

**A Study on the Tibetan Manuscript
Transliterated in Devanāgarī Existing in Nepal**

〈in English〉

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Abstract

Considering the contents and characteristic features, the manuscripts kept in Nepal can be classified into the following five types: ① Sanskrit Manuscript, ② Sanskrit-Newari Bilingual Manuscript, ③ Newari Manuscript, ④ Tibetan Manuscript transliterated in Devanāgarī Script, ⑤ Multi-lingual Manuscript. Most of the manuscript research carried out in Nepal has focused on Sanskrit manuscripts. However, this paper focuses on the Tibetan Manuscripts scribed in Devanāgarī together with Multi-lingual Manuscripts specific to Nepal to clarify their characteristics as well as their role in Buddhist studies.

For centuries, the Himalayan inhabitants Sherpa, Tamang, Gurung etc. are known as Tibetan Buddhist. The Newar community of the Kathmandu Valley, who were actively involved in trading in the Tibetan region until the mid-20th century, became attracted to Tibetan Buddhism leading them to become pious devotees. As a result, they followed Tibetan Buddhism together with their Sanskrit-based Newar tradition of Buddhism. The Tibetan manuscripts scribed in Devanāgarī were originally created for those Newari speakers who were able to speak Tibetan language but relatively weak in reading and writing in Tibetan script; they were mainly used for chanting purposes.

The Multi-lingual Manuscripts were newly developed from those, but there is no Devanāgarī transliteration. Rather it has Tibetan reading scribed in Tibetan script along with its annotated Newari translation borrowing Nepali, Hindi and Sanskrit words. Thus these very manuscripts are named Multi-lingual Manuscripts. Since these manuscripts contain philosophical explanations and collected from the home of Newar Tibetan monks, it is thought that Newar monks used them for studying Buddhist philosophy.

Finally it is worth mentioning that both of these manuscripts used the Nepalese Yellowish Haritāla paper, which indicates that most of the manuscripts were scribed indigenously in Nepal. The present paper is only a general introduction of the Tibetan manuscripts transliterated in Devanāgarī and Multi-lingual manuscripts existing in Nepal. Further research focusing on the contents can provide historical evidence to reveal the influence of Tibetan Buddhism and culture within the Newar Buddhist community.

要 旨

ネパール現存の仏教写本は次の五種に分類することができる：①サンスクリット写本、②サンスクリット語－ネワール語バイリンガル写本、③ネワール語写本④デーヴァナーガリー文字音写のチベット語写本、⑤マルチリンガル写本。ネパールでの写本研究は殆ど①に集中しているが、本稿では、ネパール特有の④デーヴァナーガリー文字音写のチベット語写本及び⑤マルチリンガル写本のみに焦点を当て、その特徴を明らかにし、仏教研究における位置付けについて考察する。

カトマンズ盆地のシャーキャ、ヴァジュラーチャールヤ、ダークワーなどのネワール仏教徒たちは19世紀から20世紀の後半までチベットとの貿易に積極的に携わっており、これを契機に熱心なチベット仏教徒になった。しかし、彼らはチベット文字で書かれた経典などを読めなかった。ゆえに、ネワール人の信仰者でも読誦できるようにその音をデーヴァナーガリー文字で転写するようになった。これが④デーヴァナーガリー文字音写のチベット語写本の制作の始まりである。さらに、チベット文字とデーヴァナーガリー文字を混成し、尚且つネワール語、ネパール語、ヒンディー語、サンスクリット語の複数の言語が混同している写本は第五類の⑤マルチリンガル写本である。これらは、ネワール人宅所蔵であり、さらにその内容は仏教思想の訳・註釈である点からネワール人の僧侶もしくは信者のために制作されたのであろう。これらはネワール仏教徒におけるチベット仏教伝播と共にチベット文化の交渉を明瞭にする上で欠かせない史料であると考えられる。

A Study on the Tibetan Manuscript Transliterated in Devanāgarī Existing in Nepal

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Keywords : Tibetan Manuscript, Devanāgarī-transliteration, Newar, Multilingual-manuscript, Nepalese manuscript

Nepal has been renowned for its treasure of Sanskrit manuscripts. It was the British diplomat-turned-scholar Brian Houghton Hodgson (1800-1894) who, for the first time, introduced the existence of those manuscripts in Nepal to the world. It brought about a revolution in the field of Buddhist philological studies. Following Hodgson many scholars like Cecil Bendall, Giuseppe Tucci and other researchers around the world also visited Nepal and carried out the manuscript research with significant results⁽¹⁾. Moreover, many original Sanskrit texts of Buddhism, which were supposed to have been destroyed after the decline of Indian Buddhism at the beginning of the 13th century, were discovered in Nepal.

For the Buddhist researchers, the Sanskrit Manuscripts have been the primary sources of high academic value. In addition, these are also sources of historical information. It is Nepal where these resources have been preserved in their original form in abundant quantity. Some of them are in the Government possession, which are preserved in the Nepal National Archives, Kaiser Library, etc. and have already been listed in Catalogues. There are still many unknown Sanskrit Manuscripts, which are either in monasteries or private possession⁽²⁾. Furthermore, local people also contributed to preserving the Buddhist Manuscripts, as they regard these as an object of faith. These

⁽¹⁾ Bendall 1883, Cowell and Eggeling 1876, Shastri 1917, Matsunami 1986, Upadyaya and Gyawali 1997, Vaidya & Kamsakar 1991, Shakya 2000, NMGPP 2003 are some of the published manuscript catalogues.

