

Digitization of Sanskrit Buddhist Texts in Nepal

By Min Bahadur shakya

Nepal has the largest repository of Buddhist Sanskrit literature dealing with different aspects of Mahayana creeds and practices. The monk scholars as well as Vajracharya Pandits have contributed in producing and preserving Buddhist manuscripts

It was not until the advent of Sir Brian B. Hodgson (1824-1842 AD.) a British diplomat in Nepal, discovered a great number of **Sanskrit Buddhist manuscripts** in Nepal.

The existence of these before his time was unknown, and his discovery entirely revolutionized the history of Buddhism, as Europeans knew it in the early part of this century.

Copies of these works, totaling 381 bundles of manuscripts have been distributed so as to render them accessible to European scholars.

Of these 86 eighty-six manuscripts comprising 179 separate works, many were presented to **Asiatic Society of Bengal:**
85 to the **Royal Asiatic Society of London;**
30 to the **Indian Office Library;**
7 to the **Bodleian Library, Oxford;**
174 to the **Soci t  Asiatique,**
and to French scholar **Eugene Bernouf.**

The last two collections have since been deposited in the **Biblioth que Nationale of France.**[1]

Prof. Jaya Deva Singh writes in his *Introduction to Madhyamika Philosophy:*
"Books on Mahayana Buddhism were completely lost in India. Their translation existed in Chinese, Japanese and Tibetan. Mahayana literature was written mostly in Sanskrit and mixed Sanskrit. Scholars who have made a study of Buddhism hardly suspected that there were also books on Buddhism in Sanskrit."

In a similar manner Suniti Kumar Chatterji writes: *"One great service the people of Nepal, particularly the highly civilized Newars of the Nepal Valley, was to preserve the manuscript of Mahayana Buddhist literature in Sanskrit. It was the contribution of Sri Lanka to have preserved for human kind the entire mass of the Pali literature of Theravada Buddhism. This went also to Burma, Cambodia, and Siam. It was similarly the great achievement of the people of Nepal to have preserved the equally valuable original Sanskrit texts of Mahayana Buddhism."*

It is in Nepal that most of the Sanskrit Buddhist documents have been found. Most of the manuscripts originally preserved in Nepal have been carried out of the country by the pioneers of the modern Indology.

Concerning Sanskrit Buddhist Sutras of Nepal

It is very difficult to ascertain when the Mahayana sutras were introduced into the Kathmandu valley.

When the Mahayana sutras were introduced into China by the missionaries of India and Central Asia it was already regarded as the authentic word of Lord Buddha. As the sutras were translated into Chinese, the first of which appeared in 68 A.D., they profoundly awakened the Chinese and then the Japanese mind, stirring their religious consciousness to its very depth.

Same is the case of the Newar Buddhists who preserved these sutras from generation to generation and preserved their Mahayanic ideal as the basis of their culture.

Historically, although the record of scriptures during the Kaniska's period is the earliest evidence of non-Sthaviravada tradition, the custom of copying scriptures had existed before that time in Northwest India.

R.L. Mitra states: "the discovery of the Chinese translation of original Buddhist records from Sanskrit dating as early as first century A.D. clearly proves the existence of some original Sanskrit texts long before the date of the Pali translation of Sri Lanka"

Among the manuscripts discovered by Mr. Brian Hodgson in 1824 A.D. in the Kathmandu valley there were dozens of sets of 'Nine Dharmas' or Navakhanda or collection of Nine sutras .

These Nine sutras are recited very often by the pious devotees of Nepal and are maintained as holy texts in the altars of their mind.

The Characteristics of Mahayana sutras

There are generally two types of Mahayana sutras - Vaipulya and Samanya sutras.

Vaipulya sutras were meant to be memorised, so the method of treatment in each sutras is exhaustive and contain lengthy repetitions, stereotyped phrases and piling of synonyms. In general, the Vaipulya sutras begin with the introduction of Lord Buddha as seated in Jetavana garden or sometimes in Gridhkuta a hill surrounded by a host of bhikshus, Bodhisattvas, devas, kings, laymen and women. The Buddha sits on deep meditation and a ray of light springs forth from his forehead illuminating all the worlds and inspires gods to sing praises of the Buddha. The gods then come to salute him and pray him to reveal the excellent sutra. The Buddha then accepts their prayer by maintaining silence.

