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Vijay Kranti

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Manthan

Journal of Social and Academic Activism

Year-41, Issue-1

Jan-Mar 2020

Trivishtap Special-I

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Printer

Kumar Offset Printers
381, Patparganj Industrial Area, Delhi-110092

Publisher

Research and Development Foundation For Integral Humanism

Ekatm Bhawan, 37, Deendayal Upadhyaya Marg, New Delhi-110002

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Cover picture Details: A fusion of the thangka picture of Guru Padmasambhav with background of Mount Kailash along with a map of Tibet

Contributors' profile

Vijay Kranti is a senior Indian journalist, a Tibetologist and an accomplished photographer. Over past nearly five decades, he has worked on the staff of prominent Indian and international media groups. His 47 year long photography of exile Tibetan community and life inside Chinese occupied Tibet is considered to be the largest one man photo work on Tibet.

HIS HOLINESS THE DALAI LAMA is revered by Tibetans and followers of Mahayana school of Buddhism as the reincarnation of Avalokiteshwara (Tib 'Chen Rezig'), the Karuna (compassion) manifestation of Buddha. He was 5 years old when he was identified as the reincarnation of the 13th Dalai Lama. He is 14th in the five centuries long chain of Dalai Lamas of Tibet. In addition to being the supreme spiritual leader of Tibet, the Dalai Lama is also the ruler of Tibet. In 1959 he had to flee from Tibet in the wake of Chinese Army's violence that crushed Tibetan uprising against Chinese occupation of Tibet (1951) and took asylum in India.

Prof. Bhagwati Prakash is an economist and expert on ancient Indian scriptures. He is the Vice-Chancellor of Gautam Buddha University, Noida, UP. He is also the Convener of Bharat Solar Power Development Forum and one of the Co-convenors of Swadeshi Jagaran Manch. bpsharma131@yahoo.co.in, Mob: 9829243459

Dr. Suryakant Bali Senior Journalist and author. Scholar of the Indian culture and Sanskrit language. Worked as Resident Editor in Hindi daily Navbharat Times. Had been designated as National Professor. Authored a number of books in Hindi and English.

R. T. Mohan after retirement as a Diplomatic Officer from the Embassy of India, Tehran, re-searching and unveiling the history of successful Hindu resistance to march of Muslim arms through Afghanistan, during the seventh to eleventh centuries. Contact: mohyalhistory@gmail.com

Claude Arpi is French-born author, journalist, historian and tibetologist born in 1949 in Angoulême, who lives in Auroville, India.

Migmar Tsering (Venerable Khenpo Migmar Tsering) was the abbot and the principal of the prestigious Sakya College, the premier institution for higher studies in Buddhist philosophy for Sakya students for a decade (1989 - 1999). Born in Western Tibet, Khenpo Migmar escaped to India in 1959 at the age of four and completed his elementary studies in Southern India.

Bhikkhu Pāsādika born August 17, 1939 at Bad Arolsen in Hesse, is a German indologist and a Buddhist monk.

NK Dash Manthan got the article from the Tibet Journal, but couldn't arrange profile.

David Templeman Have worked on various writings of Taranatha (1575-1634) since the 1970's. At present he is an Adjunct Research Fellow at Monash Asia Institute, Monash University.

Isht Deo Sankrityaayan Senior journalist and author, associated with the Research and Development Foundation for Integral Humanism, writing and translation of several books goes to his credit. Contact: idsankrityaayan@gmail.com

Vaidya Bhagwan Dash was a renowned Indian Ayurvedic scholar and practitioner who critically studied Tibetan medicine and its roots in Ayurveda. He has been consultant to the Governments of India, Bagla Desh, Bhutan, Myanmar and World Health Organization . He contributed a large number of research papers on various aspects of Ayurveda and Tibetan medicine.

Gendun Chopel (1902-1951) was an outstanding Tibetan scholar, a talented artist, a great poet, a well know dialectician and a translator. He is considered as the first 'modern' Tibetan monk scholar. He became controversial in Tibet for being a non-conformist. He disrobed, gave up celibacy and travelled to many other countries and learned many languages and worked with foreign scholars.

Sonali Mishra Project Associate in Indira Gandhi National Centre of Arts. Translated a number of books. A collection of short stories is published. Ph.D. in Translation Studies. Contact: sonalitranslators@gmail.com

Readers' letters

To,
The Editor,
Manthan –Journal of Social and Academic Activism
Greetings!!!

I extend you my heartiest greeting for two excellent editions on the Indian Constitution. Undoubtedly Indian constitution came into existence after a long struggle and great deliberations of the learned members of constituent assembly. Constitution of any country reflects the soul and spirit of the nation but for the huge country like India having the richest past civilization and unique blends of diversity in unity, it reflects the philosophy of the past and vision for the future, both.

As an academican I always had this feeling that after almost seven decades of independence there is a dire need to re-visit the constitution, to re-evaluate the purpose of its creation and constitutional targets we achieved in past 70 years when India has already seen more than hundred constitutional amendments.

These editions beautifully unfold the history and mystery both which is unknown to most of us. Reading constitution is easy but it is difficult to understand the spirit and philosophy between the lines as it is not explicitly mentioned in maximum interpretative texts.

The best part of these editions is to bring forward those unheard facts and circumstances behind constitution which were always overlooked by the jurists, judges and law makers in post independent India. Physical, psychological and emotional feelings of the members of constituent assembly drafting constitution could be easily understood during the time when the country is passing through the trauma of division and killing of millions of people in the name of religion is going on. How much justified is to portray every provision of this document as most sacred when tall figures of constituent assembly themselves considered it as imperfect. Has the time arrived to review certain provisions which give ample scope to the politicians to divide independent India in the name of religion and caste? Undoubtedly with the help of these valuable editions the inside story of the constitution and philosophy of such terms put in the constitution and the need of their review could be better understood and justified now.

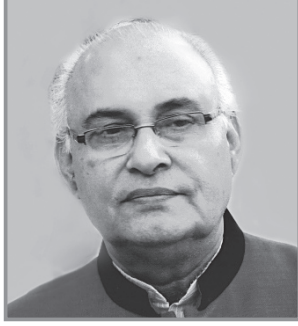
In the second edition five historic speeches of five iconic historical figures expressing their experience, vision and apprehension of future of India is an eye-opener. Seeing Independent India through a constitution which is largely based upon the Government of India Act 1935, and the dissent of Mahatma Gandhi over creation of constituent assembly in those circumstances raises several questions.

These editions provide a beautiful opportunity to the readers to visualize the things with the vision of Constitution makers and ignite minds of academicians like me to develop new insight to contemplate about the constitution and its best, worst and missing perspectives.

I hope that with the help of these editions all those who are working in the field of law should take the responsibility to rethink about the jurisprudence of different provisions used in the constitution to re-interpret and re-invent it in the light of current challenges India is facing.

Once again my heartiest congratulation to all the contributors and editor for their sagacious contribution in these brilliant editions.

Dr. Seema Singh,
Assistant Professor,
Faculty of Law, University of Delhi, Delhi



Dr. Mahesh Chandra Sharma

Editorial

Special issue focussed on Gandhāra was received with avidness, I am grateful!

The story of Gandhāra is a story of its dissociation with Bhārata. In this issue we are discussing about the heavenly plateau of Triviṣṭapa that is spread from the middle of Himalayas to the east. Now, it is well known as Tibet; Mount Kailasha and Manasarovar Lake are situated here. There is dire need for research about this land, its people and the culture. In the editorial articles of earlier issues we have already discussed the inhuman and vandalisitic idea of 'Nation-State' theory that has originated from Europe.

China, emerged as a 'nation state' after the World War II, showed such an instance of the imperialism that has blurred even the dreadness of the European imperialism. It has engulfed Tibet and now it is engaged in dissociating it from its very roots. Likewise it has badly caught hold of Eastern Turkistan and inhuman process of Chinisation of the land has made the people over there to fight the war for their existence which is at the verge of extinction.

The Tibetan struggle, under the leadership of His Holiness Dalai Lama, is peaceful and non-violent. The culture of Eastern Turkistan is Sematic, they don't understand what non-violence means, stepping into the fold of violence, they have turned 'terrorists'. China is now forcibly making them a part of its own 'Nation-State'. UNO, the regulator of Nation-States, remains a mute spectator.

In this issue our effort is to get introduced to the ancient heavenly plateau of Triviṣṭapa and the modern Tibet. With the blessings of Almighty we have received the articles from eminent scholars.

We are fortunate enough to get senior journalist like Shri Vijay Kranti as the Guest Editor for this issue. The detailed editorial written by him, alongwith the interview he did with Shri Samdhong Rinpoche are the unparalleled achievements of this issue. He managed process of research and collection of articles for this issue. I am very thankful to him. We also have got great contribution of the articles from the Tibet Journal, which are taken in the same way as are published earlier. Although, they are published, still are relevant. This is why we have taken those in this issue.

Next issue will continue as the second part of this issue. Present initiative for knowing Tibet, understanding Himalayas and recognising the boundaries of Bharat has moved on with your cooperation that we hope to receive in future too. Shubham!

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Vijay Kranti

Guest Editorial

Relations between India and Tibet date back to the eras when the concept of modern political nation state had yet to emerge; history was remembered only by events and had yet to start to be recorded in terms of dates. The geographic contiguity of India and Tibet remained subordinate to the cultural integrity for eons as Tibet hosted India's most revered God couple of Lord Shiva and Uma (Mother Parvati). Lord Buddha traveled to this homeland of the Devas (Gods) for his Varshavas (annual stay/retreat) and used to visit Lord Shiva for his daily Bhiksha (food alms).

For Tibetans too, India has been the 'Phagyul' (Holy Land) since ages. For Indians the Mount Kailash and Mansarovar have always been the ultimate destinations for peace and nirvana. In days following the bloodiest war of Indian history the Mahabharata, which left Kauravas as losers and Pandavas as winners but not a single sole happy or elated over victory, the winner Pandavas walked across the snow laden Himalayas to Tibet to seek peace and Moksha (Salvation). Some of the Indian kings who had fought on the side of the loser Kauravas and survived the war, migrated to Tibet as they had no courage to face their people back home. That is why Tibetan legend connects many Tibetans' ancestry to India.

Since past many centuries too, no Tibetan needed a visa or had to show his/her passport ever to visit Bodh Gaya, Rajgir, Nalanda, Sarnath or any other place in India where Lord Buddha put his holy feet. Barter trade too was common and unhindered since time immemorial across almost every walkable pass of Himalayas that connected Indians and Tibetans along the entire India-Tibet borders. But this oneness lasted only until China occupied Tibet in 1951 and China replaced Tibet as India's new communist neighbour.

In recorded history of over 3000 years before 1951, not a single inch of land along nearly 4000 km long Himalayan borders of India in Ladakh, Himachal Pradesh, Uttarakhand, Nepal, Sikkim, Bhutan or Arunachal (erstwhile 'NEFA') had a common border with China even for a day. Nor did the border posts all along this border hosted a single Chinese soldier, a Chinese post office, a Chinese business Counselor or even Chinese currency for a day in the past innumerable millennia. That was so because Tibet separated the two countries by a distance of over a thousand kilometers width as a buffer, from any point on the India-Tibet borders. That explains why the India-Tibet border had the distinction of being the most peaceful border in the world.

No surprise that common Tibetans refer to India as 'Gyakar' (White or Holy Land) and China as 'Gyanak' (Black, Unholy or Manhoos i.e. ominous land). Interestingly, this public practice continues even today, rather has further perpetuated inside and outside occupied Tibet despite seven decades of harsh Chinese colonial rule that has witnessed severe communist indoctrination, brain washing and physical dominance of Tibetan population.

One of the strongest bonds which binds Tibet and India together is their common Buddhist heritage in all its spiritual, philosophical, academic and other disciplines which include fine arts, music, medicine, astrology, handicrafts

and architecture. Although Buddhism spread out from India to many other countries, including China, much earlier than Tibet yet, thanks to its geographic seclusion and harsh environment, it survived and thrived in Tibet in all its fine and most authentic dimensions as compared to any other country. The main credit for this goes to the wisdom of Tibetan kings like Trisong Detsen and Srongsen Gompo who decided to choose India as Tibet's root source of teachers and Buddhist texts and Sanskrit as the root language to develop Tibetan script and language for translation of entire range of Buddhist literature. They also had another neighbour China as an alternative source for the same Buddhist wisdom because of its much easier geographic approach and more convenient climate as compared to India. Buddhism had arrived in China from India long ago and quite a few Chinese scholars and Chinese translated texts were already available there. But despite difficult and treacherous journey through snow laden mountains and extremely hot and hostile weather conditions for its scholars, these kings decided to send scholars to universities like Nalanda and invited top ranking Indian scholars like Acharya Shantrakshit and Guru Padmasambhav because they did not want to adopt a 'second hand' version of Buddhism.

These kings and Tibetan scholars had an additional wisdom of developing the Tibetan language exactly on the lines of Sanskrit script and grammar so that the Indian literature could be translated in its most authentic form, both in matters of content as well as vocabulary and syntax. The main reason behind this exercise was that the Tibetan leaders of that time did not want Tibetan scholars to risk the ordeals of journey to India or to waste their precious years in learning Sanskrit before going ahead for taking teachings in Buddhism in Indian universities. The scientific rules developed for translation from Sanskrit into Tibetan lead to evolution of such a huge bank of authentic Indian literature which does not exist today in any other language of the world. It is also natural that this centuries long interaction left a deep influence on Tibet's fine arts, performing arts, handicrafts and sciences like Ayurveda medicine, astronomy etc.

Just to give an idea of the methodology involved in the translation exercise, no Tibetan scholar was permitted to translate a Sanskrit text into Tibetan language unless he was supported by an Indian Sanskrit Pandit (scholar) as his team member. After the completion of each translation project too, a specially chosen Parishad (committee) of scholars of that subject would certify the authenticity of the translation before it was accepted for studies in Tibet. This policy has shown some interesting results during past six decades of Tibetan refugee life in India.

It was one of those rarest events of human history that precious books formed the main baggage of many Tibetan escapees, especially the monks and scholars who formed a substantial chunk of the fleeing Tibetans. It may be difficult for many people to realize that a microscopic refugee community of just 150 thousand and odd can today boast of at least four institutions in India

which have been formally recognized as a University or a 'Deemed University' by the University Grant Commission of India.

During past few decades one of these institutions viz. the Central Institute of Higher Tibetan Studies (CIHTS) at Sarnath near Varanasi, has recreated over two hundred such important Sanskrit texts which were believed to have been lost forever in India since ages. CIHTS has resurrected them in original Sanskrit, English and Hindi from the Tibetan translations which had survived in Tibet over centuries. What a remarkable 'Guru Dakshina' (a student's tribute to the teacher) from Tibet to India?

In 1959 Tibetan people's uprising against the Chinese occupation failed and the massacre of Tibetan people at the hands of China's People's Liberation Army (PLA) forced Dalai Lama to escape to India. About 80 thousand Tibetans followed him to take refuge in India, Nepal and Bhutan. Since then their total number has grown to around 150 thousand. In rough figures, about 30 thousand have migrated to about two dozen countries -- a majority of them to Europe and North America. About 90 thousand today lives in India and the rest in Nepal and Bhutan.

Thanks to the wisdom and generosity demonstrated by Pandit Nehru, the erstwhile Prime Minister of India, almost all Tibetan refugees were rehabilitated in over a dozen well organized and exclusive camps established by the Government of India in many part of India. Modern education, occupational rehabilitation through agriculture and traditional Tibetan handcrafts production centres and exclusive Tibetan environment in these camps have helped the Tibetan refugee community to resurrect and preserve their social and cultural life in these camps over past six decades.

Reflecting the traditional Tibetan wisdom, the young Dalai Lama (just 25 years old in 1959) focused on reorganizing the available talent among his fellow refugees to revive and preserve almost all aspects of Tibet's religious, cultural and social life in these camps. Over past six decades the Tibetan refugee community has successfully evolved a wide chain of monasteries, institutions of higher learning, music and theatre troupes, centres of both religious as well as secular fine arts, medical institutions and handcrafts cooperatives where almost every aspect of Tibetan culture is thriving in its original shape. CHITS is one such institution.

Soon after entering India Dalai Lama established 'Central Tibetan Administration' (CTA) on 29th April 1959 in Mussoorie which practically functions as the 'government in exile' of Tibet. Later in May 1960 he and CTA shifted to Dharamshala in Himachal Pradesh. Thanks to his exposure to the modern world during his exile years, the Dalai Lama has gradually piloted the Tibetan political system from a deep rooted theocracy to a democratic one. Starting from a handpicked and nominated Parliament and the Kashag (Cabinet of ministers) in September 1960 he has slowly converted it into a fully democratic system where Tibetan refugees, spread across the world, elect their representatives through secret ballot.

In 2001 he introduced direct election for the post of Kalon Tripa (Prime Minister) and in 2012 he handed over all his traditional political powers as the 'head of State' to the elected Kalon Tripa and later renamed the post as the Sikyong (President). That marked the end of five centuries old system in which all executive and spiritual powers of the head of Tibetan State rested in the Dalai Lama. These powers were transferred to his reincarnate after death of a Dalai Lama. Following this revolutionary change the Dalai Lama today is only the spiritual head of Tibet, leaving all political decision to a Sikyong, elected by the Tibetan people. This decision of Dalai Lama has, obviously put the Communist Chinese masters of occupied Tibet in confusion as they have been planning to implant their own puppet 'reincarnation' in Tibet after the present Dalai Lama passes away. That explains why Beijing government these days is desperately claiming to be the sole authority to select and install the next Dalai Lama in the occupied Tibet.

As far as Tibet under the Chinese colonial rule is concerned, the new communist masters have successfully

developed entire Tibet over past seven decades into a front post and a military base along its newly found borders with South Asia. Its successful attempts in occupying the Republic of East Turkistan (now renamed as 'Xinjiang' by China) in 1949, has also extended its geographic excess to entire Central Asian republics of erstwhile USSR. After establishing innumerable army bases, air force bases and nuclear arsenals over entire Tibet and Xinjiang, Beijing is currently busy in changing the demographic character of both Tibet and Xinjiang by bringing in and resettling millions of Han citizens from all over China. In my visits to Tibet over past few years I've noticed that the local Tibetans have been reduced to an almost meaningless minority in most major cities of Tibet like Lhasa, Shigatse, Lithing etc.

In Xinjiang the common self respecting Uyghurs are resisting this Chinese colonialism in every possible way including public protests and killing the Han occupants with axes and knives. But China is trying to brand all the Uyghurs as 'terrorists' and wants the world to remain blind to the arrest and brainwashing of nearly two million poor Uyghur citizens in its barb wired concentration camps. In comparison with the Uyghurs, the Tibetans are a lesser problem for the Chinese communist leaders because their protests are peaceful and non-violent. Near complete silence on the part of the 'civilized' world towards self immolation by 153 Tibetans (till writing of this article) over past few years has only emboldened the Chinese communist rulers in perpetuating colonialism in Tibet.

It is strange that in a world where world powers would rush and engage into bloodiest wars in regions like Vietnam, Afghanistan and Kuwait over regional disputes, their reactions to the occupation of as vast and helpless countries as Tibet and 'Xinjiang' have remained limited to lip service and hollow preaching on human rights --- a popular luxury of nice people and governments, many among whom won't mind forfeiting this luxury in lieu of some political or trade concessions.

It is shocking to note that a self respecting country like India not only allowed China to gobble up Tibet seventy years ago without caring for its own national security along its Himalayan borders. Unfortunately it remains nearly as much indifferent even today when China is using the occupied territories of Tibet and 'Xinjiang' to further encircle India by developing its military links with Arabian Sea through Pakistan and Pakistan Occupied Kashmir (POK). India has only helplessly watched Beijing using Tibetan territory as its launch pad for attack on India in 1962 or for providing training, arms, sanctuary and other resources to Naxalites (Maoists) and anti-India militant groups of North Eastern India inside Tibet.

All these issues of Tibet's its geographic significance for India's security, stability and national integrity as well as its close historical and traditional ties with Tibet give us a good reason to rethink about Tibet and relocate its position on our national mindscape. This one and the following issue of MANTHAN are dedicated to this exercise. We are pleased to present MANTHAN before you with the hope that this exercise will initiate a fresh rethinking and 'manthan' among thinking Indian intellectuals, opinion makers and policy makers.



Vijay Kranti

CONVERSATION Prof SAMDHONG RINPOCHE

No country can match the contribution of India

We have more illusions than the knowledge of facts regarding Tibet and its issues. The following conversation of our Guest Editor Shri Vijay Kranti with Prof. Samdhong Rinpoche will surely help many among us to get rid of many of such illusions. Prof. Rinpoche is a learned Buddhist scholar, a thinker, an educationist and a political leader who headed the Central Tibetan Administration of His Holiness the Dalai Lama in Dharamshala (India) twice as its elected Kalon-Tripa (Prime Minister). He has been the founder head of famous Central Institute of Higher Tibetan Studies, Sarnath and has been on the boards of many academic institutions like being the President of Association of Indian Universities. He made significant contributions in preparing the Charter for Tibetans in exile and the future Constitution of Tibet. He also served as the Vice President of Tibetan Youth Congress in his youth days. Excerpts of the interview

VIJAY KRANTI: In Indian texts Tibet used to be addressed as '*TRIVIṢṬĀPA*'. What continuity do you see from the traditional '*Triviṣṭapa*' to modern day Tibet?

Prof. SAMDHONG RINPOCHE: I don't think it is right to talk of continuity or discontinuity. *Triviṣṭapa* is a very old term. It has found mention many times in the teachings of Lord Buddha also. In traditional Buddhist literature *Triviṣṭapa* stands for Mount *Sumeru* which was the abode of Lord Indra and other Devas. In the old Indian literature and Buddhist literature it is considered to be above the earth where Indra ruled. A little below is the abode of the *Kinnars* and the *Gandharvas*. But in the *Satyārtha Prakāśa* of Swami Dayanand ji, term *Triviṣṭapa* has



been used for Tibet. It may not be wrong to say so because when you look at Tibet from India, it is at a much higher place. Moreover,

being famous as the 'Roof of the World' too it may not be wrong to call it as *Triviṣṭapa*. But in the Buddhist literature Tibet has not

been mentioned at *Trivishtapa*.

In India Tibet has been known as '*Bhoṭa*' and sometimes '*Himavarta*' too. In both the Buddhist as well as Hindu literature Mount Kailash and Mansarovar have been mentioned as the abodes of Mahadev (Lord Shiva) and Uma (Mother Parvati) as they are located in the centre of Himalayas. It is mentioned in the *Vinaya Piṭaka* of Lord Buddha that Buddha's mother Mahamaya who had passed away a month after she gave birth to Buddha, was reborn in *Trivishtapa*.

After attaining enlightenment Lord Buddha once visited *Trivishtapa* and spent three months as his '*Varṣāvāsa*' there. Since it was the land of Devas, so all the food available there was only what was suitable for the Devas. Food consumed by humans on the earth was not available there. According to the *Vinaya Piṭaka*, Lord Buddha used to go to *Mahadev* for *Bhikṣā* (begging for food). As local Hindus discovered Mahadev ji giving him *Bhikṣā* with respect and affection, many of them became disciples of Buddha.