⁽²⁾ The state-owned Nepal National Archives (Nepāla Rāṣṭriya Abhilekhālaya) and the public-owned Asha Archives (Āśā Saphu Kuthi) are the two big manuscript collections preserving numerous manuscripts. The Nepal-German Manuscript Preservation Project (NGMPP), founded in 1970, conducted a preservation project in Nepal that microfilmed the huge state-owned collection, which was financed by the German Research Council. Similarly, the public library to preserve Nepalese manuscripts Asha Archives was established at Kathmandu at the initiative of the local intellectuals like Asha Man Singh Kamsakar, Prem Bahadur Kamsakar and others well-wishers. The support of Toyota Foundation played a vital role in operating this preservation project from the public level.

are inherited from one generation to another as family heirlooms, which are restricted to the possession of related person only. ⁽³⁾ These are major hurdles for exploring manuscripts in Nepal. It is hard to say whether the available manuscripts in their possession are in a favourable state and these days the owners realize the need for preservation. Hence, conducting a ‘careful survey’ that not only secures their faith but also cooperates with the local community will be crucial for further research and contribute to the preservation of many rare treasures of Nepal to be utilized as research materials.

Most of the manuscript research carried out in Nepal is concentrated with the Sanskrit manuscripts and their results had contributed in the development of Buddhist studies. However, apart from the Sanskrit manuscripts, in recent years research is also being focused on the bilingual or multi-lingual manuscripts specific and characteristic to Nepal. This paper will focus on the so-called Nepal-origin Tibetan manuscripts scribed in Devanāgarī together with multi-lingual manuscripts, and reveals their characteristics as well as their role in Buddhist studies.

1. The Existing Buddhism in Nepal

Prior to covering the main topic, I would like to briefly discuss the three kinds of Buddhism ⁽⁴⁾ in Nepal, which is essential to understand the manuscripts scribed in Nepal.

(1) Theravāda Buddhism

The Pāli-based Theravāda Buddhism is reintroduced-Buddhism in Nepal that has a history of less than 100 years. The main followers are the Buddhist Newar castes like Shakya (Śākya) and Bajracharya (Vajrācārya). It is noteworthy to say that there is however no caste barrier, and as it is open to all castes it gained a remarkable popularity within all Nepalese community.

(2) Tibetan Buddhism

The ethnic groups like Sherpa, Tamang, Gurung, etc. especially who lived in mountain regions followed Tibetan Buddhism. Needless to say in the Tibetan Buddhism, most of the scriptures are translated in Tibetan language scribed in *dbu med* or *dbu can* scripts. This Buddhism is also popular among a particular group of Newar community who were involved in trading in the Tibetan region before the disturbance in Tibet in mid-20th century. These Newar people became avid devotees of Tibetan Buddhism. As mentioned later, the very Tibetan manuscript scribed in Devanāgarī were first created for those who can speak Tibetan language like a native

⁽³⁾ For the role of Buddhist Manuscripts in Nepal see Shakya [2016: 1276].

⁽⁴⁾ For detail see Shakya [2009:16-23].

speaker but are relatively weak in reading and writing Tibetan script. These days Nepal has become a religious center for the devotees of Tibetan language-based Buddhism, especially in the newly built monasteries throughout the country.

(3) Traditional Nepalese Buddhism (Newar Buddhism).

The Traditional Nepalese Buddhism (here after Nepalese Buddhism) is popularly known as ‘Newar Buddhism’ because its followers belong to the castes like Shakya, Bajracharya, Dhakwa (Dhākvā) etc. from the Newar⁽⁵⁾ Buddhist community of Kathmandu valley, who speak Newari language as their mother tongue. The Sanskrit-based Buddhism vanished from India at the beginning of the 13th century soon after the largest Buddhist monasteries like Vikramaśilā and Nālanda were destroyed, while its tradition has still survived in the hundreds of Buddhist monasteries of the Kathmandu Valley so called as Vahā or Vahī in Newari language.

In addition, these monasteries also served as shelters for those scholar-monks who fled from the Indian. Under the influence of the Newari culture with several modifications, the inherited Indian Buddhist rituals are still being strictly practiced in the Nepalese monasteries.⁽⁶⁾ The Sanskrit scriptures were not translated into the local languages like Newari, Nepali. That is to say, the *dhāraṇīs*, *mantras*, *sūtras* are still chanted in Sanskrit and ritual manuals still exist in written in the Sanskrit language. Thus the Nepalese Buddhism is the only Buddhism in which Sanskrit-based tradition has been maintained till now; and as a result it is a huge resource in which Sanskrit manuscripts have been retained.

2. Types of Manuscripts Existing in Nepal

In Nepal, there exists a Manuscript-culture of possessing, reproducing (copying), reciting, worshiping and repairing the Buddhist scriptures, which are conducted with expectation of various worldly merits. These are the pious deeds, which display the adaption of the teachings of *Prajñāpāramitā*, *Saddharmapuṇḍarīka*

⁽⁵⁾ Newar (*skt.* Nevāra) are the native inhabitants of the Kathmandu valley covering only 5% of the total population of the county. The Newar community consists of Buddhist and Hindu, while Shakya, Vajracarya, Dhakwa are the major castes belong to the Newar Buddhist community. Their language is formally called “Nepāla Bhāṣā” (language of Nepal) or Newari, which is the non-Aryan origin used as a major language in the Kathmandu valley from the 12-13C. The Newari so called modern Newari spoken today is different from the Newari used in the manuscripts and other materials, and it is also known as Classical Newari. See Shakya [2016:1281n4].

⁽⁶⁾ There is an interesting ritual of visualization of Triratna-maṇḍala: Buddha, Dharma and Saṃgha Maṇḍala. In general various deities populate the maṇḍala, but in the nine-spoked Dharma maṇḍala, a group of nine scriptures as placed instead of deity, employing the *Prajñāpāramitā* at the center, and this very group is called ‘Navadharma’ or ‘Navagrantha’ that supports the foundation of philosophical aspect of Nepalese Buddhism. For detail see Shakya 2015.

including many other Buddhist Scriptures.⁽⁷⁾ It is noteworthy to say that the manuscripts are religious in purpose rather than research materials. In addition manuscripts have not only been the religious tools but also possessing them becomes the symbol of family status. Thus many individuals privately reproduce the manuscripts for this purpose as well. For the past twenty years, I have been involved in the study of Nepalese manuscripts kept in the different government institutions and those privately possessed by individuals together with the local organizations called *Guthi*.

