

Nepal

(Continued)

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Appendix

Nepal in the Vinaya of the Mula Sarvastivadins.

I have already mentioned in my second volume on page 63, a passage of the Mula sarvastivada vinaya samgraha of jinamitra, in which Nepal is mentioned. I have since found again in the very text of the Vinaya, the corresponding passage; it is met within the list of the naihsargika (corresponding to the nissaggiya pali). The sixteenth, which corresponds to the sixteenth of the pali list, deals with the unlawful traffic of wool. The same rules besides is to be found again in all the Vinayas to whatever school they belong; but the Vinaya of the Mula Sarvastivadins is the only one that mentions about Nepal in the incident which induces the Buddha to promulgate this cikasapada. I only translate here from this very long account the portion relative to Nepal.

Mulasarvastivadavinaya, chap 21 (16th naihsargika) ed. of Tokyo, XVI. 8, 9. 100b.

"The Buddha dwelt at Cravasti in the Jetavana the part of Anathapindika ... The

bhiksus seeing a troop of men moving toward Nepal (Nipo- to) asked them "who are you?" They replied "we are proceeding towards Nepal. "The bhiksus said to them: "We wish to follow the same route." The merchants replied - "wise men in Nepal the ground is all stony; it is like the back of a camel. You could not possibly be rejoicing to proceed thither" The bhiksus replied: "We are going together to find out about this country". - "Wise men if such be the case you can come along with us." They then continued their journey with the merchants and at the end they reached this kingdom, The bhiksus found no pleasure there. As early as the next day they proceeded to the market to rejoin the merchants and they asked them "When do you wish to return to your country." The merchant replied: "Why now? Is it because you find no pleasure here?" The bhiksus replied. "We are new comers, and to-day we do not feel well." The merchants then said; so long as we have not exchanged our goods there can be no talk of returning. We have friends who are desirous of returning to the central country (Madhyadeca) we only

have to request them and they will keep you company on the return journey. The bhiksus replied; "Perfect Goal bargain. In Nepal there are two kinds of cheap goods; wood and orpiment (hiounghoang). And then the merchants having bought wool in large quantities loaded their chariots with it and left. And the troop of bhiksus journeyed with them....."

Another section of the same Vinaya the Carma-vastu also gives a mention of Nepal.

Mulasarvastivadavinaya XVII, 4, p. 11 1b col. 9.

"In these days the son of king Mal-ne (Virudhaka), as a result of his trenzy massacred the race of the Cakyas of kapilavastu. Thereupon the town was deserted some fleeing towards the west; others left for Nepal. Those who entered Nepal were all the parents of the ayusmat Ananda. And later merchants of Cravasti having taken good proceeded towards Nepal. The Cakyas having seen the merchants asked them "We are now suffering the terror of death. The ayusmat Ananda, why does he not come and see where

we are." The merchants thought about it all and having finished their business they returned to Cravasti and they said to Ananda. "The parents of the Venerable who are established in Nepal make you hear this. And the venerable Ananda having heard the words that the merchants conveyed to him, was moved and afflicted and he proceeded to the kingdom of Nepal. This kingdom is cold and snowy. Ananda got chaps on his hands and feet. And when he returned to Cravasti the bhiksus having seen him O Ananda, at one time your hands were as smooth and even as the tongue. Why then are they now rough and chapped?" He answered: "In the kingdom of Nepal the soil neighbours on the Himalayas. As a result of the wind and snow, I have my feet and hands in this state". Thereupon they asked him: "Your parents, yonder how do they live?" He replied "They wear pou-la (pula)". They asked him: "And why do you not wear them also?" He replied: "The Buddha has not yet allowed to wear any." And then the bhiksus went to interrogate the Buddha. The Buddha said to them: "In cold and snowy countries, pou-la can be worn."

(Footnote to page 183)

1. The word poula is found (under the transcription fou-lo) in the chan-kien p'i-p'o-cha abbreviated translation of the commentary of Buddhaghosa on the Suttavibhanga of the Vinya pali (Jad.ed. XVII, 8 p.89 a col, 20). Treating on the Sekhiya the author adds two rules "They are wanting he says in the Indian original." The first one refers to the stupas. The case being that when the Buddha was in the world, there were no stupas as yet. But the Buddha when he was in the world has prescribed this rule. As a result of which no sandals must be worn when entering a stupa of the Buddha; they must be carried in the hand when entering a stupa of the Buddha the fou-lo must 'not be worn when entering a stupa of the Buddha; the fou-lo must be carried in the hand when entering a stupa of the Buddha."

