra with the gold mandala to the Lord Dharmadhātu on N.S.783 āsāgha sūkṣma. The Sankhu Vajrayogini Temple inscription of N.S.775 mentions that Pratapamalla built the temple of Vajrayogini and its inaugural ceremony was performed by laying a gold finial on the summit. Svayambhū stella inscription of N.S.775 commemorate the occasion of the completion of the temple of Ugratara (Vajrayogini) in the Svayambhū area by Pratapamalla. According to Pratapamalla's inscription dated N.S. 783 Pratapamalla had constructed the bridge over the river Viṣṇumati on N.S. 783 to please paramāśvara Śrī Śrīrāja Vairocana, Śrī 3 Akṣobhya, Śrī 3 Ratnasambhava, Śrī 3 Amitābha, Śrī Amoghasiddhi, and Paramāśvari Śrī 3 Vidyādharī Yogini. He constructed the bridge for the convenient of the devotees to visit the temple. Thyāsapaṇa records certain more details of his religious performances in honour of the Buddhist deities. Śrī Pratapamalladeva offered a finial to the temple at Tava Vihāra in Patan on N.S.783. On this very day both Pratapamalla and Patan's ruler Śrīnivāgamalla offered breads called yamari to Śrī 3 Matsyendranātha. Śrī Janara Bhāṭāraka (white Matsyendranātha) of Rathmānḍu was taken in his car through the palace on N.S. 785 when Pratapamalla worshipped the deity. Pratapamalla set

Pratapamalla went to Syengu to offer the Vajra to the Caitya on N.S. 788. According to the writer’s Chronicle Pratapamalla placed a large Vajra in the Dharmadhatu Mandala in front of Akṣobhya Buddha, on the Eastern side of the temple of Svayambhūnātha in N.S. 788 (A.D. 1668). He introduced the annual rath-jātra of Sānu Matsyendranātha. The king learned many arts from Jamana Gurubhaju, a Buddhist Guru. He is said to have renounced the throne and ordained by a magician monk.

Nṛpendramalla (1674-1680 A.D.): Nṛpendramalla also respected the Buddhist deities, according to the Thyāsapu (P.3) the three brothers, Nṛpendramalla, Parthivendra and Mahipatendra visited Khaśa Caitya on N.S. 796 (= A.D. 1678) Vaisakha Kṛṣṇa ekāḍa somavāra. Nṛpendramalla offered a gold umbrella to the Caitya. Bhupalendra Malla (1687 - A.D.) was also a great patron of Buddhism. For the first time in the history of Malla coins (Walsh, III.4 and another of N.S. 820) belonging to Bhupalendramalla have the Buddhist symbols of Astamangala in the diagram. According to Walsh the king was a devout Buddhist. Thyāsapu A (P.72) says that Lakṣminarayana placed a finial on the top of the Caitya at Vajrayogini on N.S. 809 āśada sukla 12 and the ceremony was attended among others by the king Bhupalendramalla and his mother. Thyāsapu A (P.90) records that the king Bhupalendramalla went to Syengu on N.S. 817 āśina sukla 15 and stayed there also the whole of the next day. According to Wright’s Chronicle (P. 150) Bhupalendramalla instituted the yātra of Sveta Binayaka and assigned guthi for its support. The guthi was given in charge to the Bandyas of Cabahil.

MAHINDRASIMHA (1717-1722 A.D.) Mahindrasisma also revered the Buddhist emblem of Astamangala and the legend Karunamaya. According to a stray leaf¹ the king Mahindrasiima was invited to attend the Buddhist ceremony called Sanyakpida performed at Kavabhal on N.S. 839 (= A.D. 1719).

JAGAJJAYAMALLA (1722-1736 A.D.) JAGAJJAYAMALLA composed in honour of the Buddhist goddess Vajrayogini eight verses which were inscribed at the beginning of a stele within the precinct of the temple of Vajrayogini in Sankhu. According to this stele on N.S. 845 the king Jagajjayamalla and his people killed and arrested their hiding enemies in Sankhu by the grace of Vajrayogini. Next day the people rejoiced and worshipped the goddess Vajrayogini.

PART IV.

PATRONAGE OF BUDDHISM BY THE KINGS OF PATAN: A.D. 1520-1768

SIDDHINARASIMA MALLA (1620-1661 A.D.), respected not only the deities belonging to Saivite cult but also revered the Buddhist divinities. Siddhinarasima Malla in address as one bowing to the feet of Lokesvara (Lokesvara carara sevita) in the Kavabhal stele inscription of N.S. 763. According to the Sishadu-Val inscription of Kirtipur⁴ Siddhinarasima Malla along with his son attended the ceremony of installing the image of Sri Mahabodhi Sakyamuni in the temple then newly constructed. This inscription mentions that the image was installed with Laksahuti-gajha amidst the playing of five musical instruments, dance and drama. The copper plate inscription of N.S. 757⁵ on the first wall of the main shrine of Kva-bhal states that

Siddhinarasishamalla attended the Sanghabhoja ceremony having accepted an invitation. The Balkumārī shrine stone inscription of N.S. 752 notes that Siddhinarasishma and his son Śrīnivāsa Malla attended the ceremony of setting up additional gold finials on the roof of the temple of Balkumārī on N.S. 752. According to a stone inscription of N.S. 761 (=A.D. 1641) in Ādinātha temple, cobhar the king Siddhinarasishma Malla and the crown prince Śrī Nivasa Malla attended the ceremony observed the repairing of the temple of Ādinātha in Cobhar and offering a gold finial to the temple by a devotee. The ceremony accompanied 'ahorsatra homa'. The copper plate inscription of N.S. 836 in Surascondra Mahāvihara (Mahakavihara), Patan records that there was a quarrel among the members of the monastery. So the king Siddhinarashamalla framed rules and regulations of the rituals to be followed by these members. Wright's Chronicle states that Siddhinarasishma reorganised the existing Buddhist monasteries in Patan and introduced sound administration of their funds and charities and defined their rights and relation with the laity.

ŚRĪNĪVĀSA MALLA (1681-1684 A.D.) was also devoted to Buddhist deities, although he was a follower of Saivism. He respected all sects equally. He built temples in honour of Mātsyendranātha both in Patan and Bungmati. He made grants of land for the offering to Mātsyendranātha both in Patan and Bungmati. He made grants of land for the offering to Mātsyendranātha. In his inscription on a slab of stone in the temple of Mātsyendranātha in Bungmati dated N.S. 796 Śrīnīvāsamalla puts in his address enthusiastically the term 'Lokanātha Carana Kamaladhūli dhūsarita Sirozūha'. This inscription states that Śrīnīvāsamalla made a grant of land for the worship of Mātsyendranātha. This record also regulated entry of those devotees who used 1. Regmi, Op.Cit. Pt.II, 2. Wright, Op.Cit. p.160-161, 3. Regmi, Op.Cit. Pt.IV. No.76.
the precinct of the temple as a shelter of a month's stay undergoing upasāvāsa to please Macchāṅdraṇātha of Bungmati. According to the inscription of N.S. 793 on a slab of stone on the northern platform of the temple of Matsyendranātha Patan, Srvinīvaśamalla denoted in N.S. 793 some land to the famous temple of Matsyendranātha in the Tavaṇīhāra of Patan. Through this inscription he issued rules which were to be followed on many occasions of worship of Matsyendranātha in a year. An inscription of Srvinīvaśamalla dated N.S. 792 on the lintel of the door of the temple of Avalokiteśvara in Bungmati records that the king Srvinīvaśamalla placed a golden door and Torana in the temple of glorious Lokāvāśra. According to Wright's

(P. 167) Srvinīvaśamalla repaired the temple of Matsyendranātha in Taik Sahal and made some rules for the rath-yātra of Matsyendranātha. The Chronicle further says that the king called into his presence the Bauddhacaryas of a few vihāras and ordered them to worship by turns the Astamātrakās during the āśvina navarātri.

**Yoganarendramalla (1694-1705 A.D.):** Yoganarendramalla was also devoted to Buddhist deities Matsyendranātha and Vajravārāhi. In the four separate coins of the king Yoganarendra (Walsh, v.5, 6, 7, 8, 10) Lokāvāśra is figured as legend. According to an inscription of the temple of Vajravārāhi dated N.S. 820 Yoganarendramalla offered an artistically sculptured stone bo-buffalo to the Buddhist goddess Vajravārāhi. He also planted a gold tree and set up an umbrella of gold. All the offering was performed with a Laksahuti Yajna and gifts to Brāhmaṇa. The Thyāsapu E (P. 27) states that the Chariot

of Matsyendranātha was drawn from Buga to Lagan Khel on N.S.813 and the king Yoganarendra Malla had walked the whole way from Buga to Lagan Khel and back along with the Chariot of Matsyendranātha side by side. Wright’s chronicle says that Yoganarendra Malla built Manimandapa where the astrologers and the priests assembled and consulted together to find out an auspicious day for the rath-yatra of Matsyendranātha. He also assigned many guthis to Matsyendranātha. The king also gave a copy of the MS. Kāranda-Vyūha, which contains the history of Matsyendranātha, to Thamarāja Pandita of Onkuli Vihāra who recited this Purāṇa in Manimandapa and gave benediction to the king.1 Visṇumalla (1730-1745) A.D., revered the Buddhist deities Avalokiteśvara and Vajravārāhi. The Buddhist deity Lokanātha is figured in the legend of the reverse of the coins of Visṇumalla (Walsh, PL.VI, 4,5) dated N.S.850 and 849. According to an inscription of N.S.855 inscribed on a stone in the temple of Vajravārāhi, Visṇumalla repaired the temple of Vajravārāhi and set up a gold finial over the roof on N.S.855.2 Wright’s chronicle (pp. 169-170), says that Visṇumalla built a beautiful durbar in which he placed a window having a golden image of Āryavalokiteśvara producing Brahmanas and other goods from his body.

RAJYAPRAKASAMALLA (1745-1758 A.D.) also revered the Buddhist deities. All the coins of Rajyaprasamalla3 have in the reverse Śrī Śrī Lokanātha as legend. In the copper plate inscription of N.S. 872 in the wall of the temple of Vajrayogini4 Rajyaprasamalla invoked Vajrayogini first of all5 and Swayambhū Caitya last of all.

4. Rajyaprasamalla
along with others. A copper plate inscription of N.S.866\(^1\) (A.D.1746) on the Chariot of Macchendranath
taha, Patan is a record of offering a beautiful 'Khatajala' (the door sides of the balcony of the Chariot)
by the king Rajyaparaksha Malla to please \(\text{\textit{Aryyavalokitesvara Sha-}}\)
tta\(\text{\texttt{}}\)ara. 

**PART V**

**PATRONAGE OF BUDDHISM BY THE KINGS OF BHATGAON**

JITAMITRA (1673-1676 A.D.). JITAMITRA, a king of Bhatgaon caused
to be painted the pictures of Akṣobhya along with others on the walls
of the upper most story in Etachok of Royal Palace in Bhatgaon, accord-
ding to the inscription of N.S.797\(^2\) inscribed on a slab of stone in
the Etachok of the Royal Palace in Bhatgaon.

**PART VI**

**PATRONAGE OF BUDDHISM BY THE NOBLES OF NEPAL**

The patronages of the Nobles of the country to a religion is
no less important for the spread of the religion far and wide. The
Nepalese Nobles of different ages also patronised Buddhism in Nepal
different ways.

Mahāpratihāra Vārta Sujātaprabha, a very influential Noble of
the Royal Service in Licchavi period, built a Buddhist monastery in
his name called Mahāpratihāravārta Sujataprabha Vihāra which is fi-
gured in the Yampibahā inscription of Licchavi period\(^3\).

Varttakalyāna Gupta who appears to have been a 'Abhir Gupta' of
the Licchavi period, also built a monastery in his name called Vartta-
kalyāna Gupta Vihāra which is figured in the Narendradeva's Vajraghar
inscription of Samvat 103\(^4\) (A.D. 678). In the Colophon of MS.\textit{Sadāhar-
mapudarika} of N.S.176 (= 1056 A.D.) 'Varttakalyāna Gupta' Kārte
\(\textit{\texttt{}}\) is figured also.

The Sāñkhu inscription of the time of Harendradeva records the
religious gifts of one Śrī Dharma Rājikāmātya to Mahāsāṅghika Bhikṣu Sangha. X

According to Tīmbahāl inscription dated N.S. 479, Murtiyaṅga Maḥāpātra Meghapāla Varmmaṇa repaired the Cāitya of Piṅṭha Viham on
N.S. 477. One Amātya (Minister) Cudāmanī was a donor of the expenses undergone in connection with certain rites in honour of the Cāitya
of Piṅṭbahal on N.S. 479 (= A.D. 1359). Buddhist MS. Tatvajñānasamādhi Pañjikā (Marmakanīśa) was copied in N.S. 501 for recitation to Patrā-
Gṛāja Meghapāla, the Chief of the Governors or Minister of Patan

The inscription on a slab of stone close to a Cāitya at the
northern corner of the Svatājīta Stūpa dated N.S. 492 states that
Rāja - Harṣa-Malla Bhalloka, son of the minister Rana-Sakti Malla
Bhalloka, a Mahāyānist Nāgar Nobleman, donated money towards the
expenses to be undergone in connection with the repair and the res-
toration of the stūpa in the Sambya hill when re-installation was
made and the standard (Dhvaja) was planted. Having obtained permi-
sion from both the kings (Jayarjana deva and Jayasthitimalla), Rāja
Harṣa rebuilt the Dhamadhātu-Stūpa on the Sambya hill. He decorated
to stūpa with a gold umbrella, having performed one lac āhutis (Lak
gūhutis). The staff set with gams, the umbrella, the Kalasa and the
dhvaja were all made in Kathmandu. All the paraphernalia were of
gold. An illumination was kept up for four days. The materials were
taken in a procession. In this connection the names of his several
relations (his wife, Jyoti Lakṣmi, his brother, Rana-devavardama Bhali-
ka; Rādradevarma Bhalloka, his nephew Jythasiśhna Mahārāvula)
were also mentioned in the inscription. This repairing, restoration
and installation was necessitated because in N.S.467 (=A.D.1346) Susaratana (Sultan) Samasdina (Shams-ad-din) of Bengal invaded Nepal.

According to the inscription of N.S.502 (=A.D.1382) on a slab of stone attached to a temple at Itambahal, Kathmandu, the feudator (Mahamantri) Sri Madanasimharana set up an image of Dipankara Buddha in the Paravata Vihara. He had also set up a caitya of Swayambhū in Girivaramahavihara. His wife consecrated the image of Tara in the Paravata Vihara. Madanasimharana’s wife, Jaitralakshmi, called herself Sugatavanisvatarni in this inscription, so she was a Buddhist by birth. But Madanasimharana called himself ‘Parasanadhara in Itambahal and Pasupati inscriptions, so he was a orthodox Saivites. According to the Chinese notices of the Ming period, in 1384 A.D. The Chinese Emperor, Hung Wú sent the Buddhist Monk Chih-Kuang as envoy to the king of Nepal. Then the king of Nepal named Madanasimharana sent an ambassador to the court of the Chinese Emperor to carry presents consisting of Buddha’s statues of Gold, little gold stupas, sacred Buddhist texts etc. Wright’s chronicle also corroborates the fact that a missions was exchanged between Manadasimharana and the Chinese Emperor.

The copper plate inscription of N.S. 547 (=A.D. 1427) attached to the front wall of the main shrine of Lha-bahi (Lha-bahi), Patan records that Sri Dakshina Vihāra Kutumbaja Pradhana Mahāpātra Daityanārāyaṇa Śri Rājasimhamalladeva Varmaṇa, who calls himself a devotee of Lokesvara, Pradhana Mahāpātra Cakranārāyaṇa Śri Udayaśimhamalla Varmaṇa, Pradhana Mahāpātra Asulkanarayana Śri Jayadharmasinha Malla Varmaṇa, Pradhana Mahāpātra Asuranarayana Śri Rudrasimha Varmaṇa, Pradhana Mahāpātra Vīranarāyaṇa Śri Jayabhimanalla Varmaṇa - these

1. Regmi, O.C.I., p.117, No. XXX.
2. D. Wright, History of Nepal, p.121.
3. Regmi, Ibid, No. LIV.
five mahāpātras laid the foundation in the Rajasri Mahavihara on phālguna sukla 4. The inscription on a slab of stone lying on the platform of a Caitya in Badegaon dated N.S.799 (= A.D.1679.) commemorates the occasion of a land grant for the daily worship of a Caitya by a pramāna of Cakrawāhāra named Vīśvabhāra who is called in the inscription the Chief of the council of ministers on N.S. 739.

According to the Thyāsapu A(f.72)2 Lakṣmīnārāyana, the chief minister of minor king Bhupalendramalla, placed a finial on the top of the Caitya at Vajrayogini on N.S.809. The colophon of the MS. Saddharma-Puṇḍarīka Sūtra of N.S.202 (= A.D.1082) states that the MS. was written by one Amātya Shaliloko Guṇakārajiya of Indramula sthāna during the reign of Śāṅkaraśāvāda3.