Below, I will discuss on the following five types of manuscripts obtained by surveys carried out mainly in the Kathmandu Valley.

- ① Sanskrit Manuscripts
- ② Sanskrit-Newari Bilingual Manuscripts
- ③ Newari Manuscripts
- ④ Tibetan Manuscripts transliterated in Devanāgarī
- ⑤ Multi-lingual Manuscripts

Since this paper mainly focuses on two types of manuscripts: ④ Tibetan manuscripts transliterated in Devanāgarī and ⑤ Multi-lingual manuscripts⁽⁸⁾, first I will briefly explain on the first three types of Manuscripts, viz, ①, ② and ③.

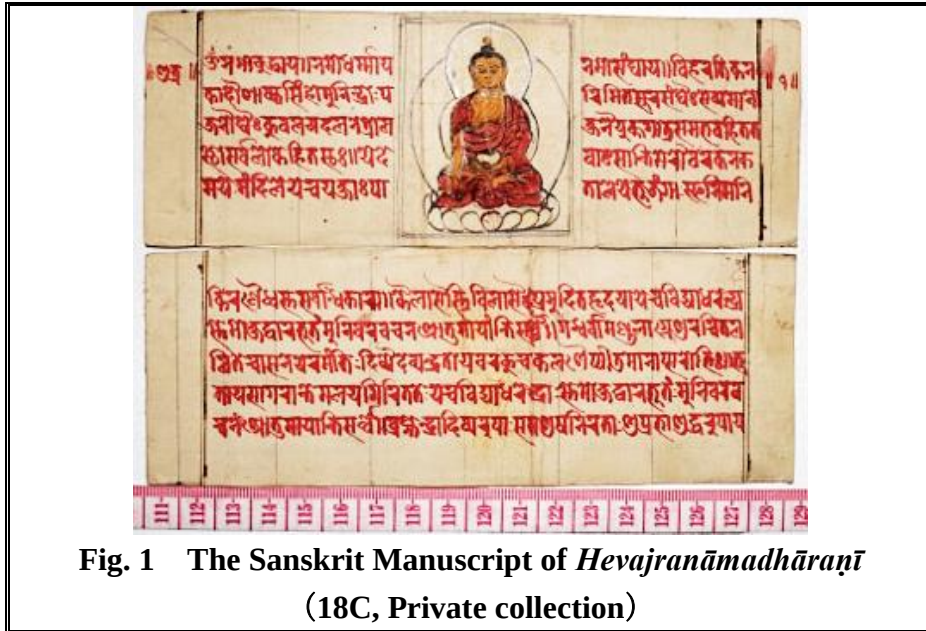


Fig. 1 The Sanskrit Manuscript of *Hevajranāmadhāraṇī* (18C, Private collection)

⁽⁷⁾ See Shakya [2017: 242-252].

⁽⁸⁾ In the Shakya 2017 [237-240], I had already described about the four types of manuscripts exist in Nepal. It will revise the types of manuscripts adding 'the Multi-Lingual Manuscript' as the fifth type, which was the newly found manuscript in recent years.

As already known, that Hodgson introduced the existence of ①Sanskrit Manuscripts kept in Nepal. So far several investigations on Nepalese manuscripts have been conducted and are still being carried out by various organization or individuals. It may take a lot of patience, but we should be optimistic to discover the Sanskrit originals of Buddhist scriptures, which have only survived in the Tibetan and Chinese Buddhist Canon. Fig.1 shows also a newly found Sanskrit manuscript related to *Hevajratantra*. This paper-made manuscript is preserved in the personal collection at Patan city.

The late 14th century is also regarded as the turning point for the Nepalese Sanskrit manuscripts. That is to say, the Newari language appeared together with Sanskrit in which the contents of Newari portions are either normally the translation or the annotated explanation of Sanskrit original scriptures. These kinds of manuscripts are called ②Sanskrit-Newari Bilingual Manuscripts⁽⁹⁾.

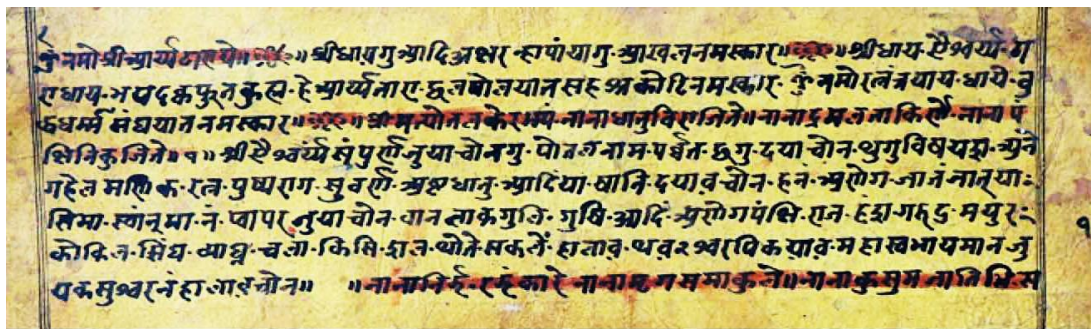


Fig. 2 Sanskrit-Newari Bilingual Manuscript of *Tārāstotra* (1895CE)

The decline in Sanskrit ability among the younger generation of the Newar community can be considered as one of the reasons why there is a noticeable increase of Bilingual manuscripts especially after the 18th century. Fig. 2 is the Sanskrit-Newari Bilingual Manuscript of *Tārāṣṭōttaraśatanāmastotra* (T No. 1106, D. No. 727=785=100), a Sanskrit *Stotra* in praise of Tārā deity with one hundred and eight epithets.⁽¹⁰⁾ As seen in the Fig. 2 the Sanskrit portion is highlighted in red, followed by the Newari annotated translation. The Bilingual manuscripts contain problematic Sanskrit. However, as we change our viewpoint, it is realized that these manuscripts preserve original Sanskrit reading together with Newari annotated translation borrowing many Sanskrit words. On surveying the Bilingual manuscripts there are possibilities of restoring the original Sanskrit text of Buddhist scriptures as well.