Although the introduction of Mahayana sutras into Kathmandu valley cannot be definitely ascertained presumably from the available sources some of these Mahayana

sutras, which had attained great popularity in Nepalese Buddhism, had appeared as early as 4th century A.D.

The most important Mahayana texts that moved the religious feelings of the Nepalese Buddhists for centuries and still continuing to do so are given below.

1. Lalitavistara Sutra

Lalitavistara sutra is a biographical account of Lord Buddha which enumerates the twelve principal deeds. The sutra was translated into Chinese four times in A.D. 221-63, 308, 420-79 and in 683. Its oldest parts may be assigned to the third century B.C. and its final redaction was assigned to the six century A.D. whereas, according to M. Winternitz, it was assigned to the second century.

We also find a Tibetan translation in Vol 95, mDo-sDe of Kanjur, folio 1-216, it is called "Arya Lalitavistara nama Mahayana sutram" The translators were Jinamitra, Danashila, Muni Varma and Ye-ses-sDe. This tibetan translation was edited and translated into French by Foucaux, Paris 1847-48.

Lalitavistara gives us a picture of Lord Buddha as being more superhuman than human and yet it is far from the conception of the Trikaya Doctrine of Nirmankaya, Sambhogakaya and Dharmakaya. It says that Lord Buddha appeared in the samsaric existence for the benefit of sentient beings and he behaved as such and followed the ways of the world. This was his lokanuvartanacarya. At one instance Lord Buddha explained to Ananda that unlike ordinary human beings he did not stay in the filth of the mother's womb but in a jewel casket (ratnavyuha). In one of the chapters Prince Siddhartha exhibited excellence in all the arts and skills prevalent in those days to show his cultured nature. In the last chapter there are some epithets ascribed to Lord Buddha showing his knowledge of Dharmakayajnana. Of course it was a treatise of the Sarvastivada who viewed Buddha as a human being with superhuman attributes.

2. Saddharmapundarika sutra

This sutra was translated into Chinese in 255 A.D. According to Har Dayal, the earliest part of the text (chapters I-XX) may belong to the first century B.C., while the supplementary chapters (xxi-xxvi) date from the third century, A.D. The answer to such questions as why Lord Buddha preached two or three religious systems - Hinayana, Mahayana or in other words conventional truths or ultimate truths - is given in this text by a parable of a burning house. It is clearly stated that Lord Buddha preached one system, not three i.e. Buddhayana, and the presentation of the three yanas was an example of his skill in the employment of the means. The concept of Triyana, Upayakausalya (skill in means) and Mahakaruna is thus explained. In regard to the concept of Lord Buddha as a human being who is both transient and mortal as ourselves according to Sravakayana literature, Lord Buddha is shown as an eternal principal who has long before attained enlightenment and his great compassion is substantiated by repeated rebirths and preaching activities. Again the place has been shifted from Bodhgaya to Gridhkuta hill where most of the Mahayana Sutras were preached.

3. Suvarnaprabhasa Sutra

The sutra in its original form was translated into Chinese in A.D. 397-439, and again in an expanded version in the seventh century. It contains the discourses of Lord Buddha delivered for the benefit of goddesses like Laxmi, Saraswati and others. It also contains an interesting discussion on the life span of Lord Buddha. A story relating to the Namobuddha hill near the Kathmandu valley is mentioned therein.

4. Samadhiraja sutra

This sutra, also known as Chandrapradeepa Samadhi sutra, was translated into Chinese in 450 A.D. Chandrakirti uses the name Samadhiraja while the Tibetan translators have preserved the full title in Sanskrit viz: "Sarvadharmasvabhava Samatavipancita Samadhiraja." It seems that Chandrapradeepa sutra, in its original form, was very voluminous and only a portion of it was preserved in what is now called Samadhiraja. According to Dr. P. L. Vaidya, the earliest Chinese translation, no longer extant, is said to be dated 148 A.D.

In this sutra the principal interlocutors are Lord Buddha and Chandraprabha and the scene is laid on the Gridhkuta hill. The subject matter of this sutra is different types of Samadhi based on Equanimity, sunyata and Bodhicitta to be acquired by a Bodhisattva in course of his career.

5. Lankavatara Sutra

Lankavatara was translated into Chinese in A.D. 443, 513, 700 and 704. In this an attempt has been made to explain such terms as Tathagatagarbha, Alayavijnana, Cittamatra, Tathata, Trisvabhava, Two truths, Transformation etc.