The colophon of the MS. Aśṭasāhasrikā Prajñāpāramitā-Pañjikā of N.S.213 (= A.D.1093)4 mentions that the owner of the manuscript was Kula-putra Kāyaśthākā śrī Jīvadhārasthāna. MS. Yoga maṇjarī who compiled by Vardhamāna, son of Ācārya Jñānapati, probably a Buddhist minister, under the order of Viśāla, a minister5.

An inscription of N.S.481 (= A.D.1361)6 on a Caitya at Nhol Vihāra (Mubehal) in Dhalaca Tole, Patan commemorates the closing repairing of the Caitya (śrī 3 Dharmadāhu Vagisvara bhāṭṭārakah) by Uḷhāśa Lakṣmī, the first daughter of Pradhānāṅga pātra Ranajoti of Nhol Vahāra with an intention of the attainment of enlightenment.

7. The stone inscription of N.S.734 (= A.D.1614) at the western edge of the three caityas in front of the shrine of the Khew Bha (Kamuk Mahāvihāra ) in Patan records that these Caityas were repaired by Amātya Lūgudo of Naścaḷaśūṇī Thāmacha.

The inscription of N.S.799\(^1\)(= A.D.1679) on a slab of stone lying on the platform of a Caitya in Badegaon commemorates the occasion of a grant of land made by a Pramana of Chakbahara named Visvambhara - Bhāro for the daily worship of a Caitya.

The stone inscription of N.S.810(=A.D.1690\(^2\)) in Moochen Agamghar, Lalitpur refers to the foundation of a monastery in Manchen by Rawat Ganga Shankar Babu.

An inscription of N.S.833\(^3\)(= A.D.1713) in a shed beside Minanātha Temple, Lalitpur commemorates the construction of the main gate of the Minanātha Temple, an inn and a water conduit by Bahā dusīśha Mūlūn and his wife. The donors also offered land to meet the expenses for the 'mahāsnāna' worship.

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SECTION III.
DIFFERENT ACTS OF PIETY BY THE BUDDHIST LAY-SOCIETY AND THE
BUDDHIST MONKS & NUNS.
A. D. 400 -1768.

Apart from the Orders of Buddhist monks and nuns, a
Buddhist lay-society was present in Nepal since the early 5th
century A.D. It is natural that the Buddhist lay-devotees
were closely associated with the Buddhist monks and nuns, as
they were indispensable for the up keep of the monks and nuns,
as they were indispensable. In course of time the Buddhist lay
devotees increased in number so much so that a large number of
Buddhist monks and nuns could be easily maintained by the supp-
ly of the bare necessaries of life by the Buddhist lay-society.
It is said that as early as the thirties of the seventh Century
A.D. there were above 2,000 Buddhist monks in Nepal. Therefore,
the number of the Buddhist lay-devotees at that time, can be im-
gined. Apart from the supply of the bare necessaries of life
to the monks and nuns, different Buddhist lay-devotees performed
various types of acts of piety from time to time for the preser-
va of Buddhism in Nepal and its spread far and wide since the
very beginning of the history of Buddhism in Nepal. The records
of these pious acts by different individuals are still existing
in Nepal. Numerous Buddhist manuscripts were copied in Nepal by
different individuals in different ages since the early Licchavi
period. The colophons of these MSS. state that the writer or the
owner or both of them have done the job for one's own and the
world's welfare. Moreover, the MSS. were often deposited in the
different Buddhist monasteries by private individuals with a ..
view to place them at the disposal of the general public interested in worshipping and reciting them. Apart from the cases of writing and depositing manuscripts, according to the different inscriptions discovered in Nepal, people desiring to propitiate the deities and secure their blessings for the upliftment of mankind and forwarding off natural calamities spent their earnings on building temples and monasteries, setting up images of deities, offering of embellishment of a flagstaff, performing pūjās and yajñas and making donations to deities and the orders of monks and nuns, and creating endowment for their worship and maintenance. They also built rest houses for the pilgrims, such as dharmasalas patī and a bench like structure with shelter called "sharada". They also constructed water conduits to provide drinking water to the thirsty pedestrians. Private individuals also constructed roads, wells, samles, etc., as religious and pious deeds. Thus, the Buddhist lay-society played a very important role in the spread of Buddhism in Nepal and its preservation throughout the ages. The Buddhist monks and nuns also came forward with their helping hands for the welfare of Buddhism. They also performed various acts of piety as the lay-devotees did and dedicated whatever merits acquired in these acts of piety to their departed teachers, parents, relatives, and to all living beings with different views. Without these religious activities by all classes of Buddhists of Nepal, Buddhism might not have flourished in Nepal, Buddhism in such a great extent. A list of the different religious and pious deeds performed by different Buddhist individuals in different periods from the 5th Century A.D. to the 18th Century A.D. is as follows, according to the documents exist now:
PART I.

RELIGIOUS AND PIOUS DEEDS IN ANCIENT NEPAL: A.D. 400-820.

The Cābahil inscription of before the time of Manadeva's inscription of Samvat 386 (= A.D. 464) records the pious donation of lands by one woman for the maintenance of a great Caitya, the worshipping of the Buddha as well as the feedings for the order of Buddhist monks.¹ She installed a Buddha image. The Swayambhū inscription of the time of Manadeva-I (A.D. 464-506) is a record of a land grant to Śrī Māna Vihāra.² The inscription of about the time of Ramadeva on the base of a stone image of Avalokiteśvara in the water conduit of Lagan Tole commemorates the installation of the image of Bhagavata Aryālokitesvaranātha. This is the religious gift of a very pious Buddhist lay-devotee named Manigupta and his wife Mahendramati.³ The inscription of Brahmatol dated Samvat 479 (= A.D. 557) commemorates the setting up an image of Bhagavad Ārya Avalokiteśvara.⁴ The Pharpim inscription of Samvat 43 (= A.D. 619) records the donation of plots of lands made by one woman named Jayavārtikā to the Temple of the Buddha for the worshipping of Buddha with flower, light, vermillion, music, umbrella.⁵ The inscription of Capahuol, Patan, of about the time of Aṃsuvarāmā (598-623 A.D.) which is incised on the pedestal of a seated stone image of Śakyamuni Buddha,⁶ is a record of land grants made by a very pious Buddhist lady disciple to the order of 24 Buddhist nuns following Mahāyāna school of Buddhism for the repair and maintenance of one...

² Vajracarya, Ibid., P.177, No.40.
³ Vajracarya, Ibid., P.177.
⁴ Vajracarya, Ibid., P.185, No.43.
⁵ Vajracarya, Ibid., P. No. ; Ibid., Purimana, Vol.9, V.3. 2023
'Gandhakuṭi' (Vihāra) and for providing food of the Buddhist nuns. The Svayambhū inscription of the time of Aṃśuvarma is a record of land grants for the maintenance of the worshipping of a Buddha image in the Svayambhū area with incense, lamp, etc. The inscription of Bandahiti, Kathmandu of the time of Aṃśuvarma records the grant of plots of lands for the burning of lamp and incense at the alter of the image of Bhagavān Avalokiteśvara and for the maintenance of the order of Buddhist monks. The Mangalbazar inscription of the time of Aṃśuvarma, which is decorated with Buddhist symbols, viz. the Buddha between two deer and two kneeling devotees, is a record of land grant for the worshipping of the Buddha as well as for the maintenance of the 'Bhikṣusāṅgha'. The Cēbahal inscription of the period between the time of Aṃśuvarma and Narendradeva records that one water conduit and one well were constructed in honour of the Triratna (Buddha, dharma, Sangha) for the use of all living beings by one Sakya (Śīlu) named Priyapāla. The Cēbahal inscription of about the time of Narandradeva (642-43 to 685), which is inscribed on a mandala shaped stone slab, is a record of the religious gift of one Śākyabhikṣu named Bandhubhadra. It appears that he set up the Dharmadhatu Mandalas as a pious act. The Yampibahi inscription of about the time of Narendradeva appears to be a record of constructing a water conduit for the use of the Buddhist monks of the Mahāpratihāravartaṣujātā Pra-bha Vihaṇa. The Musum Bahal inscription of the time of Narendradeva is a record of donations in monetary units of Purana and

Pana to the order of Buddhist nun (Bhikṣunīsaṅgha) by someone for repairing and worshipping of some object of worship.¹ The Sākhā inscription of the time of Narendradeva is a record of a religious gift to the order of Buddhist monks belonging to the Mahāsāṅghika school of Buddhism (Mahāsāṅghikabhiṣṇusaṅgha) by one 'Śrīdharmarāja jākatāya' Goraknhatha Cave inscription of Sivadeva II dated samvat 122 (= A.D. 698)² mentions the donations of lands and money for the Kārnāpūjā of Vajra vairavabhāṭāraka. Vajra vairava belongs to the Vajrayāna Buddhism³. The Gaṇabahal inscription of the early Licchavi period⁴ commemorates the consecration of a Buddha image. The Yaṅgbahal inscription of Samvat 180⁵ (= A.D. 758), which is inscribed on the base of a stone image of Avalokiteśvara, commemorates the setting up of the standing image of Avalokiteśvara by one Dharmaśāva on Samvat 1080 during the reign of Manadeva III. The Subahāl Cāitya inscription of Samvat 182⁶, which is inscribed on the Cāitya, appears to be a record of consecration of the occasion of construction of the Cāitya. The Āhūrika inscription in Gupta script⁷, which is incised on a water-conduit, commemorates the construction of a water-conduit by one Buddhist nun (Bhikṣuni) for the welfare of all living beings.

PART II.
BUDDHISTS' ACTS OF PIETY IN EARLY MEDIEVAL NEPAL:
A.D. 260—758

An inscription of the early post-Licchavi period on the pedestal of an image of Mahāmārya in a temple situated close to

Jalsi Deval in Cikaraugaltol, Katmandu, commemorates the installation of the image. An inscription of N.S.144 (= A.D. 1024), inscribed on the roof of a brick structure of a Caitya, attached to the so-called Asokan stupa at Guita bahl in Patan, is a record of donations made by one Sakyabhisnu for Saptapura Mahāvihāra in Patan, which was built by the Mahāpandita Sakyabhisnu Gautamsri. An inscription of about the end of the 12th Century A.D. on a stone, placed at the western side of the Swayambhūnatha Caitya, records the repairing of the entire structure of the Caitya by one Maitrī Candra. An inscription of the 13th Century A.D. incised the on the base of an image of Dīpankara Buddha inside the main shrine of Guitabahil, Patan, commemorates the ceremonial installation of the image, after having performed a 'Yajña' (sacrificial offering to fire). An inscription of N.S.368 (= A.D. 1248), incised on the pedestal of a stone image of Ratnasāsāvaha in the southern niche of the northern large Caitya within the Guita bahl in Guita Tola, Patan, records the dedication of the image to the sacred memory of Śrī Malayasrī, a nun who is called a 'Paramopāsikī bhikṣunī', by the great Mahāyānist scholar Bibhūticandrapāl. An inscription of N.S.508 (= A.D. 1388) on a copper plate, attached to the main shrine at Maika bahl in Kathmandu, commemorates the occasion of the installation of an image of Buddha in Vajrāsana after having performed one lac āhutis in Kirtipūnya Mahāvihāra by Śrī Mānakandra, the son of Śrī Nāṅgacandra.

1. Regmi, Pt. 14, P.4, No.V.
3. Regmi, Ibid, Pp 11-12, No.XXI.
5. Regmi, Ibid, Pp.31-32, No.XXII.
6. Regmi, Ibid, Pp 31-33, No.XXXIV.
Sthavira. This inscription also mentions the installation of an image of Herukā accompanied by the performance of a Laksāhuti Vajña. The inscription of N.5.511 (A.D.1398) on a copper plate, attached to the front wall of the main shrine at Wu-ba-bahi, Patan, commemorates the installation of an image of Buddha, having performed a Laksāhuti Vajña in the Rājasrī Mahāvihāra by Sākya-bhikṣu Śrī Jayacandra and his brothers and one of his brother's son of Rudravarna Mahāvihāra. An inscription of N.5.530 (A.D.1410) on a slab of stone, leaning on the platform of a Caitya in front of the main gate of Kumțhesvara in Patan, commemorates the repairing of the Caitya. A copper plate inscription of N.5.535 (A.D.1415) in Ananda Bahal, Ikhachen Tole, Patan, commemorates the construction of the Aloka conduit in Patan by 'aṭṭasiddhi guru Śrī Vajrācāryya Tuhūdeva and his first wife Indralakṣmī, his second wife Jayalakṣmī, his son and his daughter in N.5.535. An inscription of N.5.536 (A.D.1416) on a slab of stone to the left of the door of the main shrine of Sākyamuni Buddha at Saptapura Mahāvihāra (Cikambahil), Patan, commemorates the occasion of the inaugural ceremony of the setting up of an image of Ganesa at the gate of the Vihāra. A copper plate inscription of N.5.547 (A.D.1427), attached to the front wall of the main shrine of I-ba-bahi, Patan, commemorates the installation of a gold image of Bodhisattva in the Rājasrī Mahāvihāra. A copper plate inscription of N.5.543 (A.D.1423), attached to the front wall of the main shrine of Visvesvēkarmā Vihāra in Kathmandu, commemorates the installation of an gold image of Aksobhya by Jayatejapāla.

3. Regmi, Ibid, P.52, No.L.
5. Regmi, Ibid, Pp.57-58, No.LV.
and his brother Anantarājapāla. An inscription of N.S.567 (= A.D. 1447) on a slab of stone lying to the loft of the door of the shrine of Vajrasatva in Mubahāl in Patān\(^1\) commemorates the inauguration of the ceremony performed to set up the wooden image of the Vajrasatvatathāgata bhātāraka. An inscription on a slab of stone attached to the temple of Mātyādṛanātha, Patān\(^2\), commemorates the occasion of setting up a gold finial and umbrella on the temple.

**PART III.**

**BUDDHISTS' ACTS OF PIETY IN LATE MEDIEVAL NEPALI (A.D.1492 -1769)**

The inscription of N.S.607 (= A.D.1487) on a golden necklace in the Mahāsiddha cave, near Baisadhara, Balaju\(^3\), states that the maṅka of Ratnakara Mahāvihāra, in Tamudri Gole, Kathmandu, led by Sri Rupadeva Sākyabhūkṣu offered this ornament to the Buddha image of the Mahāsiddha cave on the sacred occasion of the full moon of vaisākha in the year N.S.607. A copper plate inscription of N.S.616 (= A.D.1496) attached to the main shrine of Mīmāṃsa bailāl in Kathmandu\(^4\), commemorates the performance of a Yajñā. A copper plate inscription of N.S.629 (= A.D.509), attached to the front wall of the main shrine in Mīmāṃsa bailāl, Kathmandu\(^5\), is a record of a grant of land for annual worship of Sākyamuni Buddha and Herukā by Sākyabhūkṣu Sri Ujonerājapāla and his brothers. The copper plate inscription of N.S.631 (= 1511 A.D.), attached to the front wall of the main shrine of Maṅka bailāl in Kathmandu\(^6\), commemorates the installation of gold images of Akṣobhya Buddha and Dīpānkara Buddha after having performed a Yajñā in N.S. 631. This inscription also

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4. Regmi, Ibid, Pp.92-93, No. LXIX.
mentions the construction of the Kirti Vihāra in N.S. 629. The copper plate inscription of N.S. 631 attached to the main shrine of Viśva Karmā Vihāra in Kathmandu, commemorates the occasion of setting up of a gold finial on the roof of the shrine of Akṣobhya by Sākyabhikṣu Śrī Rūpateja of Caka Vihāra and his several relations. An inscription of N.S. 635 (A.D. 1515) on a slab of stone on the platform of the Caitya known as Cilamāko in Kīrāpur commemorates the construction of a Caitya in N.S. 635 and the performance of a Yajña. The inscription of N.S. 635 on a slab of stone attached to the temple of Mahākāli in Guitabahil in Patan records the installation of an image of Mahākāli by the members of the family of a Brahmacāryabhikṣu of Custa Mahāvihāra. An inscription of N.S. 639 (A.D. 1519) on a damaged stone in Nubāhē in the Gābahal area of Patan commemorates the installation of a Buddha image in a monastery. The inscription of N.S. 639 on a slab of stone lying near a Caitya in a Vihāra in Patan commemorates the installation of the image of Śakyamuni in Vā-Vihāra of Patan. An inscription of N.S. 640 (= A.D. 1520) on the pedestal of an image of Sungod in Te-bahēl, Kathmandu commemorates the installation of the image by one Rājabhāra and his wife who were living in Rājakīrtimagāvihāra. An inscription of N.S. 644 (A.D. 1524) on a slab of stone attached to the platform of a Caitya in Thāihē, commemorates the occasion of the completion of making one lac Caityas for the performance of the laksacaitya yajña. A copper plate inscription of N.S. 649 on the wall of the