⁽⁹⁾ See Lienhard [1988: XI-XII], and for the characteristics of Sanskrit-Newari Bilingual Manuscripts also see Shakya [2016: 235-238].

⁽¹⁰⁾ See Shakya [2016:1278-1279].

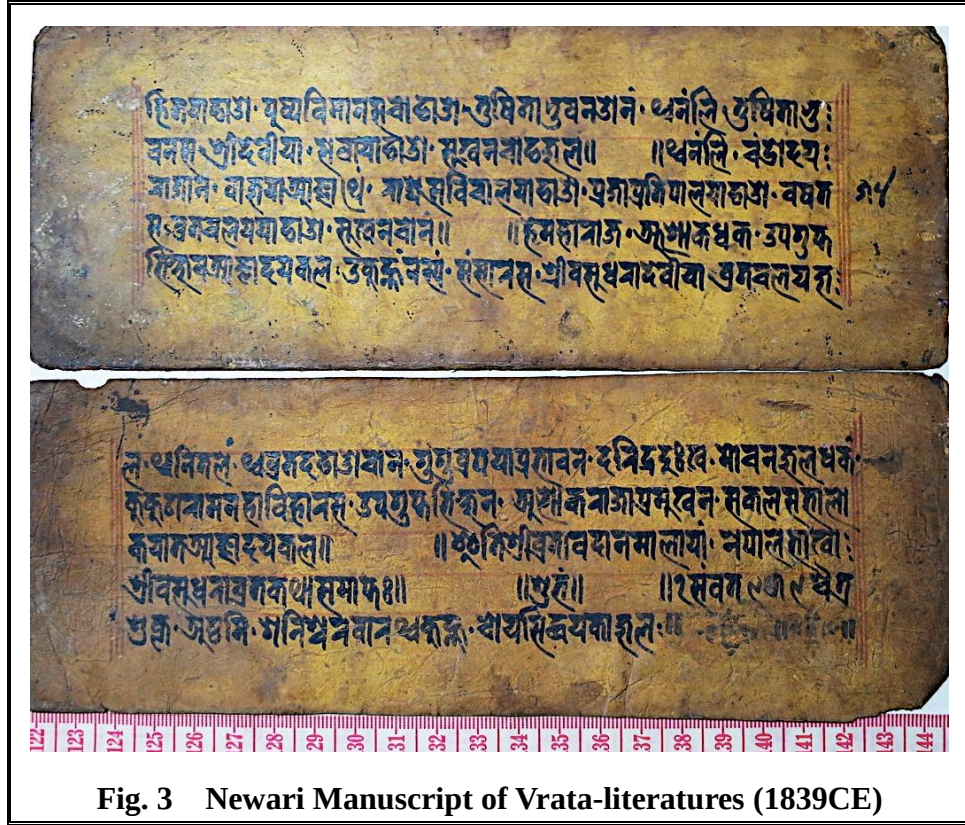


Fig. 3 Newari Manuscript of Vrata-literatures (1839CE)

③The Newari Manuscripts (Fig. 3) are the Newari translation of Buddhist Sanskrit Scriptures. Newari Manuscripts were produced for the Newari speaking community to make easy access to the Buddhist teaching especially for Newari layman. These could be reliable sources to understand the Buddhist development in the Newar community. The culture of reproducing the Buddhist Scriptures is still done today, but unfortunately the printed books replace the hand written manuscripts production, and are undertaken widely. Fig. 3 is the Newari Manuscripts and according to the colophon *Vratāvadānāmālā* (the story related to Vasudhārā-vrata), it was scribed in Nepal Saṃvat 979 (1859CE) Caitraśukla-aṣṭami- śaniścaravāra.

Most of the ①Sanskrit manuscripts reproduced in Nepal are either scribed in palm-leaf or on paper. While the other four manuscripts from ② to ⑤ are mostly copied to paper and rarely on palm leaf. On studying the colophons, it is revealed that these manuscripts are scribed in Kathmandu valley by the Vajrācārya priests or by the scriptwriters of local monasteries.

3. On the Tibetan Manuscript Transliterated in Devanāgarī Scripts

History tells us that the Indian and Nepalese priests were invited to Tibet to enhance Buddhism in Tibet. Atiśa (982-1054CE), the scholar-monk and abbot of

Vikramaśīla Monastery of India, was one of them. Before entering Tibet in 1042CE, he stayed at Kathmandu for a year, where he authored the *Caryāsaṃgraha* and *Vimalaratnalekhanāma* for the Nepalese Buddhist with the aim to reform the monastic order.⁽¹¹⁾ In Kathmandu there exists an Atiśa-built Buddhist monastery of Nepalese Traditional Buddhism locally called Than-vahī (temple in the upper part of the city), and its formal name is ‘Vikramaśīla Mahāvihāra’ derived from the Vikramaśīla Monastery of India. Similarly, the Tibetan scholar-monks like Mar pa (1012-1097CE), visited Buddhist monasteries in the Kathmandu Valley to learn Buddhism from the local scholars, where he was introduced to a well known Indian scholar Naropa (Nāḍapāda), and then headed to India for further study.⁽¹²⁾ It is clear that Nepal played a role of transit point in propagating Buddhism into Tibet.