6. Gandavyuha Sutra.

Gandavyuha sutra is a part of an encyclopedic sutra called the Avatamsaka sutra. It contains the story of the quest of Sudhana, the merchant's son to learn the ways of the Bodhisattva for the attainment of Buddhahood. Sudhana searched for several benevolent friends, thereby gradually learning from them the qualities of Buddhahood.

Another profound effect produced by this sutra is the conception of the Bodhisattva Samantabhadra's ten vows and the practice of sevenfold worship in Nepalese Buddhist society. The last section of the work called Samantabhadracarya pranidhan' has been a favourite theme for all seekers of the Bodhisattva path. The Bodhisattva's energetic compassionate attitude is echoed in this verse :

As long as the earth exists,
As long as all beings exist,
As long as acts and afflictions exist
So long will remain.

7. Dasabhumika sutra

Dasabhumika sutra was translated into Chinese in A.D. 265-316. It is also regarded as a part of Avatamsaka sutra. It contains the ten spiritual spheres or stages called 'Bhumi' of Bodhisattva viz : 1) Pramudita 2) Vimala 3) Prabhakari 4) Arcismati 5) sudurjaya 6) Abhimukhi 7) Durangama 8) Acala 9) Sadhumati and 10) Dharmamegha. It opens with the introduction of Lord Buddha amidst the gods and Bodhisattvas in the heaven of Indra. Here the Bodhisattva Vajragarbha prays to Lord Buddha to explain the ways to attain Buddhahood. Lord Buddha then addressed the assembly and explained the ten stages of the Bodhisattva path.

A similar description is given for each level. When he reaches the tenth level he mounts upon the summit. This stage is called the path of Fulfillment. He removes two veils of conflicting emotions (kleshavarana) and obstruction to Omniscience (Jneyavarana) completely. Thus, after attaining the tenth level and completing the path of fulfillment he is ready to attain Buddhahood.

8. Astasahasrika Prajnaparamita

There is a large body of literature in the name of Prajnaparamita. Prof. Rhuso Hikata gives as many 27 works under this title. All of them are not available in the original Sanskrit. Some of them are also known from Tibetan and Chinese translations. They are as follows:

1.Satasahasrika, 2.Pamcavimsati Sahasrika, 3.Astasahasrika, 4.Sardhadvi Sahasrika, 5.Saptasatika, 6.Trisatika, 7.Adhyardha Satika, 8.Prajnaparamita Hridaya Sutra, 9.Kausikaprajnaparamita, 10.Svalpakshara, 11.Ratnagunasamcayagatha, 12.Astadasa sahasrika, 13.Pancaparamita Nirdesh, 14.Pancasatika, 15.Devarajapavara Prajnaparamita, 16.Dasasahasrika, 17.Nagasri, 18.Prajnaparamita Nama Astasatika, 19.Ekaksarimata, 20.Suryagarbha, 21.Chandragarbha, 22.Samantabhadra, 23.Vajrapani, 24.Vajraketu and four other texts from Chinese sources

In viewing the above literature it is quite difficult for us to decide which of these texts is original and whether the texts got enlarged or abridged in course of time to suit the varying degrees or capacity of devotees. The traditional view seems to take Satasahasrika as the original whereas in the modern view it is Astasahasrika because most of the authors from Nagarjuna down to Haribhadra have taken 'Asta' as the basis for their commentaries.

The Astasahasrika was translated into Chinese in 659 A.D. and was assigned to the first century.

The recitation of Astasahasrika Prajnaparamita is a common practice among Nepalese Buddhists in the monasteries of Patan and Kathmandu. Hiranyavarna Mahavihara of Patan has a copy of Astasahasrika Prajnaparamita written in gold which commands special worship and ceremony before recitation by the Vajracharya even today.

9. Tathagataguhyaka sutra

Tathagata Guhya sutra also known as Guhyasamaja Tantra is one of the earliest buddhist Tantras containing an exposition of the leading topic on Vajrayana, viz Mandala, Nyasa, Japa, Abhiseka, Guhya, Samaja, Bodhicitta, Mudra, Jnanacakra, Panchamrita, etc. It gives an interesting account of the origin of the mandala of five Dhyani Buddhas, viz. Vairocana, Akshyobhya, Ratna Sambhava, Amitabha and Amoghsiddhi. It is stated in Guhyasamaja that Buddhahood may be attained within the shortest possible time and even in one lifetime if one practices under a perfect Vajrayana Guru. The life of the 84 siddhas and biographical accounts of a number of Buddhist masters from four Tibetan sects testify this claim.