3. Regmi, Medieval Nepal, Pt.XII, P.03-104, No.LXL. No.LXXXIX.
4. Regmi, Ibid, P.107, No.LXIV.
6. Regmi, Ibid, P.107, No.LXIV.
main shrine of Makabahil in Kathmandu records the construction of a Vajrasana by a few Śākyabhikṣus. The gold plate inscription of N.S.653 (= A.D.1533) affixed to a beam at the right side of the Courtyard of Hiranyavarna Mahāvihāra, Patan, is a record of a gift to the monastery of two bells and an underminded object of gold from the shrine of Vajraṅadeva in Dolakha. An inscription of N.S.656 on a slab of stone in Su-bahal, Patan, commemorates the occasion of repairing of the main caitya in Sasvaka Vihāra by Śākyabhikṣu Śrī Candrasimha of Sasvaka Vihāra. The inscription of N.S.658 (= A.D.1538) on the pedestal of an image of Mahākāla at Makabahil, Kathmandu, commemorates the installation of the image. A copper plate inscription of N.S.666 (= A.D.1546) attached to the wall of the main shrine in Su-bahal, Patan, commemorates the repairing of the Cātya over which a gold umbrella was also set up by Śākyabhikṣu Śrī Candrasimha of Sasvaka Vihāra repaired by Indradeva and others. A ‘ahorātra Yajña was also performed. An inscription of N.S.667 (= A.D.1547) on a stone slab placed in Lum-Khusi Canal is a record of the donation of a pond and a fountain by the Śākyabhikṣu Dharmasimha of the Rudravarna Mahāvihāra. An inscription of N.S.672 (= A.D.1552) on a slab of stone on the platform of the main stūpa of Kathesimbu in Naghal tole, Kathmandu, is a record of a donation, made by one Megharāja, of a golden finial for the Cātya in memory of his deceased son. The donor also established a trust (Guthi) for the purpose of performing an annual celebration commemorating the dedication. The inscription of N.S.674 (A.D.1554)

on a slab of stone on the eastern wall of Dipakharaṇal, Kathmandu\(^1\) commemorates the performance of a Yajña rite in connection with the repairing of a Caitya and setting up an umbrella. An inscription of N.S. 680 (= A.D. 1560) over the roof of a small Caitya to the north-west of the stupa of Swayambhūnātha\(^2\) is a record of a donation made by a respectable member of Sākṣamagūḍī Vihāra to the Vajradhātu Caitya. A copper plate inscription of N.S. 596 (= A.D. 1576) attached to the wall of the main shrine of Dequbahal in Thimi,\(^3\) is a record of an invitation of the Buddhist Sāṅgha of all directions by one Tuladhara jījajābhaṇa of Asanāmanda-paṭṭiḥāna in Kathmandu on the day of the great festival of Sākṣaṅkraṇṭi. The inscription of N.S. 699 (= A.D. 1579) on a slab of stone lying to the right of the door of the main shrine in Taraba bahāl in Kathmandu\(^4\) commemorates the repairing of the main shrine of the Vihāra by Sākṣjaḥkṣa Vajṛasatya and others. The inscription of N.S. 713 (= A.D. 1591) on a large slab of stone lying on the close to the gate of the Okt Bahal, Kathmandu\(^5\) is a record of the construction of a Vihāra called Jambunāda Mahāvihāra. This inscription also records the installation of the images in stone of Akṣobhya and Vajrāsana and wooden images of Siddhimaṇḍjugri and Halahala Lokesvarā in this Vihāra by certain devotees who also painted the image of Dīpānkara Buddha with gold dust. A 'lakṣmāṇa Yajña' was also performed. The inscription of N.S. 724 in Kāṇḍaḍotula in Sāhagāon is a record of the installation ceremony of stone lions as doorkeepers to the shrine of Dīpānkara Buddha by one Vajrācārya Mahāpāla and others. The stone inscription

3. Regmi, Ibid., Pt. IV, P. 33, No. 23.
7. Regmi, Ibid., P. 45, No. 28.
of N.S.734 (= A.D.1614) at the western edge of the three Caityas in front of the shrine of the Khvay Bahi (Kāmuk Mahāvihāra) in Patan records that a canopy for the caityas was offered by Jitadeva, a Bhikṣu of Khvay Bahi with the cooperation of Vijayaḍeva. An stone inscription of N.S.735 (= A.D.1615) at Yampi in I-bahi Tole, Patan commemorates the repairing of a Caitya near Yampi Stūpa by Kṛṣṇa Rāma Bhāro of Konisha Gharakhācha. A copper plate inscription of N.S. 736 (= A.D.1616) in a monastery near Cakanasamugal, Kathmandu commemorates the installation of gold image of Budḍha in Kṛṣṇa. Gupta Vihāra by Śrī Sūryajyoti Śākyabhikṣu. The inscription of N.S.739 (=A.D.1619) on a slab of stone lying close to the Caitya at Yamsugal in Patan commemorates the occasion of completion the repair of the Caitya with a shorātra Yajña by several donors. The inscription of N.S. 747 (= A.D.1627) on the front wall of an open temple of Mahākāla facing the Kvathuvahil in Bhatgaon commemorates the installation of Vajramahākāra by Vajrācārya Herasimdeva and others. An inscription of N.S. 748 (= A.D.1628) on the pedestal of an image of Budd- ha in a monastery in Banepā commemorates the installation of the image by Bhikṣu Gopinasiṇha and others. The inscription on a slab of stone lying Durukhyobahā in Capagaon dated N.S.735,757,759 records that certain devotees had installed the images of Śākyamuni, Vajrāsana Bhaṭṭaraka, Dharmadhātu Vag익 and Cakra Samvara. A stone inscription of N.S.761 (= A.D.1641) in Ādināth temple, Cōbhār.

commemorates the repairing of the temple and offering a golden fin-
ial to the temple by a devotee. This inscription begins with a sal­
utation to the Lokesvara. Padmapani Lokesvara is engraved on the
stele. A copper plate inscription of N.S.762 (=A.D.1642), affixed to
a beam at the northern end of the court of Hiranyavarna Mahâvihâra,
Patan, is a record of a donation of seven pincles to the temple
by one Panduji Sâkya of Katha Bahal, Yantagraha. A copper plate insc-
ription of N.S.763 (=A.D.1643), affixed to a beam at the northern
end of the courtyard of Hiranyavarna Mahâvihâra, Patan, com-
memorates the presentation of Utensils to Sâkyamuni Buddha on the day of
Makara Sânkârânti by Dhokshikravisa and his wife Mâherameji of
Jhatâpola Simdecheya. The copper plate inscription of N.S.763 (=A.D.1643) at the right side of the mi
ndoor of the Shairavi temple of Nuvakot, near Trisuli is a record of the donation of a bronze
plate for the use in the daily worship of the goddess by Girubha-
dâda Jâmadeva of Nuvakot. A stone inscription of N.S.773 (= A.D.
1653) on Santighat Caitya, Naghal Tole, Kathmandu is a record of
repair works to the Santighat Caitya by Sâkyabhiksa Jayata Singh
and others in N.S.767, having performed Yajñas. A Yajña rite con-
cerning it was performed in N.S.773. The Vajrâcâryas conducted the
rituals. The various people throughout the town donated for the
purpose. A copper plate inscription of N.S.773 on the main en trance
of the shrine of Jayasrî Vihâra (Jotha Bahal) in Thaina Tole Patan commemorates the construction of Jayasrî Vihâra where a Cai
ty was erected and the images of Sâkya Srim Buddha, Cakrasaâ
dar

5. Ibid, Pp.130-34, No.33.
and other deities were enshrined by Yodhaju and his several relations. A copper plate inscription of N.S.782 (= A.D.1662) on the left side of the shrine doorway of Vijnātha temple in Cobhar is a record of gifts of golden objects made to the temple by devotees of Sikomagudi, Vanta Viham and Chāsapāḍa Vahāra, Kathmandu. The stone inscription of N.S.787 (= A.D.1667) in Muni Vihāra (Dharma Utrā Mahāvihāra), Bhaktapur commemorates the occasion of the construction of the Dharma Utrā Mahāvihāra by a Tibetan monk, Gyaron Bhikṣu from the Tashirunbu monastery Shigatse, and Padma Dhoja. This inscription also records that thirty-two repanis of land were dedicated by these devotees for the upkeep of the Vihāra and the maintenance of the daily worship of Sākyamuni, Dharmaśāhū, Dīpaṃkara, Pañcarakṣā MS, Cakrasambhara, Mahākāla and Ganaṇapati enshrined in this Vihāra. An stone inscription of N.S.733 at the rightside of the main entrance to the shrine of Vaiśravaṇa Vihāra (Guita Bahil) in Guita tole, Patan commemorates the construction of a Caitya by Kasi Ram Bhāro of Hatiglatvara (Haughal Tole) in Patan and a grant of land and the establishment of a Trust for the purpose of carrying out special rituals, such as the reading of the MS.Āstasahasrikā Prajñāpāramitā at the time of the chariot festival of Āryāvalokiteśvara, Śrāddhas, daily worship in the agam and for the annual gift of ten ten dam to the goddess Vārāhi. The inscription of N.S.794 (= A.D.1674) on a slab of stone standing to the left of the main shrine in Thathubahil in Bhatgan records the whole process of a repair work done in a Vihāra in Bhatgaon. A stone inscription

1. Sakya & Vaidy, Ibid, pp.128-29, No.32. 2. Ibid, pp.130-34, No.33
of N.S.796 in Kārītupuṇya Mahāvihāra, Lagan te-be Tole, Kathmandu records that one Bhikṣu Sūryacandra of Kārītupaṇya Mahāvihāra erected a lamp-stand in front of Aśokbhāya bhaṭṭāraka, Vajradhātu caitya bhaṭṭāraka and Vajrāṭhū maṇḍala. A stone inscription of N.S.797 in Cukhabahal, Patan² commemorates the repairing of the Cukhabahal by Vajrācārya Śrī Ratna with the permission of the King and the erection of a flag staff on Thvavāhāra. The stone inscription of N.S.798 (= A.D.1678) in Amittavarga Mahāvihāra (Dahabahal), Patan³ commemorates the construction of a vihāra named Amittavagnamahāvihāra in Patan by one local person of Sākyavānsa named Śrīkamaraju and his family. The images of Vajrācārya Sākyamuni, Mañjuśrī, Cāņgā, Mahākāla, Cakrasaṅkara, and Vajravarāhi were also installed, having performed 'aṭorātra Yajña' prescribed scriptures (sāstra). A copper plate inscription of N.S.801 (= A.D.1681) in Kacchapālagiri, Cobhar⁴ refers to the digging of a canal to irrigate a plot of land known as Thasimabu, consecrated for the bath of Ādityā (Lokesvara) of Cauḍāhāra. An stone inscription of N.S. 801 in Lokanāth temple, Uku Bahal in Patan⁵ commemorates the occasion of the construction of the temple of Lokanātha and offering a flagstaff (Thvaja) to it by one Danajyoti and his family who also gave a feast to the members of Sarvasaṅgha after having performed a usual 'Yajña'. The stone inscription of N.S.802 (= A.D. 1682) in Manimandapa Mahāvihāra, Patan⁶ commemorates the repairing of the vihāra by Bhikṣu Jalagaju and his son. A stone inscription of N.S.805 (= A.D.1685) in Yotalivi Caitya, Patan⁷ records

that Ratnasitiha and his family had repaired the Vihāra and made certain regulations for the daily and annual worship of the Cai-
tya. The inscription of N.S. 805, on a slab of stone in the Temple of Vījesvarī (Vidyāsāvari), Kathmandu\(^1\) mentions that Bhikṣu Jinideva and the members of his family, the residents of one Mahāvihāra, donated to please the goddess Vidyāesvarī and Vidyā-
dhari. The inscription of N.S. 805 on a slab of stone lying in the compound of the Ratnanaḍala Vihāra close to Mahiti in Kathman-
du\(^2\) has recorded the names of several Sākyabhisṣus of Ratnanaḍal Mahā vihāra as donors. The stone inscriptions\(^3\) on a slab of stone in the compound of the Ratnanaḍala Vihāra close to Mahiti in Kathmandu have recorded the names of several Sākyabhisṣus of Ratnanaḍala Mahā vihāra as donors. The stone inscriptions\(^4\) on a slab of stone lying in the compound of the Ratnanaḍala Vihāra close to Mahiti in Kathmandu have recorded the names of several Sākyabhisṣus of Ratnanaḍala Mahā vihāra as donors. The stone inscriptions\(^5\) on a slab of stone in the compound of the Ratnanaḍala Vihāra close to Mahiti in Kathmandu have recorded the names of several Sākyabhisṣus of Ratnanaḍala Mahā vihāra as donors.

The inscription of N.S. 807 (= A.D. 1637) at Kīrtipuṇya Mahāvihāra, Legaan Tole\(^6\) Kathmandu commemorates the occasion of making an arrangement for offering oil lamps to Akṣobhya Buddha and other deities by Sākyabhisṣu Sūryacandra and the members of his family who lived in Kīr-
tipuṇya Mahāvihāra. The stone inscription of N.S. 812 (= A.D. 1692) in the main shrine of Bhokābala, Kathmandu\(^7\) commemorates the in-
tallation of an stone image of Prajñāpāramitā, Vajraśattva and Vajrāsana Akṣobhya in the monastery by one Vajrācārya and others.

An inscription of N.S. 815 (= A.D. 1635) on a slab of stone in Gaubahal, Patan\(^8\) mentions that bricks were laid down on the courtyard of the monastery by certain devotees. The inscription of N.S. 822 (A.D. 1702) on the pedestal of a wooden figure of Bhairava,

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National Art Gallery, Bhaktapur commemorates the occasion of the dedication of this wooden figure of Bhairava by one Tuladhar Kutusāhu and his family who were pious Buddhists of Kathmandu. The inscription of N.S.828 (= A.D.1708) on a slab of stone lying inside the Pulchok bahil, Patan commemorates the occasion of installing a gold image of Sākyamuni in the main Shrine of Silāpuri Vānāgiri Vihāra with ‘ahorātryajña’. The inscription of N.S.831 on a slab of stone lying on the ground in Kvābahāl in Patan commemorates the repairing of the Caitya in Kvābahāl by replacing the central wooden beam with a ‘ahorātryajña’. The inscription of N.S.832 (= A.D.1712) on a slab of stone lying in the Kvābahāl in Patan records the completion of the Construction of a Caitya, a pond and an inn by one Sivarāma in the name of his parents. The donor founded a Trust for conducting the work mentioned in the inscription. An inscription of N.S.835 (= A.D.1715) on a slab of stone on the platform of the Dhañju Caitya in Cābahil, Kathmandu commemorates the occasion of setting up a Dharmadhātu, in the area with the performance of a Yajña by Sevākheḷaka. The inscription of N.S.835 on a slab of stone lying on the ground outside the Pulchok bahil, Patan commemorates the repairing of a Caitya, with the performance of a Yajña and the foundation of a Trust. The inscription of N.S.842 on a slab of stone on the platform of the Caitya in Pim-bahil in Patan commemorate the ceremonial occasion of repairing the Dharmadhātu Vāgisvara in Pimbahāl. A stone inscription of N.S.851 (= A.D.173) in Rakṣesvari Mahāyihāra, Pulchok ...

Patan records that a devoted lady named Busundhara had offered all her ornaments to make a golden flower for Gandhuli Deva. This inscription also mentions that Bhikṣu Dharmananda also had offered gold and silver ornaments to please Gandhuli Deva. The stone inscription of N.S. 857 (= A.D. 1737) in Mahāsūri Temple, Patan commemorates the occasion of offering a suvarṇakalasa, a garland of flowers, adhvaja and a 'Karṇakachaṭra' to Mahāsūri by certain devotees belonging to so called Śākyavaiṣeṣa. The stone inscription of N.S. 872 (= A.D. 1752) in Musumbahi, Kathmandu commemorates the occasion of repairing the image of Maitreya Bodhisattva by Vajračārya Dharmadeo of Manisāṅga Mahāvidhāra and others. The inscription of N.S. 882 (= A.D. 1768) on a slab of stone on the platform of the main shrine in Savacche Bahal in Tarāمحتشتلة, Bhatgosa records that the main shrine of Savacche Bahal in Bhatgos was repaired to please Śrī 3 Sva-stadevata, Śrī 3 Padmapaṇilokesvara and Śrī Kairātmajanani devi by Vajračārya Tavadhika and the members of his family. An sixty lined inscription of N.S. 878 (= 1578) on a slab of stone on the right side of the front of the vihāra in Svayambhū shrine commemorates the repairing of the Svayambhū Caitya and another inscription consisting of 43 lines of N.S. 878 attached to the front wall of the vihāra in Svayambhū to the left also commemorates the repairing of the Svayambhū Caitya. A copper plate inscription of N.S. 888 (= 1768 A.D.) in the personal collection of Śrī Harigovinda Shrestha and Harṣimha Bahadur Shrestha, Bahchushto, Lalitpur is a record of grant of 6 ropinis of land made in the name of Ṣaṯtvacchā-bhūmikāsvara Bhaṭṭārvaka.

SECTION IV

ACTS OF PIETY AND THEIR OBJECTIVES.

The colophons of the Buddhist manuscripts copied in Nepal and Nepalese inscriptions inscribed in different ages state that different acts of piety were performed in different ages to perpetuate the memory of deceased parents and others who were dear to the performer. These were also performed with a notion that the deceased would be benefited if acts of piety stood in their name. The many purificatory ritual from birth to death were performed with a view to procure divine blessing for the person concerned. The mortuary rites were performed to save the deceased from the trapping of the world of spirit and to ensure him a happy existence in the heaven or in the life hereafter.