Yi-tsing mentions the 'pu-la' in recalling this rule in his 'Non-hai ki-kouel'... at the end of chapter 11 (key Takakusu, A record of Buddhist practices p.22 and the note p.218).

The 'yi-ts'u king yiu-yi' of Hinen-hing 17, comments upon the word fou-la.

Recently I made an inventory of the second of these texts in my article on the elements of formation of the Divyavadana (T'oung-pass 1907, p. 115) in connection with the epoch in which the Vinaya of the school of Mulasarvastivada could have been compiled. I did not then dare to build much hope on this datum; inserted at the end of a section of the Vinaya, it risked being considered a late addition, introduced by interested monks in the account translated by Yi-tsing. But the episode relative to the traffic of wool cannot lend itself to similar suspicions. It is part of one of the fundamental inscriptions and is found in the very middle of the volume that pre-eminently constitutes the Vinaya. Thus so long as no anterior document of the Guptas is found in which Nepal is alluded to it will be permissible to believe that the Vinaya in question has only received its definitive arrangement after the third century. I fairly believe that the work was executed in Nepal herself. A monk from the plains would probably not have voluntarily admitted that the mountaineers belonged to the family of Ananda and to the blood of the Cakyas. The selection of the Vinayas of the other schools in the Tibetan collection seems also to attest the marked favour this vinaya enjoyed in the Himalayan regions. In any

case the two episodes are connected to an epoch during which Nepal through commercial exchanges was placed in regular relations with the plain.

II

“A NEPALESE ARTIST AT THE COURT OF KUBILAI KHAN”

During my sojourn in Japan the Rev. Akamatzu made me a present of an exemplary of the “Tsao-Siang-tou-leang king” “Sutra on the proportions of statues. This sutra published in China by Yang-Weu-koei about thirty years ago is accompanied with an interesting commentary and important plates. It represents the tradition introduced in China by a Nepalese artist, A-Ni-Ko. The biography of this artist has been preserved by the Annals of the Yuan (Chap, 203 end) that call him A-r-ni-ko. It contributes to throw some light on the very obscure period of the history of Nepal. Born in 1243 (consequently in the disastrous reign of Abhaya Malla; key 11, op 214 sp) he left Nepal before the reign of Ananta Malla to go and work in Tibet with a gang of sculpture and religious painters. The account of the Annals does not expressly indicate that Nepal had been the vassal of Tibet at that epoch; but it warrants at least the persistence and the importance of the relations between the two countries in the

‘One still saus (fou-lo). The exact form is pou-lo. This signifies ‘low boots.’

The original Sanscrit term pula found is again in the Rudrayana avadana (Dvvyavadana XXXVII) which is borrowed from the Mula Sarvastivada Vinaya.

Maha Katyayava on returning from a circuit in the North-west, reaches the banks of the Indus. “He soliloquised, “Bhagavat has said that in the Madhyadeca one must wear pula. I am going to give them (to the divinity of the North who is asking for a relic). He presented them to the divinity. He placed them on a raised site (the word sthandila is translated by ‘kai Choang tcheu ti’ raised spot and exposed to view) and erected a mast (lat-tchi-yasti) called Pylayasti (pou-lo-lai-chi). This is then the way to restore the text, spoiled in all the manuscripts (Divyav, p. 581, 1, 9 - - jap XVI, 9, 98, col. 19-20).

second half of the XIIIth century, at this epoch particularly troubled and fecound during which the Mogul dynasty of the Yusan dispustes and snatches the Chinese empire from the last princes of the southern branch of the soung, during which also koubilai khan assembles in his court, Buddhists followers of Taoism Nestorian and Roman Christians and Mohammedans. A-r-ni-ko who arrived at the Moghul court towards 1263 did no longer meet there the ambassador of Saint-Louis, the Franciscan Friar Rubruquis who had sojourned there between 1253 and 1254, but he found representatives of all the great religions of the world; he was even able to associate with a glorious representative of Europe Marco Pole. The biography of A-r-ni-ko introduces a new item in the history of Nepalese Buddhism; the positive authentication of the regular relations between Nepal and Tibet, under the auspices of Phags-pa, at the beginning of the career of this illustrious monk, implies that Nepal did not remain a stranger to the powerful movement that created and organized Lamaism; one can no more isolate Nepal from Tibet (as I have erroneously done it, sup I p. 167) in the course of the XIIIth century.