Trivishtapa is different from Kailash. But it seems to be not far away. I am not aware of the logic behind mentioning Tibet as *Trivishtapa* in *Satyārtha Prakāśa*. May be someone can study it in details. In Sanskrit language Tibet is known as '*Bhoṭa*' and not *Trivishtapa*. In Tibetan too it is '*Bod*', sounding quite similar. It's worth finding which is original and which one is semantic progression.

Many times Tibet as has been mentioned as '*Himavarta*', may be for the reason that it is like a bowl in the midst of snow capped mountains. During days

The first book is believed to have arrived in Tibet sometime in the middle of first century. It was a Sanskrit book which no one could read. It was professed that someone who could read that book would arrive after four or five generations

of Buddha a big part of Tibet used to be under water. Buddha had forecasted that one day the lake will dry up and the land will emerge out of it. It is believed that Lhasa used to be under a lake.

VIJAY : Which are those elements which are common in India and Tibet and link them together?

Prof RINPOCHE: I think the main element that connects both is Buddha Dharma. It is believed that the first king of Tibet was Nyatri Tsenpo who came from India's Bengal. There are others who believe he was a Tibetan. This is not unnatural because many times historians too behave as nationalists. It is said that one of his eyes was abnormal and he was exiled from his country. He was very healthy and handsome. He crossed the Himalayas on his flying horse to reach Tibet. When some Tibetan farmers asked him where he had come from? He indicated towards high mountains to tell that he had crossed over from other side. Those simple farmers thought he had come from the sky. They were impressed by him so much that they lifted him on their shoulders and took him with them to install him as their king. He is believed to be the first king of Tibet who gave it a nation's personality.

Secondly, many Tibetans have Indian ancestry. It is wrong to believe that all Tibetans are Mongoloids. Most people are

Mongoloid in Eastern Tibet. But a good proportion in the west is of Aryan origin. An Acharya of 4th or 5th century has written about a South Indian king who fought in the *Mahabharata* from the *Kauravas*' side. But after their defeat in the war he was so ashamed that instead of returning home he migrated to Tibet with his remaining soldiers. That explains why many Tibetans resemble Indians. But one doesn't know how much of this is fact and how much is fiction.

The first book is believed to have arrived in Tibet sometime in the middle of first century. It was a Sanskrit book which no one could read. It was professed that someone who could read that book would arrive after four or five generations. The book was to be preserved till then. During the rule of great king Srongtsen Gampo the king decided to develop written language for Tibet. He sent 21 selected brilliant young students to India for this purpose. But a few among them dropped out in Nepal on their way to India. Some others died on the way and few others died in Nalanda due to difficult weather. Finally a young man Thonmi Sambhota survived to study under some learned teachers in Nalanda University.

He learnt Sanskrit language, grammar and script under some learned Brahmin Acharyas. With their help he developed Tibetan script on the basis of Devnagari.

Sanskrit has fifty alphabets. He developed Tibetan script on the basis of 34 of these alphabets. It was after developing Tibetan script and language that work on translation of Indian Buddhist texts into Tibetan was started.

Tibetan scholars who were sent to India from time to time to learn Sanskrit had additional responsibilities of acquiring Buddhist knowledge and establishing Buddha Dharma in Tibet. In those days some Pandits and Buddhist scholars visited Tibet on invitation. Initially teams of some four or five Buddhist scholars from India and a few from Nepal used to go to Tibet but there were no Tibetan Buddhist monks. In due course the language started picking up and translations too were being undertaken at smaller levels.

It was in the period of king Trisong Detsen that a fresh campaign to establish Buddha Dharma in Tibet was started in a big way. It was realised that if a Tibetan scholar is sent to India then he will have to learn Sanskrit first and then focus on Buddha Dharma. This means that each scholar will invest initial few years in learning Sanskrit. Śāntarakṣita was among the most popular Indian scholars of Buddhism in Nalanda in those days. In addition to being a great religious scholar he was a great logician too.

He was invited to Samye in Southern Tibet to establish a university to initiate translation work in Tibetan language. He was already quite old at that time. It was decided to start with translation of all *Tripitakas* and commentaries on them into Tibetan so that the scholars could start soon with Dharma studies

inside Tibet itself.

In Samye the university had many departments. The biggest department was of translations. This department had about two or three hundred Indian scholars with four to five hundred Tibetan students. The king made clear rules for the translation exercise. According to these rules there would be at least a team of two translators for each translation project of a particular text, one Indian Pandit and a Tibetan translator. It was also decided that even if a translator was highly qualified and competent, the other member of team must be an Indian Pandit scholar of Sanskrit. Similarly no Indian scholar, irrespective of his level of excellence in Tibetan language, could handle translation independently unless a Tibetan scholar was there to support him. After the translation was complete, a '*Parishad*' viz a larger committee of scholars, would verify the authenticity of the translation before it was finally accepted.

Since then Tibetan language has continuously developed and progressed. Today Tibetan is the only language in the world which can match the status of Sanskrit. Although Tibetan is different from Sanskrit yet it can re-communicate exactly what is said in Sanskrit. For example there are 22 *Upasargas* (prefixes) in Sanskrit which make the language very rich. No other language, not even Chinese, except Tibetan can match it. In translation it is a rule that if something has been said in Sanskrit in a particular *Chhanda* (verse) then the Tibetan translation too must be in the same *Chhanda*. That is why it is easier to translate prose from

Sanskrit to Tibetan. But due to complexities of phonetic meter involved in composing a *Chanda*, the translation of Sanskrit poetry into Tibetan requires special poetic skills. That explains why the quantum of Sanskrit translations is maximum and most authentic in Tibetan as compared to any other world language.

Finally Tibet decided to have her own *Bhikṣus* (Monks) as it was not practical or possible to carry on the work on the limited strength of imported teachers. In those days Tibet's pre-Buddhist religion 'Bon' was quite influential. They had many masters in magic also. To counter them Acharya Śāntarakṣita invited Guru Padmasambhava from India who was a great master in magic too. That is why Trisong Detsen, Guru Pandmasambava and Āchārya Śāntarakṣita are considered as the founders of Buddhism in Tibet.

Here it is noteworthy that for their work on developing language, kings Trisong Detsen, Srongsen Gompo and others could have easily taken help of China as it was much easier to travel to China than crossing difficult Himalayas to reach India. In addition, the hot weather in India too was a big problem for the Tibetan scholars. But these kings rejected such suggestions for the reason that India was the origin of Buddha Dharma. They believed that knowledge from India would be direct and original whereas it would be 'second-hand' from China. That is why it was decided to go for India and Tibetan language was developed on the lines of Sanskrit.

No wonder India had its great imprint on the Tibetan culture, arts, architecture, music

and medicine which evolved in following years and centuries. No doubt China too had influence on Tibet in areas like trade, costumes and some handicrafts due to easier geographic accessibility. In two or three cases there were marriage relations too between some Tibetan and Chinese royal families but that had hardly any impact on the main Tibetan culture and life. So if anyone wants to decide about dominance of China and India over Tibet, it is much closer to India than China.

In the field of religion Tibet saw gradual decay of Bon and eventually majority of people accepted Buddha Dharma. Until the 11th Century when Buddhism went on a decline in India, the exchange of scholars between Tibet and India continued. But later it nearly stopped. After that Tibet was on its own in matters of Buddha Dharma.

So, looking overall we find that relations between India and Tibet have evolved in almost all fields of life which include Buddha Dharma and many aspects of culture including Ayurveda, music, dances and other performing arts, architecture and most other fields.

VIJAY: Why Tibet was left behind in international relations even after signing the Shimla treaty in 1913 and introduction of modern education in Tibet around that time?

Prof. RINPOCHE: The main reason was carelessness and lack of vision in Tibet. No one was alert or knowledgeable. They allowed everything to remain same like a frog living in a well. In 1947 India invited and allowed Tibet to participate as an

independent nation in the Afro-Asian Conference. They had invited Tibet, China, Bhutan and many other countries as different countries. China lodged protests against Tibetan participation but India did not budge and ensured that China and Tibet participated as two independent countries. But no follow up was undertaken by Tibetan government to carry these relations forward.

While in India during the Afro-Asian Conference, the Tibetan delegation met with Mahatma Gandhi but in a very casual way and with no consequences. They presented expensive carpets and similar other gifts to him which were of no use to Gandhiji who was famous for his austerity and simple life style.

After India became Independent, Indian Prime Minister Pandit Jawaharlal Nehru wrote to the Lhasa government that his government was keen to honour all previous treaties between Tibet and the British India. And that his government was keen to take India-Tibet relations forward. But Lhasa took nine months to respond. I could not find exact details of the official Tibetan response but whatever I could find shows that Tibet did express interest in taking the relations forward also but put conditions that India should return the areas of Darjeeling and Kalimpong to Tibet. Unfortunately, Lhasa government could not present itself as a nation among the world community until China occupied Tibet.

VIJAY: And Tibet failed even to get membership of UNO?

Prof. RINPOCHE: Unfortunately we did not even approach UNO. After the Second World War,

Lhasa sent a Tibetan delegation under the leadership of Shakabpa to the winning countries. The expressed purpose of delegation was to congratulate the winners of the war. But a major purpose was to buy gold. At that time the US government had advised Tibetan delegation that Tibet should become a member of the UNO. They even offered money for this purpose to Tibet government if it was short of money. When the delegation informed Lhasa about the US offer they were tersely told to focus only on the agenda they were assigned and not to waste efforts on unrelated things.

That was first time in history that Tibet issued Passports to its representatives. About 13 or 14 countries also endorsed their visa on these Tibetan passports. Some of these passports are on display in some leading international museums today. But due to lack of awareness about our nationhood and importance of international relations for a country, Tibet lost all these opportunities of asserting as an independent nation.

VIJAY: Today we see tremendous popularity of His Holiness the Dalai Lama at international levels. Do you think China will be able to face it?

Prof RINPOCHE: His Holiness is very influential but his impact is on the hearts of people. Six million Tibetans inside and outside Tibet love him tremendously. So much so that even many Chinese citizens take all the risks and come to see him and listen to him. His influence and popularity across the world has been improving over past six decades. China has been making consistent efforts through

propaganda, diplomatic channels and many other conspiracies to contain his popularity. Whenever His Holiness has plans to visit any country the Chinese government tries to bully and threaten the host governments. They even financially sponsor crowds to demonstrate against His Holiness during these visits. Concerned Chinese embassies are hyperactive on such events. But they have utterly failed in containing his popularity.

Even we ourselves never had the idea that His Holiness' moral power could have so much influence across the world. So you see, if a powerful and resourceful country like China is making such efforts to contain His Holiness then this in itself is an acknowledgement of Dalai Lama's moral power. I can say that China will not succeed in stopping it.

But despite all this it is difficult to say how much impact it will have on solving the Tibet problem because it's a political issue. This problem cannot find its solution until there is a positive and exhaustive change in the political administrative structure of China. And I don't see any such change coming in near future. But this is also true that the present structure of power and administration in China cannot stay permanently. But it is difficult to say if this change can come in coming fifty or hundred years.

VIJAY: Looking at the economic and military power of present day China and the way it is conducting its relations with other countries as well as with its own people within China, what challenges do you see for Tibet and other countries of

Asia?

Prof RINPOCHE: Yes, it's challenging. We understand it more than others because we are their victims. But unfortunately very few others countries can see it. Now it seems that USA has finally started understanding it. Though there are some mistakes but still the policies of present American President are appreciable. But the resulting collision between US and China is not only due to economic reasons.

US President is realising that China is going to cause serious damage to USA. That's why we are finding that in America, Europe, Latin America and Africa many of those who used to adore China until a decade ago are changing their opinion now. After all reality can't be kept hidden, nor can be ignored for the ad infinitum. I can especially visualize the situation of Pakistan, Nepal, Myanmar and other countries like Laos and Cambodia. They are very soon going to land into serious trouble in their relations with China. Countries like Japan, South Korea and Vietnam have been already alert on this front.

VIJAY: How would you describe the contribution of Tibetan refugees to India who have been living here for past six decades?

Prof RINPOCHE: There has been no formal study about it. But still there are a few things which are obvious. One is that the traditional and ancient knowledge of India, especially the Buddhist Studies which had practically died during past few centuries in India, have been revived by the Tibetans since their arrival. Take the case of the Sarnath Institute

(Central Institute of Higher Tibetan Studies). You will be pleased to know that this Institute has recreated over two hundred such important Sanskrit texts which were believed to be lost forever. CIHTS has resurrected them in original Sanskrit from the Tibetan translations which had survived in Tibet since centuries.

Another positive development is that Bhoti speaking Indians, living in the Himalayan regions, bordering with Tibet, like Ladakh, Lahaul-Spiti, Kinnaur, Uttarkashi, Sikkim, Arunachal and Nagaland are far more enlightened and integrated today with India. Thanks to Tibetan institutes of learning, a good number of scholars of Geshe and Ph. D. levels are making their contributions today. Whenever late Jagannath Upadhyay ji, a great scholar of Varanasi, used to say that India can secure its Himalayan borders through cultural awakening of the people living in those regions and not only through Army, we used to believe that he was exaggerating. But today I see his assessment was perfect. China has completely failed in winning Indian populations and usurping them anywhere along this border whereas it has been successful in achieving this in those occupied regions of India which it took over from Pakistan. If China has consistently failed in occupying any areas of Ladakh despite frequent intrusions of the PLA, it is because of the cultural awareness of local people.

His Holiness Dalai Lama gives special emphasis on two specific points. One is Secular Ethics and other is Ancient Indian Wisdom. He believes that in coming 20 to

25 years India is going to make great contributions to the world culture in these fields. I notice that the popularity of Buddhism has been phenomenal in past fifty years and it is going to improve further in the current Century. People have started realising its soft power in political terms. China too has realised its importance. Now it is to be seen which of India or China succeeds in exploiting this power to its advantage. Tibetan refugee community, living in India, has made tremendous contribution towards helping India in attaining this soft power by rehabilitating India once again as the world centre of Buddhist knowledge.

It is worth noting that more than 70 percent of scholars in all major Tibetan Buddhist monasteries and centres of learning are Indian or Nepalese and, to some extent, Mongolian students. Number of Tibetan students in these institutions is just around 30 pc today. It is because the flow of fresh Tibetan refugees from across Tibet has practically dried. You go to any major Tibetan monasteries and learning centres of Southern India, you will find a well organised educational network of institutions which are producing Geshe level scholars of Buddhism who are equally versed with modern science and other languages. This is a great intellectual power which is a gift from the Tibetan refugee community to India.

VIJAY: What do you think about India's role in solving the Tibetan issue?

Prof RINPOCHE: No country in the world can today match the contribution of India in communicating the issue of

Tibet to the world and in keeping Tibetan identity alive. Today Tibetan refugees live not only in India but in about 50 countries. In most other countries they have been assimilated or are almost dissolved into the local communities. Very little of their own Tibetan identity survives.

But in India they are holding their distinct cultural identity even if their total number is very small as compared to refugees from other countries like Bangladesh, Afghanistan or the Tamil refugees from Srilanka. They are easily identifiable and distinct as sweater sellers, restaurant owners, travel agency operators or shopkeepers. Tibetan cultural institutions and centres of education too are quite prominent in India.

Much of this has happened as a result of organised efforts, but a lot has evolved on its own. This could have been possible only in India. One of my scholar friends from Japan once told me that if I had been living as a refugee in Japan, I could never have become the head of an institution. At the best they would have accepted me at level three or, may be number two. But it is only in India that I was accepted even as the Chairman of the National Committee of University Vice Chancellors. In those days a German academician friend too had told me that I would not have been able even to think to attain such a level if I were a refugee in Germany. But I did get this recognition and honour only in India despite being a refugee. The affection and support which Tibetan refugees have received in India over past six decades was not possible in any European or other country.

To sum this up I can say that

India and Indians never let us feel that we are 'foreigners' or 'outsiders'. They let us feel as if we are in our own country. Tibetan refugee community has gained tremendously because of this positive Indian attitude. However, as far as politics is concerned, I don't see any possibility of India being in a position to put diplomatic pressure on China in order to push it to find a solution to Tibetan issue. But it may happen sometime in distant future.

VIJAY: The concept of political-nation-state is very recent as compared to the traditional concept of cultural-nation-state. How do you look at its future?

Prof RINPOCHE: I do not understand the concept of the nation-state in its fine details. But I don't think that the idea of "one nation should have a state" or "each state should have a nation" is good on the moral grounds. Human society's idea of 'nation' has been more based on race or genetics. Today most of countries are multi-nation states.

There are very few nation-states. Even China considers itself as a multi-nation state. Its idea of present People's Republic of China is of five nations. These include the Hans, Tibetans, Manchus, Mongols and Uyghurs. The five stars in its flag represent these five nations. If you consider them as nations then each of them can be a distinct state. Initially Marxism also provided for each nation to take a decision to be independent country. But the real question is whether this is possible or not? If you apply this rule everywhere then many countries will break up.

Triviṣṭapa in Sanskrit Literature

*Triviṣṭapa has been repeatedly mentioned in Sanskrit literature.
Triviṣṭapa finds mention from the Vedas to the Ramayana, Mahabharata,
the Puranas and even the Amarakosha.*

A brief look —

*Imāni Trīṇi Viṣṭapā Tānīndra Virohaya|
Śirastasyorvarāmādidam Ma Upodare||
Rg Veda 8/91/5*

O ruler! Do thou attain that abode of Triviṣṭapa, which is higher than all of earth and is a giver of happiness for human beings, and like the womb of a mother, a place that gives birth to humans.

*Sākam Sajātaiḥ Payasā Sahaidhyudubjainām Mahate Vīryāya|
Urdhvo Nākasyādhi Rohi Viṣṭapam Swargo Lok Iti Yam Vadanti||
Atharva Veda 11/1/7*

O Denizen! Ascend that abode which is called Trivishtapa and Swarga Loka (i.e., Heaven). It is higher than earth and a place that bestows happiness. It is that place which first emerged from the water, from which human beings of similar nature, born together, came forth. Do thou attain that abode for obtaining great virility.

*Prākārāvṛtamatyantaṃ Dadarśa Sa Mahākapiḥ|
Triviṣṭapam Nibham Divyam Divya Nāda Vināditam||
Vālmikīya Rāmāyana, Sundara Kāṇḍa, Chapter 4, shloka 10*
The Great Ape Hanumanji saw the fenced and majestic palace of Ravana, the king of Rakshasas. It was resplendent in a divine way like Triviṣṭapa. It was decorated with plenty of ornaments and divine sound of music was resonating (in that abode).

*Tatastriviṣṭapam Gacchet Triṣulokeṣu Viśrutam|
Tatra Vaitaraṇī Puṇyānadī Pāpa Praṇāshinī|
Tatra Snātvā Arcayitvā Shūlapāṇim Vṛṣadhvajam|
Sarvapāpaviśuddhātmā Gacchetparamām Gatim|
Vālmikīya Rāmāyana, Sundara Kāṇḍa, Chapter 4, shloka 10*
One should proceed to Trivishtapa, the place of pilgrimage renowned throughout the three worlds. Therein is situated the holy river by name of Vaitarāṇī, which is the dispeller of sins. One who bathes in it and then worships Lord Shiva, the Bearer of the Trident, is freed of all sins and attains the highest abode.

Said Janamejaya —

**Swargam Triviṣṭapam Prāpya Mama Pūrvapitāmahāḥ|
Pāṇḍavāḥ Dhārtarāṣṭrāśca Kāni Sthānāni Bhejire||1||**

Janamejaya said — Attaining that world of Triviṣṭapa which is heaven, which contains the three worlds accruing as an outcome of the flowering of the fruits (of one's karmas), which is that abode that my forefathers the Pandavas and the Dhārtarāṣṭras (sons of Dhritarashtra) attained?

Mahabharat, Swargārohaṇa Parva, first chapter, shloka 1
Vaishampayana said —

**Swargam Trivishṭapam Prāpya Tava Pūrvapitāmahāḥ|
Yudhiṣṭhiraprabhritayo Yadakurvata Tacchruṇu||3||**

The sage Vaishampāyana said: Listen to what your forefather Yudhishtira and others did after attaining swarga Loka (heaven) in Triviṣṭapa.

Mahabharat, Swargārohaṇa Parva, first chapter, shloka 3

**Swargam Triviṣṭapam Prāpya Dharmarājo Yudhiṣṭhirah|
Duryodhanam Shriyā Juṣṭam Dadarśāsīnamāsane||4||**

Yudhishtira, the supreme upholder of dharma, upon reaching Triviṣṭapa saw Duryodhana resplendent with glory sitting on a throne.

Mahābhārata, Swargārohaṇa Parva, first chapter Shloka 4

**Asaukumarastamajonuḥjāstriviṣṭapasyeva Patim Jayantaḥ|
Gurvīm Dhruvam Yo Bhuvanasya Pitrā Dhuryeṇa Damyah Sadriśam Vibharti ||78||**

This (unmarried) prince has taken after him in very much the same way as the Lord of Triviṣṭapa Indra's son Jayant. He bears the burden of the earth like his father did, just as a young bull bears the burden of an old one.

Kalidāsa's Raghuvamṣa Sarga — page, Sholka 78

**Triviṣṭapa Vadhūmuṣṭibhraṣṭairlajairitastataḥ|
Abhivṛṣṭo Mahādevaḥ Samprahrṣṭatanūruhaḥ||**

The abode of Trivishṭapa is one of plenty, with prosperity flowing by the grace of Mahādeva (Shiva), much like parched rice strewn (across the courtyard) from the fist of the daughter-in-law (i.e., the lady of the family).

Skanda Purāṇa; Khāṇḍ (Volume) 4, Chapter 57

**Ayam Swarganāka Tridiyam Tridishālaya|
Suraloko Dyohdiwādwai Striyām Klīve Triviṣṭapam||**

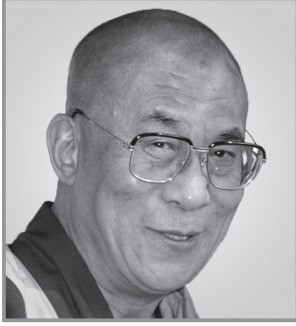
This is verily the abode of swarga (heaven); the three worlds and dimensions. It is the realm of the gods that shines (with divine light). It is Triviṣṭapa where the joyful cacophony of women abounds.

Amarakosha

**Iṣṭāviśiṣṭamatayo'pi Yathā Yayārḍra Driṣṭyā Triviṣṭapapadam Sulabham Labhante|
Driṣṭiḥ Prahṣṭakamalodar Dīptiriṣṭām Puṣṭim Kṛṣiṣṭam Mama Puṣkara Viṣṭarāyāḥ||**

Like men of particular intellect, who, becoming worthy of its benign gaze attain Triviṣṭapa (heaven) with ease, may the brilliant gaze of the Goddess seated on the Lotus (i.e., Lakshmi the Goddess of Prosperity) like a fully bloomed lotus, grant me my desired prosperity.