Guhyasamaja Tantra is composed in Sangiti form and the description of the assembly is fairly elaborate as in the early Sangiti as Gandavyuha and manjusrimulakalpa. In later Sangiti literature the description of assembly is somewhat short and concise. Thus these tantras also find a place in Kangyur collection as the words of the Buddha.

Guhyasamaja was translated into Chinese in 930-1000 A.D.

According to Dr. Benoytosh Bhattacharya, this text is probably the product of the third century or a little later as Asanga is presumed to belong to the 3rd or 4th century A.D.

All these sutras deal with many aspects of Mahayana the Great Vehicle tradition such as the doctrine of emptiness in Prajnaparamita literature; Theory of Tathagatagarbha and Cittamatra doctrine in Lankavatara; innumerable kinds of samadhi such as exchange of Self with others, a kind of Bodhicitta practice and virtues of Kalyanamitra in Gandavyuha, and Samadhiraja sutras, twelve principal deeds of Lord Buddha in Lalitavistara, etc. etc.

Another profound effect produced by Gandavyuha sutra is the conception of Bodhisattva Samantabhadra with his Ten Exhaustive vows. It has a deep effect on Nepalese Buddhist minds.

Apart from these Nine Vaipulya sutras there are many other Mahayana sutras.

Nagarjuna Institute has initiated the input of other Mahayana Sutras to collect Mahayana Buddhist canon, the list of which is given below,

Sanskrit Buddhist Sutra Pitaka Input

S.N.	Title	Input by	Status	Size
1.	Anityata Sutra	NIEM*	Complete	37kb
2.	Astasahasrika Prajnaparamita Sutra	LRC**		
3.	Advayasatika Prajnaparamita Sutra	NIEM	Complete	
4.	Amoghpassa hrdaya nama Sutra	NIEM	Complete	95kb
5.	Avalokitanama Mahayana sutra	NIEM	Complete	
6.	Arthaviniscaya sutra	NIEM	Complete	79.0kb
7.	Adhyardhasatika prajnaparamita sutra	NIEM	Complete	
8.	Bhavasankranti Sutra	NIEM	Complete	121kb
9.	Bhaisajyaguruvoiduryaprabha sutra	NIEM	Complete	54kb
10.	Bodhisattva Pratimoksa sutra	NIEM	Complete	
11.	Dharmasangraha	NIEM	Complete	191kb
12.	Dasabhumika sutra	LRC		
13.	Gandavyuha sutra	LRC		
14.	Karandavyuha sutra	NIEM	Complete	671kb
15.	Kausika prajnaparamita sutra	NIEM	Complete	36.5kb
16.	Mahapratyangira Dharani Sutra	NIEM	Complete	
17.	Lankavatara sutra	LRC		
18.	Lalitavistara Sutra	LRC		
19.	Madhyamaka salistambha sutra	NIEM	Complete	109kb
20.	Mahakarmavibhanga sutra	NIEM	Complete	87kb
21.	Nairatmyapariprchha sutra	NIEM	Complete	23kb
22.	Pratityasamutpada sutra	NIEM	Complete	36kb
23.	Prajnaparamita hrdaya sutra larger	NIEM	Complete	33kb
24.	Prajnaparamita hrdaya sutra smaller	NIEM	Complete	30.5kb
25.	Pratityasamutpadavibhanganirdesh sutra	NIEM	Complete	34kb
26.	Ratnagunasancaya gatha	NIEM	Complete	58kb
27.	Rastrapalapariprchha sutra	NIEM	Complete	
28.	Suvikrantavikramipariprchha	NIEM	Complete	
29.	Salistambha sutra	NIEM	Complete	93.5kb
30.	Sukhavativyuha Sutra	NIEM	Complete	
31.	Svalpaksara prajnaparamita sutra	NIEM	Complete	
32.	Saptasatika prajnaparamita sutra	NIEM	Complete	105kb
33.	Sukhavativyuha Sutra (vistara)	NIEM	Complete	
34.	Suvikrantavikramipariprchha	NIEM	Complete	
35.	Suvarnaprabhasa sutra	LRC		
36.	Samadhiraja Sutra	LRC		