Lastly the important role attributed by the very testimony of the Annals to the influence of a Nepalese artist on art in China makes the hypothesis that I have presented on the Nepalese origin of the style 'pagoda'

in China and in Japan more likely (II, 11 sq), Nepal may have given to Chinese Buddhism models of architecture and architects before providing her with a talented sculptor a law of new measurements.

Annals of the Yuan, chap, 503. end

*A-r-ni-ko was a native of Nepal. The people of that kingdom call him Pa-le-pou. When quite young he displayed a bright intelligence of a superior kind to that of ordinary children. When he grew a little older he could recite from memory the Buddhist texts and at the end of a year he understood them all. Among his school-fellows there was one who was a sketcher, painter, modeller decorater and who recited the Law of Measurements. He only heard it once and A-r-ni-ko was able to repeat it. On growing older he became an expert sketcher himself and excelled in the art of modelling and melting into shapes, images in metal. The first year Tchong-t-ong (1260 J. C.) an order was issued to the master of the Emperor (Ti-che) Pa-k'o-se-pa (Phagspa) to erect a gold pagoda in Tibet; one hundred artists selected in Nepal were told to execute the work. Only eighty were found a leader was essential, but none came forward to direct this troop. A-r-ni-ko who was then seventeen years old asked to go. Objections were raised owing to his age but he replied: "I am young but my intellect is not." They let him go. The

(Footnote to page 185)

1. On this interesting personage who was attached to the London legation key Ma Muller introd to the edition of the Sukhavati vyaha (Anecdota oxouiensia, Aryan series vol. I, part I (p. x.)
2. This biography was published and studied by the priest Bangin in the Japanese review Kokka No. 164 January 1904. The article written in Japanese shows in the summary in English this title "on A-ni-ko a celebrated Nepalese maker of Buddhist figures and his Chinese pupil Lia Chengfeng together with a reference on a sacred book showing the measurements for the making of Buddhists images."

master of the emperor on seeing him stood amazed. He entrusted him to supervise the work. The following year the pagoda was completed. A-r-ni-ko asked for leave to return. The master of the Emperor induced him to present himself at the imperial court he further tonsured and ordained him and accepted him as a disciple. Following the master of the Emperor, A-r-ni-ko then proceeded to the court. The Emperor observing him longly questioned him: "You have come in a large kingdom. Do you not feel afraid? He answered: Your majesty treats the ten thousand countries like sons. A son in appearing before his father, should have no reason to fear." The emperor further asked him: "Why do you come?" He answered: My fatherland is in the western countries: I have received an order from the sovereign to build a stupa in Tibet. In two years I completed this order. There I have seen the upheavals of war, the nation unable to support its life. Wishing that your Majesty establishes peace, without reckoning on the distance for the happiness of human beings, I have come here." He asked him: "What can you do?" He replied: "I can fairly well and through inspiration sketch model melt in metal." The emperor ordered to take from the palace a copper statue for the acupuncture and the cantery of the Ming-t'ang and showing it to him he said: "Here is a statue that has been presented on the occasion of the ambassade of the Nganfou Wang tsi among the Soung; it has suffered with time and there is nobody who is able to put it right again. Could you manage to make it new again." He answered: "Your subject has not had the practice; yet I ask to try." In the second year Tche-Yuan (1265 J. C.) the statue quite new was completed; the opertures the

full parts the veins the flutings were all there. The artists in metal were amazed at his supernatural talent; there was not a single one who did not feel ashamed and humiliated. In all the monasteries of the two capitals the majority of the statues were worked by him; A wheel of the law in iron with the seven jewels was passed in front in order to open the gate, — — also the portraits of the several Emperors, which he executed on silk textile; no painting could equal his in perfection. The tenth year Tche-yuan (1274 J. C.) they gave him for the first time the supreme authority on all the artists in metal; with the silver seal stamped with the tiger. The fifteenth year (1297 J. C.) a decree ordered him to nevert his ancient dress of layman; he then received the offices of Koanlon-ta-fou tassen tiou, controller of the court of imperial manufactures; he enjoyed unrivalled favours and gifts. After his death he was invested with the posthumous titles of t-ai-Che, k'ai-fou-Yi-t'oug-san-se, duke of the kingdom of Leang, chang tchou kouo and with the posthumous name of 'Min-hoei (Prompt Intelligence).