Kanakadhārā Stotra; Shloka 9



HH Dalai Lama

Sanskrit in Tibetan Literature

The importance of the role played by Sanskrit in promoting world literature and serving as a literary vehicle of Indian culture needs no introduction. It is not only the foundation of almost all the modern languages of India but has also contributed in no small measure towards promoting the cultures of a number of other countries. It is therefore totally fitting that Sanskrit be called the 'parent language'.

It is not necessary to recapitulate here the virtues of the rich cultural heritage of India. Instead let us confine ourselves to assessing the signal services rendered by Sanskrit to Tibetan literature and culture. In Tibetan, Sanskrit is known by the revered name of 'leg-jar Thai-kii' (*legs-sbyar lha'i-skad*) which means the 'elegant language of the gods'. In this 'language of the gods' was enshrined the profound wisdom of Buddhist philosophy.

Although Buddhism was formally introduced into Tibet in the fifth century during the reign of King Lha-Co-t'o-ri nyan-tzan (*Lha-tho-tho-ri gnyan-btzan*), Tibet did not possess a written script of its own. In the seventh century, through the unselfish efforts of Tibet's greatest king, Song-tzan gam-po (*Srong-blian sgam-po*), the linguistic genius T'on-rni sam-bo-tra (*Thon-mi sam-bho-ta*) or the Noble Bhot

(Tibetan) of the T'on-rui tribe (this name was given to him by his Indian preceptors), accompanied by sixteen other Tibetan scholars, was sent to India to study the Sanskrit language and thereby to devise a written form of Tibetan.

After studying at Nalanda and other parts of India, Ton-mi sam-bo-tra created and gave to the Tibetan language its first written script, modelling it after the Nagari letters. The Tibetan alphabet consists of two different sets : one of five vowels and thirty consonants in standard use, and the other with thirty-four consonants and sixteen vowels, in Sanskrit order, representing all the sounds of the Sanskrit language. It is used in ceremonial formulae, in Sanskrit-Tibetan lexicons, and for transcribing with preciseness Sanskrit words and phrases. Significantly, to this day incantation and mantra formulae in Tibetan texts are pronounced in Sanskrit.

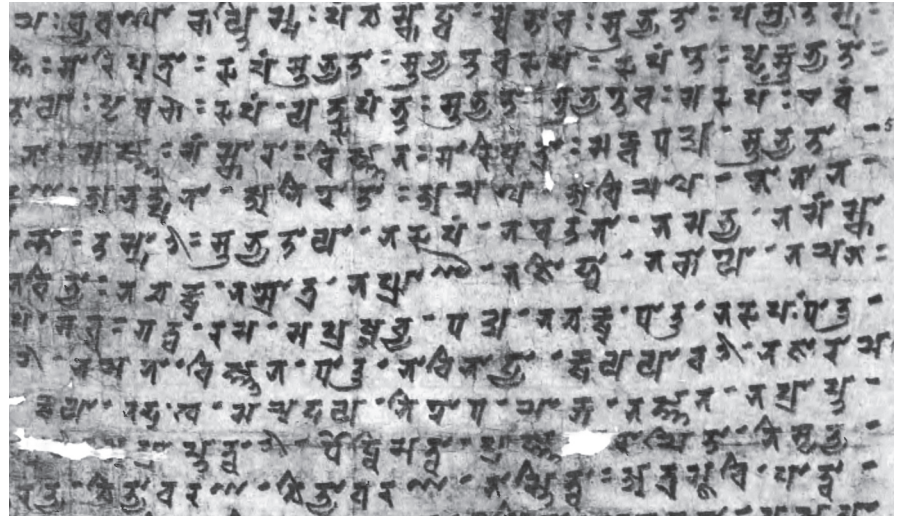
When T'on-mi sam-bo-tra succeeded most remarkably in his royal mission, other Tibetan scholars were sent to translate a vast number of the holy scriptures of the Three Doctrinal Vehicles. These translations were of great accuracy. One is struck by the accurate, faithful and literal nature of these translations. Scholars and pandits alike agree that many of the passages, which are abstruse and

Sanskrit is the most scientific language of the world alongwith being oldest. It has played crucial role in Tibetan culture

ambiguous in Sanskrit, can be clearly understood with the help of the Tibetan translations.

Tibetan translations of the original Sanskrit literature have survived destruction, both natural and man-made. Whereas many of the original Sanskrit texts succumbed to various destructive processes and were lost to posterity. For instance, many of the Sanskrit texts from which the *Ka-gyur* (*bKa'-gyur*) and *Pin-gyur* (*bsTan'-gyur*), our most sacred books, were translated have mostly been lost. The Tibetan translations are the only surviving source materials that faithfully preserve the original texts. Hence, the academic and historical importance of the *Ka-gyur* and *Tan-gyur* cannot be underestimated. In this connection it is interesting to note that a good deal of the *Ka-gyur* and *Tan-gyur* texts written in Sanskrit on palm leaves were zealously preserved in the various monasteries of Tibet. The Tibetans regarded these centuries-old palm leaves as priceless treasures.

An outstanding epoch in the history of mankind, this great literary activity of studying and translating Sanskrit texts into Tibetan continued with unabated vigour right up to the seventeenth century. The most intelligent Tibetan scholars were sent to Nalanda and other centres of study, and on the other hand the greatest pandits, scholars and saints of India were invited to teach in Tibet. The most notable among the many brilliant scholars invited by the Tibetan king Tr'i-song deu-tzan (*Khri-srong ldeu-bizan*) were Padmasambhava, gantaraksita, Vimalamitra, gantigarbha, Dharmakirti, Dilnagila and Jinamitra.



Sanskrit manuscript of the Heart Sūtra in the Siddham script

Courtesy: https://upload.wikimedia.org/wikipedia/commons/9/9e/Prajnyaapaaramitaa_Hridaya_Pel.sogd.jpg

During the reigns of King Tr'i-song deu-tzan and Ral-pa-chin (*Ratpa-can*) definite rules of translation were laid down. An Indian pandit and a Tibetan scholar, known as a Lo-tza-wa (*Lo-rtza-ba*), did the translation. This method provided the Tibetan language with coherence and a vocabulary as wide and precise as in Sanskrit.

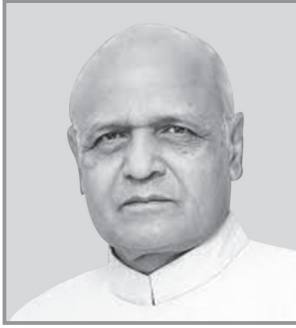
Beyond the bounds of Buddhism our scholars also evinced a keen interest in the Sanskrit art of literary criticism, grammar, rhyme and metre. Sanskrit Vyalcarana Sutras concerning grammar, such as the Candra, Kala'pa, and Sarasvati, were translated into Tibetan, and Tibet's greatest scholars have written erudite commentaries on them. Attracted by Kiilidasa's classic poems, they also translated into Tibetan a life sketch of the famed poet and his work *Meghadhuta* (*Cloud Messenger*). Another Sanskrit text, the *Avadcina-kalpalara*, composed by the poet lyricist Ksemendra of Kashmir, was also translated, in which version

it runs into 108 chapters and contains the original text. Thus, through the vehicle of Sanskrit, whatever has been developed in India by way of religion and philosophy was made available to the Tibetan people.

Sanskrit also gave birth to the written form of the Mongolian language. In the thirteenth century under the influence of Ch'o-gyal P'ag-pa (*Chos-rgyal phags-pa*) of the Sa-kya lineage, Mongolian scripts were modelled on the line of Tibetan characters and imported into Mongolia.

In the Tibetan system of education, Sanskrit is a must for those who wish to continue on for higher studies. Sanskrit has been the fountainhead of Tibetan learning. It has occupied an important place in the lifestream of Tibetan history. Realising its importance—both for the present and the future—a number of Tibetans are currently studying Sanskrit at the Sanskrit University of Varanasi.

Courtesy: *The Tibet Journal*, Vol. 4, No. 2, Summer 1979



Prof. Bhagwati Prakash

Trivishtap or Tibet The World's Roof and Nehru-era Lapses - I

Tibet i.e. the Triviṣṭapa is the highest plateau of the world, also known as the roof of the world.¹ Its ancient name Triviṣṭapa is also mentioned in the Vedas, the oldest texts of the world, along with the Ramayana, Mahabharata and Puranas. In many geographical, cultural and scientific descriptions, Mount Kailash in Tibet has also been called the earth's center, or the navel of the earth i.e. the Axis Mundi.

Triviṣṭapa in Vedic Scriptures

In the Rigveda and the Atharvaveda, Triviṣṭapa ie Tibet has been described as the highest place of the earth and the origin of civilization as well. In the ancient text of Rigveda existing since more than five thousand years, it is advised to the king to “get that place called Triviṣṭapa, which is higher than the whole earth and is the ultimate place of origin for humans and also the place of origin of humans civilisation, which is like a mother's wombs for all the living beings stomach.”²

*Imāni trīṇi viṣṭapā tānīndra vi
rohaya|
Śīrastatasyorvarāmādidam ma
upodare|| (Rgveda 8/91/5)*

In the Atharvaveda, it has been written that "O man! You climb the Triviṣṭapa, the heaven on the earth. It is the highest and the best place of happiness on earth. The Earth came out of the water first from this point and where all the living beings were born together. You can get it for great more life force."³

*Sākaṃ sajātaiḥ payasā
sahaidhyudubjainām mahate
vīryāya|
Ūrdhvo nākasyādhi roha viṣṭapam
swargo loka iti yaṃ vadanti||
(Atharvaveda, 11/1/7)*

Thus according to the Vedas, this place came out of the water at the dawn of civilisation, which is the origin of the present day civilization ahead of the rest of planet. It has been described as the ultimate place for humans and civilisation.

Kailash Mountain's planned location on the Earth in Tibet:

Mount Kailash in Tibet has been considered as the fulcrum point of the earth, which has a fixed distance from many places. Mount Kailash is located at a ratio of 1: 2 from the Earth's two poles i.e. North Pole and South Pole. It is 6,666 K.M. from

Bhartavarsh and Triviṣṭapa are very well knitted in the same sacred strand of culture. An account of its cultural, historical and geographical significance in India's life

North Pole and 13332 km from South Pole which is twice of 6666 K.M. A similar 6,666 K.M. distance from Stonehenge, an ancient monument in England. From the point of its location

on the longitudinal lines, the pyramids of Giza and the Mohenjodaro are at the same longitudinal lines (See pic1). The faces of stone sculptures of South American Easter Island

appear to be oriented towards Mount Kailash (See Pic 4). All these indicate a definite location of Mount Kailash, to be at the fulcrum of energy flows on the earth's surface.

Table 1: Relative distances of Mount Kailash and other major monuments

1.	Distance to Mount Kailash and North Pole is	6,666 K.M.
2.	Distance of Mount Kailash and South Pole (6,666 X 2 = 13,332)	13,332 K.M.
3.	Stonehenge (5000 years old stone monument of England and Kailash	6,666 K.M.
4.	The distance of Stonehenge and Devils' Tower in USA is	6,666 K.M.
5.	Stonehenge to Bermuda Triangle; (Where ships sink)	6,666 K.M.
6.	Bermuda Triangle to Easter Island (the famous monument where ancient stone statues face Mount Kailash)	6,666 K.M.
7.	The Pyramid of Tajumal (El Salvador) to Easter Island.	6,666 K.M.
8.	The distance of the pyramid of Egypt from the North Pole is	6,666 K.M.

(courtesy: An Audience with God at Mount Kailash by Davinder Bhasin)

Trigonometric Alignment of Mountain Kailash and other monuments on longitudinal lines:

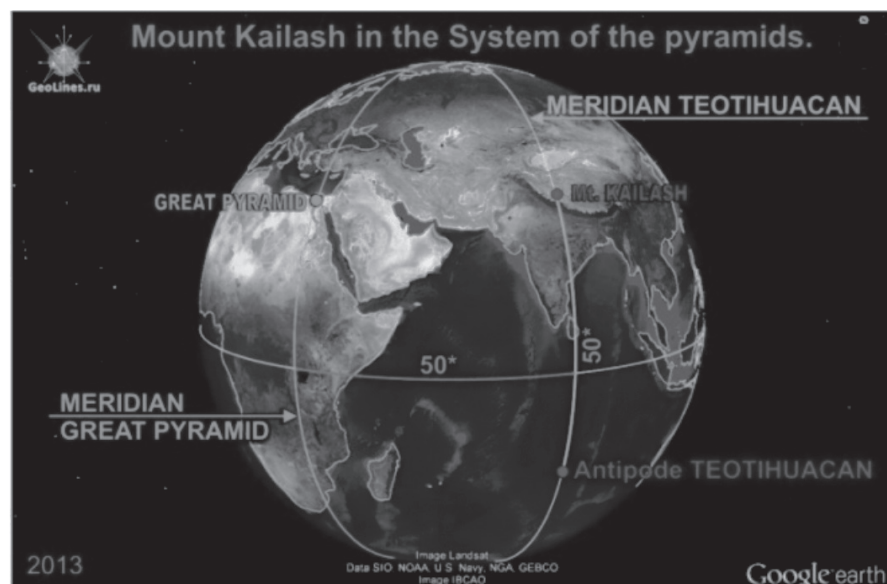
The special and relative geostationary alignment on the longitudinal lines of the Mount Kailash in relation to the Pyramids of Arab region in Egypt and the Teotihuacan of Mexico appears well planned. Mount Kailash is itself a toxic pyramid, which is associated with about 100 other small pyramids. Is the center. The structure of Mount Kailash is parallel to all the 4 dots of the compass compass. Geographical singularity is also that it is situated in a secluded place where there is no other big mountain.

The relative position of the pyramid-shaped Kailash Mountain on the longitudinal line of the Sun Pyramids in

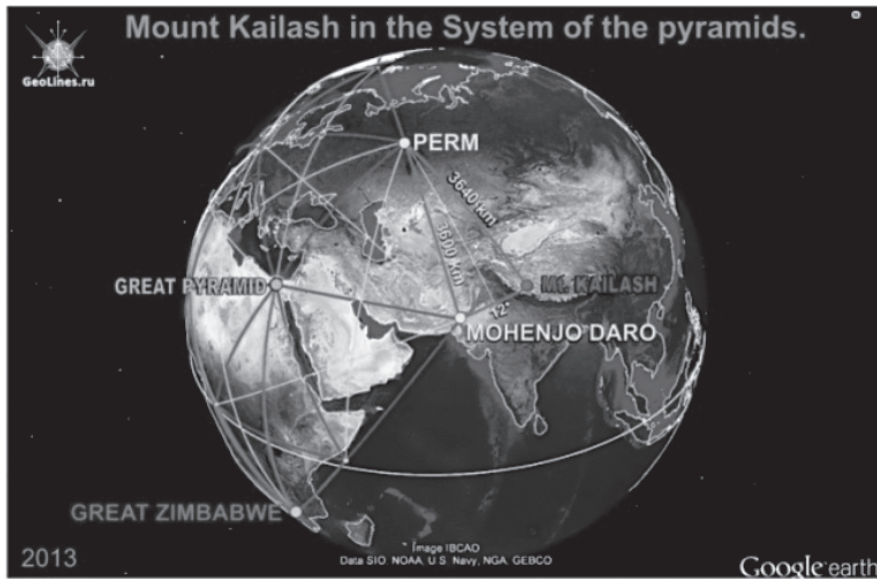
Mexico, ie, the Pyramids of Teotihuacan and other pyramids spread across the globe also have geolocational relativity from the pyramid shaped Kailash

mountain. Some of these monuments seem to be well aligned to Kailash, according to Fig. 1-3.

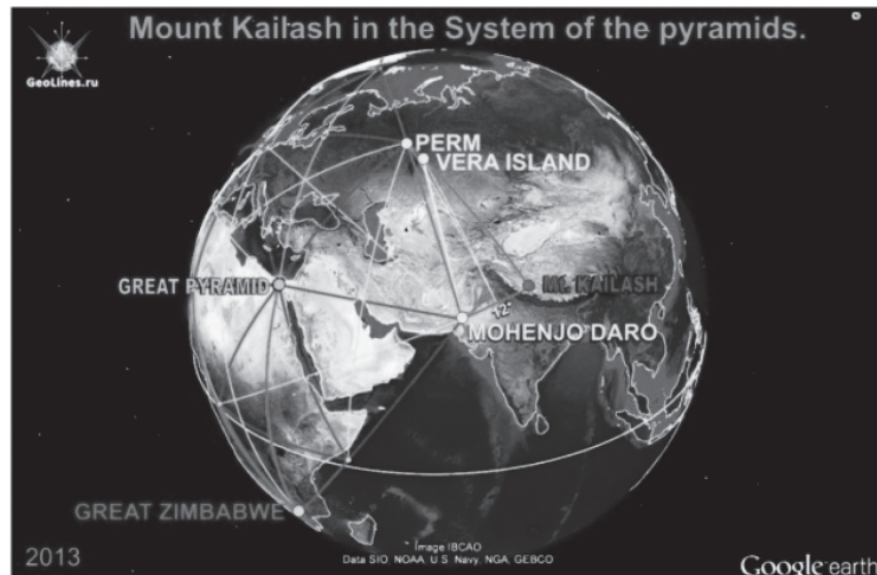
Figure 1



Sincerely: <http://geolines.ru/eng/publications/NEW-IN-HISTORY/Mount-Kailash.html>
http://geolines.ru/netcat_files/18/10/h_f2fd66e1181b7c8ae9d0ab1dc4cde2f



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Sincerely: http://geolines.ru/netcat_files/18/10/h_1d18d91b051e51dabfe8e1b203e756ab

Kailash mountainous geo-nucleus?

Many geographers consider this place to be the nucleus of the energy field of Earth or the Axis Mundy. As it is a supernatural center of power flow, it is impossible not to climb on it and fly airplanes above it. This is no coincidence, it seems to be part of an implicit macro and planned alignment with more than 15 ancient mystical pyramids,

many other ancient monuments on Earth and the northern and southern poles. Therefore, it is not an exaggeration to consider Mount Kailash in Tibet as the navel center of the earth where the space spatial and geospheric energy flows from their focal point or confluence point.

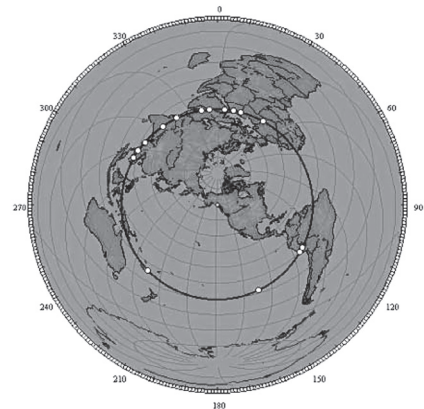
Position of various monuments on Alaska-centered circle:

Many monuments with geographical connections to Mount Kailash also seem to be planned on a large Alaska-centric circle.

The Giza Pyramids, Easter Island with stone foliage oriented towards Mount Kailash, Shiv Mandir-Preah Viheer in Cambodia; Chattami Tapimantdha Khajuraho, Mohenjodaro etc. 17 monuments situated on the periphery of Alaska centric circle also seem to be the result of planning intelligence. it happens.

The Kailash Mountain in Tibet or Trivishtapa, though not situated on this circumference, the planned distance from Kailash of some of the monuments of this circumference and the relative position on the longitudinal lines also indicate the result of intelligent and purposeful planning. See image number 4

Figure 4: 17 major monuments of the world in an Alaska-centered circle Khajuraho Mohenjodaro



Sincerely: <https://coolinterestingstuff.com/mysterious-alignment-of-ancient-sites-of-the-world>

Figure 5: South American country poisonous statues oriented towards Mount Kailash on Easter Island, Chile



Sincerely: An Audience with God at Mount Kailash: Davinder Bhasin Partridge Publishing.

The location of these 17 monuments in a circle seems to be a very unique scheme, which cannot be called mere coincidence. These 17 places following: the Giza, Siwa, Tassili n'Ajjer, Paratoari, Ollantaytambo, Machupicchu, Nazca, Easter Island, Aneityum Island, Preah Vihear, Sukhothai, Pyay, Khajuraho, Mohenjodaro, Persepolis, Ur, Petra.

Ancient Scriptural Account of Civilisational Spread:

According to puranic scriptures Tibet emerged first of all from the sea, which is the highest point on earth. It emerged at the very beginning of the present Vaivasvata Manvantar. Therefore, in the Puranas, Rigveda and Atharvaveda, the details of the emergence of human civilization from Tibet at the beginning of this current Vaivasvata Manvantar seem some what logical due to its highest altitude. Modern geographers also describe that a sea called Tethys Sea in place of Himalayas about 120 million years ago. After that, it is said that the Himalayas emerged after the four geo-revolutions. According to Indian scriptural calculations as well, the beginning of the present Vaivasvata Manvantar

has been 11,99,73,121 (eleven crores, ninety-nine lakh, seventy-three thousand, one hundred and twenty-one) years ago. Tibet, the so called roof of the world is the source of more than 10 big rivers like Indus, Sutlej, Brahmaputra and Mekong, the tallest of glaciers for 20% of the world's population and 11 countries. In addition to Mount Kailash and Mansarovar, one of the 51 Shakti Peethas, called Manas Shaktipeeth, is also in Tibet, where the right palm of Mata Sati fell.⁴

In the Mahabharata, the details of the departure of the Pandavas for Mt. Kailash at the last time of their life are corroborated from the ancient Draupadi temple situated at the Place of death of Draupadi on way too Kailash Mansarovar, near of Badrinarayan. In this way, even in the Mahabharata era, about 5000 years ago, India's geo-cultural relationship with Tibet is proved and our prehistoric sovereignty over Tibet is also proved. In fact, on the out-skirts of Badrinath, in the "Mana" village, near the place of writing of Mahabharata by Ved Vyas ji and Ganesh ji and a little ahead of the caves of this residence Just on the other side after the origin of Saraswati river, Draupadi-temple is there on the

way to Mount Kailash.

Tibet: Traditionally a Protectorate State of India

The mention of Kailash-Mansarovar in the Garg Samhita, written after the Mahabharata period,⁵ the tradition of travel arrangements on the Kailash Mansarovar route(s) by the kings of Pal dynasty of the kingdom of Askot and the Kumaon⁶ for 2500 years, and the support of Shung dynasty from time to time for the Kailash Yatra, along with other dynasties of India testify relation with Tibet. The description of Kailash-Mansarovar in Kalidasa Raghuvansh of Kalidas in the in BC era and mention of the state support for Kailash Yatra is also important in many other texts published in the last century. In continuity of the same tradition, the Mount Kailash and Kailash-Mansarovar route in Tibet remained under the sovereignty control of government India till 1954, i.e. even after Independence, and earlier during the British era. Till signing of the Panchsheel agreement with China in 1954, the sovereignty control of India has been on the entire Kailash Mansarovar route including Mount Kailash. We had hold over the guest houses, post offices and telegraph offices along with our security posts on that route. As a result of Jawaharlal Nehru's short-sightedness, disloyalty he gave this traditional right to the China and the country's traditional right to these properties, infrastructure, security rights, other governmental arrangements to China. Before doing so, i.e. until 1954, the entire region of Kailash Mansarovar and all its routes have been completely under India's control and defense system for millennia. In fact all

this is clearly cited in the "Notes Exchanged" i.e. the documents annexed to that agreement of 1954.⁷ It was the result of our faith in our faith centers that Sardar Patel reconstructed the Somnath temple and its dedication and dedication. Prime Minister Nehru was also opposed to the President's visit to Somnath.⁸ Probably, out of his anti-spiritual faith, he relinquished the rights over these protected sites on the Kailash-Mansarovar road from India.