From the study of these Nepalese documents it is quite evident that in overwhelming majority of cases there was a prayer to be enabled to lead a long life of health, peace, fortune, with one's family in this world and bliss of heaven after death. The primary objective of every pious deed was the attainment of happiness in this present world. Emancipation from the cycles of birth or the blessed region named Sukhavati after death or the attainment of Buddhahood were also some of the objectives of the many rituals. Sometimes the devotees wished prosperous new life after death, as most of them took rebirth as unavoidable. However, those who prayed for emancipation from the cycles of birth or the attainment of Buddhahood for themselves or their relations were comparatively few. Those, who were enlightened enough to seek release from rebirth, prayed so. Nevertheless, they had ignored the usefulness of the present life. They had emphasised always on the happiness of the
and it was their ardent desire to live it to its fullest length. Hence their attachment to this present life always had remained, even while desiring emancipation from the cycles of birth or the attainment of Buddhahood.

The following documents of medieval ages mention the different acts of piety and their objectives:

1. The Cabahil inscription, inscribed before the time of Manadeva-I, (464 - 506 A.D.) records that a lady devotee prayed to have been a man instead of a woman in her next birth by the power of the merits acquired by her by donating lands to the Fraternity of Buddhist monks (Sangharkhaika Bhiksusangha) (2). A lay devotee and his wife installed an image of Bhagavata Artyavalokitesvaranaka in the reign of Ramadeva (547 A.D.) in order to ensure the welfare and happiness of all living beings. They dedicated whatever merit acquired by them in this act of piety to their departed parents and all the living beings in order to attain the Enlightenment (Sarvajna-jhana) (3).

2. One devotee installed an image of Bhagavataryyavalokitesvaranaka in Samvat (479 A.D. 557) and dedicated the merit acquired by him in this act of piety to others in order to attain the enlightenment (4).

3. One devotee installed an image of the Buddha in the early Licchavi period (5th - 6th Century A.D.) and dedicated whatever merit acquired by him in this act of piety to all the living beings for their attainment of the Enlightenment (5).

4. A devoted lady donated lands to the order of Buddhist nuns and dedicated whatever merit acquired by her in this act of piety to her departed parents.

References:

2. Ybid., No. 10.
3. Ybid., No. 43.
5. Vajracarya op. cit., No. 95.
(5) A devoted lady donated lands for the maintenance of worship of the image of Buddha in about the time of Anuvarma and dedicated whatever merit acquired by him in this act of piety to all the living beings in order to attain enlightenment \( [{\text{amrta kaya}}] (\text{= moksha}) \) for herself. (6) One devotee of Buddha donated lands for the maintenance of worship of the image of Buddha in about the time of Anuvarma and dedicated whatever merit acquired by him in this act of piety to all the living beings in order to their attainment of Buddhahood (\text{buddhampadam}) (7). One devotee donated lands for the maintenance of daily worship of Avalokitesvara and the feeding of the Bhiksu Sangha in about the time of Anuvarma and dedicated whatever merit acquired by him in this act of piety to all the living beings in order to the attainment of Buddhahood by all the living beings, \( (\text{sarvapattvo Buddho bhavet}) \) (8). One devotee made religious gifts in the time of Narendradeva for the welfare of all the living beings (9). One devotee installed the image of Avalokitesvara in Samvat 180 = 758 A.D. in order to make the living beings freed from miseries of this deep world for ever. (10).

The Acts of Piety and Their Objectives in Early Medieval Nepal:

(2) One devotee installed the image of Manjusri in about the 9th Century and dedicated whatever merit acquired by him in this act of piety in order to increase the piety of his departed parents' soul as well as all the living beings. (2) One devotee dedicated whatever merit acquired by him in his act of piety in N.S. 285 (A.D. 1165) to his departed teachers, parents, and all the living beings in order to their attainment of the Enlightenment (anuttaraJnana).

3. Vajrasana, 163.
4. Vajrasana, ibid., No. 172.
(3). In the 13th Century A.D. one donor desired to gain the wealth and the welfare of all living beings of the world. (4). Uhasa Lakṣñi repaired a caitya in 481 (= 1361 A.D.) with an intention of the attainment of her Enlightenment and the welfare of all the living beings of the world. (5). A Caitya was repaired in 1410 A.D. with the intention of the eternal welfare of all the living beings.

(6). Jayatapala and his brother Anantarajapala installed a gold image of Akṣobhya in 549 (= A.D. 1429) with the intention of the eternal welfare of their future generations. (7). Several devotees made one lac Caityas for the performance of the laksā-caitya Yajna in N.S. 644 (= A.D. 1524) and expected to gain more children, and wealth as a result of this pious act. (8). In 653 (= 1533) the donor expected more men and money in his family as a result of this pious act. (9). One Magharāja made donations in Santighat Cāitya in N.S. 672 (= A.D. 1552) in memory of his deceased son and expected as a result of this pious act more men and money, children and fortune in this world and attain a place in heaven in the next world. (10). One Yodhaju and his several relations constructed Jayasri Vihara and enshrined images of Buddhist deities in N.S. 773 (1653 A.D.) in order to attain Enlightenment. (Bodhisampadām). (11). One local person of Sākyavāsa and his family constructed Amitavarṇamahāvihāra etc. in N.S. 798 (= A.D. 1678) and invoked the Bharmadhāti Mahāmuni for attaining 'Trīvarga Nokṣa'. (12). One Tulādhara and his wife installed an image of Bhairava in N.S. 822 (1702 A.D.) and expected as a result of this pious act more men and money and children in this world and Mahāyānapada in the next world.

7. Regmi, op. cit., Pt. III, No. XXI
9. Saroya & Vaidya, Śrīśad, 3rd. Part, No. 3
10. Regmi, Śrīśad, Pt. IV, No. 59.
(13). One Sivarama constructed a Caitya in N.S.832 in the name of his parents and desired to have been relieved of worldly troubles and to go straight to Sukhāvatī Heaven as a result of this act of piety. (14). MS. Cāityādikrama of N.S.570 (=A.D.1450) is copied by Rabicandra who dedicated whatever merit acquired in this act of piety to his departed parents and all the living beings in order to their attainment of perfect enlightenment (anuttarasamayakasambodhipada). (15). MS. Yoginisārāma Tantra copied in N.S.650 (= A.D.1530) by one devotee who desired as a result of this act of piety the attainment of all sorts of success of the universe (Lokanam sarvasiddhi). (16). MS. Samadhīraja Mahayanāsutra copied in 787 N.S. by Jayamuni, a devotee of Mahābuddha who expected as a result of his piety all men would be Bodhisattva and Mahāsattva and always possessors of Saddharma.

MS. Lalitavistāra copied in N.S.829 is a pious donation of Paramadhārmaṅka dharmaṅkā Tuḷaḍhara Vepāśīma and others dedicated to departed teachers and parents and all the living beings in order to attain Buddhahood (‘Anuttara punyabhūmāsamayakasambodhipada’).

MS. Sataśāhasrakā Praṇa copied in N.S.835 is a pious gift of paramadhārmaṅka Tuḷaḍhara Vepāśīma and his family who dedicated this piety to the departed teachers and parents and all the living beings, in order to attain enlightenment. (‘Anuttara samayakasambodhipada’).
MS. Guṇakāraṇḍa Vyūha copied in N.S.938 is a pious donation of Dharmatā Tānakrara and his family members dedicated whatever merit to their departed teachers, parents and all living beings to attain Anuttarajñānā samaksambhīpadā."

The Acts of Piety Performed by the Buddhist Monks and Nuns and their Objectives: (1) one Sākyā (Bhikṣu) Priyapāla constructed one water conduit and one well for the use of living beings in order to the welfare of his parents in the first half of the 7th Century A.D. (2) one Sākyabhikṣu Bandhubhadra dedicated whatever merit acquired by him in his act of piety to his departed parents and all the living beings. (3) one Nun Sākyabhikṣunī Sthavirācāryā Anasaymatī of Mahāyāna school of Buddhism, dedicated whatever merit acquired by her in act of piety to her departed teachers, parents and all the living beings in order to their attainment of the enlightenment (Anuttarajñānaphala). (4) Paramācārya Bodhiṣṭhita, a follower of Mahāyāna school of Buddhism, dedicated whatever merit acquired by him in his act of piety in N.S. 968 (= 968 A.D.) to his departed parents, teachers and all the living beings in order to their attainment of the enlightenment. (Sakalasāthvarāsornuttarajñānā). (5) one Sākyabhikṣu donated to Saptapura Mahāvihāra in N.S.144 (= A.D. 1024) in order to have been a all seeing one and freed from disease, old age and death.
enlightenment (7). Sakyabhikṣu Śunayaśrī Mitra (1070 A.D.) a follower of Mahāyāna, dedicated whatever merit acquired by him to his teachers, departed parents and all the living beings in order to attain enlightenment (2). Bhushicandrasa donated in N.S.368 (= 1248 A.D.) for the eternal welfare of his teachers, deceased parents, and of all living beings (3). (9). Monks of Ratnākara Mahāvihāra led by Rūpadeva Sakyabhikṣu offered a golden necklace to the Buddha image in N.S.607 (= 1487 A.D.) and as a result of this pious act the donors desired to attain wealth and happiness in this world and Sukhāvati heaven in the next (4). (10). Sakyabhikṣu Śri Rūpateja of Cakavīhāra and his several relations set up a gold finial on the roof of the shrine of Akṣobhya in N.S.631 (= 1511 A.D.) with the intention of attainment of the enlightenment as well as the worldly welfare. (11). A few Sakyabhikṣus constructed a Vajrāsana in N.S. 649 with an intention of the welfare and happiness of their families (5). (12). One Vajrācārya Mahāpāla and others stone lions as door keepers to the shrine of Dipankara Buddha in N.S.724 (= A.D. 1604) and expected good health and long life in this world and the enlightenment in the next world (6). The Tibetan monk constructed Mūnivihāra in Shāktapur and made donations for it in N.S.787 (= A.D. 1667) in memory of their late father and expected to gain health and long life in this world and to live in Vaikuntha (heaven) in the next world as a result of their religious gifts (7). (14). Certain devotees of Sakyavamsa made offering to Mañjuśrī in 857 (= 1737 A.D.) and expected health, long life, wealth and Sukhāvati heaven as a result of this act of piety.

1. C.M.C., P. 172, No. Add. 1688.
3. Regmi, Reg. op. cit., pl.III, no. XXI.
4. Sakyā & Vaiśeṣika, op. cit., Bengal, no. XVII.
5. Regmi, Ibid., pl.II., no. LXXXVI.
(15). In. N.S. 760 Paramopāsaṅa Sākyabhikṣu dedicated whatever merit acquired by him in his act of piety to his departed teachers, parents etc. (16). MS Herukā Tantra copied in 948 A.D. The donors of the MS. desired for all the members of his family happiness and wealth (Sukhasampatthi) in this world and Sukhāvatī in the next world (Parajanma). (17). A Sākyabhikṣu and his family members dedicated their merit for the attainment of their enlightenment, their teachers, parents etc. in N.S. 640. (18). MS. Aśṭasāhasrikā PrajñāPāramitā of N.S. 327 (= A.D. 1207) is a pious gift of Pāṇḍita Kārttikeyaṇa of Māhāyāna school of Buddhism who dedicated whatever merit acquired by him in this act of piety to his departed teachers and parents, as well as all the living beings in order to their attainment of the perfect enlightenment. (19). MS Cakrasambara Tantra Pānjika of old New script is a pious gift of Sākyabhikṣu Gaganaśrījīna of Māhāyāna School of Buddhism, who dedicated whatever merit acquired by him in this act of piety to his teachers and parents. (20). MS. Pančarasaka copied in N.S. 655 (= 1635 A.D.) is dedicated by Sākyabhikṣu Śrī Jitadeva of Paśupati Māhāvihāra and his wife and sons, in order to increase of their life and comport (Ayurogya Vṛddhirastu). (21). Āryāparamitāyu Mahāyānasūtram copied in 710 N.S. (= 1590 A.D.) is dedicated by Paramopāsaṅa Sākyabhikṣu Jayaratna of Māhāvihāra and his wife and children. He dedicated whatever merit acquired by them in this act of piety to their departed teachers, parents and all the living being in order to the attainment of their enlightenment.

1. MS. Aparimitāyu Mahāyāna Sūtra, CSMSB, 40 (10734).
2. CSMSB, 59.
3. MS. Paśaṅkaṇḍa 2, CSMSB, 78.
As a result of this pious act the donors expected long life, cure of disease, men, money, and fortune. (22). MS. Aṣṭasāhasrikā Prajñāpāramitā copied in N.S. 717 is a pious gift of paramopāsaka Sākyabhikṣu Śrī Kirtipala of Mahāsākhyā Nakahāra who dedicated to his departed teachers and parents and all the living beings in order to their enlightenment ("Anuttarajñānaphala"). He and his wife and others expected the results prescribed in this book. In 753 N.S. Sākyabhikṣu Kirtipāla and his brothers donated books and as a result of this pious act the donors expected happiness in this life and perfect enlightenment ("Jayamānasya ihajammani sukha labhino bhaveṇa, paratre Anuttara Nirbāṇalabhino bhavanta") (23). MS. Karandavyūha Mahāyānasūtra copied in N.S. 803 (= 1683 A.D.) is a pious donation of paramopāsakaparama dharmika dharmatma Sākyabhikṣu Śrī Ratnamuni and others who dedicated whatever merit acquired by them in this act of piousness to their departed teachers and parents as well as all the living beings in order to the attainment of their enlightenment (Anuttarajasāyamabdadhaphala). As a result of their acts of piousness, one Sākyabhikṣu Padmasiṁha and his wife and children expected long life, cure from diseases, men and money, wealth and children in this world and Sukhāvatī heaven in the next world. (24). Astamīvrata Mahātmyam in Newari copied in N.S. 962 is a pious donation of Vajrācārya Śrīsukadattadeva of Cakramahāvihāra in order to get more men and money, merit and knowledge, and children. He also expected wealth and happiness in this world and enlightenment in the next world. (25). Ekallavīraśīva Canḍamahārosana Tantra copied in N.S. 547 (= A.D. 1437) is a pious donation of Bhikṣu Jīvarakṣaṇa of

1. NVPBSP, Pt. I, p. 44, 72
2. Ibid., p. 44.
Sadakṣari Mahāvihāra in order to attain his departed (teacher) parents and all the living beings Anuttara Jñānapoṣa. (26). Karṇḍavyūha Mahāyānasūtraratnakāra copied in the reign of Jayasimhadeva, is a pious donation of paramopāsakāśākyabhiṣṣu and his family members in order to attain Anuttarajñānapoṣa for his departed teachers & parents and all the living beings. (27). MS. Tathāgataguhya of N.S. 972 (= 1852) is a pious donation of Parṇachārmaka dharmātmā Śakyabhikṣu and his family of Parvavata Mahāvihāra to attain Anuttarajñānapoṣa for his departed teachers, parents and all the living beings.

1. IVPNSP, Pt 1, p. 837
2. ibid., p. 93, Pt 1, p. 99
3. ibid., Pt 1, p. 
SECTION V.

SPREAD OF BUDDHISM IN THE KHASA KINGDOM IN THE KARNALI BASIN, WESTERN NEPAL IN THE MIDDLE AGE.

THE KHASA KINGDOM: The Khasa dynasty ruled over the basins of the river Karnali and its tributaries for a few hundred years between the 11th and 14th centuries A.D. The people of this state belonged to the Khasa tribe too. Two Khasa dynasties were ruling in this area. One of these dynasties was ruling at Purang controlling Jumbā and adjoining places down to the plains of Surkhet. Another was ruling at Guge which covered a good portion of what is now called Western Tibet.

In Guge the Bhotia dynasty ruling previous to the Khasa dynasty was the IDE family which was overthrown by Nagaraja (Nagadeva) of the Khasa dynasty. The Khasa dynasty that ruled over Guge ended with Pratapamalla who had no issue. This king handed over the throne to King Punyamalla who ruled over the Purang territory at that time. Thus Guge was merged in the Purang territory. Punyamalla was the first ruler of the united kingdom of Guge. The united Khasa kingdom was ruled by one ruler from Semja which is now identified with the Simja village situated at the confluence of the two tributaries of the river Karnali, a few miles in the south west of the present headquarters of the Junbā district. It was a very extensive dominion based on a feudal system which united the local chiefs of smaller principalities under the paramount power of the Khasa.

The Dullu inscription describes the family tree of the Khasa rulers.

From the different inscriptions it is evident that the Khasa dynasty ruled over a very extensive dominion and the climax was attained during Prthvimalla's time. Both Kesalla and Asokesalla ruled also over a very big area of what is known as Garhwal-Kumaon region. 1

Ripamalla ruled also over Lumbini and Nigli-haya. Prthvimall's hegemony over Jumla, Dullu, Ku̇dwana, Palatara and Kaskot is evidenced by his inscription. According to Prof. Tucci, "The Mallas reached the highest of their power under Prthvimalla who ruled over a great kingdom which included Guge, Purang and the territo- ries on this side of the Himalayas as far as Dullu to the South- west and Kashi to the east and to the plains in the Tarai of that region. Prthvimalla's son Abhayamalla is the last known king of this Khasa Dynasty.