37.	Saddharmapundarika sutra	LRC		
38.	Triskandhanama Mahayana sutra	NIEM	Complete	10.9kb
39.	Tathagatataguhya/Guhyasamaja	LRC		
40.	Vajrachhedika Prajnaparamita Sutra	NIEM	Complete	84kb

***NIEM=Nagarjuna Institute of Exact Methods**

****LRC=Lotus Research Center**

Dharanis:

The Dharanis are the least explored branch of Buddhist Sanskrit literature although most of the monks of the northern Buddhist schools used them in their daily life. The Dharanis have paramount importance not only for Nepal Buddhists but also for all believers of Mahayana Buddhism around the world. The recitation of these dharanis is believed to bring into great merit and they are worn as amulet to avert evils including thieves, fire, and noxious animals to ensure long life. The bhikkhus and people in those days were much prone to these fears and compassionate Bodhisattvas wanted means of getting rid of them. The healing effects through recitation of dharanis are dramatically amazing not less than scientific treatment of western medicine. It is believed that Buddha had given these teachings on these Dharanis according to the request of Bodhisattvas.

For Example: Aparimitayur Dharani is a good example for its efficacy in acquiring the longevity of life. It is said that great Madhyamika philosopher Nagarjuna had benefited from this Dharani to save himself from his early death. These Dharanis were used as an antidote to these fears.

Dharanis consist of numerous invocations to female deities, to Buddhas, Bodhisattvas and so forth. It also often appears as parts of sutras, which relate the circumstances under which they were proclaimed. The collection of five dharanis (1-5 below) entitled Pancaraksa is extremely popular in Nepal to ward off evils, poisons, evil spirits, disease, hostile planets, and poisonous insects.

Nagarjuna Institute alone has a collection of more than 600 titles of Dharanis. Here are some of them as examples:

1. Mahapratisara vidyrajni sutra
2. Mahasahasrapramardani sutra
3. Mahasitavati sutra
4. Mahamayuri sutra
5. Mahamantranusarini
6. Mahasitatapatra
7. Arya Amoghpassa Hrdaya Dharani
8. Aparimitaryur jnana
9. Ushnishvijayanama Dharani

Buddhist Stotras:

In prosperity or distress, the Nepalese people worship and pray to the Buddhas and Bodhisattvas for protection, good health, prosperity, and family welfare and also for liberation from cyclic existence. The stotras or hymns throw light on various aspects of Buddhist doctrines.

The stotras are sung by sadhakas during their meditation or act of devotion. The contents of these stotras are of varied nature ranging from simple act of confession, qualities of Buddhas and Bodhisattvas, praises of deities of both mundane and supra-mundane, iconographic data of various tantric deities and also explanation of Buddha's teachings themselves in the form of verses.

These stotras can be sung with melodious music and can imprint the devotees significantly even in this modern world through the multimedia device.

In these 109 stotras of input we have included serial number, title, author/source and number of verses.

Buddhist Strotra Input

Inputs completed at August 1, 2001

S.N.	Title	Author/source	Verses
1.	Acintyastava	Nagarjuna	59
2.	Advayaparamartha Namasangiti	Manjushri	167
3.	Adhyardha satakam	Matriceta	
4.	Avadhana stotra		12
5.	Avalokiteshvara stotra	Bhikshuni candrakanta	9
6.	Avalokiteshvarastava	Carapatipada	25
7.	Avalokiteshvarastava	Basukinagaraja	6
8.	Avalokiteshvarastakam		9
9.	Avalokiteshvarastotara satanama stotra		16
10.	Akashgarbhanama astottarasata stotra		16
11.	Adibuddha dvadasaka stotra	Manjushri	13
12.	Kamalakar sarvatathagata stotra		33
13.	Karunastavah	Bandhudatta	25
14.	Kalyanatrimsatika stotra		30
15.	Kalyanapancavimsati stotra	SVP	25
16.	Ganesh stotra		14
17.	Gandistavah	Aryadeva	34
18.	Gururatnatraya stotra		7
19.	Guhyesvari stotram	SVP	7
20.	Cakrasamvarastuti		18