In 1951, China established its sovereignty over Tibet by forcing Tibet to accept a unilateral treaty after India obstructed the debate in U.N. over Tibet's independence in the aftermath of five sided attack of China over Tibet. Tibet an independent Buffer State situated between India and China wherein the Tibet, the Kailash Mountain, the Kailash Mansarovar and its route from India and the ancient travel infrastructure located on it, were all protected areas of India since several millennia. There were never any such permanent infrastructure or offices in Tibet

either of Mongolia or China. India had its afferent authority for more than 5000 years with adequately constructed buildings enroute Kailash Mansarovar with several security check posts. At the time of Chinese aggression, India had a diplomatic mission in China. Tibetans has not allowed the Chinese to set up any mission since their independence in 1912. On some occasions in history, the Chinese rulers had conquered Tibet. However, Tibet remained an independent state from 1912 to 1951.⁹ Earlier between May 1841 to August 1842, the forces of Dogra ruler Gulab Singh of Jammu had even advanced to Mansarovar after defeating the Tibetan army. Thereafter, this war came to an end after the "Treaty of Chush" signed on September 16/17, 1842. Thus, like China, Indian armies have also kept on entering Tibet. The was dated as "Tithi Asauj Tritiya" (Tritiya of Ashwin month) with the Tibetan Samvat in the Treaty of Chushul shows that the Tibetan calendar has also been based on the Indian

Tithi based calculation it would not be out of place to mention that in the eleventh century, the Indian Chanil ruler "Chaulraj Rajendra" had annexed the whole of Sri Lanka and South East Asia, including Burma-Malaysia etc.¹⁰ Based on that empire, we cannot think of taking those areas under our control today. Likewise there was no justification for calling Tibet as a China's internal affairs, What P.M. Nehru did after his volte face over Tibet. Tibet has been an independent country from 1912 to 1951. So India's call to defer discussion against China's invasion of Tibet on 24 November in the United Nations was not a proper decision,¹¹ it was only when Indian representative to the U.N., at the behest of P.M. Nehru asked to defer discussion over Tibet, a unilateral treaty was imposed by China over Tibet in 1951 to establish Chinese sovereignty over Tibet. It was an undemocratic and unjust step of the Prime Minister Jawaharlal Nehru.

(Continued in the next issue...)

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Dr. Suryakant Bali

The Word Trivishṭapa Means Heaven

Trivishṭapa, which is now known as Tibet, had never been an alien to us. It is mentioned under a number of contexts in Indian classics and we always have had a feeling of affinity to one another. It is clear through a number of legends and anecdotes that both are parts of the same cultural unit

Was Tibet too once part of *akhand* Bharat (undivided India)? It is not easy to answer this question in the affirmative, but we can certainly consider and debate some points regarding this issue.

The ancient name of Tibet, which in fact is prevalent in ancient Indian literature, is Trivishṭapa. It is a name that has been used as a synonym for *swarga* or heaven in Indian literary tradition. The internationally acknowledged dictionary of Waman Shivaram Apte, *the Sanskrit Hindi Kosha* contains the meaning of the words Trivishṭapa and Tripiṣṭapa as Indraloka or the abode of Indra (the king of celestials) and also heaven. We all know that both words are synonymous and convey the same meaning. In substantiation of his statement, Apte has quoted Kālidāsa's most renowned work, the poetic tome of *Raghuvamṣa*: **Trivishṭapsyeva Pati Jayantaḥ** [It is Trivishṭapa of which Jayant (Indra's son) is the lord; *Raghu*.6/78]. Explaining this, Acharya Sitaram Chaturvedi in his work *Kālidās Granthāvali* says: "Just as Indra (*Trivishṭapasya Patim* or the lord of Trivishṭapa) and his son Jayant were very valorous, the prince Aja (he was the father of Dasharatha and grandfather of Shri Rama) is the son of the great and valorous Raghu. The

most significant evidence however, of the word Trivishṭapa as meaning heaven comes from Bhagwān Veda Vyāsa in his immortal *Mahābhārata*, which is renowned throughout the world. In the epic's *Swargārohaṇa Parva* (Chapter 1, *shlokas* 1, 3 & 4), the description of the events, where Emperor Yudhishtira ascends to heaven, makes mention of this place. Yudhishtira's reaching heaven is described as *Trivishṭapam prāpya* i.e., having reached Trivishṭapa, he (Yudhishtira) spoke to everyone. The description of this episode, which also includes Empress Draupadi and the five Pandavas, as also of the faithful dog that accompanied them in their journey across the mountains, certainly suggests that Emperor Yudhishtira, having crossed the entire Himalayas, reached the regions situated further north which were known as the heavens, which he repeatedly referred to as Trivishṭapa. This is the region which forms that part of Ladakh that lies adjacent to Tibet. The identity of Trivishṭapa is clear as the present Tibet. The Purāṇic name of Ladakh will be ascertained soon enough. It is also possible that there may be a single word for both Ladakh and Tibet. It is necessary to delve into this.

We may for a moment, look at the name Trivishṭapa and the identity of

Tibet as Triviṣṭapa from a purely academic point of view, although at times even purely academic descriptions and terminologies yield some decisive points. But what about Kailāṣa? One must reiterate here that while one may confine the term Triviṣṭapa to the boundaries of academic debate (we certainly do not intend to so confine the term), Kailāṣa and Mānasarovar in our lives are not mere academic standpoints. In fact, academic references of this kind do not permeate our consciousness at all. Lord Shiva resides in Kailāṣa where He is constantly immersed in *tapa* (a state of deep meditation). He constantly pervades Kailāṣa as a *ādiyogī* (the first ever yogī) and *mahāyogī* (the great or supreme yogī), from where He also proceeded forth as a bridegroom with his retinue to marry Pārvatī, the daughter of the Himalayas.

The lake Mānas Sarovar is situated in this very region of the Himalayas, which we pronounce

as Mānasarovar in accordance with the rules of linguistics, in order to tide over the difficulty of pronouncing two 's' adjacent to each other. Shiva and Pārvatī appear and roam this divine lake every day.

How can we possibly think of this place of Shiva and Pārvatī, the Lord and Mother of the Universe respectively, as a foreign land? Just as the region of River Sarasvatī is the abode of Brahmā known as the Sāraswat region, Prāgyotisha (in present-day Assam), the North-East and the northeastern direction are the abode of Shakti and the Indian Ocean the place of Lord Viṣṇu, being coterminous with Vaikuṇṭha and therefore also known by the name of Venkata, Shiva and Pārvatī are inextricably and inalienably one with Kailāṣa and Mānasarovar, and are part of not only the deepest consciousness of every Indian, but also part of their very breath. To think of an *akhaṇḍ* (undivided) Bharat

without Kailāṣa-Mānasarovar is meaningless and an exercise in self-deception.

Politically, it is astounding that after independence, no government of the country has even thought of achieving an India in which Kailāṣa-Mānasarovar will not lie in a foreign land but will be an inalienable part of India, where we would not have to obtain permits to visit the abode of Shiva and Pārvatī but would be able to do so by simply boarding a bus, train or plane. Uttarakhand, which is *devbhūmi* or the abode of the gods, is in India, but what kind of an India is it where we have to obtain foreign permits to go to Triviṣṭapa where the gods reside, Kailāṣa the abode of Shiva and Pārvatī, and Mānasarovar where they visit? How and when will our resolve of living in the *akhaṇḍ* Bharat of the future take shape?

Courtesy: Bharat ki Rajniti ka Uttarayan, Prabhat Prakashan, Delhi

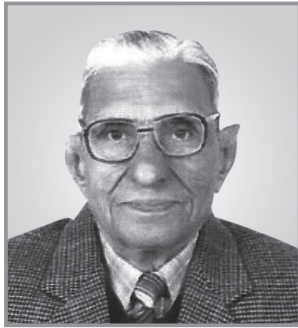
Trivishtapeshwar Mahadev in Ujjain

Trivishtapeshwar Mahadev is one of the 84 forms of Shiva worshiped in Ujjain. It is the 7th temple visited during the parikrama of Shivalayas here. The temple dedicated to Trivishtapeshwar Mahadev is located at in the Mahakaleshwar Temple complex. This form of Shiva is associated with Indra, the king of Devas.

The legend says that once, Sage Narada visited Swarga Loka. Indra and other Devas present there asked Sage Narada about the greatness of Mahakaal Vana. Sage Narada told the Devas that Shiva resided here with his Ganas. The place is filled with Shivlings and people are unable to count the number of Shivling present here. Indra and Devas decided to visit Mahakaal Vana. When they reached the place, a voice from the sky asked them to construct a Shivling north of Kakotishwar Shivling. The Devas then built a Shivling and name it as Trivishtapeshwar Mahadev. Offering prayers at the temple on Ashtami, Chaturdasi and Sankranti is considered highly meritorious. ■



Courtesy: <https://www.hindu-blog.com/2017/01/trivishtapeshwar-mahadev-in-ujjain.html>



RT Mohan

Tibet during early Medieval period

Early medieval period is most significant for the entire Indian peninsula as it is the time when this land went through radical changes. Tibet too could not remain free from the vicissitudes of time

Early Medieval Tibet remains the most significant period in Tibetan history. With political consolidation, adoption of Buddhist faith and development of Tibetan civilisation, the Buddhist Empire was at its greatest extent by the closing decades of the eighth century. It had become a mighty empire of Asia threatening all others in the neighbourhood. The power of Tibet, as also of the countries around it, waxed and waned – but not in unison. The dice of fate favoured the adversaries randomly. So, it is not a linear narration of the history of any one dominant power during the period under review.

Sixth and Seventh Centuries

According to some old Tibetan chronicles, the founder of the Tibetan royal dynasty was an Indian, the fifth son of the king of Kosala but there is no definite history of Tibet up to the sixth century CE.¹ In the last two decades of that century a local chief, named Gnam-ri-sron-btsan, subjugated the other chiefs and set up a powerful kingdom. He was succeeded by his famous son Sron-btsan-sgam-po, during the first half of the seventh century. With him began the influence of Buddhism brought from India, which was to transform the whole culture of Tibet.

It is believed that Sanskrit language was introduced by adopting its alphabet to the phonetic peculiarities of the Tibetan dialect, under his directions. He invited Indian and Kashmiri teachers to his court. No less than 900 monasteries are stated to have been built by the king.²

Kashmir

Kashmir was then beginning to evolve imperial ambitions under Durlabhavardhana (626-662), the founder of the Karkota dynasty. He won the friendship of Harsha Vardhana by giving him a prized tooth-relic of Buddha for enshrinement in Kanauj. Kashmir was visited by Huen Tsang (631-633) during his reign. We learn from this monk's account that five neighbouring states – Takshashila, Simhpura (Salt Range), Urusha (Hazara and Abbotabad), Punch and Rajauri – were then subject to Kashmir.³

Kanauj

Harsha Vardhana, the Pushpabhuti king, with his capital at Kanauj, was the paramount ruler of *Aryavarta*, the part of India to the north of Vindhyas (606-648 CE). He was very religious minded. The Chinese Buddhist monk Huen Tsang had visited India during this period (629-645 CE). Conditions were very conducive for

Manthan

the foundations of Buddhism being laid in Tibet under the guidance of India.

After the momentous reign lasting about four decades, Harsha passed away in the year 648. The withdrawal of his strong armlet loose the pent-up forces of anarchy and the throne itself was seized by one of his ministers Arunasva, or Arjuna. He opposed the entry of the Chinese mission sent before the death of Harsha and massacred its small escort in cold blood. But its leader Wang-heuen-tse was lucky enough to escape. With the help of the famous Srong-btsan-btsam-po, king of Tibet, and a Nepali contingent he avenged the previous disaster. Arunasava was captured and taken to China to be presented to the emperor as a vanquished foe. The authority of the usurper was thus subverted, and with it the last vestiges of Harsha's power also disappeared. What followed next was a general scramble to feast on the carcass of the empire.⁴

Tibet

The Tibetan King Srong-btsam-sgam-po was attracted to Indian politics by the Wang-heuen-tse episode. He is said to have conquered Nepal and Assam and dominated over other parts of India. He demanded the hand of the daughter Amsu-varman the king of Assam and the latter dare not refuse. Somewhat later, the Tibetan king invaded China and pillaged the country as far as Szechuan. He asked for a Chinese princess, as one of the terms of peace, and the Chinese Emperor was reluctantly forced to give his daughter in marriage to the barbarian king. Both these wives were Buddhists. Tibet

came under the cultural influence of both China and India and gained profoundly from these two marriages. Sron-btsam-sgam-po gave a strong religious impulse to the whole of Tibet but Buddhism is a religion of peace and he was by nature a fighter. Tibet gradually rose to imperial standing and Tibetan armies were exerting pressure in all directions.

Sron-btsam-sgam-po died about 650. For the next half a century we do not hear much of the new religion or of Tibetan contact with India.⁵

Eighth and Ninth Centuries

From 715, the three great expansionist powers of that time had converged for occupation of Central Asia: the Chinese from the east; the Tibetans from the south; and the Arabs from the west. They had multi-dimensional clash of interests and India was also concerned. Conquest of Sindh and subsequent Arab

campaigns in the surrounding Indian states, as also Tibetan incursions into eastern India, had alerted the kings of north India about the twin danger. We review the history of the adversaries in the region during this period.

Afghanistan and Sindh

By 650 the Arabs had subjugated, with ease and speed, Syria, Iraq, Egypt and Iran up to the western borders of India. The invincible Muslim arms, that had not tasted defeat till then, halted and did not march into India. But the Arabs were pushing in Makran, Afghanistan and Sindh (all ruled by Hindu kings) by carrying out armed raids, often deep into Indian territories, mainly for slaves in the beginning. Half a century later, a large army sent to occupy Zabulistan (south-western Afghanistan) was not only defeated but virtually destroyed by Ranbal (its Kshatriya Hindu Raja) in 698. Frustrated by their dismal failure in Afghanistan, the



Srong-btsan-sgam-po with his wives Princess Bhrikuti of Nepal (left) and Princess Wencheng of China (right)

Courtesy: <https://www.britannica.com/biography/Srong-btsan-sgam-po>

Arabs mounted well organized attacks on Sindh. Finally, Sindh was conquered by the Arabs in 712, creating serious threat for the Hindu kingdoms in northern India.⁶

Kanauj

After the fall of the usurper Arunasva, the earliest monarch about whom we know something definite is Yashovarman, who appears to have ruled from *circa* 725 to 752. He is credited with extensive conquests (*vijaya-yatra*) – Magadha and Gaud (Bengal) among them. He sent his minister (Buddhasen) to the court of China in 731 and developed friendship with his contemporary Lalitaditya-Muktapida of Kashmir for the noble cause of defending India against threats from the Arabs and the Tibetans. According to *Chachnama*, after their conquest of Sindh, the Arabs had sent an expeditionary force to Kanauj which was rebuffed.

Kashmir

Chandrapida, one of the early rulers of the Karkota dynasty was probably ruling (c. 712-721) when Mohammad-bin-Qasim, the Arab general, is deemed to have made a quick foray from Multan up to the border of Kashmir. In 713, this king sent an envoy to the Chinese emperor, asking for aid against the Arabs. The most powerful of the line was Lalitaditya-Muktapida (c. 724-760). He was eager for conquests and passed his life chiefly on expeditions. Tibetans of that period had established a powerful empire capable of aggression westward.⁷ Sometimes about 702, Nepal and the border states of India threw off the yoke of Tibet and

The Tibetans were troublesome neighbours for the Chinese also. Advancing in Central Asia, the Tibetans had by 670 cut off Chinese from western Turkistan and Persia. In 692, the Chinese retook their lands after defeating the Tibetans in Kashghar

the Tibetan king died (704) in the course of a campaign of frequent raids into India.⁸ Harassed by these frequent aggressions Lalitaditya, as Yashovarman before him, sent an embassy to China in 736, probably referring to Yashovarman as an ally. He claimed to have blocked all the five great routes to Tibet. But even un-aided, he succeeded in defeating not only the *Bhauttas* (Tibetans) but also the mountain tribes on the north and north-west frontier of his kingdom, such as the Darads, Kambojas and Turks.⁹ It may be held that both these kings asked for Chinese help against the Arabs and the Tibetans who were making inroads upon India.

However, Lalitaditya and Yashovarman fell out and the latter was thoroughly defeated. Imperial ambition of both was the real cause of the enmity. Lalitaditya set out on *digvijaya*, or world-wide campaign, which is described in detail by Kalhana in *Rajatarangini*. After Kanauj, he first subdued Bengal, probably because of Tibetan influence in that region. He is then stated to have marched along the east and west coasts of India. It was a Tibetan invasion in 747 under the king Khri-lde-gtsug-brtsan which forced Lalitaditya to return to the Himalayas. He successfully repelled the Tibetans, invaded Tarsem Basin and advanced up to the Upper Oxus. Finally, Lalitaditya's army was annihilated

in Sinkiang in 756-757 and the king burnt himself in a ritual suicide. The imperial system of Kashmir fell apart in a few years after his death.¹⁰

The Tibetans were troublesome neighbours for the Chinese also. Advancing in Central Asia, the Tibetans had by 670 cut off Chinese from western Turkistan and Persia. In 692, the Chinese retook their lands after defeating the Tibetans in Kashghar.

The Tibetan King then aligned himself with the enemies of China – the Arabs and the eastern Turks. The Chinese seem to have been much concerned with threat from Tibet and were earnestly trying to enlist the sympathies of Indian powers on their side. An auxiliary Chinese force of 2,00,000 men to be stationed in Kashmir, requested by Lalitaditya, was not acceded to but it is considered that Lalitaditya did receive substantial material and military support from the Tang Chinese, who on their part sought an ally against Muslims on the western frontier of their empire and against the Tibetans who had encroached on Central Asia. There is a perceptible comment that “paradoxically, Lalitaditya became the supreme lord of India as a vassal of the Tang Chinese and with the means provided by them.”¹¹

Tibet and India

According to the chronicles of Tibet her kings exercised

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political domination over parts of India during the period 750-850. The Tibetan King Khri-sron-lde-btsan, who ruled from 755 to 797, is said to have subdued the frontier provinces including “China in the east and India in the south.” His son Mu-khri-btsan-po (798-804) subjugated two or three parts of *Jambudvīpa* and forced the Pala King Dharmapala, and another king, to pay tribute. The next important King Ral-pacan (817-836) conquered India as far as Gangasagar, which has been taken to mean the mouth of Ganga. The Chinese sources also mention the great military strength and aggressive military campaigns of Tibetans both against China and India.

How far these Tibetan claims of conquest and supremacy in the Indian plains can be regarded as historical, it is difficult to say. There is no reference in Indian sources to any military campaigns

of the Tibetans in India or their exercising political suzerainty in any part of the country.¹²

Tibet and Buddhism

It is interesting to note that the same period (750-850) in which Tibetan domination in India is said to have reached its climax, also witnessed the supremacy of Buddhism in Tibet – over Bon, a form of Shamanism, the ancient cult of Tibet. The King Khri-srong-lde-btsan, mentioned above, was a great patron of Buddhism. He invited Shantarakshita, the High Priest of the University of Nalanda and appointed him the High Priest of Tibet. He made Buddhism the state-religion of Tibet, instead of Bon. Shantarakshita introduced the system of Buddhist monarchism, which is now known as *Lamaism* in Tibet. The names of a large number of Indian scholars who

taught about different aspects of Buddhism about this time in Tibet, have been preserved. The orthodox section of people was at first hostile to the new religion but all opposition gradually died down. The reign of Khri-sron-lde-btsan saw the final triumph of Buddhism in Tibet.¹³

Tibet and China

During the eighth and ninth centuries, for a hundred years at least, the Tibetans had been masters of a large area in what is now known as Sinkiang. Fighting sometimes alone, and sometimes in alliance with the Arabs, then pressing forward with the newly found faith of Islam, the Tibetans broke the Chinese power at the very time when it had attained its greatest western extension in Bukhara, Tashkent, Afghanistan and the border districts of Persia and India. They took a yearly tribute of fifty thousand rolls of silk from the emperor of China. On the latter's death the new emperor “considered it unfitting to pay a tribute to Tibet.” The Tibetans put the Chinese Emperor to flight, captured and sacked the Chinese capital (783).¹⁴

During the rule of Ralpacan, China and Tibet fell into disagreement. A fierce and glorious Tibetan army marched into Chinese territory with disastrous results for the defenders. In 821, another peace treaty was signed between Tibet and China demarcating the boundary between them. It also stated, “The solemn agreement has established a great epoch when the Tibetans shall be happy in the land of Tibet and the Chinese in the land of China”. In their history, Tibet and China had a relationship based on force



Trisong Detsen statue at Samye. Photo: Erik Törner

Courtesy: https://en.wikipedia.org/wiki/Trisong_Detsen#/media/File:Trisong_Detsen.jpg

and power. Tibet and India had, largely, more of a cultural and religious relationship based on shared spiritual values.¹⁵

Political and religious upheaval

In 836, King Ralpacan was assassinated and Lang Darma, who believed in Bon and objected to Buddhism, was installed as king. Severe persecution ended the first Buddhist transmission but Buddhism remained latent in the minds of many. In turn Lang Darma was killed by a Buddhist in 842 and then collapse of the Yarlong Dynasty followed, causing decentralization of religion and a struggle for power for the next 400 years.

Fragmentation of Political Power

The period of ninth and tenth centuries was an era of fragmentation of its political centralization and the Tibetan power collapsed. There were rebellions and rise of war lords. There were controversies about successor after the assassination of King Lang Darma (900) and

The period of ninth and tenth centuries was an era of fragmentation of its political centralization and the Tibetan power collapsed. There were rebellions and rise of war lords. There were controversies about successor after the assassination of King Lang Darma (900) and civil war ensued

civil war ensued. In 910, the tombs of the emperors were defiled. The varied terrain of the empire, difficulty of transportation, coupled with new ideas as a result of the expansion of the empire, led to rebellions and power blocks.