III

In connection with the symbols on the fronton of stelas. I have taken care to show each time when able, the sketch that adorns the fronton of the stelas that have been studied. Bhagvanlal had done likewise; Bendall has unfortunately neglected this detail. It is probable that these ornaments had not only a decorative value; they had a value of positive meaning as clear as our emblems. The Vinayas of the Mula Sarvativadins enables us to ascertain with assurance with one of them. The inscription No. 6 of Bhagvanlal shows on its fronton the Wheel of the law between two antilopes; it is a grant conferred by

Amcuvarman but scarcely anything remains but the formulary tradition places it, however in relation with the Yatra of Matsyendra Natha. I have not found this design on other stelas; but the majority shows a very analogous design; the wheel (cakra) between two conches (cankha). The wheel with the two antilopes supported is found on several monastery seals discovered at Kasia and recently published by M. Vogel (Some seals from Kasia in the Journ. of the Roy As. soc. 1907, p. 365; one of them in the thereabouts of the year 600, has cri bandhanamahavihare aryabhiksusamghasya. The Vinaya of the Mula Sarvastivadins precisely prescribes the use of this seal (ksudraka vastu ed of Tokyo. XVII, 1, 2b, col. 18) :

The Buddha says; on the whole there are two kinds of seals 1st; the seal of the community, 2nd the individual seal.

For the seal of the community, there must be engraved the image of the wheel of the law and on both sides deer crouching on their knees restful and below the name of the patron who founded the monastery.

As regards the individual seal it must carry a chain of bones of the image of a skull so that this design may induce disinterestedness.

The description corresponds exactly with the truth. I still ignore if the wording is special in the school of the Mula Sarvastivadins; if it was so we would have in the stela of Amcuvarman an express testimony of their presence in Nepal during the first half of the VIIIth century.

IV

Caitya of Svayambhu

The caitya of Svayambhu is exalted on two occasions in a versified compilation still unpublished, the Bhadrakalapavadana. M.

Serge of Oldenbourg has given an expounded analysis of this work, fabricated with the legends borrowed from various sources; Buddiiskia Legend'i cast vervaia; st Petersburg 1894. The XXXIth account is a handling again of the Supriyava, dans preserved in the collection of the Divayavadana (VIII). The merchant supriya son of Pryyasena, dwells in Benares; at the head of a company of merchants he departs for the island of jewels. But the Nepalese writer of the Bhadrakalpa adds here to his fashion an episode which betrays prejudice. Before beginning their journey for the Isles of Jewels, Suriya proceeded towards Nepal; he went to the sanctuary of Svayambhu to present a gift of precious stone and to pray for the success of his enterprise.

The last account (XXXVIIIth) of the Bhadrakalpa ends with a still more flattering episode on Nepal. The Buddha having finished instructing Cuddhodana withdraws from Kapilavastu with his disciples Cariputra Ananda and Madgola, etc, he proceeds to Nepal to visit Svayambhu and to direct towards the Path the people of the region.

V

Manuscripts of the Buddha Purana

In treating on the Buddha-Purana (1,372) I have observed that the manuscript of 'this rare and precious work' has only entered in the collection of manuscripts of Fort-William to disappear again. The learned librarian of the India office. M. Thomas has been kind enough to inform that the Manuscripts so long lost is now found at the India office Library; it is adorned with numerous miniatures, even including a portrait of Captain Naka namely Knox himself; the library also possesses two copies executed one for Colebrooke, and the

other for Leyden - - and further the abstract due to Pundit of Colebrooke under the title of Laghu Buddha, Purana. The study of this curious text can now then be undertaken.

VJ

NUMISMATICS OF NEPAL

To the indications I gave (vol. 11, 107-111) must now be added the description of

the Nepalese coins of the Calcutta Museum shown in the Catalogue of coins of the Indian museum by M. Vincent Smith, vol 1, p. 280 sqq and pl. xxviii. Several coins of Nepal are found in the Chamber of medals of the National Library, in Paris.

(The End)