21.	Candikadandaka stotra		9
22.	Catusastisamvara stotra		75
23.	Caityavandana stotra		5
24.	Taranamaskaraikavimsati	Buddha Vairocana	27
25.	Tarastottarasatanama	Buddha Shakyamuni	55
26.	Tarastuti	Aryacandradasa	10
27.	Tarashradhara stotra	Acaryasarvajnamitra	37
28.	Dasabhumishvaronama Mahayana sutraratnaraja stotra		54
29.	Dharmadhatunamastava		7
30.	Dharmadhatuvagishvaramandala stotra		45
31.	Narakoddhara stotra		15
32.	Niraupamyā stavah	Nagarjuna	25
33.	Nairatmastaka stotra		8
34.	Pancatathagata stutigatha	''	5
35.	Pancatathagatastotra		5
36.	Pancaraksa stotrani		25
37.	Pancaksara stotram		6
38.	Parmarthastavah	Nagarjuna	11
39.	Pithastavah		67
40.	Potalakastakam		8
41.	Prajnaparamita stuti		5
42.	Prajnaparamita stotram	Satasahasrika Prajnaparamita	21
43.	Pratisara stotra	BKAvadana	15
44.	Buddhagandistavah	Ashvaghosa	32
45.	Buddhabhattaraka stotra	Brahma	19
46.	Buddha stotra	Bodhisattva samuccaya kuladevata	11
47.	Bhadracaryapranidhan`	Samantabhadra	62
48.	Mangal sodasastuti	BKA	16
49.	Mangalastakam		8
50.	Manjuvajra stotra	SVP-Manjugarbha	9
51.	Manjushrinamastotarasataka stotra		19
52.	Manjushristotra		9
53.	Madhyamakasastra stuti	Acaryacandrakirti	14
54.	Mahakala stotra		13
55.	Mahacakravartinamastotarasatastot ra		20
56.	Mahapratishara stotra		39
57.	Mahabodhibhattaraka stotra		8
58.	Mahabodhivandaastakam		8
59.	Maha ugra tara astakam stotra		11

60.	Maha ugratarastuti		15
61.	Maravijaya stotra		12
62.	Raksakalastavah		15
63.	Ratnamala stotra	Vanaratna	25
64.	Rupastavah	Narendradeva	24
65.	Lokanath stotra		7
66.	Lokatita stavah	Nagarjuna	28
67.	Lokeshvara sataka	Vajradatta acarya	101
68.	Lokeshvara stotra		11
69.	Vajradevi stotra	Nagarjuna	20
70.	Vajrapani namastottarasatakstotra		21
71.	Vajramahakala stotra		9
72.	Vajrayogini pranamekavimsika		21
73.	Vajrayoginya pindartha stuti	Virupa	16
74.	Vajrayoginya stuti pranidhan	Virupa	22
75.	Vajravilasini sadhanastavah		7
76.	Vajravilasini stotra	Vibhuticandrapada	22
77.	Vajrasattva stuti		5
78.	Vajrasattva stotra		8
79.	Vasantatilaka stuti		4
80.	Vasudharanama dharani stotram	Buddha Shakyamuni	24
81.	Vasudhara stotra	Vasudharakalpa text	4
82.	Vagishvaravarnana stotra		6
83.	Vagvani stotra	Vrhaspati	
84.	Vidyaksara stotra		7
85.	Sakyasimha stotra	Brahma	9
86.	Sakyasimha stotra	Vishnu	11
87.	Sakyasimha stotra	Shiva	7
88.	Sakyasimha stotra	Indra	9
89.	Sakyasimha stotra	Navagraha	10
90.	Sakyasimha stotra	Durgatiparisodhana text	14
91.	Sakyasimha stotra	Chandomrta text	9
92.	Sakyasimha stotra	Yasodhara	18
93.	Sharadastaka stotra		8
94.	Sattrimsat samvara stuti		37
95.	Satparamita stuti		6
96.	Sadbhijna stotram		7
97.	Sadgati stotram		6
98.	Sattva aradhana gatha	Nagarjuna	11
99.	Saptajina stavah		9
100.	Saptabuddha stotra		9
101.	Saptavidhanuttara stotra		12
102.	Saptaksara stotra		8
103.	Suprabhat stotra	Harsadeva	24
104.	Sragdharapancaka stotra		5

105	Svayambhu stavah	Four Heavenly kings	7
106	Svayambhu stotram	SVP-v	6
107	Harati stotra		9
108	Bhaktisatakam	Ramcandrabharati	107
109	Astamatrika stotra		11

Caryagita

Caryagita is the song or hymn used to sing in Tantric Buddhist ceremonies. Most of the authors of those songs or dohas were the Mahasiddhas of India and Nepal. Mahasiddha Sarahpada's Dohakosha was the most popular one. Caryagita is said to be the song of enlightenment where profuse words of wisdom are met.