According to traditional accounts, the late-tenth and eleventh centuries saw a revival of Buddhism in Tibet and Buddhism became the national religion. This second propagation of Buddhism, brought a cultural renaissance in Tibet.¹⁶

As Buddhism increased, preaching peace and forbidding taking of life, the warlike propensities of Tibetan tribes diminished. Gentle teachings of Buddha had a softening effect on Tibetans – such as is not to be found in the teachings of

Mohammad, the prophet of Islam. From now onwards, external aggression died away. And when, with this handicap Tibet went to war, it had often to suffer defeat.

After domination by Mongols, Tibet often fell under the sway, sometimes actual, sometimes nominal, of China.¹⁷ But the present occupation of Tibet by China, appears to be qualitatively different. With demographic change though heavy influx of Hans, setting up of casinos and bars under the ruse of modernization in Lhasa and with their spiritual leader Dalai Lama in exile, the Tibetan culture seems to be doomed. “Little Tibets” of expatriate small Tibetan communities, in countries like India and Switzerland, may remain the only relics of their glorious civilization.

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Claude Arpi

Cultural Relations between India and Tibet

An overview of the light from India

The great Himalayan range has always been a cultural continuum and since the time immemorial India and Tibet are the parts of the same unit. The exchanges between the two can be seen in every sphere of life, culture and the genres of knowledge

When I was asked to make a short presentation on the cultural relations between India and Tibet, I immediately asked myself the question: where should I begin?

Indeed, these relations have been as old as the Himalayas.

Can we consider that this saga started fifty millions years ago when the Indian island collided with the Asian plate. Without this 'natural' accident, life could have continued undisturbed for eternity on the Indian island, but it was perhaps neither the destiny of Tibet to remain a sea forever, nor of India to be a perpetual island. The Indian subcontinent had to meet the Tethys Sea and create a new range of glorious mountains and the highest plateau in the world. It is probably what my Tibetan and Indian friends call 'karma'. Who knows?

Though, it would have probably stretched history back too far, this 'lifting' had incalculable consequences for the history of Asia.

Historical Note

I would like to mention here something which has always amused me. In 1959, India had a secular government, however the Ministry of External Affairs sent

'An Historical Note' drafted by its Historical Division to the Chinese government in Beijing. This note entitled "*Historical Background of the Himalayan Frontier of India*" deals with the mythological past of the Himalayan range.

The objective of the Indian government was to define the border between India and Tibet, the note apparently did not impress Mao Zedong who professed a more materialistic ideology. In fact, in his memoirs a former Foreign Secretary of Pakistan, Sultan M. Khan, then Pakistani Ambassador to China, recounted that he was once called by Zhou Enlai who told him that it was impossible to discuss anything seriously with the Indians, because they were constantly mixing history with mythology and religion. The Chinese Premier was probably referring to this Note.

Nonetheless, the point is that the great Himalayan range has always been a cultural continuum. It has been porous not only to trade but also for religious, political and cultural exchanges. India has always looked at these mountains as very special. To quote from the famous Note :

The Himalayas have always dominated Indian life, just as they have dominated the Indian

landscape...

The earliest reference to the Himalayas is in the Rig Veda which was written about 1500 B.C. It states that the Himalayas symbolize all mountains (10th Mandala, 10th Adhyaya, Sukta 121.4.).

The Kena Upanished, written sometime about 1000 B.C., speaks of Uma the daughter of the Himalayas – Umamhaimavatim. The legend is that Uma, the daughter of the Himalayas, revealed the mystic idealism of the Upanishads to the gods. This is an imaginative expression of the historical fact that the thought the Upanishads was developed by the dwellers in the forests and fastnesses of the Himalayas. For centuries thereafter, the striving of the Indian spirit was directed towards these Himalayan fastnesses. Siva was the blue-necked, snow-crowned mountain god; Parvati was the spring-maiden daughter of the Himalayas; Ganga was her elder sister; and Meru, Vishnu's mountain, was the pivot the universe. The Himalayan shrines are still the goal of every Hindu Pilgrim.

The Note continues with the long spiritual saga of the Himalayas. For our purpose, we should only keep in mind that the Himalayan range is a geographical and cultural entity though on one side there is Bharat and on the other side, Tibet. Mount Kailash as well as the lakes of Manasarovar and Raksas, located in Western Tibet, culturally belong to both India and Tibet. They are as fervently revered by the Buddhists in the Land of Snows as by the hundreds of millions of Hindus for whom it is the abode of Lord Shiva.

The original source of Tibetan writing system is the Maryig of Shangshung. There are many evidences to support this fact in the libraries of very old monasteries in Tibet, there used to be many ancient manuscripts handwritten in a script referred to as Mar-tsungs which is just like Tibetan U-med writing in which letters are high and vowels short

In conclusion, whatever is happening on one side or the other of the Himalayas has always been and will always be interconnected. Therefore, the cultural relations between Tibet and India are something which will continue to exist forever, even if at times it has to survive at a lower ebb.

Kingdom Shangshung

The official history of Tibet usually starts with the enthronement of Nyatri Tsenpo, the first king of the Yarlung dynasty in 127 B.C. However, modern research in the pre-Buddhist civilisation of Tibet have revealed a highly developed culture linked with the indigenous Bon tradition. This culture flourished in the kingdom of Shangshung, which is said to be located in Western Tibet (around Mt Tise, another name for Mt Kailash).

Shangshung Script

Buddhist Tibetan historians have often stated that Tibet did not possess its own script until 640 A.D. when Songtsen Gampo sent his minister Thonmi Sambhota to India. Therefore it was assumed that without a writing system, Tibet did not have a cultural tradition. For these historians, the only source of the Tibetan culture was the Buddha Dharma which was introduced in a civilisational desert; the existence and

flourishing of the Tibetan culture were related only with the spread of the Buddha Dharma.

However, for several decades, research has been undertaken in the Bon tradition. It has been shown that the original faith of Tibet not only had a large corpus of literature of its own, but also a script, known as the Shangshung script. Prof. Namkhai Norbu, who came to the West as a young man to assist Prof. Giuseppe Tucci and teaches at the University of Napoli, has been one of the pioneers who spearheaded research in this direction. In this he has been emulated by many Western and Tibetan scholars. He wrote:

According to Bon historical records, the original source of Tibetan writing system is the Maryig (Mar script) of Shangshung. There are many evidences to support this fact. In the libraries of very old monasteries in Tibet, there used to be many ancient manuscripts handwritten in a script referred to as Mar-tsungs which is just like Tibetan U-med (Headless Characters) writing in which letters are high and vowels short. When I was in my home town in Derge, I used to take lessons in the Tsugs writing of Tibetan U-chen (With Head Characters) and U-med from a reputed calligrapher who was over eighty years old. One day he

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taught me a Tibetan Tsugs known as Lhabab-yig (heaven descended script)... when I read the very ancient manuscripts written in Mar-Tsugs, I was able to observe and conclude that Lha-babyig is the real Mar-Yig.

It can also be proved that the origin and source of the Mar-Tsugs and the U-med which we use today are one and the same.

Other scholars said that it derived from an old Brahmi script.

Medicine

The Bon system of knowledge is often divided in twelve parts or “Twelve Lores”. Most of them deal with astrology, divination, exorcism or mastery over spirits. One of the lore is called the “Lore of Healing” which has several aspects similar to the Ayurvedic system. The ‘speciality’ of the Bons was probably the knowledge of the natural forces and the way to deal with them. Many features were later incorporated in the Tibetan Buddhist system of medicine.

Philosophy

After the 7th century, the Bon philosophy interacted with the Buddhist philosophy and it is not easy today to discern the indigenous components. In fact, both have influenced each other and large similarities are found. However many powerful myths widely used in Bon literature have similarities with the ones known in ancient India (the cosmic egg for example). It shows that India and Tibet certainly had strong and regular relations at the time of Buddha and even before.

All these aspects of the Indo-Tibetan relations need further research.

The Buddha

More than 2,500 years ago, an event which was to change the face of Asia and the world, occurred in India. A young Prince named Siddartha was born in a small state in the Himalayan foothills.¹ He was to become the Buddha.

No other human life had ever had such a profound influence on the cultural, social and political life of India, Tibet, China and

most of the other Asian nations. The Buddha and his teachings have been at the core of relations between Tibet and India for practically 1400 years.

Historical Relations between India and Tibet

Tibet indeed is proud of its Indian heritage. Tibetan history has always emphasized the importance of Buddhism and India in the development of the culture of Tibet. As we have seen it has often been to the detriment of the local pre-Buddhist faith and culture.

From early times, India has always been considered as the ‘Land of the Gods’ in the Tibetan popular mind. The following legend demonstrates the strong association between India and Tibet many centuries before the Buddha Dharma was brought to Tibet.

In 127 B.C., the inhabitants of Yarlung Valley elevated NyatriTsenpo as the first king of Tibet. The legend tells us that he was a sort of god-like being who descended from the sky using a kind of ‘sky-rope.’ Nyatri, continues the legend, was originally from India; he was the son of a royal family related to the Buddha’s family. Before reaching Tibet, he had been wandering between India and Tibet and finally came down in Yarlung Valley where he met some herdsmen grazing their yaks. The Tibetans believed that he had come from Heaven. Twelve chieftains took him on their shoulders and made him the first king of Tibet. His enthronement marks the beginning of the Yarlung Dynasty of Tibet. The Tibetan royal calendar still dates from that year.



Yumbu Lhakhang, Palace of the Yarlung Kings in the Yarlung Valley of Tibet
Courtesy: <https://ravencypresswood.com/2016/12/11/tibetan-kings-of-the-yarlung-dynasty-the-yungdrung-bon/>

Buddhism was introduced in Tibet in the fifth century A.D. during the reign of ThoriNyatsen, the twenty-eighth King of the Yarlung Dynasty. Once again, the Dharma came from the sky in the form of a casket falling on Yubulakhang, the royal Palace; the casket contained the Mantra of Avalokiteshvara, the Patron and Protector of Tibet. The king was unable to read the scripts, but kept them as a Holy Relic for future generations.

It was during the reign of Songtsen Gonpo², the Thirty-third King of the dynasty, that Buddhism became a state affair.

After marrying a Nepalese and a Chinese Princess, the king converted himself to Buddhism. The importance of these marriages needs to be emphasized as they played a vital role in the spread of Buddhism in Tibet. Though SongtsenGampo had other wives (in particular the daughter of the king of Shangshung), it was Bikruti (Bhrikuti, the Nepalese) and Wengshen (the Chinese) who most influenced the politics and religion of Tibet.

During his reign Tibet became the strongest military power in Central Asia. Though the Chinese Emperor and the Nepalese king were none too keen to 'present' their daughters to the Tibetan king who was considered uneducated and a barbarian, they had no choice but to accept the 'friendly' offer of their powerful neighbour.

Historically, SongtsenGampo was the king who built the Tibetan Empire which extended to the Chinese capital Chang'an (modern Xian) in the East, to the Pamirs and Samarkhand in the West and the Himalayas in the South. It was the greatest empire

Apart from the script, the Tibetan grammar imported by ThomiSambhota is based on a Sanskrit grammar in use in the great Indian Viharas during the 7th century

in Asia. It was the time during which the capital was moved from Yarlung to Lhasa and a fort was built where the Potala Palace stands today. The adoption of Buddhism as the religion of the court is an important watershed in the cultural relations between the two nations.

Tibetan Script

Perhaps one of the greatest merits of the king was to have sent his Minister ThomiSambhota to India with sixteen students to study Buddhism and Sanskrit. On their return, they developed a new script which is still in use today. Accurate translations of Buddhist scriptures from Sanskrit into Tibetan began soon after.

Usually, it is believed that the Tibetan script has been copied from the script used in Kashmir in the 7th century. The Dalai Lama when he visited India in 1956, told an audience : "*ThonmiSambhota invented the Tibetan script based on the Nagari and Sharda scripts of northern and central India respectively.*"

Other theories exist. Even today, Tibetans use two scripts U-Chen (with headline) and U-Mey (without headline).

Another theory is that the Lantsa script, a decorative script used by the Buddhists in Nepal is the origin of the U-Chen and the Vartu script has become the U-Mey.

A more acceptable theory is that the U-Chen script derives from a late Gupta script in use when ThomiSambhota visited India. The U-Mey would only be

an adaptation of the U-Chen, like the lower case is derived from the upper case in the Roman script. The great scholar GedunChoepel has demonstrated the evolution from U-Chen to U-Mey with a chart.

Whatever the theory, we believe it is obvious that the present Tibetan script has its origin in India. It is certainly the greatest contribution that Bharat could offer to the Tibetan culture.

Apart from the script, the Tibetan grammar imported by ThomiSambhota is based on a Sanskrit grammar in use in the great Indian *Viharas* during the 7th century. One can understand that if Sambhota had received royal instructions to translate as many Buddhist scriptures as possible, the easiest and the most accurate way was to adapt the Sanskrit grammar and syntax to the Tibetan language. It facilitated the rendering of the exact meaning of the sacred sutras. The Kanjur (108 volumes), which is the collection of the Buddha's sayings, could thus be accurately translated into Tibetan.

An interesting fact is that today it is relatively easy to retranslate texts from Tibetan into Sanskrit and to rediscover the correct meaning of original texts which have disappeared more than ten centuries ago.

Numerous texts were translated during the reign of SongtsenGampo; the king himself took a great interest in the translation work and became a scholar. For the first time, some

of the Buddhist precepts were incorporated into the laws of the land.

The Tibetan minister's visit to India was followed by hundreds of Tibetan scholars descending the Himalayan slopes in search of the teaching of the Buddha in its purity and integrity. Their only objective was to carry back the Buddha Dharma to the Land of Snows.

During the following centuries, a large number of Indian pandits, tantrics and siddhas would be attracted by the nascent spirituality on the Roof of the World.

Pandits and Tantriks from India

The thirty-seventh king, TrisongDetsen (741-798) sent emissaries to India and invited the great Indian abbot Shantarakshita to come to Tibet to teach the Dharma and ordain the first monks.

*Richardson in his history of Tibet makes an interesting remark : "The religious foundations of SongtsenGampo and his immediate successors were quite modest chapels and Buddhist influence probably reached only a small number of the people."*³

But the fact that the king himself adopted the new faith had incalculable effects on the religious, cultural and political future of Tibet.

Soon after his arrival in

Tibet, Shantarakshita faced a lot of difficulties due to the strong antagonism with the indigenous Bonpo faith. He convinced the king that the only solution was to call the great Tantric Master from India, Guru Padmasambhava. Only he could subdue the forces adverse to the Buddhist faith and overcome the resistance of the Bon practitioners.

There are many accounts of the magical powers of Padmasambhava, but in a very Indian (and Tantric) way, he always tried to convert and use the forces opposing his work instead of destroying them. These forces were later to become the protectors of the new religion.

After performing many rites, 'local deities' in Samye in Central Tibet were subdued⁴ and finally the first Buddhist monastery in Tibet was completed in 766 A.D. The local deities became the Protectors of the temple and Shantarakshita could finally ordain the first Tibetan monks.

Under TrisongDetsen, Buddhism was established as a state religion and the principle of compassion and Ahimsa was inculcated into the rather violent and shamanistic population. The zeal shown by his people in the pursuit of war was thereafter used for inner researches. As Buddhism penetrated all aspects of life, the once barbarian tribes learned to respect all life forms down to the least insect. Fishing

and hunting were banned and recognized as sins.

Samye Debate

Before dying, Shantarakshita, the Indian Pandit (known as 'Bodhisattva' to the Tibetans) predicted that a dispute would arise between the two schools of Buddhism that were at that time spreading in Tibet.

The first one – the Chinese school, probably influenced by Taoism – was of the opinion that enlightenment was an instantaneous revelation or realization. It could be obtained only through complete mental and physical inactivity and renunciation. This system of thought had spread throughout China.

The second school – taught by the Indian Pandits and known as the 'gradual school'—asserted that enlightenment was a gradual process, not an 'instant' one, requiring long study, practice and analysis and the accumulation of virtues and good deeds. Shantarakshita had brought these teachings with him when he came to Tibet and, having prophesied the dispute, he indicated that one of his Indian disciples would come from India to defend the theory of the Indian school. Over a period of two years (792-794), the famous debate, known in history as the 'Samye Debate' took place in Samye.

Hoshang, a Chinese monk, represented the Chinese stand known as the 'instant school' and Kamalashila who had come from India as prophesied by his guru, defended the Indian view.

At the end of the debate, Kamalashila was declared the winner and the king⁵ issued a proclamation naming the Indian

Under TrisongDetsen, Buddhism was established as a state religion and the principle of compassion and Ahimsa was inculcated into the rather violent and shamanistic population. The zeal shown by his people in the pursuit of war was thereafter used for inner researches

Path the orthodox faith for Tibet. The document was written on blue paper with golden letters and distributed throughout the Kingdom.

From that time on, India became the only source of religious knowledge for Tibet.

This example is one of the many, which illustrates the important role played by India in the cultural, spiritual and political life of Tibet in the early period of its history.

The Return of Buddhism to Tibet : the Second Propagation

An empire is truly great when the spirit which built it can survive that empire's destruction and reappear under a new and more refined form.

This is what would eventually happen to the Buddhist civilization in Tibet after the systematic eradication of Buddhism by King Lang Darma who usurped the throne from his brother King Ralpachen at the beginning of the 9th century.

When King Lang Darma was killed by a Tibetan monk in 842, he had managed to destroy most of the Buddhist institutions in Tibet. An even worse consequence of the persecution initiated by the king was that for the next seventy years, no monk could be ordained.

Lang Darma's assassination marked the end of the Yarlung Dynasty. The Tibetan state lost its political homogeneity and became fragmented into several principalities (such as Yarlung, Purang or Sakya).

However local princes or chieftains continued to focus their attention on their southern neighbours, India and Nepal. Due to the efforts of some of the rulers of the provinces of the erstwhile

Perhaps the Buddha never wanted to create a new religion, Buddhism as a new faith had slowly emerged in India, especially during and after the reign of Asoka. Many great monastic universities such as Nalanda, Vikramasila or Odantapuri flourished in North India

Tibetan kingdom, a revival of Buddhism became possible on the Roof of the World.

Perhaps because they were the closest to North India and at the same time had been spared by the Muslim invaders, the spiritual and cultural renaissance originated from the Himalayan regions of Spiti and Ladakh in India and Ngari, Tholing and Purang in Tibet.

Buddhism in India

Before looking at this renaissance movement, known as the Second Propagation, we must have a quick glance at the evolution of Buddhism in India during the closing years of the first millennium.

Though perhaps the Buddha never wanted to create a new religion, Buddhism as a structured new faith had slowly emerged in India, especially during and after the reign of Asoka. Many great monastic universities such as Nalanda, Vikramasila or Odantapuri flourished in North India. They were patronized by kings and very rich lay patrons. They were the main centres of learning and the repositories of the knowledge of that time.

Nalanda was the most famous of these great monastic universities and the curriculum covered not only Buddhist scriptures but also linguistics, medicine, astrology, debate and other sciences.

Tantrayana had been incorporated into the teachings

of these monastic universities, especially in Vikramashila, the monastery of Atisha who would soon play an important role in Tibetan history. Not only had the Pandits, the scholars and the abbots studied the Tantras, but many of them had intensely practiced these teachings and written extensive commentaries.

The Revival in Tibet

A few individuals personify this renaissance. One should cite: the Indian monk, Atisha Dipamkara; the Tibetan monk Rinchen Zongpo; the King of Guge Yeshe Od and also a Tibetan layman called Marpa. All of them symbolize the continuous movement of men and ideas across the Himalayas and the manner in which the Buddha Dharma was preserved in its integrity.

Though different in character, upbringing and education, they have all in their own way contributed much to the revival of Buddhism in Tibet. They were responsible for countless translations of the original teachings of the Buddha which were thus saved for posterity. Less than two centuries later, under the Muslim onslaught and the revivalism of Hinduism, these scriptures disappeared from their land of origin.

In the first years of the second millennium, the monastic discipline declined quickly in Tibet and many original teachings were lost.

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The Role of Yeshe Od, king of Guge

Guge was one of the principalities in Western Tibet; one of its kings, Yeshe Od was to become the main instrument in the renaissance of the Buddha Dharma on the Roof of the World. He ordered many young Tibetans to go to India to meet saints, yogis, siddhas and scholars in the great Indian *Viharas* and bring back to Tibet Buddhist manuscripts and translate them into Tibetan. The most famous amongst these Tibetan masters who travelled to the hot plains of India, was RinchenZangpo.

In those days, the frontier between Tibet and the Himalayan region was not a fixed border as it has become in the second part of the twentieth century. It was rather an 'undefined' borderline, at least culturally. For example, the influence of RinchenZangpo spread as much in the Tibetan provinces of Ngari or Purang as in Spiti, Lahaul, Kinnaur and Zaskar districts of North India.

Although he managed to get many monks ordained, LhalamaYeshe Od realised that the doctrine of the Tantras was no longer understood and properly practiced by most of the members of the Sangha. Many pretended to be tantric practitioners, they often refused to follow any of the Vinaya's precepts opening the door to many perversions.

The king, very disturbed by this critical situation, decided to send GyaTsonduSenge as an emissary to India. His task was to find a way to translate as many original

Sanskrit texts as he could. He was also asked to try and locate a Pandit who would be able to subdue the negative forces and bring back the purity of the Dharma to Tibet. He eventually discovered AtishaDipankara, a Bengali Master who had all the requisite qualities to re-establish the monastic rule in Tibet.

The king of Guge collected gold and sent it to Atisha to try to convince him to come and teach in Tibet. In order to find more gold, the king thought to visit Turkestan. Unfortunately, he was captured on the way by the powerful king of Garlok. Yeshe Od's nephew Jangchub Od, hearing of the king's fate, decided to pay a ransom to the Garlok king. He first offered one hundred gold coins, but the Garlok king told him that it was not enough. He went back and forth several

times, but the king of Garlok repeatedly refused to release Lhalama Yeshe. Finally, one day Jangchub Od managed to have a private conversation with his uncle who told him that whatever gold he could collect should be used to go to India and to bring back Atisha to Tibet. He told him that his life was not so important and he was happy to give it as an offering to the renaissance of the Doctrine in Tibet.

Back in Tibet, Jangchub Od obeyed the last wishes of his uncle and sent a delegation to Vikramasila to meet Atisha who was informed of the sacrifice of the old king. It was difficult for Atisha to refuse the invitation. The party proceeded to Tholing where the King Jangchub Od received Atisha.

From that day on, PanditAtisha was invited to many places in Tibet where he taught the precepts of the Buddha, he consecrated temples and ordained new monks.

When he had left his monastery in India, Atisha had promised the Abbot of Vikramashila that he would return to India within three years. After three years in Tibet, Atisha decided to go to Purang near the Indian border to fulfil his promise.

Atisha remained for a year at Purang and gave many teachings but never went back to India. The *darshan* of his country from the border town was enough to fulfil his vow.

We have gone into some details in this episode because it demonstrates the fervour and aspiration of the people of Tibet to bring back the Buddha Dharma to the



Yeshe-Ö

Courtesy: http://rywiki.tsadra.org/index.php/lha_bla_ma_ye_shes_%27od

Land of Snows in its integrity.

