

No. V. Origin of the Shakya Race translated from the  
 ལ (La), or the 26th volume of the mDo class in the  
 Ká-gyur, commencing on the 161st leaf.

[J.A.S.B., Vol. II, p. 385 (1833).]

On a certain occasion, when SHAKYA (in the text སངས་བླ་མ་  
 བཅོས་ལྷན་འདས་ *Sangs-rgyas bchom-ldan hdas*; Sanscrit, *Buddha*  
*Bhagaván*) was in the *Nyagrodha* grove (S. *Arama*), near *Ser-*  
*skeya Gzhi* (S. *Capilavástu*), many of the *Shákyas* that inhabited  
*Capilavástu* being gathered together in their council-house,  
 questioned one another, saying; *Shès-dan-tak!* (ཤེས་ལྷན་དག་,  
 “intelligent ones:” an address.) “Whence sprang the *Shakya*  
*race*? What is their origin? What is the cause of reason  
 thereof? And what is the ancient national descent of the  
*Shákyas*? If any one should come to us, and ask us about  
 those points, we could not tell him whence the *Shákyas* origi-  
 nated. Come, let us go to *Bhagaván* and ask him on the subject,  
 that we may abide by his saying.”

Thereupon a very great number of the *Shákyas* inhabiting  
*Capilavástu*, went to the place where BHAGAVÁN (*bchom-ldan*  
*hdas*) was, and after having made their salutation by prostrating  
 themselves at his feet, sat aside.

Having addressed him by this term བཅོས་ལྷན་པ་, *btsun-pa*  
 (Venerable Sir!) they repeat again, how they had been assem-  
 bled, on what subject they had talked, and how they had re-  
 solved to come before him; and then they begged of him, that he  
 would acquaint them with those things that they might after-  
 wards tell them to others.

BHAGAVÁN thinking that, should he himself tell the history  
 of the ancient national descent of the *Shákyas*, then the *Tirthikas*  
 and *Parivrajakas* (or they that are not of his followers) would say,  
 that GAUTAMA tells whatever he pleases, to praise himself and his  
 tribe. Not to give them an opportunity for using such expres-  
 sions, he reflected within himself who were there among his dis-  
 ciples, who could tell, in an instructive manner, the ancient  
 descent of the *Shákyas*.

Perceiving MONGALYANA to be present, and judging that he  
 was a fit person for that purpose, he called on him, saying,

“ *Mongalyana*, I am somewhat indisposed (I feel some pain in my back, and want repose; be you empowered by me to tell to the priests (*Gelongs*) in an instructive manner the ancient national descent of the *Shákyas*.” He, nothing loth, assented. SHAKYA seeing that he obeyed his bidding, and having folded up his cloak, and put it for a bolster or cushion, leaning on his right side, and laying his feet upon each other, with a clear knowledge, recollection, and self-consciousness, composed himself to sleep.

MÔNGALYANA (with the prefixed title ཚོ་དང་ལྷན་པ་, S.

*Ayusmán*, long-lived; *Ayusmán Môngalyana*), in order to collect his ideas on the subject, entered into a deep meditation, wherein he saw the whole story. Recovering from his ecstasy, he sat down on a carpet, spread on the ground, in the middle of the priests. Then he addressed the *Shákyas* of *Capilavástu*, in the following manner :

“ *Gautamas!* (or descendants of *Gautama*, ལོ་དྲུག་མ་དག་ ).

When this world was destroyed, the animal beings (སེམས་ཅན་

*Sems-chan*, Sanscrit *Satwa*) mostly were born again amongst the gods, in that division of the heaven which is called

that of “ clear light ” (S. *Abháswára*, Tib. རོ་དགས་ལ་ ). And

they resided there for a long period of time, having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was turned into mere water; it consisted of one lake or ocean. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk, that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter; the taste like that of refined honey. Descendants of *Gautama!* Such was the beginning of this world.

Then, some animal beings in *Abháswára*, having finished their lives, were born again to taste of the condition of man, and came to this earth. They were with a perfect body produced from the mind (or they had an intellectual body), having all their members and limbs entire; they had a fine colour, and they were shining by themselves; they walked in the air or heaven, and fed on pleasures only; they lived for a long period.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no minute, no night and day, no month and year. No distinction into male and female

sex. They were called all by this one name, Animal (སེམས་ཅན་ *Sems-chan*).

Afterwards an animal being, of a covetous nature, tasted with his finger's tip of the earthly essence (*Sahi-b, chud* སེའི་  
འུཅད་), and the more he tasted the more he liked it, and the more

he liked the more he ate thereof, till by little and little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and heaviness. The brightness of their colour vanished, and then arose darkness in the world. *Gautamas!* After there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They passed thus a long time, living on that essential food. They that had eaten but little of that food, were possessed of a fine complexion or colour, they that had eaten much became of a bad colour. And so from the measure of food, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;"—thus spoke contemptuously one animal being to another. On account of the sin of such proud talk with respect to colour, that earthly essence disappeared.