When was Tibetan Buddhism introduced to Nepal? It is believed that Tibetan Buddhism must have been introduced especially in the mountain regions by the 14th century.⁽¹³⁾ Needless to say that for several centuries, the Himalayan region of Nepal has a great influence of Tibetan Buddhism and the Himalayan inhabitants Sherpa, Tamang, Gurung etc. are known as pious Tibetan Buddhist.

3.1. The Origin of Tibetan Manuscripts Transliterated in Devanāgarī Scripts

Shakya, Bajracharya, Dhakwa⁽¹⁴⁾, Tuladhara, etc. are the major Buddhist castes from the Newar community of Kathmandu valley, who were actively involved in Nepal-Tibet trade in the 19th-20th centuries. They also established a deep involvement

⁽¹¹⁾ See Tanaka & Yoshizaki [1998:20-21].

⁽¹²⁾ See Tanaka & Yoshizaki [1998: 27-28].

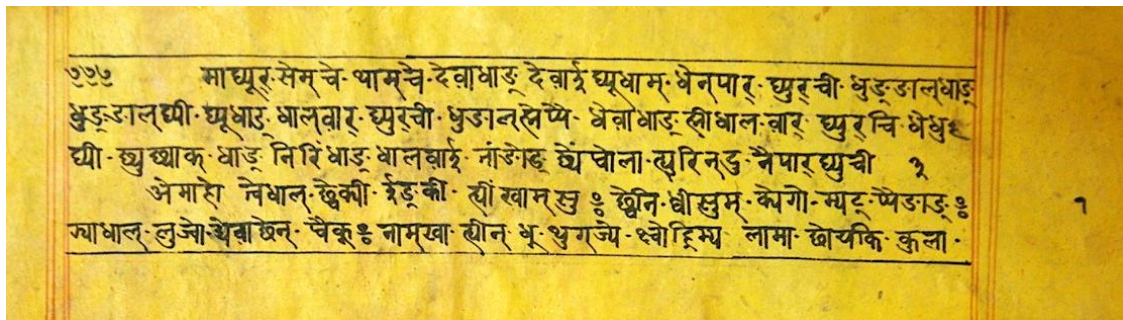
Besides, Situ Panchen (Si-tu Rin-po-che Chos-kyi 'Byung gnas, 1699-1774CE) had also visited Nepal for several times and had maintained a good with the rulers of that time as well as with locals Buddhist scholars and Newar merchants of Kathmandu. He was not only the good knowledge in Sanskrit, but also familiar with the Nepalese culture. That made him able to translate the *Svayambhū Purāṇa* (14C), a Poetic Sanskrit Text of Nepal origin consisting many stories including the genesis of Nepal Maṇḍala, the present Kathmandu valley. His works are recorded as *Si tu's gsung 'bum*, which are especially important source to understand the religious, economic co-operation between Newar and Tibetan community of that time. For detail see Mitra [1882: 249-259] and Decler 2000.

⁽¹³⁾ The lecture on “Discoveries of Bon Mustang Religious” was held at the Asia and Pacific Museum in Warsaw by Professor Dr. Agnieszka Helman-Wazny (University of Hamburg). For lecture abstract see the following site for recent research in Mustang, <http://mustang.uw.edu.pl/?page_id=1559&lang=en> (seen on 2018.05.27)

⁽¹⁴⁾ The Dhakwa community residing at Nagabahal in the current Patan city was the people who were actively involved in trade in various parts of Tibet. They were originally from Shakya Lineage, but trading with Tibet became their identity in 19th century, and then they began to call themselves ‘Dhakwa (Dhākvā)’, which is now adapted as a caste of Newar Buddhist. At Nagabahal, there is a stone-made *caitya* erected in 1778CE (Nepāla Samvat 898) by Punyasing, who is believed to be the Dhakwa ancestor. See, Bajracharya 2010: 3-4.

with Tibetan Buddhist society. Living in Tibet as successful traders for a long period, these Newar people were attracted to the Tibetan Buddhism and ultimately became pious Tibetan Buddhists. Even after returning from Tibet, they actively followed the Tibetan Buddhist tradition together with their Sanskrit-based Tradition of Buddhism. This helped the acceptance of Tibetan Buddhism in their community.

The person involved in trade in Tibet became synonymous with wealthy person. As a matter of fact, they provided financial support to repair and rebuild monasteries as well. At the north of Patan Durbar Square, within a short stroll, there is a Buddhist monastery popularly known as ‘Golden Temple’ (skt. Hiranyavarṇa-Mahāvihāra) ⁽¹⁵⁾ built in the 12th century during the reign of King Bhaṣkardeva Varmā. Many inscriptions of this monastery give details about the contribution from the above-mentioned traders. Interestingly, the newly built Tibetan Buddhist monastery called ‘Gumba’ (Newari word for *dGon pa* monastery in Tibetan Language) is also located on the second floor in the north wing of this traditional monastery. This is a remarkable coexistence of two Buddhist traditions within the same courtyard and it shows that Tibetan Buddhism spread to Newar community with unique modification.



**Fig. 4 The Tibetan manuscript transliterated in Devanāgarī scripts
(19-20C, Private collection)**

In Tibetan Buddhism generally the translated Scriptures are scribed in the Tibetan letters. Though the Newar traders, who were involved in trade in the Tibetan region in the 19th century, learned and started speaking Tibetan language like a native but they did not have enough time to gain the skill of reading Tibetan Scriptures. Therefore, Tibetan scriptures started to be transliterated in Devanagari script so that the Newar Tibetan Buddhist devotees can chant the Buddhist scriptures in the Tibetan language. This is the beginning of the production of Tibetan manuscripts transliterated

⁽¹⁵⁾ For detail see Shakya 2009, Shakya [2017: 241-242].

in Devanāgarī in Nepal. Fig. 4 is the manuscript possessed by a Shakya family at Patan who are known as ‘Lhasa-trader’.⁽¹⁶⁾

When we go to the Gumba situated in the second floor of the Golden Temple we can find many Newar Tibetan Buddhists who are busy chanting Nyingma Scriptures using these kinds of manuscripts (Fig. 5, 6).