PATRONAGE OF THE KHASA KINGS TO BUDDHISM.

Kacalla: The Khasa king Kacalla of the Karnali Basin in Western Nepal was a devout Buddhist. An inscription at the temple of Balesvara in Kumaon dated Saka 1145 Pausa Krsna 2 (A.D.1223) mentions Paramasaukata Kacalladeva Jina of Kantipur who is identified with the king Kacalla of the Karnali Basin in Western Nepal. According to G. Tucci, this inscription was issued from Dullu of Western Nepal. This inscription records a grant of land to the Brahmana worshipper of Ekara Sri Balesvara by the Kacalladeva after worshipping Balesvara-Mahadeva. This inscription further states that in the sixteenth year of his region Kacalla destroyed Kirtipur (Garhwal-Kumaon) defeating the ruling princes of that region. From this inscription it is evident that Kacalla was a devout Buddhist, although he revered the saivite deities.

2. Regmi, ibid., p. 711.
Asokacalla was a son of Kacalla. He is mentioned in five inscriptions. Three of these inscriptions are traced in Bodhgaya and the other two are traced in Kumaon at Gopesvara and Barabhat respectively. Two inscriptions traced in Bodhgaya record the evidences that Maharaja Asokacalla was a devout Buddhist who followed the Mahayana school of Buddhism. The Bodhgaya inscription dated L.S. 51 Bhadradine 29 addresses Maharajasastrimayd Asokacalla as a devout lay devotee who follows the Mahayana school of Buddhism. This inscription is a record of a pious donation of Maharaja Asokacalla who built a monastery in Bodhgaya and installed an image of Buddha, having sent Pandita Bhadanta (Bhikku) Guvapathi of Kashmir, Rajaguru Pandita Nasal, Patra, Sankaradeva, Patra Trailokyabrahmathetand others. From this inscription it is evident that the Rajagurus of Asokacalla were also Buddhists. The Bodhgaya inscription dated L.S. 74 addressed Maharaja Asokacalla as follower of the Mahayana school of Buddhism, a devout lay devotee and bee of the duc the lotus feet of Hevajra. Hevajra is a very popular deity of the Vajrayana Buddhism. From this inscription it is evident that the Vajrayana Buddhism was spread in the Kamarli Basin during the reign of Asokacalla. This inscription is a record of a pious donation of Sri Sahapala, a light of the Ksatriyas who followed the Budhisatwa’s character and who was an attendant of Asokacalla’s younger brother Raja Kumara Sri Dasaratha.

1. Kielhorn, Inscriptions of Northern India, El.V, P. 79; Ghosh-Sarkar, El.IX, of nos. 1459, 1467, 1468; Journal of As. Soc P. 357; Cunningham, Mahabodhi P. 78, pl. XX VIII (El.XII, P. 29).
Jitarimalla: The Khasa king Jitarimalla was the son of Asojirnalla. From different records it looks quite certain that he was a devout Buddhist like his ancestors, although he patronized Hinduism and revered saivite deities. Jitarimalla issued three inscriptions. The first available inscription of Jitarimalla is traced in the Karnali Basin. This is a record of a grant of freehold land to certain Brahmanas. Jitarimalla (Jayatirnalla) invaded the Nepal valley on several occasions between the years 408 and 410. His invasion of the Nepal valley has been recorded in V I, V K, V III, and Kirkpatrick. These records bear the evidences that Jitarimalla was primarily a Buddhist, as while he was residing in the Nepal valley he at first went to pay respects to the Buddhist temples and then went to propitiate the saivite deity, so that famine and distress might not touch him. According to V I (f 26b) Raja Jayatirnalla invaded the Nepal valley for the first time in the month of Posa in the year N. S. 409 (December - January, 1287-88) and encamped in the Swayambhu area. He invaded the Nepal valley for the second time on Phalguna Sukla 13 of 409. He burnt several villages and went to pay respects to the Swayambhucaitya and then went to Bugama where he enjoyed the darsana of Lokesvara Matsyendranatha. Thereafter he propitiated God Pasupatinatha and returned to his country. According to V III (f. 40b) Jitarimalla invaded the Nepal valley on N. S. 410 Phalguna Krushna Pratipada (February 26th, 1230 A.D.). He captured Noakot and then presented treasury to the Lokesvara-red Matsyendranatha in the temple of Bugam. Thereafter he went to Deopatan where he showed his devotion to the shrine of Pasupatinatha. He prayed and offered flowers there so that famine and distress might not touch him. 

1. Itibar Prakasa, T. 1, 662-64.
3. Ibid., f. 124b, Pt. I, P. 341-42 (ed. text v, v, v, VK = 3 Kirk)
Ripumalla was a nephew of Jitarimala. He was also a devout Buddhist. He visited the birth place of Gautama Buddha at Lumbini and the Nirvāṇa-stūpa of Kusumamuni Buddha at Migliva in the western Nepal. He also went to the Nepal valley and visited the Temple of Lokesvara Mātyendranātha at Bugamā where he performed ceremonies. From the Ripumalla's inscriptions in Lumbini and Migliva it looks quite certain that these places were included into the kingdom of the Khasa rulers of the Karnali Basin during the reign of Ripumalla. Ripumalla's conquest on several occasions between the years 1234 and 1240 A.D. Jitarimala's invasion of the Nepal valley in India has been noted in Tibetan sources materials. Ripumalla's two inscriptions are traced in Asoka Pillar in Lumbini and Migliva respectively. The reading of the inscription in the Asoka Pillar in Lumbini is rendered: (1) "Aśā Manipadme hū | Śrī Ripumallascīran jayatu" (2) "Sangramamalla maharaja jayāḥ" The inscription in the Migliva pillar is being read: "Aśā Mani Padma hū II. Śrī Ripumalla cīranjayaṭu. The inscription in the Migliva pillar is dated Saka 1234 + 1312 A.D. Sangramamalla is Ripumalla's son. According V.Ś. (f. 43a) Ripumalla invaded the Nepal valley in N. S. 433. He went to the temple of Mātyendranātha at Bugamā and performed ceremonies and fasted for 18 days. Thereafter he left. According to Mr. Dhamavajra vajracharya Ripumalla entered the Nepal valley in V.Ś. 1369 not as an invader but as a pilgrim as in the same year (V.Ś. 369) he also visited Lumbini and Migliva. From an inscription of Ripumalla traced in Gaukokholanjī situated in the east of...
Sirdja it is evident that Ripumalla was a religious as well as a learned man. This inscription records that Ripumalla copied N.S. Lokanāthapadadvyanā, a composition, which tended to fulfill all kinds of desires. The colophon of N.S. Abhisamyālankaṭāra dated Samvat 1370 (A.D. 1313) mentions that this N.S. is copied in Surakṣetra (Dullu Surakṣeta) during the reign of Rājarājēśvara lokesvara Sri Ripumalladeva.

Ādityamalla: Ādityamalla was a son of Jitarimalla. He was a devout Buddhist. It is evidenced from the Gopālarāja-avamāvai. Gopālarājavamsavālī - v (f 27b) and vIII (f 46 a) speaks of the invasion of the Nepal valley by Ādityamalla in N.S. 448. vIII states that Ādityamalla stayed in Patan for 22 days praying in Pulbahi (Pulchock vihār, Patan) on the outskirts of Patan city. In the wall of a cave in between Dailekh and Dullu a stone inscription dated saka 1221 (= A.D. 1299) is traced. The reading of the inscription is rendered: "Om Sat Buddha ... Sri Ājītamallarāja (sa) parivādācīram Jayatu. Ajitamalla is identified with Ādityamalla by Dhamavajra Vajracarya. Sri Rahuta prayed to Buddha for long life for Ādityamalla and his family. Thus it looks quite certain that both of them were Buddhists.

Pratāpamalla: According to the Tibetan chronicle Pratāpamalla became a Buddhist monk. The statement of the Frthnimallā's Dullu stone pillar inscription dated Saka 1279 (= A.D. 1357) - "Sa svayaṃ Māgarājasya nāvāsēgāyanadānam" confirms the statement of the Tibetan chronicle that Pratāpamalla became a Buddhist monk.

1. Sthānāv Prakāsā, 61, P. 80. 2. TBR, XXIV, P. 163 (B. 313).
Pratapamalla had no issue. Punyamalla and his son Punyamalla Sriva, members of the Gela family, were enthroned in Senjā after Pratapamalla was a devout Buddhist. This is evidenced from a copper plate inscription of Punyamalla dated Saka 1259 (= A.D. 1337) which addressed Punyamalla as a great lay devotee of the Buddha (Paramasangata). This inscription records a grant of freehold land to one Brahmin Sri Vidyābhera by Punyamalla.

Punyamalla: Punyamalla was a devout Buddhist by birth. Punyamalla's inscriptions available now bear the evidence of the fact. Prthvimlalla's Dullu stone pillar inscription dated Saka 1279 (= A.D. 1357) consists of two pieces—one at the front and another at the back. Each starts with 'Om Nāmi Padme Hūṃ' and an image of a stupa is engraved on each of the both sides. Prthvimlla is praised in this inscription for having exempted forever from taxation the bhikus (dvija), the preachers (dharmaśāyana) and the artisans (sūtrakāra). A copper plate inscription of Prthvimlla dated Saka 1280 Mārgasira Vadi 13 (= Nov. 1358 A.D.) is also a record of a grant of land to a Brāhmaṇa by Prthvimlla. The witnesses are the same as in the Kānakapata of Shitsuśa. Prthvimlla's Kānakapata of Shitsuśa dated Saka 1298 Śrāvaka 10 (= A.D. 1376) is a record of a grant of free-hold (Virta) by King Prthvimlla in his birthday. The witnesses mentioned in this record are Brahma, Visnu, Mahesvara and Buddha, Dharm and Sangha respectively. It bears a stamp of seal with Śaṅkha, Cakra, and gada and padma.

1. Himavat Samskruti, I, 1, p. 25.
2. Tucci, op. cit.
4. Ibid., Tucci, op. cit., fig. 21, p. 112-13.
Devavārma: An inscription of Devavārma, a local chief dated Saka 1276 (= Dec. 1358 A.D.) which is traced over the ruins of a construction of a water reservoir at Patharawali in the Dullu, begins with "om mani padme hum." This inscription was written during the victorious reign of Prthvimalla.

The reservoir was built along with a rest house for the habitation of the tired guests. This pious deed was undertaken by him for the spiritual benefit of all living beings. The reservoir of the water was covered with a roof above which five caityas were constructed. The foundation of four stūpas at the four corners and a bigger stūpa in the middle of the roof of the reservoir can still be seen. Therefore, five stūpas in all were constructed above the roof of the water reservoir, according to the mandalic arrangement of the Buddhists.

An inscription dated Saka 1280 Asvina (= October, 1358 A.D.) on the stone pavement of a temple of Dullu mentions that Devavārma erected the caitya by order of Prthvimalla.

Buddha, Dharma, Sangha, Brahma, Vismi, Mahesvara are invoked in a royal decree, dated Saka 1480 (= A.D. 1558), issued by Prthvimolla.

The tamrapatra traced in Sitakot which contains a list of privileges granted to Rāut Goth and which addresses to the adhikārins and other officials of upper and lower Jumla.

1. Tucci, op. cit., Fig. 54; Sanskrit Sandeśa (X-XII), p. 247.
An inscription engraved on both sides of a huge pillar is traced at the extreme end of the village on the road Dullu - Surkhet. Image of a stūpa and the mantra - 'Om māni padme hum' - were engraved on both sides of the pillar.

The witnesses mentioned in Maharajadhiraṇa Sansar Varma's tamrapatrā dated Sāla 1318 (= A.D. 1396) which is traced in a place south of Jumla, are Dharma and Saṅgha along Bhumi, the Mother Earth. This suggests that Buddhism was respected in some parts of the country as late as 1396 A.D.

Two inscriptions in copper plate of Batsaraj Naresvāra dated Sāla 1372 (= A.D. 1450), which are traced in Jumla, mention as witnesses Buddha dharma, Saiva dharma, etc.

A tamrapatrā of Saimalsahi of the Raskoti family and Kalyalraja Maharajadhiraṇa Vikram Shah dated Sāla 1542 (= A.D. 1620) makes no more obeisance to the Buddhist Trinity as were the practice earlier. It appears from this inscription that Buddhism in any form disappeared for good from Jumla in the beginning of the 17th century A.D.

According to Tibetan source materials the king of Ya tse sent some presents to a Tibetan lama named Kunāgā bzin po. In return he sent a letter to this king giving some directions to the king, his eldest son and the chief queen.

3. Ibid.
4. Ibid.
The king of Yatse named Ha Sti Raja sent some presents, consisting of things to eat, a chair, a prabhamandala for the images and some robes, to a Tibetan Lama named Mundga bzn po. The Lama sent his thanks for the presents he had received. He gives the king some instructions and recommended him to avoid in everything, as if they were poison, the doctrines of the worshippers of Hindu gods such as Brahma, Vishnu and Indra of the heretics as well as those of the Mohamedans. Moreover, he adds that all sorts of puja which prescribed the killing of animals be they birds or goats should be equally avoided because they are of a great sin, which causes rebirth in the hells.

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1. Tibet, Preliminary Report, etc., p. 115; this letter is preserved in vol. 1 of the complete works, p. 349 of that Lama (a from bugl i, nagyas blad in 18th century).
It has already been mentioned that Hinayana school of Buddhism existed in Nepal in ancient times. It appears that since the twelfth century A.D. the Theravada School of Buddhism vanished from Nepal. Again Theravada Buddhism was revived in the twentieth century A.D. Mr. Kuladharma Ratna gives an outline of the history of the revival of Theravada School of Buddhism in his booklet entitled Buddhism and Nepal.

The First Rana Prime Minister Janga Bahadur (1857-1877 A.D.) codified laws making proselytising a serious offence punishable by law. This law applied only against conversion from Hinduism to Buddhism and or other religion but not vice-versa. Even the religious journal was banned in Nepal, as it was found that it attempted the renaissance of Buddhism in Nepal.

Due to the hostile policy of the autocratic and oligarchical government in power against Buddhism finding it impossible to spread Buddhism in Nepal itself, Sri Dhamaditya Tharsevarya (now known as Sri Jagatman) went to India and accomplished many deeds for the revival of Theravada Buddhism in Nepal residing in India during the twenties and thirties of the 20th Century. He published a Buddhist journal in Nepali (Nepali) from Calcutta named "Buddhadharma Va Nepaliha" and also an English journal named "Buddhist India". He also organised many Buddhist conferences in India. In this effort, he received full cooperation, help and inspiration from the Mahabodhi Society of India and specially from its founder the late Anagarika Dharmapala.

At this time, in the year Vikrama Sambat 1982 (A.D. 1924) a Tibetan Lama named Kyangtse came from the

Eastern Province of the Tibet Region named Kham to Nepal. All the way he came prostrating and praying. When he reached the Nepal valley, he began to preach the gospel of Lord Buddha, in various places. Soon he became very popular. Inspired by the "Buddha Dharma Va Nepalbhesha" and the preaching of this Kyangtse Lama, the dormant intellect of the Buddhist population of Nepal was beginning to reawake. At this time Shri Yogbir sing, an ardent Buddhist worker, published a Buddhist poem entitled 'Samsara Sagara Biche' (In the midst of this universe). But this was not tolerated by the then Nepal Prime Minister Chandra Shumsher who fined this Buddhist poet and the publisher of the poem Shri Bhavanibir Singh Rs. 10/- each for composing and publishing the poem respectively. At the same time attempts were made to foment quarrels among the Buddhists by bringing in the question violating the rules of the caste system which had been by now compulsorily introduced among the Buddhist populace also.

In the year 1925 A.D. a Tibetan Lama Tsering Norbu by name came to Nepal to repair the Swayambhû Stûpa. He was meditating in the holy Nâgarjuna Hill. Many people were impressed by him and five among them were ordained as Bhiksús including a non-Buddhist whom he named Mahaprajñā. This development also roused the ire of the then Prime Minister Chandra Shumsher, who at once exiled the Bhiksús and the Lama. The Lama was not even allowed to repair the stûpa.
In Vikram Sambat 1987 (= A.D. 1930) eleven persons—Yogbir Singh, Manikman, Dhammaman, Karunaratna, Siddhiratna, Dasaratna (later known as Sthavira Dhammalok), Khadgaraj, Manjuharsha, Mandas, Harshadas, and Chittadhar were prosecuted, under a charge of spreading an ostentatious religion, and deported out of the Kathmandu Valley simply because they preached non-violence and exhorted the people not to sacrifice animals or eat meat or drink, true to the tenets of Buddhism. Before deportation they were whipped personally by the then Prime Minister Bhim Shemsher. In 1930 A.D. in the month of Bhadra Prejnanendra Sramenara went to Kathmandu from Kusinagara.