Tibetan Medicine

The Tibetan system of Medicine, known as *SwaRigpa* (the Art of Healing) is an interesting example showing India's influence on the culture of Tibet and the constant interactions between the two nations. As for all Tibetan traditional sciences, the medical system is said to originate from the Buddha Sakyamuni himself. However, the Tibetan historical texts, particularly *The Survey of Tibetan Medical History* written by the Regent Desi Sangye Gyatso during the 18th century differs very little from the Vedic texts expounding the history of the Ayurveda. The only difference is that Buddha takes the place of Vedic rishis as the originator of the medical system.

The history of the Tibetan system of medicine is usually classified into three categories.

1. The spread of Medicine in the God Realm
2. The spread of Medicine in the Human Realm (in India)
3. The spread of Medicine in Tibet

In the spread of medicine in the God realm, the customary in-fighting between gods, the churning of the ocean in which is hidden the ambrosia of immortality, the using of Mt Meru as stirring rod, the encounter between the Buddha and Brahma and the final recovery of the ambrosia are recounted. In the Tibetan tradition, it is Brahma who receives the teachings from Buddha : the medical science is thus transmitted through a text known as *The 100,000 Verses of Healing*.

In the second part, eight ancient Rishis teach Sage Atreya.

The Tibetan texts also record the life and teachings of Jivaka, a famous doctor who lived at the same time as Buddha and became one of his disciples. Nagarjuna is said to be the author of several treatises on medicine. His knowledge was transmitted to Asvaghosa who himself wrote several books

His knowledge is compiled in the *Charaka Samhita* which is said to be the commentary of the knowledge taught by Rishi Bharadvaja. Atreya's disciples in turn wrote commentaries which became the basic root-texts of the ayurvedic system. Later the sage Susruta composed the *Susruta Samhita* which was later revised by Nagarjuna, the founder of the Middle Path (*Madhyamika*) school of Buddhism.

According to Tantric scriptures, the Buddha Sakyamuni taught the Four Tantras to four different types of disciples. He took the form of the Medicine Buddha, Bhaishaguru, and taught at the celestial palace of medicine in Tanadug, a place said to be located in the province of Uddiyana (modern Swat in Pakistan).

The different disciples of the Buddha heard the teachings according to their aptitude and needs. The gods heard the teachings as the *100,000 Verses of Healing*, while the Rishis were taught the *Charaka Samhita*. The non-Buddhists received the *Krishna Isvara Tantra* and the Buddhist disciples heard them as the Teachings of the Three Protectors.

The history of the origin of Tibetan medicine is closely mixed with events of the Buddha's life such as the sermon on the Four Noble Truths or some other teachings at the Venture Peak

near Rajagriha.

The Tibetan texts also record the life and teachings of Jivaka, a famous doctor who lived at the same time as Buddha and became one of his disciples. Nagarjuna is said to be the author of several treatises on medicine. His knowledge was transmitted to Asvaghosa who himself wrote several books, the best known being the *Astanga-hrdaya-samhita* (The Eight Branches) which is still today a reference for the medical students.

During the reign of King Songtsen-Gompo, physicians and medical experts from India, China, Central Asia and Persia were requested to bring their own system of medicine (it is said that some even came from Greece⁶).

A century later, the famous physician Yuthok Yonten Gompo the Elder thrice visited India and later compiled the Gyud Shi (or Four Tantras) which is still today the base of the Tibetan medical knowledge. Using Indian medical scriptures, it incorporated some features of the other systems, particularly the indigenous system of Tibet. A very original and well adapted *Art of Healing* was born.

After 6 visits, Yuthok Yonten Gompo the Younger, who lived in the 12th century completed in India, the work of Yuthok the Elder (he is said to be his reincarnation). The 156 Chapters of the Gyud Shi are

still considered as the asseance of Tibetan medical knowledge and are studied as such not only in Tibet, but also by the Tibetans in exile in India and the local Amchis (medical practitioners) in the Himalayan region.

It is worth noting that *Astanga-hrdaya-samhita* still exists not only in its Tibetan translation (dating from RinchenZangpo's time), but also in its original Sanskrit version. It is a unique occasion to study both versions and marvel at the quality of the translation. It also helps to establish terminological parallels between both languages and shows the proximity of both literatures.

Buddhism disappears from India

However, in the country of the Enlightened One, the Dharma soon disappeared under the onslaught of Muslim hordes from Central Asia. A new culture based on power and brutality replaced the old compassionate wisdom.

To be fair, it should be mentioned that, in the history, whenever strict adherence to the monastic rules stopped, degeneration overtook the Sangha. When monks began to aspire to political power and wealth, instead of consecrating their lives to the Dharma, India's strength vanished and the doors were wide open to invaders. This is probably one of several reasons for which Buddhism disappeared from India.⁷

The sacrifice of the old king of Ngari had not been in vain, India through one of her great sons had restored the Buddhist precepts to the Land of Snows.

Tantric practitioners could

The modern concept of 'secularism' did not exist in India and Tibet. Any strong religious or spiritual personality was bound to have an influence on the politics of his times

again understand the deep meaning of the tantric scriptures and above all, the teachings of love and compassion of the gurus of Atisha could be transmitted to all – lay people, kings or lamas.

India showed her kindness to Tibet when the abbots and monks of the great *viharas* in India allowed the most knowledgeable among them to leave for the Himalayas to propagate the Buddha faith. Perhaps, the wisest amongst them knew that Atisha would not return to the hot plains of India and that their own Dharma would soon be replaced by a blinder and less compassionate one.

During this period, the political life of Tibet was deeply intermingled with its religious life. The modern concept of 'secularism' did not exist in India and Tibet. Any strong religious or spiritual personality was bound to have an influence on the politics of his times. This is what would happen during the predominance of the Sakya Lamas (13th-15th century) and later with the Dalai Lamas.

An interesting aspect of the decline of Buddhism in India is the migration of not only Indian monks and saints to Tibet, but also artists. As an author pointed out in his study of Tucci's discoveries in Western Tibet : "It is not only the inspiration of Indian art that was responsible for the beautiful frescoes adorning the walls though now in ruin, of Western Tibetan monasteries,

but Indian artists themselves migrated into that country and settled there."⁸

Tucci himself said that "The sources of information speak not only of pundits and doctors invited to the court of the kings of Guge or having taken refuge there, in a period which marks the decline of fortune for Buddhism in India, but also of artists, specially from Kashmir who introduced there the Indian traditions."⁹

In another study of Tucci's work in Tibet, Moulik had written:

*The Mussalman torment which was in its full swing at this time, the hostility of the new sects, the rebirth of the orthodox schools, already gave signs of the decline of Buddhism on the plain of Hindusthan. The monks and saints, the painters and sculptors, from the convents and universities, sacked and menaced by the mussalmans, were gradually drawn into the Himalayan valleys, and were rescued by the magnificent piety of the Kings of Guge. Here on the immense desolation (speaking of today) reigned an unusual fervour of life, cities and temples, monasteries and markets. The artistic genius of India left there its admirable traces which the course of time and carelessness of man are going to obliterate.*¹⁰

At the beginning of the twelfth century, Tibet could no longer draw support from its southern neighbour. It had to find a new solution to survive and prosper.

Tibet turns North and East

The history of Tibet took another turn with the rise of the Mongol Empire at the end of the 12th century. After the Mongol hordes of Genghis Khan overran half of Europe and most of Asia, including China, the Empire of Genghis Khan became one of the vastest the world has ever known of. The Tibetans had no choice, but to ally with their powerful neighbours.

An arrangement was found. The Lamas (first the Lamas of the Sakya school of Tibetan Buddhism) became the teachers of the Mongol Khans who in turn gave military protection to the Land of Snows. India was nowhere in the scheme which continued for a few centuries under the Ming and Qing (Manchu) dynasties.

However, for a Tibet more and more close in on itself, India continued to remain the 'sacred land'. In the words of the Fourteenth Dalai Lama: "*For us, it has always been the Holy Land. It was the birthplace of the founder of the Buddhist culture and the source of wisdom brought to our mountains hundreds of years ago by Indian saints and seers. The religions and societies of Tibet and India have developed in different lines, but Tibet was still a child of Indian civilization.*"

In 1950, India was still the main place of pilgrimage for all Tibetan Buddhists.

Modern Times

In August 1947, India became independent. The Indo-Tibetan relations were not a priority for Nehru's government which soon got embroiled in the Kashmir tangle. However, in July 1947, Delhi informed the Lhasa government that India was keen to continue to relate as before.

Eventually when the new Indian Republic took shape, the *Dharma Chakra* was included in the Indian national flag and the *Asoka Pillar* became the national emblem. It reminded the people of Tibet of the times when North India and Tibet were a cultural unit.

With the signing of the Panchsheel Agreement in April 1954, India accepted the Chinese contention that Tibet was a "Region of China". However most of the clauses of the Agreement were related to cultural exchanges (such as right of the pilgrims) between India and Tibet.

Two years later, in 1956, the 2500th anniversary of the Buddha Mahaparinirvana was celebrated on a grand scale by the Government of India. The young Dalai Lama and Panchen Lamas were invited to participate. In a speech in Delhi the Dalai Lama declared:

This year, with a view to commemorating the kindness shown by the Compassionate One, India is celebrating the 2500th Anniversary of His on a scale worthy of her great tradition. India has invited

many distinguished guests from Buddhist and non-Buddhist countries to these celebrations, and I consider myself extremely fortunate in being able to attend them. We are convinced that such great deeds of India will not only strengthen our faith in the Dharma in the East, but will also go a long way in the propagation of the eternal truths in the West.

If the Dharma spreads all over the world, it will undoubtedly yield good fruits for our future life; but even in our present existence, hatred, exploitation of one by another, and the ways and deeds of violence will disappear, and the time will come when all will live in friendship and love in a prosperous and happy world. I am glad to have an opportunity of expressing my humble appreciation of the efforts which many peace-loving great Countries are making day and night towards the freedom of small countries and the elimination of aggression and war. I feel that our lives would be entirely aimless if the Dharma which was brought to our land by great scholars at such immense cost were allowed to decay.

Unfortunately for the Dalai Lama, less than three years after his first visit to India, he had to flee his country and take refuge there.

Himalayan Buddhist Culture

It is hardly necessary to mention that large parts of Northern India have shared a religion and cultural tradition with Tibet since the time of the First Propagation. The culture of Ladakh, Lahoul, Spiti, Kinnaur, Arunachal Pradesh or Sikkim is closely blended with the Tibetan civilization. It is worth

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pointing out that a Dalai Lama, TsangyangGyaltso (the 6th Dalai Lama) was born in the Tawang district of Arunachal Pradesh; very late in his life he was recognized as the reincarnation of the 5th Dalai Lama and taken away to Lhasa. Still many traces of his youth can be seen in villages around Tawang.

The exchanges between Indian Tibet (so called by many scholars) and the Land of Snows continued to flourish till the end of the fifties. I personally remember having seen in many monasteries of Himachal Pradesh and Ladakh the photo of a Lama, Norbu Rinpoche. As a yogi he was highly revered by the local population. When I asked more details, I was told that he had received his training in yogic sciences (particularly the *Six Yogas of Naropa*) near Derge, in Eastern Tibet, today located in Sichuan Province of China. It tends to prove that till the middle of the 20th century, cultural exchanges between the Indian Himalayas and all the regions of Tibet were still very much alive.

Cultural Relations Today

The Dalai Lama crossed to India on March 31, 1959. During the next years, he was followed

by more than one lakh of his countrymen. After being given asylum by the Government of India, he first lived in Mussorie for a couple of years and later established his headquarters in Dharamsala (Himachal Pradesh). From here he strove to preserve the culture of Tibet which in Tibet was endangered.

Amongst others, he re-established several institutions:

⊙ The School of Medicine in Dharamsala (Men-Tsee-Khang)

⊙ The Tibetan Institute of Performing Arts in Dharamsala

⊙ The library of Tibetan Works and Archives in Dharamsala which preserves old manuscripts and publishes books.

⊙ The three great gelukpa (yellow sect) monasteries (Ganden, Sera and Drepung) in Karnataka.

⊙ The Tibet House in Delhi, a cultural centre for the preservation of the Tibetan culture in the Indian capital.

With the help of the Indian Government, a Tibetan University was opened in Sarnath (Uttar Pradesh). Not only it is now famous Central Institute of Higher Tibetan Studies providing facilities to students up to the PhD level, but it has also started a very bold program of re-translation

of lost manuscript from Tibetan into Sanskrit. Luminaries like Prof. G.C. Pande have headed this Institution.

Most of the monastic universities which existed in Tibet before 1959, have today been re-established in India. One could mention:

⊙ The SakyaCenter in Rajpur (Uttarachal)

⊙ The Mindroling monastery in Clement Town (Uttarachal)

⊙ The Karmapa headquarters in Rumtek (Sikkim)

⊙ Several other important monasteries in Karnataka and West Bengal

The Bon tradition is also represented in Dolanji (Himachal Pradesh).

It seems that the Buddhist Pandits have returned to India after a long period of seclusion on the Roof of the World.

Though the cultural relations between India and Tibet have gone through difficult times, they have survived many onslaughts over the centuries. The presence of the Dalai Lama in India and the interest of the Government of India are the best guarantee to their survival.

Courtesy: Dialogue October-December, 2004, Volume 6 No. 2

References:

1. Lumbini, the birthplace of Sakyamuni, is located today in Nepal, few kilometres away from the Indian border.
2. 605-649 AD.
3. Richardson, op. cit. p. 30.
4. At night, for a long time, these occult powers destroyed the construction work achieved during the day on the first Tibetan temple.
5. TrisongDetsen.

6. Galenos.

7. Apart from the Muslim onslaught, other causes can be listed: the shifting of royal patronage to a revived Hindu Dharma, the merging of many aspects of Buddhism and Hinduism which made the Buddha Dharma not very different to the Hinduism propounded by AdiShankara and finally the concentration of spirituality

and knowledge

only around the viharas.

8. MonindramohanMoulik, Indian Art in Tibet - Tucci as Explorer and Mystic (New Delhi: The Modern Review, 1938), p. 491.
9. Tucci and Ghersi, Secrets of Tibet (London, 1935) p. ix.
10. M. Moulik, New Light on Indian Civilisation in the Researches of Tucci (Calcutta: Amrita Bazar Patrika, April 19, 1936



Migmar Tsering

Sakya Pandita Glimpses of His Three Major Works

Künga Gyeltsen is generally known as Sakya Pandita, a title given to him in recognition of his scholarly achievements and knowledge of Sanskrit. He is held in the tradition to have been an emanation of Manjusri, the embodiment of the wisdom of all the Buddhas. An overview of his three major works

The importance of Sakya Paṇḍita (Sa skya. Paṇḍita Kundga' rgyal mtshan, 1182-1251) as a scholar and writer is well known both to scholars from Tibet and to non-Tibetans who concern themselves with the culture and history of that Himalayan country. He was the first Tibetan Paṇḍita, i.e. the first all-around scholar who had mastered the branches of traditional Indian Buddhist scholasticism, and he also pioneered in Tibet several of the minor fields of knowledge, including the Sanskrit literary arts such as poetics and metrics. But strangely enough, the great doctrinal significance of Sakya Paṇḍita's religious and philosophical writings today is largely unknown to those outside the Sakyapa tradition. Therefore I would like in the following pages to set forth briefly several of the key points found in his three main doctrinal works, which are: (1) *The Elucidation of the Sage's Intent*, (2) *The Treasure of Reasoning*, and (3) *The Discrimination of the Three Vows*.

(1) *The Elucidation of the Sage's Intent* (*Thub pal dgongs gsal*)

This first treatise (Sanskrit : Munimataparakāśa) has to do with both Prajñāpāramitā and Mādhyamika, and it establishes the conformity of

the views of Ārya Nāgārjuna and Maitreyaṇātha, the two expounders of the explicit and implicit meanings of the Prajñāpāramitā Sūtras. The work is in fact a commentary on a passage of two key verses from the 20th Chapter of the Mahāyānasūtrāṅkāra, which expound the attributes of Awakening. Sakya Paṇḍita finds in these lines the complete theory and practice of the Mahāyāna path, since the following seven topics are enumerated there: (1) spiritual lineage (*gotra*) (2) refuge, (3) Bodhicitta, (4) the six pāramitās, (5) the four means of gathering disciples, (6) the spiritual paths and stages and (7) the state of Buddhahood. Each topic is the subject of one section. In the last section, when describing the common and uncommon qualities of the Buddha, he makes a further contribution: he writes thirteen supplementary verses as an appendix to the seventeen verses already existent in the last chapter of Sūtrāṅkāra. Thus he completes this treatise by praising the Buddha through his possessing thirty types of uncontaminated qualities.

Two Truths

In Mahāyāna philosophy, the two truths are one of the most widely discussed topics in the philosophical treatises. Sakya Paṇḍita also deals

with this theme separately in this as well as other works. To begin with, Sakya Paṇḍita accepts the definitions of the two truths as presented in the Mādhyamakāvatāra, where it is said :

“The object of correct seeing is the ultimate truth,

And that of erroneous seeing is the conventional truth.”

Correct seeing refers to Ārya's meditative equipoise (*samāhitā*) and erroneous seeing refers to the cognition deluded by the ignorance which results from the false postulation of things as being truly existent. A common being's examining knowledge is not exactly a correct seeing but due to its rejection of true existence it is subsumed in it. Likewise, the subsequent attainments (*pristalabdha*) of the lower Āryas are not exactly erroneous seeing but because their mode of apprehension is conventional they are subsumed in it. Thus, all the objects and cognising subjects appearing as dual are the conventional truth or the deceptive truth, whereas the ultimate truth is the state of being free from all the conceptual elaborations (*niṣprapañca*), which is to be experienced in the Ārya's meditative equipoise through cessation of duality. In the 9th Chapter of the Bodhicaryāvatāra, that which expounds discriminative knowledge, it is said:

“Ultimate truth is not an object experienced by the mind.

Mind is to be understood as the conventional truth.” This does not show definition (*mtshan nyid: lakṣaṇa*) of the two truths but the “instances of the term defined” (*mtshan gzhi*). Consequently,

Some scholars believe that the Mādhyamika does not accept any doctrine of its own because a Mādhyamika means an Ārya and the Mādhyama refers to the Ārya's meditative equipoise where all the conceptual elaborations have been pacified. In other words, the system of the two truths is constructed only on the basis of mundane conceptual thought

Chandrakīrti and Śāntideva are found to be harmonious in how they identify the two truths.

In support of the fact that the state of being free from all the extremes and graspings is the ultimate reality, Sakya Paṇḍita quotes several Sūtras, such as the Samādhirājasūtra and the Kashyapaparipṛchāsūtra, and in addition he quotes Nāgārjuna's philosophical treatises, as one might expect. They are all in agreement in condemning the view of mere emptiness or vacuity. It should be noted here that the term ‘emptiness’ stands for two different meanings depending on the way it is used. The first, mere vacuity, is the emptiness of being free from the first extreme alone, i.e. the extreme of existence, and the other is the ultimate emptiness of being free from all the extremes. The target of attacks in the Sūtras and Shāstras on the viewing of emptiness is obviously the postulation of the first emptiness. It is for this reason that the Buddha and Nāgārjuna frequently cautioned their followers against going for the wrong emptiness. In the Samādhirājasūtra an exemplary practitioner who, after remaining in the meditation of emptiness for twelve long years, had finally to be satisfied with being reborn as a cat. Nāgārjuna, in turn, warns:

“If emptiness is viewed wrongly, those of inferior intellect are ruined, like wrongly holding a snake, or wrongly using a spell.”

However, the two truths that scholars demonstrate through words, conceptually learn about, and investigate must be established on a different bank from the above, because the existence of such truths depends solely on mundane thought. To the Ārya's meditative equipoise they both remain the conventional truth. This set of two truths is the one mentioned by Nāgārjuna in the Mūlamadhyamakārikas when he says :

“The teachings that the Buddha preach, are based on the two truths.”

To put it briefly, the ultimate truth mentioned in this context and the ultimate truth defined by Chandrakīrti do not share a common definition.

Some scholars believe that the Mādhyamika does not accept any doctrine of its own because a Mādhyamika means an Ārya and the Mādhyama refers to the Ārya's meditative equipoise where all the conceptual elaborations have been pacified. In other words, the system of the two truths is constructed only on the basis of mundane conceptual thought. Some others assert that according to the Prāsangika Mādhyamika even in the conventional truth the

theory of being neither existent nor non-existent has to be applied to all phenomena. On the other hand, another school says that this theory is inapplicable not only in the conventional truth but in the ultimate truth too. All these viewpoints are rejected by Sakya Paṇḍita here. Instead, he confidently affirms that in ultimate truth every phenomenon is neither existent nor non-existent, nor both, nor neither. Refutation of inherently-established existence or veridically-established existence alone is never enough or complete.

Concerning the issue of whether these two truths are one or separate, Sakya Paṇḍita writes that they are separate but not in the sense of separate entities or characteristics. This is a particular type of separateness termed as the separateness which is the elimination of oneness, as in the case of 'entity' and 'non-entity'. The faults mentioned in the Samdhinirmochana-sūtra for considering the two truths as either one or separate are meant for such notions in the ultimate truth. Therefore, the opinion that the two truths are the same nature (*ngo bo*) but exclusionally determined opposites (*dog pa tha dad*) is highly refutable.

Refuting the Notion that Conventional Phenomena are Established by Valid Means of Knowledge

In connection with

the conventional truth what others call the conventional phenomena established by valid means of knowledge is not accepted here. Phenomena are valid only as far as the conventional worldly cognitions are concerned. In the Ārya's meditative equipoise or an analyser's examining knowledge, no phenomenon is perceived as validly established, whether it is an imputed thing (*btags yod*) or an imputing mind (*'dogs byed*) or the basis upon which an imputation is erroneously constructed (*gdags gzhi*). Even after examining the reality of all phenomena, if something valid were still left it would naturally become inherently existent. In ultimate truth, there does not exist any phenomenon whatsoever

other than what is realised by the Ārya's transcendental wisdom. Sakya Paṇḍita's followers do not agree that nominal phenomena never become non-existent even though the Ārya's non-conceptual wisdom does not perceive them. To believe so is like accepting in the worldly ultimate the existence of a mirage, hairs in the air, etc., even though they are not seen through an undeluded eye-consciousness.

Some scholars lament that if the establishment of conventional phenomena by valid means of knowledge were not taken into account, we would be unable to explain the different functions of individual phenomena, e.g. the difference in the fact that the fire burns and the water does

not. Moreover, we would not be able to establish the law of cause and effect. However, such a doubt is here found to be of no consequence. Sakya Paṇḍita directly follows the statements of Candrakīrti and others that all phenomena (including their distinct functions) exist only for beings in the world who have not subjected them to analysis. If objects are sought through analysis among or separate from their bases of imputation they cannot be found at all.