In Newar Buddhist tradition these tantric songs are still sung by Buddhist Vajracharyas in special ceremonies like ordination ceremony or Acharya abhiseka. The importance of these hymns cannot be overemphasized for the students of Prakrit, Apavramsas, Sanskrit or Hybrid Sanskrit. If we could not preserve it now, the fast disappearance of this Asian wisdom is easily discernible. A loss for the whole world indeed.

Avadana Literature

Avadana is considered as Buddhavacana (words of Buddha) and constitutes the sixth of the twelve-fold teachings of Lord Buddha. As is stated:

Sutram geyam vyakaranam gathodanavadanakam/
Itibrittakam nidanan vaipulyam ca sajatakam/
Upadeshabbhutau dharmau dvadashangamidam vacah//

[Discourses (sutra), Mingled prose and poetry (geya), prophesies (vyakarana), Verses (gatha), joyous impersonal utterances (udana), instructional discourse (nidana), parables (avadana) legends (itivrttika) the bodhisattva lives of the Buddha (jataka), grand scripture (vaipulya), the marvellous (adbhuta dharma), and the explanatory (upadesh)]

Since Avadana is very popular among Nepalese Buddhists, they have long standing tradition of telling avadanas on various auspicious occasions maintained still today with devotion and respect in Kathmandu valley.

The following is the list of avadanas very popular in Kathmandu valley.

1. Avadanakalpalata (108)
2. Avadanasataka (100)
3. Astajanmavadana (8)
4. Ashokavadana
5. Ashvaghosavadana
6. Bhadrakalpavadana
7. Bichitrakarnikavadana
8. Chitravimsati Avadana
9. Divyavadana

10. Dvavimsati avadana (22)
11. Ekatrimsati bodhisattva janma avadana (31)
12. Hastakavadana
13. Jatakamala of Aryasura (34)
14. Kalpadrumavadana
15. Kapisavadana
16. Kathinavadana
17. Mahavastu avadana
18. Pretakalpa avadana
19. Ratnamalavadana
20. Sugatavadana
21. Vasisthavadana
22. Vrhata Jatakamala
23. Vasudharavrata avadana

These avadanas are scattered over various Buddhist texts such as vinaya vastu,, dirghagama, madhyagama, samyuktagama and sometimes in various mahayana sutras to.

In Nepal, it is believed that the total number of avadanas, which deals with the previous lives of the Buddha Sakyamuni and other disciples, runs to one thousand. Among the vast literature of avadanas, only a fraction has appeared in print. With reference to the origin and the sources of these avadanas they can be classified in three ways.

The first category is in the sutras or in the vinaya texts. For example: the story of Hungry tigress is found in Suvarna prabhasa sutra. the Divyavadana belongs to this category.

The second category is represented by Avadana and Jataka stories of Pali canon.

The third category is represented by all later collections of avadanas or single avadana such as ashokavadana and so forth.

Tantric Buddhist Texts

Introduction:

It is well known among Buddhist Scholars that Nepalese collection in National Archives, Keshar Library and other personal collection in Nepal possess vast Buddhist tantric literature. A catalogue of Tantric Buddhist manuscript collections in the National archive and Keshar library was published by Mr. Mitutoshi Moriguchi, Tokyo, Sankibou Bussorin, 1989. (616 titles) together with illustrations. Besides, there are other catalogues published by Mr. Hidonobu Takaoka from the private collections too.

Concerning these Tantric Buddhist literature, the publication from Central Institute of Higher Tibetan Studies, Sarnath India is commendable one.

CIHTS has already published the following rare Tantric Buddhist Texts

1. Hevajra Tantra
2. Abhisamayamanjari by Shubhakar Gupta
3. Laghukalacakratantra
4. Vimalaprabha
5. Guhyadi astasiddhi sangraha
6. Vasantatilaka rahasyadipikavyakhya sahitam
7. Krishnayamari tantram with Ratnavali panjika
8. Mahamaya tantram with Gunavatitika
9. Dakinijarahasyam by Anangayogi
10. Jnanodaya tantram
11. Caryamelapakapradipam by Aryadeva
12. Tattva jnanasansiddhi and so forth

As a sample of these tantric texts we have input the texts of **Nispannayogavali** and **sadhanamala** for the time being.