Fig. 5,6 The Newar Tibetan Buddhists chanting the Tibetan manuscript transliterated in Devanāgarī scripts at the Golden Temple

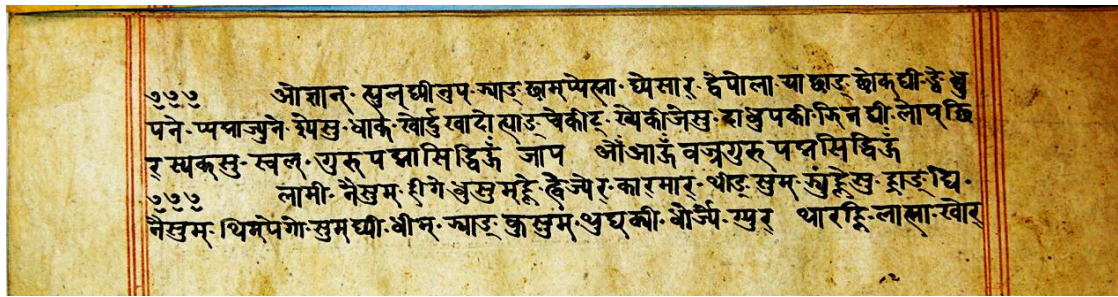
3.2. The characteristics of Devanāgarī scribed Manuscripts

First of all, the question will be raised as who went to transcribe and produce the Tibetan manuscript of Devanāgarī text. As can be seen from Fig. 7 both the paper

⁽¹⁶⁾ ‘Lhasa-trader’ is a successful trader engaged in doing business at Tibetan regions. See Shakya [2009: 17-18].

and script used for scribing the Scriptures follow the style of Nepalese manuscript. From this point, it is highly possible that the Devanāgarī scribed Manuscripts were produced within the Kathmandu Valley. However considering the transliteration work, it cannot be denied that the Nepalese Yellowish Haritāla paper used was carried to and the Tibetan reading Scriptures were transliterated in Tibet.

Next, the contents of the Devanāgarī scribed Manuscripts are basically Scriptures for recitation. In Nepal, among the four major schools of Tibetan Buddhism, the influence of the Nyingma School is believed to be the greatest. That is why most of the Devanāgarī scribed Manuscripts are related to the Nyingma School.



**Fig. 7 The Tibetan manuscript transliterated in Devanāgarī scripts (MSS 11a)
(19-20C, Private collection)**

Fig. 7 is the Tibetan manuscript transliterated in Devanāgarī. Below shows an example of Tibetan readings transliterated in Devanāgarī following with its corresponding original Tibetan reading in Wylie system. It is a widely known seven-line sacred prayer of the Nyingma School.

Transliteration of MSS 11a

- (1) o gyān tyul ghyīnup gyañ chām ppedma gye sār dve polā/ ya chāng chok ghi nve
ghu
(2) pa ne ppadmā jyune śhesu dhāka khordu khādo tmān pyekiṭ khyekī je su
dādhupakī jhinaghi lob chi
(3) r syaksu svol guru padmā siddhi hūṃ/ jāp om ā hūṃ vajraguru padma siddhi hūṃ

The Wylie Transliteration of corresponding Original Tibetan MSS 11a

- (1) o rgyan yul gyi nub byang mtshams/ padma ge sar sdong po la/ ya mtshan mchog
gi dngogs grub
(2) brnyes/ Padma 'byung gnas zhes su grubs/ 'khor du mkha' 'gro mang pos bskor/
(3) r syaksu svol guru padmā siddhi hūṃ/ jāp om ā hūṃ vajraguru padma siddhi hūṃ

khyed kyi rjes sub dag dsgrub kyi/ byin gyis brlab phyi
(l3) r gshegs su gsol/ gu ru Padma siddhi hūṃ⁽¹⁷⁾

First, the first three lines are transliterated in Romanized form. It is obvious that when transliterated in Devanāgarī only the sound is scribed in Devanāgarī. While the other consonants such as prefix (*sngon 'jug*), superscript (*mgo can*) and secondary suffix (*yang 'jug*) peculiar to Tibetan characters that do not affect pronunciation are completely omitted.

3.3. Development of Devanāgarī Transcript Manuscript

In the later period, Tibetan Buddhism widely spread in the Newar Buddhist society and changes are seen in Devanāgarī transliteration. In other words, these manuscripts do not transliterate the Tibetan reading. Instead the Text is scribed in Tibetan script and only their translations or commentaries are scribed in Devanāgarī. These are thought to be made for those who can read and write Tibetan letters to some extent. Again considering only on the style of writing Tibetan script, it can be assumed that the scribe is from the Nepali or Newari native who learned Tibetan.