Towards the end of Vikram Sambat 1998 (= A.D. 1941) Bhikkhu (now Mahathera) Amritenanda returned to Nepal after his studies in Ceylon. By his eloquence he collected a fair number of admirers. At this time, other Bhikshus, Sramenaras and Anagarikas also returned from Burma, Ceylon and India. He was also joined by Bhikshu Saamankar and Mahasthavira Chandramani. They all propagated the message of Lord Buddha in the Swayambhū Parbatsthēn, Kindol Vihāra and other places and kindled the faith of many people in Buddhism. In 1943 A.D. a small cottage was built by Rev. Amritenanda with the name Anandakuti. This was not, however, tolerated by the then Prime Minister Juddha Shemsher. On the 30th July, 1944, the Nepal Government (i.e. Prime Minister Juddha Shemsher) had served a notice to the Bhikshu to cease forthwith (1) the giving of sermons, (2) the performing
and observing of Buddhist ceremonies and festivals, and (3) the ordaining of anyone into the Sangha (not even one born as a Buddhist). An even stronger injunction was added that the monks and nuns must return to worldly life. A time limit of three days was given to think it over. The Bhikshus refused to obey this very impossible command. Hence about a dozen of Bhikshus who were on Varshavasa (monsoon repair) were expelled from Nepal. They had to leave Nepal even during the Varshavasa (rainy season repair). The nuns, however, were permitted to remain in the Viharas during the Vassavasa, on condition that they are to return to lay life at the end of the period, but if they decided contrary they too faced expulsion. The Bhikshus arrived at various places in India and some went to Tibet Region and China. The news of the expulsion of the Bhikshus was received with much surprise and great grief by the Buddhist world. Meetings were held in several countries to protest against the unjust treatment meted out to the sangha in Nepal. The Maha Bodhi Society of Ceylon wrote, "It gave a great shock to hear that the Nepalese Theravadin Bhikshus have been driven away from Nepal." Extending the hospitality of a Vihara under kindlier skies, the Maha Bodhi Society of India wrote; "If those who are exiled have no place to stay, they are all welcome to our Samath Centre." A similar kind invitation was forthcoming from the Maha Nayaka Therapeutane Siri Vajirendra of Ceylon. The venerable U. Dhammisdara, presiding priest of the Burmese Buddhists of Benares pleaded with the
Maharaja, the president of the Burmese Buddhist society, India, the Ven. U. Anandapandita Bhintha also wrote a long letter to the Maharaja (Prime Minister of Nepal) and explained the purpose and mission of Buddhism to him. He wrote in his letter:

"... It is a matter of regret to all the Burmese Buddhists to hear this news and it will naturally have the same effect on the Buddhists all over the world irrespective of race or creed when they have about this deplorable incident". The monks in exile conceived the advisability of forming a society in order to maintain some sort of cohesion amongst themselves and to do such service as they could possibly render to the Sasana. On the 30th November, 1944 A.D., a meeting was convened at Sarnath by the Bhikshus and some Nepalese philanthropists living at that time in India and the Dharmodaya Sabha was founded with the Ven. U. Chandramani Mahasthavira and Bhadanta Ananda Kausalyayama as the President and Vice-President respectively and Bhikshu Amritananda, the pioneer Buddhist worker as the General Secretary of the Sabha. Membership of the organisation was thrown open to the laity too.

In 1945 A.D., a group of Chorus prayers known as 'Ganamala Bhajan Khela' were arrested and prosecuted for signing Buddhist songs. Bhaktabahadur, the publisher and seller of the book "Ganamala" was also arrested and his shop was closed. This was a sequel to an order which the Prime Minister had served on the Bhikshus without success.
In 1946 A.D. during the Prime Ministership of Padma Shumsher, on the request of Bhikkhu Amritananda a Good-will Mission from Ceylon, under the leadership of the Ven Narada Thera and with Bhikshu Amritananda, Bhikshu Priyadarshi, Dr. Ratnasurya, Professor Aryapal as members visited Nepal. The mission secured permission for one among the exiled monks to return home at once and an assurance that the ban on the return of the rest of the monks will also be lifted soon. The Ven. Narada Mahathera, leader of the Mission, was also able to obtain permission to build a caitya at Ananda Kuti, Kathmandu in Ceylon's style.

In 1947 A.D. the headquarter of Dharmodaya Sabha was removed to Kalimpong in India. In 1948 on Vaishakha Purnima the Venerable Narada Maha Thera visited Kathmandu again for the opening ceremony of the Sri Lanka caitya where a sacred relic brought from Ceylon was enshrined. A sapling of the sacred Bo-Tree of Anuradhapura was also planted and a Sima for Bhikshus was established. The then Prime Minister Mohan Shumsher declared Vaishaka Purnima a holiday for Buddhists in the service of the Nepal Government. Thus gradually but steadily Theravada Buddhism gained ground in Nepal.

Since the return of the monks many Viharas were built at Kathmandu, Patan, Bhojpur, Pokhra and Palpa Tansen in Nepal. In this task a number of Nepalese merchants residing in India and Tibet also helped a great deal.
After the advent of Democracy in Nepal in Vikram Samvat 2007 (= A.D. 1950) the Headquarter of Dhammodaya Sabha has been removed to Kathmandu. With the establishment of a democratic Government in Nepal the Dhammodaya Sabha was able to extend its activities and similarly the Buddhists were now at liberty to profess their faith freely. To the World Fellowship of Buddhists Conference held at Colombo in 1960, the Dhammodaya Sabha sent a two-man delegation consisting of the Venerable Anrionanda and Shri Maniheshu Jyoti, Hon. Treasurer. Nepal was then recognised as a regional centre and a member of the Nepal, Assam and Bhutan group taken in the General Council.

In 1961 A.D. the late King, His Majesty Tribhuvana Bir Bikram Shal Deva visited Anandakuti Vihara and participated in the Buddha Puja on Vaishakha Purnima, breaking the age-old tradition of the Gurkha rulers which forbade them the worship of the Buddha. On that same occasion, the then Minister for Home Affairs, the Honourable Shri Bishweswar Prasad Koirala announced that His majesty's Government have been pleased to declare Vaishakha Purnima a national holiday. With the active support and cooperation of the Govt., the Dhammodaya Sabha was able to bring the sacred relics of Sariputta and Mogallana Arhats to Kathmandu from India in 1963.

A semi-official reception committee was formed for the purpose with following members: President- The late King His Majesty Tribhuvana Bir Bikram, Vice-President- Minister for Home Affairs, Shri B.P. Koirala and Minister for Commerce, Shri G.M. Singh, Secretary-
Assistant Secretaries, Shri Kuladhararatna M.A. (Com.) B.L. and Shri Kularatna B.M., Treasurers - Shri Bhayuratna and Shri Pushparatna, Publicity Members - Prof. Narayan Bahadur, M.A. Ph. D. Shri Daya Bir Singh, and Shri Tirtha Narayan. The relics were received at Ganchar aerodrome in Kathmandu with all due solemnity. In 1953 A.D. the late King Tribhuvan Bir Bikram personally went to the airfield and received the relics and brought them to his palace where they were kept over night before handing over to the Sabha for worship at various places. He placed his personal Dakota at the disposal of the Delegates who came from India, Tibet, Burma, Thailand, Cambodia, Ceylon, Greece, England, Germany, etc. A mammoth meeting was held at Kathmandu to welcome the relics. In this mammoth public meeting the late King His Majesty Tribhuvan Bir Bikram declared: “Today’s event reminds us once again that there is an ideal yet to be pursued by mankind, and that is the ideal of Buddha. When the world is grouping in the dark, the solitary light of the great Buddha beckons us and guides our steps.” It was an international event unparalleled in the history of Nepal. In the same year a Buddhist boarding school was opened at the Swayambhū Mount by Bhikshu Amritananda.

The Second World Buddhist Conference was held in Japan in 1952. Bhikshu Amritananda led the delegation from Nepal with Kesherial as secretary of the Dharmaodya Sabha. In the year 1952 the late King B.N. Tribhuvan, Bir Bikram and His ex-Prime Minister,
the Honourable Shri M.P. Koirala handed over the sacred site of Lumbini, the birth place of Sakyamuni Buddha, to a committee consisting of two govt. officials, one local non-official representative and three nominees of the Dharmodaya Sabha. The immediate programme of the Dharmodaya Sabha in regard to Lumbini was to make provisions for the residence of a Bhikshu, to construct roads and to provide facilities for the visit and lodging of pilgrims. The construction works towards these objectives were going apace.

Third World Buddhist Conference was held in Rangoon, Burma in 1964 A.D. This time also Bhikshu Amritananda attended the conference as representative from Nepal. It is in this conference that the proposed the next World Buddhist Conference should be held in Nepal. He carried with him the message of the late King His Majesty Tribhuban Bir Bikram which concludes thus:

"I am happy to let all of you know on this auspicious occasion that my Govt. are intending to invite a world Buddhist conference of the occasion of Buddha Sambat 2,600. " He had also with him the ex-Prime Minister, K.P. Koirala's message which concludes -

"It is a privilege for us to be associated with this conference and I have the pleasure to inform you that the Fourth World Buddhist Conference will be held in Nepal under the auspices of the Dharmodaya Sabha to which the Govt. of Nepal have assured full support in holding it. I hope the proposal will be acceptable and I look forward to meeting you in this sacred birth place of
The year 1956 A.D. being the 2,500th anniversary of the Mahaparinirvana of Lord Buddha, it was thought fit that the conference be held in the land of the Lord's birth, and the proposal was unanimously accepted in the conference.

The Dhamodaya Sabha in Nepal received an invitation from Japan to attend the World Religionists Conference held at Tokyo, and other parts of Japan in 1956 A.D. One of the members of the Dhamodaya Sabha, Shri Kuladharma Ratha, B.L. (Com.), B.L. represented the Sabha in this conference, which was held in August, 1956 A.D. At the Osaka Conference, he was elected leader of the foreign delegates where he spoke as follows:

"We the foreign delegates, attending this first and historic conference, in which delegates from different parts of the world and composed of many faiths have gathered at one place to seek the way for peace, are very happy indeed on account of the warm reception given to us by the religionists of Japan. For me specially, who have come from Nepal, the birth place of Lord Buddha, this effort towards peace gives much more happiness, because the essential aim of Buddhism is peace and democracy. In the history of Buddhism, there never has been fighting or war in the name of religion such as Jihad or Crusade. And if this conference could be able to be a harbinger of unity and fraternity among the different religions of the world and thus strengthen the path of peace and democracy, we would feel that the aim of
In 1955 A.D., the then King His Majesty Mahendra Bir Bikram Shah Dev visited the sacred site of Lumbini and celebrated the National day of Nepal on 7th Falguna V.S. 2012 ( =A.D.1966 ) and gave 'Abhayadana to the mute animals by forbidding the slaughter of animals in the whole kingdom of Nepal on every Vaisakha Purnima (Full Moon) day. A Mahendra Pillar is being erected to commemorate this occasion. In November, 1956 A.D. His Majesty King Mahendra's Government gave every assistance and cooperation to the Dhamodaya Sabha in conducting the Fourth conference of the World Fellowship of Buddhists in the land of Lord Buddha's birth, Nepal. Invitations were issued to 42 countries to send their delegates and observers to the conference, while 8 heads of state also were invited to attend the conference. All possible help—financial or otherwise had not been spared during the preparation for this historic event in the annals of Buddhism in Nepal. This is how this supreme event in Nepal materialized. In this year, after the conclusion of the Fourth World Fellowship Conference of the Buddhists in Nepal held in the 15th to 21st Nov. 1956, Shikku Amritendrathavira, President of Dhamodaya Sabha went to participate in the 2,500 Buddha Fellowship Jayanti Celebration in India at the invitation of Shri Jawahir Lal Nehru, the then Prime Minister of India, as the Honorary Chairman of the Working Committee. During the celebrations lasting three
weeks from November, 23rd 1966, a Symposium held in New Delhi in the last day of which Bhikkhu Amritananda Sthavir delivered a discourse on the subject "Message of Buddha."

Spread of Theravāda Buddhism in Nepal: Now Theravāda Buddhism is very popular in Nepal. The number of its followers is increasing day by day. It is spread in different parts of Nepal. The number of Buddhist monks is also increasing day by day very rapidly. Many Buddhist monasteries are built in different parts of Nepal. The monks belonging to the Theravāda School of Buddhism are revered by the Nepalese Buddhist very much. There are a few prominent Buddhist monks in Nepal, who are trying their best to spread Theravāda Buddhism in every nook and corner of Nepal.

In the year 1973 there were altogether twenty-three vihāras belonging to the Theravāda School of Buddhism in Nepal. Kindole Vihāra in Svayabhu and Dharmakirti Vihāra are built for the Buddhist Nuns. Ananda Kuti Vihara and Ganabahal are the main centre of Theravāda School of Buddhism now in Nepal. There are a few Buddhist monks who went to Ceylon and Burma for higher studies. Now they are returning to Nepal and are preaching Theravāda Buddhism there.
According to Nepalese chronicle (Dr. Wright's chronicle) there were in ancient Nepal 84,000 works on the Buddhist religion, which were destroyed by Shankaracharya. In fact there were numerous Buddhist texts, belonging to the different schools of Buddhism, in Nepal throughout the ages. But with the disappearance of the Buddhist scholars due to the secularization of the Buddhist monks and their adoption worldly pursuits as well as with the decline of Buddhism in Modern Nepal many Buddhist texts were destroyed. Some of these manuscripts were destroyed by its hereditary guardians who could not realize its importance and considered these precious manuscripts as heaps of rubbishes due to their lack of knowledge of the scripts as well as the language of these texts. Some of these manuscripts were destroyed due to natural havo.

During Dr. D. Wright's sojourn in Kathmandu, one of the ancient Buddhist temples fell into disuse and Sir Jung Bahadur gave orders for repairing the building. A huge pile of manuscripts was brought out and abandoned to rot, at the instigation of the jealous Brahmins, but a handful of fragments, including manuscripts of the 9th century, were given to Dr. D. Wright, Mr. R. Sankritayana, who resided in Nepal in the month of November in 1934, as reported by the royal preceptor, Pt. Hemaraj Sama, that in the 'Gyanyasar Vihara in Patan' that there were about 70 or 75 very old palm-leaf manuscripts which were buried under the debris and rotten throughout the whole rainy season, when this monastery was razed to the ground by an earthquake in the year 1934 and nobody cared for these precious manuscripts.

2. JBSOS, op. cit., Vol. XXI, Appendix, Pt. V-VII.
During the visit to Kathmandu in the year 1972, the incharge of the Rastriya Abhilakhalaya in Nepal told that a great mass of very old Buddhist manuscripts was burnt to ashes its hereditary guardian as he considered these precious manuscripts as rubbishes occupying a space in his house. Nevertheless, a vast number of Buddhist manuscripts are discovered in Modern Nepal. Except only one manuscript in Pali language and a few in Newari language, all Buddhist manuscripts discovered in Nepal are Sanskrit Buddhist literature. These numerous Sanskrit Buddhist literature which were served in Nepal, were the most valuable treasures of Indian Buddhism. Almost all of these manuscripts were copied in Nepal. Some of these manuscripts were brought from India to Nepal. Others were compiled in Nepal. A great European scholar Brian Haughton Hodgson, who resided in Nepal from 1821 to 1843 A.D., discovered a large number of Sanskrit Buddhist manuscripts in Nepal. The existence of these manuscripts was perfectly unknown before Hodgson's time. So his discovery has entirely revolutionized the history of Buddhism. The total number of Buddhist works discovered by him is not known. But the total number of the copies of these works was 381 bundles which were distributed in the Indian and European Libraries, of these 361 bundles of Sanskrit Buddhist manuscripts discovered in Nepal by Mr. Hodgson 85 bundles containing 144 separate works were presented to the Asiatic Society of Bengal; 85 bundles to the Royal Asiatic Society of London; 30 bundles to the Indian Office Library, London; 7 bundles to the Bodleian Library, Oxford; 174 bundles to the Societe Asiatique, and M. Burnouf. The last two collections have been deposited in the Bibliotheque Nationale of France. Dr. Daniel Wright procured a large number of Buddhist manuscripts in Nepal for the University Library.
of Cambridge, London during his residence of ten years in Nepal. A rough list of the mss. procured by Dr. Wright in Nepal for the University Library of Cambridge is published in the appendix of Dr. Wright's History of Nepal edited in the 12th January, 1877. These mss. mostly brought through the pandit attached to the residency and other pandits residing at Kathmandu and Bhatgaon. Other mss. purchased by Dr. Wright in Nepal are in the collections of the British Museum, the German Oriental Society at Halle, the University Library of Berlin, the University Library of St. Petersburg, and the Library of Berlin the Imperial Academy of St. Petersburg. It is said that the whole number of these mss. is, however, comparatively small. A large number of Sanskrit Buddhist mss. was also discovered from the different Buddhist monasteries of Tibet by Prof. G. Tucci and Rahul Sankrityayan. Most of these mss. were copied in Nepal. These were brought from Nepal to Tibet. All these mss. are described by Mr. R. Sankrityayan under the title "Sanskrit Half-leaf Mss. in Tibet in Journal of Bihar and Orissa Research Society, Vol. XXI, Pt. I, 1935 and Vol. XXIII, Pt. I, 1937. These Sanskrit Buddhist mss. copied in Nepal are now preserved in Patna Museum. The other centres of deposits of Sanskrit Buddhist mss. of Nepal are: Mr. Levi's collection at the institute of Indian civilisation, University of Paris; Leningrad Public Library, Russia; Patna Museum, Bihar (India). In Nepal numerous Sanskrit Buddhist manuscripts are collected and preserved now in a few institutions which are: Rastriya Abhilekhalaya, Kathmandu; Government National Library; Private Library of Field Marshal Kaiser Shumsher J.B. Rana, and Tribhuvan University Library. Formerly most of the Nepalese mss. were deposited in Durbar Library which was later on known as Birlibrary, and many
Mss. were also deposited in Government Museum, Kathmandu. At present all the Mss. were also deposited in Government Museum, Kathmandu. At present all the Mss. deposited in Durbar Library and Court. Museum as well as a portion of the Mss. deposited in National Library and Kaisar Library are deposited in Rastriya Abhikhalaya, Kathmandu. Apart from these Mss. a few Sanskrit Buddhist Mss. are still preserved in different Buddhist monasteries in Nepal and in the possessions of private individuals. In a personal enquiry during his visit to Nepal, it was reported that only one or two Buddhist Mss. of modern character are in the custody of each monastery, only for recitation during certain ceremonies.