Nepalese Sanskrit Buddhist Texts

Introduction:

There are several indigenous Sanskrit Buddhist texts in Nepal. After the invasion of Samsuddin Ilyas in 13th century, Newar Buddhists seemed to have created new indigenous texts such as Svayambhu Purana, Bhadrakalpavadana, ekadasi janma katha and so forth.

We have given here the small account of Svayambhu purana

The *Svayambhū Purāna* is one of the oldest texts of Newar Buddhism. As the title suggests, its main purpose is to glorify the sacred Buddhist shrines of the Kathmandu Valley, and the Svayambhū Mahācaitya in particular.

It seems that the *Svayambhū Purāna* (hereafter *SvP*) was created by Newar Buddhists in order to integrate the teachings of the Mahāyāna with the older *avadana* stories. The text has been handed down to us mostly in Sanskrit and partly in Newari versions. Most of the Newari manuscripts contain the ten chapter version of the story.

A study of the sources of the *SvP* and the way in which they are adapted shows the sophistication of Newar Buddhist Sanskrit writings during the 14th and 15th centuries. In the aftermath of the collapse of Indian Buddhism, Newar Buddhists had to adapt and localize the great tradition, which was now bereft of its pilgrimage sites, its great universities, its oceanic trade routes, and its political patronage. [When Buddhism lost most of its material foundation in India, the valley of Nepal became a safe haven for the continued practice of Sanskrit-based Buddhism.

It is now accepted that a number of Newar Buddhist texts, such as the *SvP*, *Guṇ ākarandavyuha*, *Vrihat Jatakamala* and so on, [2] were written to consolidate the vanishing tradition. The *SvP* gives the origin myth of the Kathmandu Valley and its self-existing divine light (*svayambhū jyotirūpa*). The Kathmandu Valley is said to have been a sacred place for practicing Buddhism from the very beginning, long before the appearance of the historical Buddha Śākyamuni. After the light of Svayambhū appeared, it became the center of Newar Buddhist devotions. The earliest version of the Svayambhū myth focuses only on the importance of this divine light, but later versions give prominence to Dharmadhātu Vāgīśvara (Mañjuśrī). The shortest version of the *SvP*, containing 280 verses, begins like a typical *buddhavacana* Sūtra (*Evam maya srutam...*).

The tradition of this *Svayambhū Purāna* was handed down from Buddha Śākyamuni to Maitreya, and continued as follows: Maitreya → Bhikshu Upagupta → King Aśoka → Bhikshu Jayaśrī → Jinaśrī Raj Bodhisattva. **ii. Versions** A survey of the *Svayambhū Purāna* literature carried out by Horst Brinkhaus reveals that there are as many as four different recensions of this text. The shortest recension with eight *paricchedas* has two versions, one in prose and one in verse. Their contents are, however, similar in nature. In his article 'Textual history of the Svayambhū Purāna', Horst Brinkhaus classifies them as

follows: *Recension I* (eight *paricchadas*)

Version I.A Sanskrit Version in prose—410 ślokas—*Gosrnga parvata svayambhūcaitya bhattarakoddesa*

Version I.B Sanskrit version in verse—280 verses—*Svayambhū caityabhattarakoddesa Rescension II* (eight *adhyayas*)

Version II.A Sanskrit version in verse—4100 verses—*Gosrnga parvata svayambhūcaitya bhattarakoddesa*

Version II B Sanskrit version in verse—4600 verses—*Gosrnga parvata svayambhūcaityabhattarakoddesa* or *Vrhat svayambhū purāna Rescension III* (ten *adhyayas*)

Version III.A Sanskrit version in verse—1750 verses—*Svayambhūcaitya samutpattikathā*

Version III B Newari version in prose—*Svayambhū utpattikathā*

Rescension IV (twelve *adhyayas*) Sanskrit recension partly in verse, partly in prose—3600 slokas—*Svayambhūva Mahāpurāna*

We also find another Sanskrit version in 5380 verses,[apparently overlooked in Horst Brinkhaus' survey, which would be the largest recension. It has 11 chapters in two separate sections. The content of this version is given in the appendix.

A catalogue of Sanskrit Buddhist Manuscripts collection published in Nepal

A Catalogue of Sanskrit Buddhist Manuscripts

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