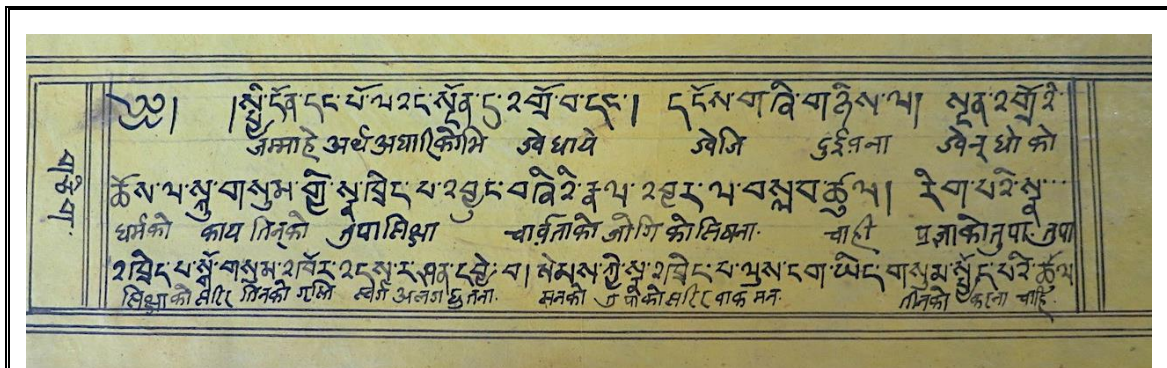


Fig. 8 The manuscript composed with Tibetan and Devanāgarī script (19-20C)

As seen in Fig. 8 this manuscript is composed of six lines in which Tibetan and Devanāgarī scripts are alternatively used. The first line is scribed in Tibetan, while the second line is its corresponding translation written in Devanāgarī. There it uses the Nepali and Hindi words together, but displays the lack of linguistic accuracy. Meanwhile, some Tibetan words are mistakenly scribed. In the middle of the third line in Fig. 8 it reads ‘*rnal 'byar*,’ instead of the correct Tibetan reading ‘*rnal 'byor*’(skt.

⁽¹⁷⁾ The portion is the seven-line invocation of Padmasambhava, the most known sacred prayer in the Nyingma school of Tibetan Buddhism. It contains the outer and inner yogic practice to attain enlightenment. For detail, see, Mipham 2007.

yoga). And just below the 'rnal 'byar' it is translated as 'jogi' (Newari or Nepali reading for yogi) transcribed in the fourth line. Since these manuscripts are discovered from the house of Newar Tibetan monks, it can be thought that Newar monks used these manuscripts for learning Buddhist philosophy.

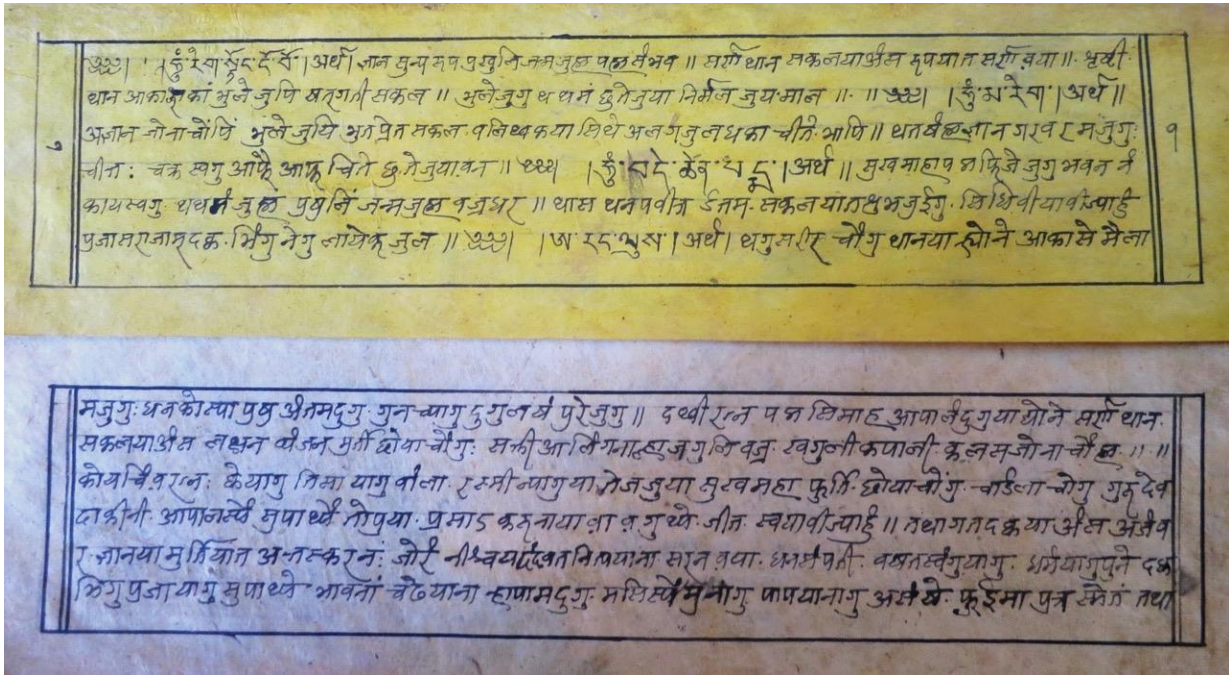


Fig. 9 The manuscript composed with Tibetan and Devanāgarī script (19-20 C, private collection)

As seen in the manuscript (Fig. 9), it reads,

1a¹ //Hūm rig stong ngo bo/ artha/ jñāna sunya rupa pukhuli janma jumha Padmasambhava//

(//Hūm rig stong ngo bo/ meaning/ Padmasambhava born at the pond associated with the nature of emptiness)

In Fig. 9 both Tibetan and Devanāgarī scripts are used. However, in this case, the manuscript begins with Tibetan reading (the italic portion) and is followed by an annotated Newari translation (the underline portion) using many problematic Sanskrit words.

We find the similarity in both manuscripts (Fig.8 and 9) that more than two languages are used applying Tibetan and Devanāgarī script. Unlike Tibetan Manuscript transliterated in Devanāgarī Script (Fig.7), there is no Devanāgarī transliteration.

Moreover, judging from the contents these manuscripts belong to the Nyingma Tradition, which were not made for chanting purposes. Therefore these are the manuscripts newly developed from the Tibetan Manuscripts transliterated in Devanāgarī somewhere between the late 19th and mid-20th century. These kinds of manuscripts are none other than the fifth type ⑤Multi-lingual Manuscripts.