The only good catalogues of Sanskrit Buddhist Mss. are:

1. Sanskrit Buddhist Literature of Nepal by Rajendra Lala Nitai, Calcutta, 1882;
2. Catalogue of the "Buddhist Sanskrit Mss. in the University Library, Cambridge by Cecil Bendall, Cambridge, 1883;
A catalogue of Sanskrit MSS. in the Bodleian Library, Vol. IX by
H. Mintz and A.D. Keith, Oxford, 1905; Catalogue of the MSS. of
Hodgson's collection in the possession of the Royal Asiatic Society
of London by Professors Cowell and Egglin, Catalogue of Sanskrit MSS in
the British Museum by C. Bendall, London, 1902 and 1903, and Catalogue for the
collection of MSS. of National Bibliothèque (Paris) by M. Filleul. Moreover, the
Catalogue of Buddhist MSS. in Nepal National Library Vol. IV; the unpublished
Catalogue of MSS. in the Kaiser Library, Kathmandu, and the Catalogue of the
Sanskrit Buddhist MSS. in the possession of private monasteries in Nepal.
and private individuals published by Hemanta Sux, Kathmandu, 1970
in his Medieval Nepal and Bandha Vithostra granthastuti (in Newari).
Mr. Hodgson gives a list of Sanskrit Bandha Works in his Essays
on the languages, etc.

The materials on which these Buddhist MSS. were written are
palm-leaf for the older MSS. and paper for the younger. The MSS.
Paśuparaksii of NS 225 (A.D. 1105) was written on some kind of paper. It is
said to be the earliest known paper MSS. in India and Nepal. The
book of the birch (birudda) is also used in Nepal for charms and
amanita. The MSS. have wooden covers. Some of the MSS. have
fine carved brass covers, some of the MSS. have
brass-plate gates plated with silver or gold. Sometimes the paper on which the latter
MSS. were written is dyed black and the writing is either yellow or white, according as a mixture of gold and silver is em-
ployed. Many of these MSS. contain pictures, brilliantly col-
oured and, occasionally gilt. Sometimes the wooden covers are
lacquered and painted with figures. Some of the boards of
MSS. are covered with paper. Each MSS. was written in the style
in vogue at the time of copying. All these MSS. together re-
vell a variety of characters, such as Gupta or Liechen, Rājgīra,
Bherimota, Nāgara, Newari, Bengali, Magadhī, and Māhālī. Some
of the MSS. were copied in Nepal as early as the early Liechen period.
Generally Buddhist works were the abides.

All the Buddhist MSS. of Nepal may be classified into different
divisions, according to their subject matters. A list of the names of
every Buddhist MSS. found in Nepal until now is given in the appendix of this book under different headings. Only the oldest copy
of each text is mentioned with its date of copying in this list.

1. Monatto Mukherjee, Two Illuminated MSS. in the British Museum of Indian Art,
The Mahāsāṅghika School of Buddhism was very popular in the Nepal Valley in ancient times during the Licchavi period, although the time of its introduction into the Nepal Valley is not known due to the lack of documents of any description bearing direct evidences. It is quite evident from Sankhu inscription, the followers of the Mahāsāṅghika School of Buddhism existed in the Nepal Valley as late as the end of the 7th Century A.D. Sāṅkhu inscription of about the time of Narendradeva (642–698 A.D.) is a record of a religious gift made by one Śri Dharmārājikāśtya to Mahāsāṅghikabhikṣusāṅgha. From this inscription it is quite certain that one of the strongholds of the followers of the Mahāsāṅghika School of Buddhism was in Sāṅkhu. It is quite likely that Guṇvihāra in Sāṅkhu, which was the most famous and the oldest monastery of the Nepal Valley during the Licchavi period, is the centre of the Mahāsāṅghikabhikṣu Saṅgha. It appears that the Mahāsāṅghika School of Buddhism existed in the Nepal Valley as early as the beginning of the 5th Century A.D. Cabahil inscription inscribed before the time of Manadeva I (A.D. 454–500) records the pious donation of a plot of land by a lady devotee for the maintenance of a Caitya where various pictures of the scenes described in the Kinnarī-Jātaka were depicted and which was built with hard labours of a long time. Mr. Dhanavajra Vajracharya thinks that the Caitya mentioned in this inscription appears to have been the famous

Cābahil Caitya which is said to be built by Vṛṣadeva. From this inscriptions it is quite evident that Caitya worship was very popular in Nepal as early as the very beginning of the 5th Century A.D. It is also looks quite certain that Kinnarī-Jātaka was very popular in Nepal at that time. Kinnarī-Jātaka is found in the Mahāvastu Avadāna which was a work of the Lokuttara sect of the Mahāsāṅghika School of Buddhism. From the Mahāvastu it is evident that it was Mahāsāṅghikas who originated the worship of Caityas. They believed that great religious merit could be acquired by even a single circumambulation of a stūpa. Dr. Bhattacharyya writes, "the conception of Avalokitesvara is as old the third century B.C. He was first ushered into existence by the Mahāsāṅghikas, about the time of Asoka, in their work, entitled, Mahāvastu Avadāna, where he he has been characterised as the Bhagavān who takes the form of a Bodhisattva, whose duty it is to look round ( Avalokita ) for the sake of instructing the people and for their constant welfare and happiness. The worship of Avalokitesvara was very popular in Nepal as early as about the middle of the 6th Century A.D. An inscription of about the time of Rasādeva and the Brahmatal inscription of Samvat 479 (= A.D. 557) are the two records of setting up of two images of Bhagavān Āryāvalokitesvara. The prevalence of worship of Avalokitesva thus indicate the presence of the followers of the Mahāsāṅghika school of Buddhism at that time.

MS. Divyavadana\textsuperscript{1} (matī) of early Licchavi period seems to be a work of the Mahāsāṅghika School of Buddhism. This MS was discovered in the Nepal Valley. This MS seems to have been belonged to the Nepalese Buddhists of the early Licchavi period in every possibility. Thus it appears that Mahāsāṅghika school of Buddhism was very popular in Nepal as early as about the very beginning of the 5th Cent. A.D. A Mahāyānasūtra of about 2000 years old\textsuperscript{2} was also discovered in Nepal. However the existence of no other school of Buddhism in Nepal, in the Licchavi period is mentioned in other documents, although followers of both the Hinayāna as well as Mahāyāna school of Buddhism were present there at that time. But numerous Buddhist mss. of different school of Buddhism were copied by the Nepalese Buddhists and preserved in Nepal. Most of these mss. belong to the Tantric Buddhism. The mss. copied in Gupta scripts generally belong to the orthodox Mahāyāna School of Buddhism, whereas most of the mss. copied in Nepal since the 11 century A.D. and onwards belong to the Tantric Buddhism. However, some of these mss. have been mentioned by H.P. Sastri as the works of the Mahāyāna, Vajrayāna, Sahajayāna and Kālacakrayāna.\textsuperscript{3} On the contrary four Buddhist mss.\textsuperscript{4} which give an account of the four principal schools of Buddhism in Nepal, were discovered in Nepal by B.H. Hodgson. These Schools of Buddhism are: (I) Svabhāvika, (II) Aśāyika, (III) Kārmika, and (IV) Vātānika.

\textsuperscript{1} Vrhatsuci, Vol. VII, Pt. I, P. 213.
\textsuperscript{4} Cat. of the Sans. and Prakrit mss. in the Lib. of the India office, Vol.-II, Pt. II, Nos. 7719 - 7722.
SECTION I
THE BUDDHIST SCHOOLS IN ANCIENT NEPAL

Dr. N. Dutta has given an account of the Mahāsāṃghika School of Buddhism in his book entitled *Early History of the Spread of Buddhism and Buddhist Schools* (1925-48). About a century after Buddha's death, at or about the time of the second Buddhist council, a schism occurred in the Buddhist church through the Vajjian monks who established a new school under the name of Mahāsāṃghikas. There are two traditions giving the account of this schism. According to the Ceylonese chronicles and various versions of the Vinaya Texts, ten points of the breaches of the rules of discipline, but according to the Tibetan and Chinese versions of later Buddhist Sanskrit works, Mahadeva's five articles of faith, formed the subject of bitter controversy among the Bhikkhus and caused the origin of the Mahāsāṃghika sect.

The Dipavaṃsa (Ch. iv) says that the Mahāsāṃghikas revised the Dhamma and Vinaya in their own way and the doctrines supported by them were known as the Ācariyavāda. According to the Chinese travellers Fa-Hien and Huen Tsang the Mahāsāṃghika School had complete canon of its own. Huen T. Sang says that the Mahāsāṃghikas divided their canon into five parts, viz. Sūtra, Vinaya, Abhidharma, Miscellaneous, and Dharanis. Fa-Hien carried a complete transcript of the Mahāsāṃghika Vinaya to China from Pataliputra in 414 A.D. An Āgama called Ekottarāgama and two Vinayas,

1. Mahavaṃsa, Ch. IV; Dipavaṃsa, Ch. IV; PP 33 ff.
Mahāsāṃghika Vinaya and Mahāsāṃghika-bhikṣūni Vinaya are existing in Chinese translation. Mahāsāṃghika-nikaya-sūtra is mentioned in the Chinese work She-ta-sheng-lun, Ch.1 (No. 1183). Yuan Tsang studied certain Abhidharma treatises of the Mahāsāṃghika school at Dhanakaṭaka. The only work now available of the Mahāsāṃghika school is the Mahāvastu which is the Vinaya of the Loko-tharavāda School, a branch of the Mahāsāṃghikas.

Prof. Senart says that the prose portion of the Mahāvastu is in Sanskrit while the verified portion is in a language approaching Sanskrit. From a Tibetan source Csomá Korosi informs that the Pātimokṣa-sūtra of the Mahāsāṃghikas was in a corrupt dialect and Wadjiljev informs us that their literature existed in Prakrit.

Dr. N. Dutta observes, "Though germs of Mahayanaism are traceable in the doctrines of the Mahāsāṃghika school, it was affiliated to Hinayānism and possessed a pitaka similar to those of other prominent Hinayāna schools. The Mahāsāṃghikas claimed for themselves more orthodoxy than the Theravādins and believed to have preserved more accurately the pitaka as settled by Mahākāśapa in the first Council." From the Mahāvastu it is evident that the Mahāsāṃghikas believed that Buddha was lokottara (Super-human) and had no worldly attributes. They also believed the existence of Bodhisattvas who could attain Buddhahood by passing through various trials and by making immense self-sacrifices:

They also believed in the purity of Buddhas. According to them, the summum bonum of a Buddhist should be Buddhahood and not arahathood.

From the Mahāvastu it is evident that it was the Mahāsāṅghikas who originated the worship of Caitya. They believed that great religious merit could be acquired by even a single circumambulation of a stūpa.

According to Hsün-Tsang the first centre of the Mahāsāṅghikas was at Pātaliputra. I-Tsang (671-695 A.D.) found the Mahāsāṅghikas mostly in Magadhā and a few in Lāṭa and Sindhu and some in a few places in Northern, Southern and Eastern India. The earliest notice of the Mahāsāṅghika School is found in Mathura Lion Capital inscription of about 120 B.C. which mentions that it had a very strong opponent in Buddhāla. It is evident that the school had some followers in Afghanistan as the Wardak vase containing relics of Buddha, which had been presented to the teachers of the Mahāsāṅghika school during the reign of Huvishka was another great centre of the school. That the largest and finest cave-temples of Karle was in the possession of the Mahāsāṅghikas is evidenced by two inscriptions at the cave-temples. One of the inscriptions mentions that Gautamiputra Sātakarni donated the village of Karajaka to the monks of the Vaiśṇavaka caves for the support of the followers of the Mahāsāṅghika School. The other inscription records that an inhabitant of Abulama donated a nine-celled hall to the Mahāsāṅghika school at the time of Vasishṭiputra Siripulumāyi.

1 Mahāvastu, i, p. 153, p. 229.
5. Takakusa, Records of the Buddhist Religion by I-Tsang, Introd. p. XXXIII.
8. Ferguson and Burgess, Cave Temples of India, pp. 224 ff.; Ferguson's Indian and Eastern Architecture, pp. 117 ff.
SECTION II

PRINCIPAL SCHOOLS OF BUDDHISM IN NEPAL.

Until recently, four main sects of Buddhist Philosophy, each with several sub-sects have been prominent. These sects are: (1) Svabhāvika, (2) Aisvārika, (3) Kārmika, and (4) Yātānika. Svabhāvika school of Philosophy emphasized that all things in the world have their own ultimate characteristic which is expressed in two ways i.e. pravṛtti (evolution) and nivṛtti (involution). Aisvārika puts its faith in a self-existent God, who is perfect and infinite. Kārmika believes in a conscious moral effort through which the world phenomenon is developed on the fundamental basis of avidyā. Yatānika believes in the existence of conscious intellectual agency and free will. These schools of Buddhist philosophy represent an almost complete fusion of various philosophical trends which originated in India and Tibet under the influence of both Hinduism and Buddhism.¹

Four Buddhist MSS. which give an account of the four so-named schools of Buddhist dogmatism, i.e., the Svabhāvika, the Aisvārika, the Kārmika and the Yatānika, were discovered by Mr. Hodgson from Nepal and preserved in India office Library, London (MS. No. 7719, 7720, 7721, 7722).² These texts consist chiefly of quotations from the various texts, such as Pujākānda, Rakṣābhagavatī, Divyāvadāna, Lalita vistara, Aṣṭa Sāhasrikā, Buddha Carita Kāvya, Svayambhū Purāṇa, Bhadrakālpa-vadāna, Avadāna Kalpalatā, Puṇya Paroda, etc. In some cases comment on some quotations are also given. These

¹. 2500 Years of Buddhism, Published, 1959, Delhi-Ω, P.84.
MSS. were compiled after the compilation of the Sveyambhū Purāṇa which is quoted in these MSS. These MSS. have the title 'Catuvīdbhāṣya Samsārasya Sāmudhavamāhātmyam, Svaṃbhāvikaṣya, Aśvarikaṣya, Kārmiṃkṣaṣya, Yātnikṣaṣya'. The account of the Four schools of Buddhist philosophy was translated into English and printed by B.H. Hodgson in his Essays on the Languages, Literature, and Religions of Nepal. A summary of this account of the four principal schools of Buddhism is given herein on the basis of the translation of the original texts by B.H. Hodgson:

1. THE SVĀBHĀVIKA SCHOOL

All things and beings in the versatile universe, which are perishable, false as a dream, and treacherous as a mirage, are governed or perfected by Svabhāva. They proceed, according to some, from Svabhāva (nature), and according to others, from God (Īsvara). Hence it is said that Svabhāva and Īsvara are essentially one, differing only in name. (Aṣṭasāhasrika Prajnāpāramitā). All things proceed from Svabhāva (nature) and all things are preserved by Svabhāva. All their differences of structure and of habits are from Svabhāva and their destruction comes from Svabhāva. All things are regulated by Svabhāva. Svabhāva is known as the Supreme. (Pūjā Kānda, from the Rāṣṭa Ṣhagaṣati) Some say creation is from God; if so, what is the use of Yatna or of Karma? that which made all things, will preserve and destroy them. That, which governs Nirvṛtti, governs Pravṛtti also. (Buddha Caritra Kavya). That, hands and feet, belly, back, head and organs of whatever kind are found in the womb, are attributed to Svabhāva. The union of the soul or life (Ātma) with body is also Svabhāva. (Buddha Caritra Kavya). The Sandal tree communicates freely its fragrance.
to him who tears off its bark. It is from Svabhāva. If an elephant's
cub cannot find leafless and thorny creepers in the greenwood, he
becomes thin. The cow avoids the ripe mango. The cause is svabhā-
va. The conch, which is worthy of all praise, yields its melodious
musical music, although it is itself insensate, purely by reason of Sva-
bhāva. (Avadāna Kalpaśatā). It is the Svabhāva who sharpens the thorn,
and gave the varied forms, colours and habits to the deer and to
the birds. It is not according to the will (inchā) of any. If there
is no desire or intention, there can be no interdier or designer.
(Buddha Caritra Kāvyā).