Likewise, the relationship between



Sakya Pandita Kunga Gyaltzen

Courtesy: <http://www.avikrita.org/page/20190416134146j9asfk4s4rxg5uw/bdk.html>

Manthan

an action (*karma*) and its effect is also well established only in the conventional truth when one has not pursued an ultimate analysis. The cause, i.e. karma, neither remains nor ceases inherently until the fruition of its effect. Therefore the need does not arise here to seek the help of a medium between the cause and effect, such as the other schools do, and put forward things like ‘unwanted substance’ (*avipranashadravya*), ‘acquisition’ (*prāpti*), the continuum of mental consciousness, the continuum of store consciousness (*kun grid rnam shes; ālayavijñāna*) and the ‘disintegrated entity’ (*zhig pa dngos po*).

According to Sakya Paṇḍita and his followers, ‘store consciousness’ is not thoroughly rejected by Candrakīrti in the *Madhyamakāvatāra*. What he actually refutes is an inherently existent *ālayavijñāna* as asserted by the Yogācārins. A conventional *ālayavijñāna* is accepted by the Mādhyamikas too. In fact, Nāgārjuna explicitly expresses his acceptance of *ālayavijñāna* in his work *Bodhicittavivaraṇa*. In his *Discrimination of the Three Vows*, Sakya Paṇḍita clearly accepts eight consciousnesses—the afflicted mind (*klišhtamanas*) and *alayavijñāna* being the two added to the generally accepted six. Being Mōlīyanists, the Prāsangika Mādhyamikas have to accept not only the eight consciousnesses but also the three

naturesparikalpita, paratantra and parinishpanna. This is in harmony with a passage from the *Lankāvatārasūtra* which runs,

“The five dharmas and the three natures, the eight consciousnesses, and the two selflessnesses,

in these are subsumed all the Mahāyāna principles.”

Self-referential awareness (*svasamvedana*) is also acceptable to the Prāsangika Mādhyamika on the level of conventional truth. The self-referential awareness refuted in the *Madhyamakāvatāra* and other texts is obviously the inherently existent one asserted by the Yogācārins with the support of an inherently existent memory.

Lastly, in the *Elucidation of the Sage’s Intent* as well as in his other works, Sakya Paṇḍita does not differentiate the Svātantrika Mādhyamika’s ultimate theory of emptiness from that of the Prāsangika. Their differences lie only in the interpretations of certain conventional points and in the mode of ascertaining the ultimate emptiness.

(2) *The Mine of Reasoning* (*Tshad ma rigs pa’i gter*)

Another extremely important treatise of Sakya Paṇḍita is his *Mine of Reasoning* (Skt: *Pramāṇayuktinidhi*), which was a significant milestone in the exposition of Buddhist logic-epistemology (*Pramāṇa*) in Tibet. It consists of two inter-related works: a basic text

composed in mnemonic verse and the author’s own commentary in prose. The author first studied the *Pramāṇaviniścaya* of Dharmakīrti under the Tibetan scholar Brtsegs ston Dbang phyug seng ge because the teaching lineage of *Pramāṇavārttika* was then already extinct in Tibet. Later the Kashmiri Paṇḍita Śākyaśrībhadra and some other pandits of Nepal and Eastern India taught Sakya Paṇḍita the *Pramāṇavārttika* and many other basic texts on Buddhist logic and their commentaries.

When Śākyaśrībhadra was first teaching Dharmottara’s commentary on the *Pramāṇaviniścaya*, Sakya Paṇḍita spread out the Tibetan translation of the text and listened to the explanations. Afterwards, he surprised his Kashmiri teacher and the entourage by repeating the contents of the text in Sanskrit. At that time he is said to have asked his Indian teacher whether he accepted a ‘mere blue’ which is the opposite of non-blue. Such ‘mere things’ or universals (*sāmānya*) were believed to be substantially existent by the Tibetan logicians of those days. Śākyaśrībhadra said in reply that he did not know of any ‘mere things’, but ‘blue’ did exist in actuality. By this Sakya Paṇḍita gained an understanding of all the difficult points of exclusion (*apoha*).

Sakya Paṇḍita subsequently wrote his *Mine of Reasoning* with the aim of establishing the true tradition of Dignaga’s *Pramāṇasamuccaya* and Dharmakīrti’s seven logical treatises, and to correct a number of fallacies and misinterpretations made by previous Tibetan scholars. This textbook on logic and epistemology is believed

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later to have been translated into Sanskrit by some of the Indian disciples who accompanied Śākyaśrībhadrā. Moreover, Sākya Paṇḍita continued to teach the Pramāṇavārttika to his disciples until the age of sixty-three, i.e. for as long as he lived in Tibet. Thanks to his kind efforts, the teaching system of the Pramāṇavārttika has remained as bright as the sun till our time.

The Eleven Chapters of the Rigsgter

Sākya Paṇḍita divided his great Pramāṇa treatise into eleven chapters. In the first chapter he discusses the divisions of objects and their separate identities. He refutes the assertion of Dharmottara and his followers that the ‘object of apprehension’ (*gzung yul; grāhya viśaya*) and the appearing object (*snang yul; Pratimasaviśaya*) are synonymous and the penetrant object (*jug yul; adhyavasāya viśaya*) and referent object (*zhen yul; pravṛtti viśaya*) are synonymous. He clarifies that the individual characteristic (*svalakṣaṇa*) itself becomes the three objects—appearing object, referent object and penetrant object—depending on the subjective cognition that looks at it. In the second chapter he refutes the five types of non-valid con-consciousness asserted by the early Tibetan logicians, and he accepts only three. The two rejected are ‘correct assumption’ (*gid dpyod*) and ‘appearing but not ascertained’ (*snang la ma nges pa*). He argues that if correct assumption is produced as a result of a correct proof, it becomes an inferential valid cogniser (*rjes dpag tshad ma; anumānapramāṇa*). If not, it

None of Sākya Paṇḍita’s works provoked as much controversy as the third main work I want to discuss here, his Differentiation of the Three Vows. This work is a classic attempt to subject Buddhism to rigorous examination for the sake of removing spurious admixtures and establishing the authentic Doctrine

falls under the category of non-cognising consciousness. The consciousness of ‘appearing but not ascertained’ is never a non-valid cognition. It is, in fact, a direct valid cognition (*ningon sum tshad ma; pratyakṣa pramāṇa*). A direct valid cogniser is non-conceptual and therefore need not ascertain anything. In the third chapter he refutes the relationship of generality or universal (*sāmānya*) and entity approved by the scholars of his day. He bases his opinion on the eight reasonings for establishing the non-entity of generality described in Pramāṇavārttika’s third chapter of Pratyakṣa. In the fourth chapter he deals with the subject of exclusion (*apoha*). Those who place the exclusion in the individual characteristic are proved wrong. Instead, he establishes the exclusion in the conceptualising mind’s way of functioning. In the fifth chapter he examines the performance of words and finds that words also function through exclusion, like conceptual thought. In the sixth and seventh chapters he describes the varieties of logical connection (*’brel ba; sambandha*) and incompatibility (*’gal ba; virodha*), and makes it clear that these are possible only on the basis of sensible facts but not in the sphere of the absolute. The eighth chapter is devoted to the explanations of the definition, the defined term (*mtshon bya;*

lakṣya) and the instances of the term so defined. Here, he also opposes Devendrabuddhi, Prajñākaragupta, Dharmottara, Shankaranandana and their followers for their presentation of the two definitions of Pramāṇa as separate. In the ninth chapter he discusses the various aspects of direct Perception (*pratyakṣa*), and in the tenth chapter he deals with the divisions of the correct and false inference (*rang don rjes • dpag; svārthānumāna*). Finally, in the eleventh chapter he sets forth how inferences should be formally stated and used in debate, including the divisions of persons engaged in debate and the classification of defeats (*tshar gcad kyi gnas; nigrāhasthāna*).

(3) *The Differentiation of the Three Vows (Sdom gsum rab dbye)*

None of Sākya Paṇḍita’s works provoked as much controversy as the third main work I want to discuss here, his Differentiation of the Three Vows. This work is a classic attempt to subject Buddhism to rigorous examination for the sake of removing spurious admixtures and establishing the authentic Doctrine. To do this, Sākya Paṇḍita treats the three systems of religious vows (the pratimokṣa, bodhisattva and mantra) and their interrelations.

The pratimokṣa or system of Vinaya-based vows is divided into Śrāvaka and Mahāyana pratimokṣa. Here, Sākya Paṇḍita

quotes from the Abhidharmakośa to present the views of the Vaibhāṣikas who believe that the vows, particularly the pratimokṣa, are material substances which include both the revelatory and non-revelatory forms (*rnam pa rig byed ma yin pa'i gzugs; avijñāpti rupa*) because they are born from actions of body and speech. Being material in nature, they are lost at death. Following the Mahayana tradition, Sakya Paṇḍita personally regards all the vows as mental factors in nature. Some commentators assert that even in the Mahayana system all the pratimokṣa vows are necessarily 'forms' because a person receives his pratimokṣa vows in accordance with the ceremony prescribed by the Śrāvakayāna schools. This argument is found to be unacceptable. If one were to follow this reasoning, one would have to agree that the bodhisattva vow that one receives through the ceremony of Yogācāra system is inherently existent for this is what the Yogācārins believe. Whatever varying notions the different schools may express, only one view among them can be authentic and can correspond with reality. Besides, the Mahāyānists, in the first place, do not approve of a non-revelatory form at any time. In comparison to the Sravaka pratimokṣa, the Mahāyāna pratimokṣa is defined as being the ordinary pratimokṣa plus the bodhicitta (*sems bskyed*). This dispels the notions of those who assert that a pratimokṣa is necessarily a Śrāvaka one.

Unlike the pratimokṣa, the bodhisattva vow—being born from mind—continues into the next rebirth due to the force of one's resolve which is its prerequisite and persists as

Whatever stand one takes in relation to Sakya Paṇḍita's writings their importance is obvious. One cannot hope to understand the development of Tibetan Buddhism without taking into account this thought, especially as expressed in his three main doctrinal and philosophical works

long as the thought that bears it does not fail. The Bodhisattva holds the pratimokṣa vow but allows it to be superseded, when conditions are appropriate, by the necessity to help others. Sakya Paṇḍita further distinguishes the pratimokṣa of the Śrāvaka from that of the Bodhisattva in terms of karma and effect. There are many instances of a certain karma being virtuous for the Śrāvaka but being sinful for the Bodhisattva; and vice versa. If a Bodhisattva should generate the aspiration of the Śrāvaka, then even if he has practised for many ages, it is a grave bodhisattva infraction. But when he has the benefit of others in mind, even the four Bhikṣu 'defeating infractions' (*pham pa; parajika*) turn out to be wholesome and virtuous.

Somesay that love, compassion and the like are wholesome by nature. This is not the definitive judgement. For the unwise, love and compassion may be the causes for a lower rebirth. Compassion is only considered wholesome when it is used wisely, with skill in means.

Discussion of the tantric vow is withheld here in view of the emphasis put on its secrecy. Briefly, the pratimokṣa vows are established to eliminate reprehensible actions of body and speech, the bodhisattva vows, to eliminate what is mentally reprehensible, and the tantric vows, to eliminate mental

differentiation of individual characteristics. The essence of the pratimokṣa system of vows is non-injury to others, that of the bodhisattva vows is benefitting to others, and that of the tantric vows is to enjoy all the appearances as the play of whatever one's chosen divinity is and the play of Gnosis.

Conclusion

The above has been enough to give the reader a brief acquaintance with a few of the main themes that Sakya Paṇḍita concerned himself with. Some of these points are not easy, and they gave rise to a wealth of secondary works such as commentaries by scholars within the Sakyapa tradition, and even a few critical retorts by later scholars of other schools. Generally speaking, though, his teachings became accepted within the mainstream of later Tibetan religious scholarship, and were championed by such indisputably great later masters as Bu ston Rin then grub. But whatever stand one takes in relation to Sakya Paṇḍita's writings their importance is obvious. One cannot hope to understand the development of Tibetan Buddhism without taking into account this thought, especially as expressed in his three main doctrinal and philosophical works.

Courtesy: The Tibet Journal, Vol. 13 No.1, Spring 1988



Bhikkhu Pasadika

The Indian Origins of the Lam-rim Literature of Central Asia

Lam-rim literature is 15th century treatise, which offers a thoroughgoing analysis and systematization of non-tantric Mahayana. Tibetan exposition of Buddhist doctrine mainly follows this scheme and its origins are in India

To the present day Tibetan exposition of Buddhist doctrine mainly follows the Lam-rim¹ scheme or synthesis of Mahayana/Bodhisattvayana giving a systematic account of the gradual way to Buddhahood. Thus, for instance, the Junior Tutor to H.H. the 14th Dalai Lama, the late Trijang Rinpoche, wrote an important *Lam rim manual*, and the Library of Tibetan Works and Archives at Dharamsala can also be credited with having brought out in recent years valuable publications in English covering the basic Lam-rim teachings².

The acme of the Tibetan Lam-rim literature is, no doubt, Tson-kha-pa's *Lam rim chen mo*, the great early 15th century treatise of unusual depth offering a thoroughgoing analysis and systematisation of non-tantric Mahayana. Alex Wayman to whom we are indebted for a partial English translation of the *Lam rim chenmo*³, says that Tson-kha-pa, before writing his most famous book, took "as point of departure the tiny work by Atisa, *Light of the Path to Enlightenment (Bodhipathapradīpa)*, combining the views of Nagarjuna and Asanga"⁴. In his work *Tibet, Land of Snows*⁵, G. Tucci provides an overview of Tibetan literature. On p. 197 of that book he says that the *Lam rim chen mo* follows the system of a well-known Indian work, viz, of the

Abhisamayālamkāra. A. Wayman, however, states that in his Lam rim chen 'no Tson-kha-pa rarely refers to the *Abhisamayālamkāra* and that the magnum opus has actually been conceived along quite different lines⁶. Nonetheless, the *Abhisamayālamkāra* is also a work written from the standpoint of lam rim, of 'the steps of the path'⁷, although this latter metrical summary is particularly meant to present, in a nutshell, the gist of the *Prajñāpāramitā* literature. In a note Wayman further clarifies: "Giuseppe Tucci, *Minor Buddhist Texts*, part II (Rome, 1958), p. 102, speaking of the *Abhisamayālamkāra* says 'sGam po pa, the disciple of Milaras-pa, writes a Lam rim which unlike that of Tson k'a pa, ignores the book' the Lam rim literature generally ignores the *Abhisamayālamkāra* and so the avoidance of this type of *Prajñāpāramitā* exegesis is not a matter of rejecting the gradual or progressive path, as Tucci suggests at this point. One may survey the contents of sGam-po-pa's book in Herbert V. Guenther, *Jewel Ornament of Liberation* (London, 1959). In fact, Tson-kha-pa takes up the same subject in his *Lam rim chen mo* but goes much deeper into each topic⁸."

For the religious history of Central Asia, in this context of those regions where Tibetan has come to be used as *lingua franca*, one event

is of prime importance, viz, the 'Council of Lhasa' or rather the debate of bSam yas in the 3rd century A.D. It was at bSam yas that the king of Tibet is said to have decided that the views of the Hva gall should not be followed and that the teachings of Kamalaśīla should serve as a model Dharma exposition in the Land of Snows. 'The Debate of bSam yas according to Tibetan Sources' in G. Tucci's aforementioned *Minor Buddhist Texts*⁹ is a brilliant account of the controversy between representatives of the East Asian Dhyana or Ch'an School and expositors of the *Bhāvanākrama* doctrine according to the tradition of the monastic universities of Northern India.

As the title of Kamalaśīla's three tracts, the *Bhāvanākramas*, already hints, Buddhahood cannot be achieved by merely realizing the luminosity of one's intrinsically pure mind or Buddha nature inherent in everyone. On the contrary, Buddhahood has to be aspired after (*bodhicittotpāda*) by employing the progressive method of the Bodhisattvayāna. By-the-way, the so-called 'sudden way' of Ch'an or Zen, though officially rejected at bSam yas, is to some extent also indebted to the Indian Siddha tradition and even to certain teachings promulgated in such a relatively early text as the *Vimalakīrtinirdeśa*¹⁰. However, instead of insistence on 'sudden enlightenment' and 'immediate release' within 'this life', in Kamalaśīla's compendia the Mahayana is epitomized by 'compassion, *bodhicitta* and realization'¹¹.

In other words, the path to supreme enlightenment to be followed must be a gradual one

It was at bSam yas that the king of Tibet is said to have decided that the views of the Hva gall should not be followed and that the teachings of Kamalaśīla should serve as a model Dharma exposition in the Land of Snows

because of the absolute necessity of employing jointly skill in means (*upāya*) and wisdom (*prajñā*). For objectivity's sake it has to be stressed here that in Zen Buddhism, as can be observed nowadays, morality, skill in means or *bodhisattvacaryā* are not made much of in writing, but are taken for granted.

When discussing the Indian prototype of that genre of literature which the Tibetans developed into their Lam-rim treatises, one has first to give thought to a problem posed at *Bodhicaryāvatāra* V, vv. 105-106, where a *Sūtrasamuccaya* is mentioned as well as Nagarjuna, the compiler of the *inDo ktm las btus pa who*, according to Tibetan tradition, is identical with the author of the *Mūlamadhyamakārikās*. A. Pezzali has collected the comments of a number of scholars on the above two verses¹², and in *The Literature of the Madhyamika School of Philosophy in India*¹³ D. Seyfort Ruegg has also referred to the well-known verses in the *Bodhicaryāvatāra*, to the *tnDo kun las btus pa* and to commentaries on it, one by Dīpaṅkara Śrījñāna and a rather lengthy one by Ratnākarśānti. A. Pezzali again refers to those verses in one of her latest works, *Śāntidevaeilbodhicaryāvatāra*¹⁴. She is of the opinion that Nagarjuna has surely composed a *Sūtrasamuccaya*, the anthology preserved in Tibetan and Chinese translations. These are no cogent

reasons, however, to regard as erroneous the ascriptions of a second *Sūtrasamuccaya* to Śāntideva on the part of Indian commentators and Tibetan historians. Candrakīrti's ascribing to the founder of the Mādhyamika School the compilation of the *Sūtrasamuccaya*, of the above 'Anthology of (Quotations from) Discourses' (abbreviated below SS), as we read in the *Madhyamakaśāstrastuti*¹⁵, carries considerable weight.

As for the second SS ascribed to Śāntideva, the possibility to identify it with a *mDo rile sna tshogs kyi mdo btus pa* or *Viśvasūtrasamuccaya* has been pro-posed by J.W. de Jong in his 'La Legende de Śāntideva'¹⁶. To the observations of the above-mentioned scholars I have referred in 'Prolegomena to an English Translation of the *Sūtrasamuccaya*' (abbreviated below P)¹⁷ and in my review¹⁸ of A. Pezzali's Italian translation of the *Bodhicaryāvatāra* already mentioned so that I need not go into details here.

In P I have tried to show that Nagarjuna's SS can be regarded as the Indian prototype of the later Lam-rim treatises. In the following I shall up-date my article (P) and hope to add some new information about the SS with the help of the commentaries on our anthology found in the *bsTan-'gyur'*.

E. Larnotte¹⁹ speaks about the possibility to differentiate

four Nagarjunas, and since the SS contains quotations from comparatively 'late' texts, for example from the *Śrīmālāsīmhanādasūtra* or the even later *Lankāvatāra* with one citation about *tathāgatagarbha*, many scholars cannot accept that it was the author of the *Mūlamadhyamakārikās* who compiled the SS. Wayman²⁰ states that "the *Śrī-Mālā* can be placed approximately soon after the early texts called Prajñāpāramitā--sūtras, of which the most important, such as the *Aṣṭasāhasrikā*, were written in the period c. 100 B.C.- A.D. 200".

According to him, the *Lankāvatāra*, however, is a work of the 4th century A.D. Sūtras teaching the *tathāgatagarbha* doctrine, Jikido Takasaki points out, such as inter alia the *Śrīmālāsūtra* and the *Lankāvatāra*, "were probably unknown to Nagarjuna and Aryadeva"²¹. Or more straightforwardly, according to the latter scholar, the *tathāgatagarbha* theory was unknown to Nagarjuna²². Contrary to this, when writing P, I recalled that long ago Vidhushekhara Bhattacharya had shown in footnotes to his *Catuhśataka* edition that Aryadeva must have known an Urtext of the *Lankāvatāra*²³.

Recently a signal contribution to our knowledge of Nagarjuna's

writings and philosophy has been made by C. Lindtner through this *Nagarjuniana*²⁴. In his book C. Lindtner closely examines Nagarjuna's 'minor' works and sagaciously probes the question of the authenticity of Nagarjunian texts, i.e. of those works attributable to the author of the *Mūlamadhyamakārikās*. Lindtner also treats the SS by providing a table of contents of that anthology and a list of all quotations found in it²⁵.

On the whole his list of citations agrees with mine published in P, apart from a few unknown titles that can be retranslated into Sanskrit in different ways. It goes without saying that our restitution of sutra titles cannot be altogether free from conjecture. A.C. Banerjee's list of SS quotations in the *Indian Historical Quarterly*²⁶ is rather inaccurate and incomplete. This is due to the fact that he could only consult the Narthang edition. At many places, however, the Narthang text of the SS is absolutely illegible unless one collates it with the Derge or Peking editions. Lindtner considers the SS a genuine work of the 'foremost exponent' of Mahayana. "That Nagarjuna should have felt the need to present an authoritative selection of Mahayana texts," writes Lindtner, "is only what one would expect, not only because he himself is one of the

earliest and certainly the foremost exponent of that school, but also, as we gather from the *Ratnavali*, IV. 67-68, because in his days Mahayana still met with severe criticism from various quarters, above all, it seems, from the 'orthodox' Śrāvakas²⁷."

In my review of Lindtner's work²⁸ I have said that one of the merits of his book is that he has conclusively shown that the *Lankāvatāra* (omitting later textual accretions) was, in fact, known to Nagarjuna. Lindtner adduces proof of Nagarjuna's acquaintance with the *Lankāvatāra* as can be gleaned from quite a few passages in Nagarjuna's philosophical works. For our purposes here just one example may suffice, viz. at *Mūlamadhyamakārikā* XVII, 33:

*kleśāḥ karmāni dehāśca
kartārāśca phalāni ca/
gandharvanagarākārā marīci-
svapna-saṃnibhaḥ//* The *gatha*
at *Lankāvatāra*, *Sagāthakam* 279
is nearly identical:

*kleśāḥ harmapathā dehaḥ
hartārāś ca phalam ca vai/
marīci-svapna-saṃkāśa
gandharvanagaropamāḥ//*

On p. 17 of his *Nagarjuniana*, Lindtner mentions, among other terms of a 'prima facie positive ontology' *tathāgatagarbha* occurring in the SS and at Nagarjuna's *Catuhstava*, i.e. *Niraupamyastava*, 22. With reference to this and other quasi-eternalist terms, Lindtner says: "...I do not think we can exclude that Nagarjuna wrote this hymn *saṃvṛtitaḥ*, or *neyārtha*...with the motive *sattvāvatāratāḥ*..."²⁹.