With the spread of printing technology, the scriptures are produced in printed form, while the handwritten manuscripts are becoming rare. In addition to the diversification of Tibetan Buddhist followers in Nepal in the late 20th century, Tibetan manuscripts have been created accordingly. Fig. 10 is a three-rowed chanting scripture related to Samantabhadra-bodhisattva.⁽¹⁸⁾

पुस्तक विवरण :

पुस्तकको नाम :	श्री महाकाल पूजा विधि	मिति :	बुद्ध सम्वत् २४४१
नेपाली अनुवाद :	रुयेन् पो कजिन्द्र शील उपासक ब्रह्मचर्यराज लामाधर	विक्रम सम्वत् :	२०६४
शानपति :	पुण्य परिणामनामा सेकुडोला ।	नेपाल सम्वत् :	१९९७
प्रकाशक :	श्री त्रियान धर्म सम्य वीरता पाइला गा वि स., छोकडोल बाई नं. ९ फोन नं. : ४२७८३५२, पो.ब.नं. २४२९६, काठमाडौं, नेपाल । e-mail : www.khenpo_vs@hotmail.com website : www.triyandheram.org	इशवी सम्वत् :	२००७
		पहिलो संस्करण :	४०० प्रति
		मूल्य :	२००/-
		कम्प्युटर :	जः कम्प्युटर, ठाकुरिल, फोन नं. २३१८४७० (UTL)
		मुद्रक :	इन्द्रेणी अफसेट प्रेस अनाम नगर, फोन नं. : ४-७७४४८८

ॐ । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय । । नमो भगवते वासुदेवाय ।	गुरु परंपरा प्रार्थना नमः श्री समन्त भद्रायः पाल देन चा बाइ लामा रिन् पोछ्य । दाग घि च्यि चोर पेद् माइ देन शह्युग ला । का त्रिन छ्येन पो गो नेप् ज्ये स्ह्युङ् ते । कु सुङ् थुग क्यि डो दूब् चाल धु सोल ।	नमः श्री समन्तभद्राय । श्रीमद् मूल गुरु रत्न । मेरो शिरमा पद्म चन्द्रको आशनमा विराजमान । परम अनुकम्पाले अनुग्रह गरी । काय वाक चित्तको सिद्धि प्रदान गर्नुहोस् ।
। गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार । । गुरुदेवको दर्शन भएमा नमस्कार ।	कुत्तु स्हाङ पो दोर्ज्ये सेम् पा पाल । पेमा ज्युङ ने लुह्यि बाङ पो धाङ् ॥ दोर्ज्ये रिन्छ्येन शेप् राब रिन् छ्येन धाङ् । छुल ठिम ग्याल पो नाम् ला सोल वा देव ॥	समन्त भद्र श्री वज्रसत्त्व । पद्म सम्भव नारोन्ध र । वज्र रत्न र प्रज्ञा रत्न । शील राजलाई स्तुति गर्दछु ।

(१)

Fig. 10 The printed Tibetan Scripture with transliteration and translation

In this case, the Tibetan core text scribed in Tibetan script is on the left side, its Tibetan reading transliterated in Devanāgarī is in the middle and Nepali translation is on the right side. Since Nepali and Devanāgarī scripts are common scripts among spoken languages, using them made easy access to all ethnic groups within Nepal who possess

⁽¹⁸⁾ According to the colophon seen in the the Fig. 10, the title of the scripture is *Śrī Mahākāla Pūjā Vidhi*, published from Triyana Dharma Samgha, Kathmandu in 2007.

their own language and script⁽¹⁹⁾. These printed Scriptures are widely produced and used in the different Tibetan monasteries.

Conclusion

In Nepal, the Newar Buddhist communities of Kathmandu Valley, in particular, have been preserving numerous Buddhist manuscripts for generations. Considering their contents and characteristic features, the manuscripts kept in Nepal are classified into five types. This paper focused on the Tibetan manuscripts transliterated in Devanāgarī and the Multi-lingual manuscripts.

For centuries, the Himalayan region of Nepal has been greatly influenced by Tibetan Buddhism and the Himalayan inhabitants Sherpa, Tamang, Gurung etc. are known as Tibetan Buddhist. The Newar community, who were actively involved in trading in the Tibetan region until the disturbance of the mid-20th century, was attracted to Tibetan Buddhism and ultimately became pious devotees. Meanwhile, they managed to follow Tibetan Buddhism together with their Sanskrit-based Newar Tradition of Buddhism. The Tibetan manuscripts scribed in Devanāgarī were originally created for those Newari speakers who were able to speak Tibetan but relatively weak in reading and writing the Tibetan script; they were mainly used for chanting purposes.

The fifth type of Manuscripts developed from those, yet they do not contain the Devanāgarī transliteration. Rather it has Tibetan reading scribed in Tibetan along with its annotated Newari translation borrowing Nepali, Hindi and Sanskrit words. Thus, these very manuscripts are named Multi-lingual Manuscripts. Since these manuscripts contain philosophical explanation and collected from the home of Newar Tibetan monks, it is thought that Newar monks used these manuscripts for studying Buddhist philosophy. These manuscripts were produced for those who could read Tibetan and also possess the knowledge of Sanskrit as well as Newari language.

Finally it is worth mentioning that both of these manuscripts used the Nepalese Yellowish Haritāla papers, which indicates that most of them were scribed indigenously in Nepal. This paper is only a general introduction of the Tibetan manuscripts transliterated in Devanāgarī letters and Multi-lingual manuscripts existing in Nepal. Further research focusing on the contents can provide historical evidence to reveal the influence of Tibetan Buddhism and culture, especially in the Newar Buddhist community.

⁽¹⁹⁾ Nowadays this kind of Tibetan scriptures is even used by Sherpa, Tamang, Lama, etc. the indigenous people in hilly region along with other Nepali speakers.

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