According to some, Mahāsūnyatā is Svabhāva and according to
others, it is Īśvara. It is like the ethereal expanse and self-
sustained. The letter a with the vija Mantra of Upāya and the Chief
of all the Viśa Mantras of the letters became manifest in that
Mahāsūnyatā. (Rakṣā Bhagavatī). At the general dissolution of all
things, the four elements shall be absorbed in Śūnyākāra-Ākāsa (sheer space) in this order:—earth in water, water in fire, fire
in air, and air in Ākāsa, and Ākāsa in Śūnyatā, and Śūnyatā in
Tathātā, and Tathatā in Buddha, (which is Mahā Śūnyatā) and Buddha
in Bhīvana, and Bhīvana in Svabhāva. And when existence is again
evolved, each shall in the inverse order, progress from the other.
From that Svabhāva, which communicates its property of in-
finitude to Ākāsa, proceeded into being, in Ākāsa, the letter a, and
the rest of the letters; and from the letters Ādi-Buddha and the
other Buddhas; and from the Buddhas the Bodhisattvas, and from the
five elements, with their Viśa Mantras, such is the Svabhāvika.
Samsara, which Samsara (Universe) constantly revolves between Pravṛtta and Nirvṛtta, like a potter's wheel.' (Divyāvadāna). Ākāsa is Svābhāvika, because it is established, governed and perfected by its own force or nature. All things are absorbed in it. It is uncreated or eternal. It is revealed by its own force. It is the essence of creation, preservation, and destruction. It is the essence of the five elements. It is infinite and intellectual essence (Bodhanātmika). The five colours, five Buddhas and the letters are proper to it. It is Śūnyata. It is self-supported and omnipresent. Both Pravṛtta and Nirvṛtta belong to its essence. This Ākāsa which is omnipresent, and essentially intellectual, is declared to be infinite because infinite things are absorbed into it. 'From the infinite nature of this Ākāsa were produced all moving things, each in its own time, in due procession from another, and with its proper difference of form and habits. From the secret nature of Ākāsa proceeded likewise, together with the Vija Mantra of each one, air with its own mobility, and from air, fire with its own heat; and from fire, water with its intrinsical coldness; and from water, earth with its own proper solidity or heaviness; and from earth, Mount Sumeru with its own substance of gold, or with its own sustaining power (Dhātuvatmika); and from sumeru, all the various kinds of trees and vegetables; and from them, all the variety colours, shapes, flavours, and fragrances, in leaves, flowers, and fruits. Each derived its essential property (as of fire to burn) from itself; and the order of its procession into existence from the one precedent, by virtue of Svabhava, operating in time. The several manners of going
peculiar to the six classes of animate beings (four-legged, two-legged, etc.) and their several modes of birth (oviparous, etc.) all proceeded from Svabhāva. From the Svabhāva of each mansion (Bhuvana) resulted the differences existing between the several abodes of all the six orders of animate beings. The existence of the foetus in the womb proceeds from the Svabhāva of the union of male and female. The foetus's gradual growth and assumption of flesh, bones, skin, and organs, is caused by the joint energy of the svabhāva of the foetus, and that of time, or the Svabhāva of the foetus, operating in time. The procession of all things from birth, through gradual increase, to maturity, and thence, through gradual decay, to death, results spontaneously from the nature of each being; as do the differences appropriated to the faculties of the senses and of the mind, and to those external things and internal, which are perceived by them. Speech and sustenance from dressed food in mankind, and the want of speech and the eating of the grass in quadrupeds, together with the birth of birds from eggs, of insects from sweat, and of the Gods (Devatās) without parentage of any sort; all these marvels proceed from Svabhāva.

(comment on the quotation of the Pūja Kānda from the Rākṣā Bhagavatī).

It is proper for the worshipper at the time of worship to reflect that he is Nirlipta and the object of his worship is Nirlipta and he is that God (Īsvara) to whom he addresses himself. Thus meditating, the worshipper should make pūjā to all the celestial gods. He should make pūjā to Vajra Satva Buddha. He should pay his adorations, first, by recollecting that all things with their Vija Mantras come from Svabhāva in this order; from the
Vija of the letter Y, air; from that of the letter R, fire; from that of the letter V, or S, water; and from that of the letter L, earth; and from that of the letter S, Mount Sumeru. On the summit of Sumeru there is a lotus of precious stones, and above the lotus is a moon crescent, upon which sits supremely exalted Vajra Satva. Vajrasattva also proceeds from Svabhava as all other things do so. Hence he is called the self-existent. ( Pūjā Kāṇḍa ).

2. THE AISVARIK A SCHOOL.

The self-existent God is the sum of perfections, infinite, external, without members or passions; one with all things ( in pravṛtti ), and separate from all things ( in nirvṛtti ). He is formless and the essence of pravṛtti and of nirvṛtti (Svayambhūpurāṇa).

He is sunyata. He is like a Cypher or point. He is infinite. He is unsustained ( in nirvṛtti ) and sustained ( in pravṛtti ). His essence is nirvṛtti. All his things are forms ( in pravṛtti ), he is yet formless ( in nirvṛtti ). He is Isvara, the first intellectual essence, the Ādi-Buddha. He was revealed by his own will. This self-existent is he whom all know as the only Being. Although the state of nirvṛtti is his proper and enduring state, he became pañca-jñāna-taṅka for the sake of pravṛtti ( creation ) and produced the five Buddhas:— from Suvisuddhādharma dhatu-jñāna, Vairocana, the supremely wise, from whom proceed the element of ākāsa, the organ of sight, and colours; and from adarśana-jñāna, Akṣobhya from whom proceed the element of air, the organ of hearing, and all sounds; and from pratyavekṣana-jñāna, Ratna Sambhava, from whom proceed the element of fire; the organ of smell, and all odours; and from santa-jñāna, Amitābha, from whom proceed the element of water,
the organ of taste, and all savours; and from Krityänusṭha-jñāna, Amoghariddha, from whom proceed the element of earth, the organ of touch, and all the sensible properties of outward things dependent thereon. All these five Buddhas are Praṇṛtti - Karmanas, or the authors of creation. They possess the five jñānas, the five colours, the five mudrās, and the five vehicles. The five elements, five organs of sense, and five buddhas produced a Bodhi-Sattva.

The five Bodhisattvas are Srṣṭi-Karmanas, or the immediate agents of creation. Each of these Bodhisattvas, in his turn, produced all things by his fiat, having become Svarvaguna. (Comment on the above verse of Svapu) when all was void, perfect void (mhasunyā), the triliteral syllable Aum became manifest surrounded by all the radical letters (Vija Aksara). In that Aum, he who is formless, passionless and omnipresence, was produced by his own will. Soul which animates the body, is an emanation from the self-existent. (Sva, Purana). All things existing in the Versatile universe proceed from some cause (hetu). That cause is the Tathāgata (Adi-Buddha).

He is the cause of existence and the cause of the cessation or extinction of all such existence. (Bhadra Kalpāvadāna).

Those who serve the Tri Ratna, escape from the evils of many torments in this life and the burning in hell. The childless king of Banaras devoted himself to the worship of Isvara (Adi-Buddha) and by the grace of Isvara a son was born to him. (Avadana Kalpalatā).

3. THE KARMIKA SCHOOL

From the union of Upaya and Prajña, arose Manas, the Lord of the senses, and from Manas proceeded the ten virtues and the ten vices. (Divyavadana). 'The being of all things is derived
from belief, reliance, (pratyaya) in this order: from false knowledge, delusive impression: from delusive impression, general

options; from them, particulars; from them, the six seats of the

from them contact; from it definite sensation and perception;
senses; from it, thirst or desire; from it, embryotic (physical)

existence; from it, birth or actual physical existence; from it,

all the distinctions of genus and species among animate things,

from them decay and death, after the manner and period peculiar
to each. Such is the procession of all things into existence from

Avidya, or delusions; and in the inverse order to that of their

procession, they retrograde into non-existence. And the egress and
regress are both Karmas, wherefore this system is called Karmika,

(Rakṣā Bhagavatī). "The existence of the Versatile world is deri-
ved sheerly from fancy or imagination, or belief in its reality;
and this false notion is the first Karma of Manas, or first act of
the sentient principle, as yet unindividualised (?) and unembodied.
This belief of the unembodied sentient principle in the reality
of a mirrage is attended with a longing after it, and a conviction
of its worth and reality, which longing is called Sanskāra and
constitutes the second Karma of Manas. When Sanskāra becomes excessive,
iccipient individual consciousness arises (Third Karma); thence
proceeds an organised and definite, but archetypal body, the seat
of that consciousness, (fourth Karma); from the last results the
existence of (the six sensible and cognizable properties of) nat-
ural objects, moral and physical, (fifth Karma) when the archetyp-
ally embodied sentient principle comes to exercise itself on these
properties of things, then definite perception or knowledge is
produced, as that this is white, the other, black; this is right, the other wrong, (sixth Karma). Thence arises desire or worldly affection is the archetypal body. (seventh Karma) which leads to corporeal conception, (eighth) and that to physical birth, (ninth). From birth result the varieties of genus and species distinguishing animated nature, (tenth Karma) and thence come decay and death in the time and manner peculiar to each, (eleventh and final Karma). Such is the evolution of all things in Pravṛtти. Nirvṛtти is opposed to Pravṛtти. The recurrence of Nirvṛtти is the sheer consequence of the abandonment of all absurd ideas respecting the reality and stability of Pravṛtти. In other words, the abandonment of Avidyā is the recurrence of Nirvṛtти. When Avidyā is relinquished or overcome, Sanskāra and all the rest of the Karmas or acts of the sentient principle vanish with it. All mundane things and existences which are derived only from 'Avidyā' also vanish with the relinquishment of Avidyā. Thus Pravṛtти is the consequence of affection for a shadow, in the belief that it is a substance; whereas Nirvṛtти is the consequence of an abandonment of all such affection and belief. Therefore, Pravṛtти and Nirvṛtти, which divide the universe, are Karmas, wherefore the system is called Kārmika. (comment on the quotation from Rakṣā Bhagavatī) 'Since the world is produced by the Karma of Manas, or sheer act of the percipient principle, it is therefore called Kārmika. The manner of procession of all things into existence is thus: From the Union of Upāya and of Prājñā Manas proceed's. From Manas, Avidyā proceeds. From Avidyā, Sanskāra proceeds. From Sanskāra, Vijñāna proceeds. From Vijñāna, Namārupa proceeds. From Namārupa, the Saññā-Ayatana proceeded. From the Saññā-Ayatana, Vedanā proceeds. From Vedanā, Trṣṇa proceeds. From Trṣṇa, Upādāna proceeds. From upādāna, Bhava
proceeds. From Bhava, Jāti proceeds. From Jāti, Jarāmarāpa proceeds. From Jarāmara Manas, the ten virtues and ten vices emanate. Felicity is inseparably bound to virtue and misery to vice by the very nature of Karma. Such is the procession of all things into existence from Manas through Avidyā. When Avidyā ceases, all the rest cease with it. Since Avidyā is a false knowledge and is also the medium of all mundane existence, when Avidyā ceases, the world vanishes. Manas is relieved from its illusion and is absorbed into Upāya Prajñā. Pravṛtti is the state of things under the influence of Avidyā while the cessation of Avidyā is Nirvṛtti. Pravṛtti and Nirvṛtti are both Karmas. (Another comment on the same quotation from the Rākṣa-Bhagavatī).

The actions of the former births of a man constitute his destiny (Punya Parada). Even he, who has received from Nature such wisdom as to read his own heart, and those of all others, cannot erase the characters which Viśhātri has written on his forehead. As a faithful servant always follows his master, so every animate being is bound in the chains of Karma. Karma accompanies everyone everywhere and every instant. Kanāla, son of king Asoka, plucked his own eyes, because he had plucked out the golden eyes from a Caitya in one of his former births. Rahulabhadra, son of Śākyasmitā, remained six years in the tomb of his mother. A mother were caused by the Karmas of their former births. (Avadāna Kalāvatā and Anxiety of Rahula and his mother). Although Śākyamuni Buddha had acquired a perfect body, defect appeared in this body, because he had yet to expiate a small residue of the sins of former births. (Lalitavistara).
4. THE YATNIKA SCHOOL

Isvara (Adi-Buddha) produced Yatna from Prajñā. Yatna is the cause of Pravṛtti and Nirvṛtti. All the difficulties that occur in the affairs of this world and the next are vanquished by Yatna (or conscious intellectual effort) (Divyāvadāna). Isvara (Adi-Buddha) produced the five Jñānas by means of Yatna. From the five Jñānas sprang the five Buddhas. The five Buddhas produced the five Bodhisattvas by means of Yatna. The five Bodhisattvas created by the means of Yatna the greater ‘Devatas’ from their bodies, and the lesser ones from the hairs of their bodies. In like manner, Brahma created the three Lokas and all moving and motionless things.

Among mortals, all difficulties are overcome by Yatna, for instance, the difficulties of the sea are overcome by ships. All the worldly obstacles of a man are removed by Yatna. The wisdom, which wins Nirvṛtti, is the result of Yatna as the Cārity and the rest of the Virtues are acquired only by Yatna. Therefore, all the goods of this world and of the next depend upon Yatna. (comment on the above quotation from the Divyāvadāna). Adi-Buddha, whom the Svabhāvikas call Svabhava and the Aisvarikas call Isvara, produced a Bodhisattva. This Bodhisattva experienced the goods and evils of every state of being, having migrated through the three worlds and through all six forms of animate existence. At last he appeared as Sākya cīma to teach mankind the real source of happiness and misery and the doctrines of the four schools of philosophy. He obtained支hi-jñāna and fulfilled all the Pāramitas (transcendental virtues) and finally attained Nirvana by means of Yatna. (Divyāvadāna). Sākyasiṃha
emanated from that self-existent, which, according to some, is Svabhāva and, according to some, is Isvara. He was produced for the purpose of preserving all creatures. At first he adopted the Pravṛtti Marga (secular character) and exercised Yatna and Karma in several births, reaping the fruits of his actions in all the three worlds. Then he exercised Yatna and Karma in the Nirvṛtti Marga (ascetical or monastic character) essaying a release from this mortal coil by fulfilling the ten virtues. Having completely freed himself from sublunary cares, he became Shikṣu and did all sorts of true penance for six years and obtained Bodhijnāna, having conquered the Namuchimara. He became the most perfect of the Buddhas and granted wisdom to the simple and fulfilled the desires of millions of people and gave Moksa to them. Finally he himself attained Moksa. ( Lalita Vistara )

Yatna prevails over physical force, knowledge and the Mantrās. A hare threw a tiger into a well by means of Yatna. Satta Svāma Raja compelled a cruel king of Benares named Harasimha by means of Yatna to deliver up one hundred Rajakumāras, whom Harasimha had destined for a sacrifice to the Gods. ( Bhadra Kapavadana ). By means of Yatna Sudhana Kumāra carried off a beautiful daughter of a horse-faced Raja named Drumā and kept her. He was immortalized for the exploit. ( Svayambhū Purāṇa ).

Speaking of the schools of Buddhist Philosophy Dr. R.C. Mitra says, " The four Buddhist schools of Nepal, viz. the Svabhāvika, the Āśvārīka the Kāmika and the Yātika can hardly be called schools because they embody so little that is original.

1. The Decline of Buddhism in India, Chap VII, Pp. 91-95.
According to Mr. Kern, these four Buddhist schools have done nothing beyond applying to Buddhism some Hindu-theories while conserving the names of the Tri-Ratnas or three-Jewels. They have simply interpreted Buddha as the spirit, Dharma as matter, and Sangha as the union of matter and spirit out of which is created the Phenomenal world. The atheistic school places Dharma before Buddha in their enumeration, while the other schools are frankly theistic who accord traditional priority of Buddha.

All the systems of Mahāyāna Buddhism in Nepal may be classified under two divisions, namely, the Atheistic and the Theistic. The system of the Atheists is the more ancient and orthodox. The Theistic system of Buddhism was prevalent in Nepal as early as the beginning of the 7th Century A.D. The doctrines of the four schools of philosophy, which is believed to have been preached by Sakyasīha Buddha himself, are contained in the Mahāyāna Buddhist scriptures which were copied in Nepal since the 10th Century A.D. The Svabhāvika, Aśvarika and Yātana schools belong to the Theists whereas the Kārmika School seems to belong to the Atheists. However, the Buddhism in Nepal is based mainly on the Theistic system of Buddhism.

1. Histoire du Buddhism, Vol.11, P. 462; Dr. R.C.Mitra, The Decline of Buddhism in India Ch, VII Pp. 91-95.
Speaking of the schools of Nepalese Buddhist Philosophy Dr. R. Ram observes, "certainly four philosophical systems of Nepalese Buddhism, Svakavika, avesvika, karmika and yatika are the products of this period of 6-1040 A.D. Before his visit to Nepal, no attempt to systematise the Buddhist Philosophy had been made so far. The Buddhist Trio of the eight century A.D. did not do so, because during that period there was not so much of ideological mixture in Nepalese Buddhism as during the period of Atisa's stay in Nepal. The works of Sankaracharya and Gorakshanatha had affected the philosophy and religion of Nepalese Buddhism adversely and the process of synthesis of Brahmanical and Buddhist religious had already started in Nepal. Naturally the task before Atisa was far heavier than that before the Buddhist Trio. This led which contributed to the development of the four systems of the led to a peculiar development of Buddhist philosophy. It was this fact which contributed to the development of the four systems of the Nepalese Buddhist Philosophy."