*Gautamas!* The earthly essence having disappeared, the animal beings, gathered together, uttered many lamentations, and recollecting what a fine flavour it had, regretted much the loss of that substance.

*Gautamas!* After the earthly essence of the animal beings had vanished, there arose from the earth a fatty substance of a fine colour and taste. They lived for a long time by eating of that substance. They that ate but little of that food were possessed of a good complexion or colour; they that ate much became of a bad colour. And thus from the measure observed in eating, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour"; thus contemptuously addressed one animal being to another animal being. On account of the sin of pride, again, the fat of the earth disappeared.

*Gautamas!* The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

*Gautamas!* After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour, and taste. The animal beings passed afterwards a long

time by living on that food, until the same cause led to its disappearance.

*Gautamas!* After the sugar-cane plantation had vanished, there came forth clean and pure *sálu* (rice), without being ploughed or sown, having no straw, no husk, no chaff; if cut in the evening it ripened again till the next morning (or there was every evening and morning ready a fresh crop). The animal beings passed a long time living on *sálu*.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions, and hated. They threw on them stones, clods, etc. (in the same manner as now they use at the celebration of nuptials, to cast or sprinkle on the bride scented powder, perfume, chaplets, clothes, and parched rice, saying, May you be happy!) and reproved them much. The others, in their turn, replied, "Why do you thus abuse us now, is there no other proper time for telling us these things?"

*Gautamas!* Thus what anciently was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time (for 2, 3, or 7 days) from satisfying their lust. But afterwards not being able to contain themselves, they commenced to make some covert, or hiding place, whither they might retire from the sight of others to satisfy their lust; saying repeatedly, We will practise here what is not to be done elsewhere, and uttering, *Khyim, khyim*; covert, covert, or house, house.

*Gautamas!* This is the first beginning of building houses.

They used to gather in the evening the *sálu* that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened once that a certain animal being having gathered *sálu* in the evening for the next morning also, when he was called on by another animal being to go and gather *sálu*, he said to him, "O animal being, take heed to thine own *sálu*, I have brought yester-evening the *sálu*, which I require this morning." Then the other animal being reflected with himself thus: "Ah, well then! I shall hereafter take *sálu* for 2, 3, nay for 7 days, at once." He did afterwards accordingly as he had said. Then an animal being said to him, "Come, let us go to bring *sálu*." He then said to him, "O animal being, take care for thine own *sálu*; I for myself have brought at once, for seven days." Then that animal being reflected with himself thus, "O well, very well, I shall take at once for fifteen days—for one month. And he did accordingly. When the *sálu* had been taken thus by anticipation by these animal beings, there grew afterwards *sálu* that was covered

with straw, husk, and chaff, and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus :

*Shes-dan-tak!* (ཤེས་དན་ཏག་, etc.) See leaves 168, 169.

[Here follows a repetition of the above described stories respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now.]

Afterwards, being gathered together, some of them said, "We must mete out the land and assign the boundary of each property; saying, This is thine, and this is mine." Accordingly, they measured and divided the land, and erected land-marks.

*Gautamas!* This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards, that an animal being, who had his own *sálu*, took away that of another not being given to him (or stole it). Other animal beings having seen him, that, though he had his own *sálu*, he had taken away that of another, not being given him, they said thus to him, "Oh animal being! thou having thine own *sálu*, why takest thou that of another, without being given thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being, having his own *sálu*, has taken away three times that of another without its being given unto him."

Then those animal beings said to this, thus, "Oh! animal being, thou having thy own *sálu*, why takest thou that of another which he had not given thee? Oh! animal being; go now away, henceforth do not act in this manner." Then that animal being thus said to the others, "Intelligent beings! This animal being having dragged me on this side and on that side, on account of the *sálu*, taking me into the congregation, has also abused me (with his language)." Then those animal beings thus said to that animal, "Ha! animal being! after having dragged this animal hither and thither on account of the *sálu*, and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of *sálu*, one is dragged hither and thither, and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion, handsomer countenance, more beautiful, more fortunate, and more renowned) for the master and proprietor of all our fields or lands.

He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met, and elected one for their master and proprietor of their lands, and for the arbitrator of their controversies, saying to him ; “ Come, animal being, punish from among us those that are to be punished, and reward those with a gift that merit to be remunerated ; from all the products of our lands we will pay you a certain rate, accordingly to a rule.” Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings,

he was called མང་བོས་བཀུར་བ་ *Mang-pos bkur-va* ; Sanscrit,

*Mahá Sammata*, “ Honoured by many.”

*Gautamas!* At the time of *Mahá Sammata*, man was called by this name, “ Animal being.”

[The following five leaves (from 171—175) are occupied with an enumeration of the descendants of MAHÁ SAMMATA down to KARNA (T. rNa-va-chan རྣ་བ་ཅན་) at *Potala* (བྱུ་འཛིན་

*Gru-hdsin*\* the harbour.) He had two sons, GOTAMA and BHARADHWAJA The former took the religious character, but *Gotama* being afterwards accused of the murder of a harlot, was unjustly impaled at *Potala*, and the latter succeeded to his father. He dying without issue, the two sons of GOTAMA inherit, who were born in a præter-natural manner ; from the circumstances of their birth, they and their descendants are called by several names ; as, ཡན་ལག་སྐྱེས་ *Yan-lag-s, kyes* ;

(S. Angirasa), ཉི་མའི་བཀའ་ཉེན་ ; *Nyi-mahignyen*, (S. Surya Vánsa),

*Gautama*, བོན་མ་ ; བྱ་རམ་ཤིང་པ་ *Bu-ram shing-pa*, (S. Ikshwa-

ku). One of the two brothers dies without issue, the other reigns under the name of IKSHWAKU.

To him succeeds his son, whose descendants (one hundred) afterwards successively reign at *Potala* (བྱུ་འཛིན་), *Gru-hdsin*.

The last of whom was བྱ་རམ་ཤིང་པ་འཕགས་སྐྱེས་པོ་ : *Ikshwaku*

\* The ancient *Potala*, or the modern *Tatta*, at the mouth of the Indus:

Virudhaka, (or Vidéhaka). He has four sons, གླུ་མཐོང་གཏོང་, ལག་ན་, སླང་པོ་ཆེ་འདུལ་, and ཀྲང་གཏུབ་ཅན་. After the death

of his first wife, he marries again. He obtains the daughter of a king, under the condition that he shall give the throne to the son that shall be born of that princess. By the contrivance of the chief officers, to make room for the young prince to succession, the king orders the expulsion of his four sons.

They, taking their own sisters with them, and accompanied by a great multitude, leave *Potala* (གུ་འཛོལ་), go towards the Himalaya, and reaching the bank of the *Bhagirathi* river (སྐལ་ལྷན་གཤང་ན་) settle there, not far from the hermitage

of CAPILA the *Rishi* (དང་མོང་མེར་སྐལ་འཛིན་གཞུང་), and live

in huts made of the branches of trees. They live there on hunting; and sometimes they visit the hermitage of CAPILA the *Rishi*. He, observing them to look very ill, asks them why they were so pale. They tell him how much they suffer on account of their restraint or continence. He advises them to leave their own uterine sisters, and to take themselves (to wife) such as are not born of the same mother with them. O great *Rishi*! said the princes, is it convenient for us to do this? Yes, Sirs, answered the *Rishi*, banished princes may act in this way. Therefore, taking for a rule the advice of the *Rishi*, they do accordingly, and cohabit with their non-uterine sisters, and have many children by them. The noise of them being inconvenient to the *Rishi* in his meditation, he wishes to change his habitation. But they beg him to remain in his own place, and to design for them any other ground. He therefore marks them out the place where they should build a town: since the ground was given to them by CAPILA, they called the new city *Capilavastu*. They multiply there exceedingly. The gods seeing their great number, show them another place for their settlement. They build there a town, and call it by the name of ལྷ་ས་བསྐྱེད་ *Lhas-bstan*, (shown by a god).

Remembering the cause of their banishment, they make it a law, that no one of them hereafter shall marry a second wife of the same tribe, but that he shall be contented with one wife.

At *Potala* (གུ་འཛོལ་) the king IKSHWAKU VIRUDHAKA, recollecting that he had four sons, asks his officers what has

become of them. They tell him, how for some offence His Majesty had expelled them, and how they had settled in the neighbourhood of the *Himálaya*, and that they have taken their own sisters for their wives, and have been much multiplied. The king, being much surprised on hearing this, exclaims several times : *Shákya ! Shákya !* Is it possible ! Is it possible ! (or O daring ! O daring !) ཤོད་པ་ *phod-pa*, and this is the origin of the *Shákya* name.

After the death of IKSHWAKU VIRUDHAKA, ལྷ་རམ་ཤིང་པ་ འཕགས་སྐྱེས་པོ་ at *Potala* succeeds his younger son རྒྱལ་སྲིད་དགའ་, *rgyal-srid dgah*, (he that desires to reign). On his dying without children, the banished princes successively inherit. The three first have no issue ; the son of ཀླང་བཀྲུབ་ཅན་, the fourth prince, is *Gnag-hjog*, བནས་འཛོལ་. His son is ས་གྲིས་. His descendants to the number of 55,000 have reigned at *Capilavastu*. [An enumeration of the princes who reigned at *Potala* after IKSHWAKU follows, which is identical with the list in Sanskrit authorities ; the names being translated into Tibetan according to their literal meaning ; as for *Mahá Sammata*, *Mang pos bkur-va*, greatly honoured, etc.] Here ends the narration of MONGALYANA. SHÁKYA approves and recommends it to the priests.