Nagarjuna's 'Anthology of (Quotations from) Discourses' has been translated into the

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following modern languages: from the Chinese version of the SS into Vietnamese and French by Thich Huyen-Vi and, simultaneously, from Tibetan into English by myself³⁰. In P I have indicated the framework of the SS by enumerating the 11 themes of the anthology. Lindtner has done the same in greater detail in the above mentioned table of contents. Next I am going to quote some excerpts from Atīśa's commentary on the SS called *Sūtrasamuccaya-saṃcayartha*³¹ with whose help, it is hoped, some more light can be thrown on the structure of the *mDo kun las btus pa*.

Atila subsumes the approximately 70 scriptures from which the sum total of 174 citations has been selected, under a septuple: “As for the meaning of the SS, of the gemlike work (*katha*) compiled by Ācārya Nāgārjuna, it is contained in (*saṃgraha*) an exposition of 7 kinds of discourses...viz.

(1) *rten dal 'byor gyi mdo |āśraya-kṣaṇasampat-sūtra*, discourses dealing with the basis (of Dharma practice, i.e. a Buddha's appearance and being born a human) and with the obtainment of an auspicious rebirth—

(2) *gzi dad pa'i mdo |adhiṣṭhāna-śraddhā-sūtra*, discourses dealing with confidence/faith as the foundation (of all Dharma practice)—

(3) *rtsa ba byan chub kyī sems kyī mdo |mūla-bodhicitta-sūtra*, discourses dealing with the roots (of Mahāyāna): aspiring after Buddhahood (and great compassion)—

(4) *rkyen bar chad bsal ba'i mdolkāraṇa-antarāyika (dharma)-vinodana-sūtra*,

I shall point out to you, monks, nirvāṇa and the path leading to it. Then, what is nirvāṇa? It is this: the cessation of desire, aversion and delusion. And what is the path leading to nirvāṇa? It is just this one: the holy eightfold path

discourses dealing with the removal of obstructive conditions and their causes—

(5) *sgrub pa nan tan sñin por bya ba'i mdo |niṣpatti-pratipattiśrasūtra*, discourses dealing with firmness in practice and accomplishment (of complete nirvāṇa)—

(6) *blo theg pa gcig to byan ba'I mdo |ekayāna-nipūṇa-buddhi-sūtra*, discourses dealing with subtle thoughts on the Vehicle of One (ness)—

(7) *lam the ba yon tan gyis bgrod pa'i mdo |adhikamārga-guṇa-yātrā-sūtra*, discourses dealing with proceeding thanks to the excellence of the (Buddha's and Bodhisattva's) superior path.”

To us the structure of the SS may not appear altogether systematic. The 8th theme of the *mDo kun las btus pa*, for instance, treats the ‘really serious Dharma practice on the part of householders’ by first setting forth the excellent qualities of a householder-bodhisattva and only after that the ‘wrong practice, the evil of taking life, etc.’ pertaining to the ordinary worldling. Or, the 9th theme of the SS treats “the utmost rareness of beings who are truly and resolutely intent on the tathāgatas complete nirvāṇa”. Most of Nagarjuna's quotations delineate in this section the highest attain-ment which, at the level of absolute truth, in reality is a non-attainment, from the viewpoint of Bodhisattvayāna

and *sattvāvātārataḥ*. Nāgārjuna, however, also quotes from a scripture of basic Śrāvakayāna doctrine, from the *Samyuktāgama*: “I shall point out to you, monks, nirvāṇa and the path leading to it. Then, what is nirvāṇa? It is this: the cessation of desire, aversion and delusion. And what is the path leading to nirvāṇa? It is just this one: the holy eightfold path³².” Very interesting is another citation in the SS indirectly criticizing the Śrāvaka, Pratyekabuddhayāna ideal taken from the *Mahākaruṇāpūṇḍarikasūtra*: “O Brahman, thus it is averred that the termination of this world's karma, of mental defilements and of suffering, that the subsiding of suffering through its being allayed and its termination, and that its complete cessation is final nirvāṇa. But in that case, Brahman, the end of karma and freedom from mental defilements is nothing else but discontinuance (*nivṛtti*) and by no means nirvāṇa³³.”

It can be maintained, I think, that the compiler of the SS already has indirectly outlined the classification of Dharma practisers into three types, the lesser, the middling and the superior³⁴. That this is the case seems confirmed by Atīśa when he, in his commentary on the SS, urges to nurture *bodhicitta*, to aspire after the Buddha's omniscience which persons of medium or even small scope are incapable of attaining. The

words actually employed here for 'medium' and 'small scope' are *Śrāvaka*, *pratyekabuddha* and *laukika* respectively³⁵. Another term for the lesser and middling used by Atiśa is *las dan po pa ādikarmika*. If they wish to reach a Buddha's sublime and exalted position, they have to follow the path mapped out in the SS which Atiśa describes as *Mahāyāna-samuccaya-sūtra* (*śin rta chen pos bsdus pa'i mdo*), being of just the right length, "neither too long nor too brief"³⁶.

On folio 396b1ff. of the *Sūtrasamuccaya-saṃcayārthawe* find the term *go rim|anukrama*, 'due order', here applying to three kinds of *pratipatti* (*rigs pa*) for one who chooses the Bodhisattva career, viz. a) performing what should be done in respect of *bīja*. Here by "seed" Atiśa means the basis of a Bodhisattva's initial Dharma practice as mentioned above, *śraddhā*, aspiring after Buddhahood and great compassion. b) Intermediate Dharma practice implies being intent on removing obstructive conditions, on firmness in practice and on accomplishments, including the proper understanding (*paramārthaḥ*) of the meaning of *ekayāna*. c) Final Dharma practice is *pratipatti* in the light of suchness (*dharmatā*), of attaining the ultimate fruit of a Bodhisattva's career, viz. omniscience and Buddhahood.

It is in the *Bodhipathapradīpa* that Atiśa actually defines the three types of Dharma practisers. The lesser (*adhama*) selfishly pursue their own aim in the pleasures of this world; the middling (*madhyama*) eschew worldly pleasures and pursue the eradication of all mental defilements, but only for the sake of their own release; the superior (*uttama*) desire the cessation of the suffering of all sentient beings³⁷. In a note to his ram rim *chen mo* translation, Wayman writes, referring to the *Bodhipathapradīpa*: "The terminology of three orders of persons may well have been derived from a rather lengthy section in Asanga's *Viniścayasamgrahaṇi* on his third, fourth, and fifth *bhūmis*...³⁸." However, I hope to have shown that the rudimentary framework of the doctrine of the persons of 'three scopes' can be traced back to Nāgārjuna's SS.

When discussing the Indian origins of the Lam-rim literature, mention has also to be made of Ratnākaraśānti's *Sūtrasamuccayabhāṣya-ratnālokālamkāra*...³⁹. D. Seyfort Ruegg briefly describes this commentary "which contains extracts from canonical Sūtras on many of the principal topics of Mahāyānist doctrine together with explanations derived from Nāgārjuna's and Asanga's teachings..."⁴⁰. Seyfort Ruegg

provides very useful pieces of information on a synthesis of / Maitreya-nātha's and Asanga's Vijñānavāda with elements of Nāgārjuna's Madhyamaka philosophy developed by Ratnākaraśānti (c. 1000 A.D.) who was a contemporary of and one of Dīpaṃkaraśrījñāna's teachers⁴¹.

Ratnākaraśānti's efforts at consolidating a 'Vijñapti-Madhyamaka' synthesis (*phags pa klu sgrub daft 'hags pa thogs med kyis gszais pa dag ni mthutt pa ṅid|anukūlatā*)⁴² are conspicuous also in his SS commentary. He does not refer to a septuple of sūtras as found in Avila's commentary; he treats the 11 themes of the SS and, partly after the fashion of Nāgārjuna's anthology, substantiates his exegesis by quoting for example from the *Lankāvatāra*, from *Prajñāpāramitā* texts, from the *Dharmasaṃgītisūtra*, the *Upāyakauśalyasūtra*, from Nāgārjuna's works or Asanga's *Bodhisattvabhūmi*. At the end of his commentary, Ratnākaraśānti appends a kind of versified résumé of his work. These *gathas* do not so much represent a summary of the SS but rather an epitome of the author's 'Vijñapti-Madhyamaka' synthesis mentioned above. This abstract opens with a *gāthā* strongly resembling Aryadeva's *Catuhśataka*, chapter VIII, v. 15.⁽⁴³⁾. Although entering into details when differentiating between Śrāvakayāna and Mahayana, in his SS commentary Ratnākaraśānti does not seem to refer to the three types of Dharma practisers as defined by Auk. There remains the future task to scrutinize at least those parts of Ratnākaraśānti's quite lengthy work that are most interesting

Another term for the lesser and middling used by Atiśa is *las dan po pa ādikarmika*. If they wish to reach a Buddha's sublime and exalted position, they have to follow the path mapped out in the SS which Atiśa describes as *Mahāyāna-samuccaya-sūtra* (*śin rta chen pos bsdus pa'i mdo*), being of just the right length, "neither too long nor too brief

from the philosophical point of view.

Let me conclude by quoting once more C. Lindtner on the importance of the SS: "On the whole SS is a most significant document for at least two reasons.

First of all the abundance of quotations from Mahayana scriptures at such an early date lends it a historical value that future translators and editors of these sutras are bound to take into account. Secondly the outspoken

religious convictions found in SS contribute considerably to our understanding of the author himself.⁴⁴"

Courtesy: *The Tibet Journal*, Vol 13, No.1, Spring 1988

References:

1. Lit. *lam-gati, pratipad, morga; rim-krama*.
2. See e.g. Ngawang Dhargyey, *Tibetan Tradition of Mental Development* (Dharamsala 1974).
3. A. Wayman, *Calming the Mind and Discerning the Real*. Columbia University Press (New York 1978); reprint: Motilal Banarasidass (Delhi 1979).
4. Adapted from *op. cit.*, p. 22.
5. Paul Elek Ltd. 1967; second ed.: I.G.D.A., Novara, Officine Grafiche (Italy) 1973.
6. *Op. cit.*, p. 7.
7. *Ibid.*
8. *Op. cit.*, pp. 435, 436.
9. Reprinted by Rinscn Book Co. Ltd. Kyoto 1978.
10. Cf. Bhikkhu Pasalika, 'Some Remarks on the Origin of the Zen School' in *The Journal of Religious Studies* vol. IV No. 1; Patiala 1972; also Bh. P. "The VimalakirtinirdeWutra and Tanta" in *Jagajjyoti, a Buddha Jayanti Annual Calcutta* 1976.
11. Cf. G. Tucci *Minor Buddhist Texts* part II p. 157.
12. Cf. A. Pezzali, *Ydntideva—mystique bouddhiste des VII et VIII siecles* (Florence: Vallecchi Editore 1968) p. 8011
13. Published by Harrassowitz, Wiesbaden 1981; cf. *op. cit.* pp. 29, 84, 113, 114, 124.
14. Published by Editriee Missionaria Indiana, Bologna 1982: cf. *op. cit.*, p. 33-34.
15. Cf. J.W. de Jong, "La Madhyamakakstrasti" in *Oriens Extremes*, 1962, TX, Heft 1, pp. 48, 51, 53, 55. For a reprint of this work see *Buddhist Studies* by J. IV. de Jong, ed. by G. Schopcn; Berkeley: Asian Humanities Press, 1979—cf. pp. 542, 545, 547, 549.
16. Published in IU, XVI, 3, 1975 and reprinted in *Btukthist Studies* by J.W. de Jong; cf. pp. 182, 140 respectively.
17. Published in *The Journal of the International Association of Buddhist Studies*, Madison 1982—cf. pp. 101, 102.
18. Cf. *The Tibet Journal*, Vol. V111, No. 2, Dharamsala 1983, p. 62, and *The Journal of Religious Studies*, Vol. XI,--Nos. 1 & 2, Patiala 1983, p. 125-126.
19. Cf. E. Lamotte, *Le l'raite de in grande vertu de sagesse* (Museon 1944,;Lou ain-la-Neuve 1981), p. XI, and *Asiatica* (Festschrift Weller), p. 388. See also D. Seyfort Ruegg, "Le Dharmadhstustava do Nagarjuha" in *Etudes tihttaines dediies a in meatoire de Marcelle Labia* (Maisonneuve, Paris 1971). 0. 452-453.
20. Alex and Hideko Wayman, *The Lion's Roar of Queen & MOM* (Columbia University Press, New York & London 1974, p. 1.
21. Cf. Jikido Takasaki, "Sources of the *Lankavatrara* and its Position in Mahayana Buddhism" in *Indological and Buddhist Studies* (Prof. J.W. de Jong Felicitation Vol.) ed. by L.A. Hercus et al. (The Australian National University, Canberra 198), p. 545.
22. *Ibid.*
23. Cf. V. Bhattacharya, *The Catuldulaka of dryadeva* (Viwa-Bharati Book-shop, Calcutta 1931), pp. 60, 197, 198.
24. C. Lindtner, *Nagarjuniamt, Studies in the Writings and Philosophy of Negarjuna*; Tndiske Studier 4, Akademisk Forlag, Copenhagen 1982.
25. *Op. cit* , p. 172-178
26. *Op. cit* , Vol XVII, No 1 (March 194), p 121-126
27. *Op. cit.*, p. 172.
28. Published in *The Tibet Journal*, Vol. VIII, No. 2, Dharamsala, Summer 1983 (p. 58-61). 27. *Ibid.* p. 17.
29. All the 3 translations have been 'published in instalments in *Linh-Son Publication d'erudes bouddhologiques*, Nos. 2-20. Institut de recherche bouddhique Linh-Son Joinville-le-Pont (Paris) 1978-1982. The translations are being revised to appear later on in book form. I am also preparing a critical edition of the Tibetan text of the SS.
30. Cf. *bsTan- 'gyur dbU-ma A* 395a4-397b6-Peking edition reprint. Tokyo-Kyoto 1958) No. 5333 Vol. 102 p. 170-171.
31. *Linh-Son, publication d'etudes bouddhologiques* No. 13 pp. 42, 47 (giving the Pali parallels)

- (Paris 1980).
33. *Ibid.*, of. (27).
34. Cf. P, p. 107.
35. *Op. cit.*, 395b3-4.
36. *Op. cit.*, 396a8.
37. For an English translation of the *Bodhipathapradipa*, see A. Wayman, *Calming the Mind and Discerning the Real*, p. 9-14. D. Seyfort Ruegg also mentions a) a French tr. by J. van den Broeck, b) a German tr. by H. Eimer cf. (13), *op. cit.*, p. 130. A Hindi tr. by Rigzin Lundub Lama is found in *The Nava-Kalanda-Maltdvilora Research Publication*, Vol. II .1960), p. 77-81. Another English tr. by Lama Chimpa & Alaka Chattopadhyaya and a Sanskrit restitution by Mrinal K anti Gangopadhyaya are offered in *Atish Dipankar Millennium Birth Commemoration Volume* (Bauddha Dharmankur Sabha, Calcutta 1983). pp. 12 IT., 15 ff138. *Op-cit.*, p. 436. In connection with the
- ViniSicayasamgrakani* an important quotation must also he mentioned found at Vasubandhu's *Abhidhartnako. fa-Bleyya* 182, 16-19 Ill. 94) (Pradhan ed.) and again occurring at Yasomitra's *Abhidharmakola-Vyikhya* 336, 18-33, 1 . Wogihara ed.). The stanza cited by Vasubandhu freely rendered into English runs: "The inferior person is, by all means, intent on his personal happiness; The mediocre person aims at the termination of suffering, not at happiness; For inherent in happiness there is suffering. The best person, by [taking upon] himself the suffering [of others], wants others' happiness and, once for all, the termination of their Suffering; for their suffering is his suffering." The remarkable fact that this stanza on the three types of persons is quoted in the foremost Hinayana treatise certainly
- testifies to the importance attached to the "three persons doctrine". In his French tranlation of the Kala-Bhigya, La Va114e Poussin paints out the oldest parallels to this doctrine at Digha / v7keya 11.1, 233 frattoro priggafar in the Sangiasutta and at Apiguttara Plikitya II, 95 (cf. L'Abhidharmakoia HI, 192, note 2). The above stanza, in the given context though with reference to the Bodhisattva's career only, is also quoted on p. 144 (note 90) of Sukomal Chaudhury's Analytical Study of the Abhidharmakofa (Calcutta 1976, 1983).
38. *Ibid*
39. Cf. bsTanAryur, dllif-ma A 252a6-389b1-Peking ed. reprint No. 5331, Vol. 102, p. 113-168.
40. *Op. cit.*, p. 124, cf 13.
41. *Op. cit.*, Appendix II, pp. 122-124, 111.
42. Cf. e.g. *op. cit.*, 255b5.
43. V. Bhattacharya ed., p. 17.
44. *Op. cit.*, p. 172-173.

Rutog Rock Paintings in Western Tibet

In ancient times, Tibetan people used the stone inscriptions to describe and record their way of life. The famous bird-observing site, Pangongcuo Lake in western part of Tibet, is surrounded by rocks on which there are many paintings. They are the well-known Rutog rock paintings in western Tibet. Some of them are on the rocks beside the road. But these have been painted relatively recently. One would have to get off the road to view the ancient rock paintings at Rutog.

In recent decades, people found a large number of rock paintings in the Gerze, Ge'gyai and Rutog counties. Some of them are found in higher elevations in western and northern Tibet. They consist mainly of deep and shallow lines carved on stones with harder rocks or other hard objects. Some images have been painted in rich colors. The most beautiful rock paintings in about a dozen places in the Rutog County. Among them, those in the Risum Rimodong and Lorinaka are both large in size and great in number. Their artistic value is important but as of is not completely understood and is not even really known how old they are although they are believed to be very ancient.

The content of the Rutog rock paintings are very rich, including images of hunting, religious rituals, riding, domestic animal herding and farming, and objects like the sun and moon, mountains, yaks, horses, sheep, donkeys, antelopes, houses and human figures.■

Courtesy: <https://www.mysterioustibet.com/rutog-rock-paintings-ngari.html>



N.K. Dash

The Avadānas and Their Influence on Tibetan Drama

Avadāna, a type of Buddhist literature correlating past lives' virtuous deeds to subsequent lives' events, were initially passed on orally by monks, but were later written down and composed as manuscripts in various Indo-Aryan languages. An account of its influence on age-old Tibetan culture

Indian thoughts, whether orthodox or non-orthodox, lays emphasis on action (*karma*) and its fruition. In the Buddhist thought, especially, action has an important role to achieve the goal, which is technically called Nirvana. It is the general view that a good action bears a good fruit and a bad action has a bad result. A person suffers on account of performing the later, whereas on the other hand, a creature avails the bliss (*ānanda*) through the former.

It was a general practice in the ancient India glorious deeds were narrated before the general public through various stories by the teachers, both men and women¹, to attract their attention towards them. Thus, the Buddhist and Jaina monks and nuns would narrate the stories of the eminent persons who had committed meritorious deeds during their lives in order to encourage the public to perform good deeds. The meritorious deeds of the eminent persons are technically called Avadana in the Buddhist literature.

The Avadāna texts have an important place in the Sanskrit literature. The Avadāna stories are excellent contributions of the Buddhists through Sanskrit language. The term 'Avadāna'² implies the episode 'life story' of persons

performing heroic or glorious deeds, sometimes religious, leading to glorious achievement in life. The prime theme of these stories elucidate the principle beliefs: "Black deeds bear black fruits and white deeds bear white fruits." The Avadāna represents the *karman* stories intending to show how the actions are closely related with those of former or future existence. Thus, a regular Avadāna consists of a story of the present, a story of the past, and a moral. The Avadāna may also be called 'Jātaka', if a Bodhisattva becomes the hero of the story. The general difference between an Avadāna and a Jātaka is that the former is written in Sanskrit and the latter in Pali. Again, it is important to note that the Jātaka stories are based on the previous births of the Buddha when he was a Bodhisattva 'Buddha-aspirant'. A Jātaka story has three parts. The first part is called *pratyutpanna-vastu*, or the present story, the introductory episode. The second part is called the *atita-vastu*, or the past story; the Jātaka proper. The third part is called *samavadhana*. This is an identification of the chief characters mentioned with the Buddha and his contemporaries in the previous birth. However an Avadāna means 'noteworthy'.

The Avadāna texts stand with one foot in the Theravada literature, while the other is in that of the Mahayana or Bodhisattva story, especially Apadāna stories³. The earlier works belong entirely to the Theravada, 'The Speech of the Elders', otherwise known as the Hinayana, whilst the later works, (i.e. Apadana) are Mahayanistic in glorification of the Bodhisattva ideal⁴. There are those who think that these two technical terms are synonymous.

Like Buddhism, in the Purānas of the Hinduism, we have large sections (Māhātmya, Ākhyāna, Upākhyāna, Kathā) consisting of legends. They are also similar to the Buddhist Avadāna texts. They explain the origin of glorious deeds or rites (*vratas*)⁵. In Jainism, we also have a large number of works which teach us about the meritorious deeds.

Tibetan Drama

The cultural history of Tibet may be divided into two separate parts namely, the Pre-Buddhistic and the Buddhistic. According to the Tibetan records, which are mostly composed by the Buddhist writers, Buddhism entered into Tibet during 7th century A.D.⁶ Before that, there had been an indigenous, somewhat animistic faith known as the 'Bon' during the pre-Buddhist tradition in Tibet. S.C. Das suggests that "Bon now signifies the kind of Shamanism which was followed by Tibetans before the introduction of Buddhism and in certain parts still extant; of this there were three stages, namely: brdol-bon, 'khyar-bon and bsgyur-bon."⁷ Inhabitants of Tibet belonged to different mountaineous tribes of the Trans-Himalaya. Every tribe

did possess an inherent knack for dance and music which, were occasionally performed amongst themselves. The Tibetans are not exceptions in that respect. It is presumed that in the pre-Buddhist culture of Tibet, there might have been various dances, music, and songs professed by the Bonpos.

After the advent of Buddhism in Tibet the tradition of performing arts (dance, music, songs, painting, etc...) were accepted by the Buddhists. In our present paper an attempt has been made to focus on the influence of the Avadāna stories on Tibetan Drama.

Unfortunately the ancient tradition of the Pre-Buddhist performing art through dance and music has now been partially lost in Tibet. No train of culture is however totally wiped out. Some ancient techniques and traits may be traced in the existing pattern of the Buddhist dance, music, and drama performed by the Tibetan monks on monastic occasions.

The Tibetan mask dances were in vogue on religious occasions among Tibetans and Bhotias (Indo-Tibetans) of the Himalayan region. They are somewhat similar with the pageants still found among many primitive people, and probably even once current amongst the ancient Greeks and the Egyptians.

The Tibetan monks usually enacted the mystery — plays like the dance of the 'Red Tiger Devil' whereby the gods, goddesses, and demons are represented in their fearful masks. Some of them deal with sacred dramas illustrating the former births of the Buddha, saints, and tales from the Jātaka and Avadāna stories. Several accounts of the dance drama performed by the Tibetan monks, sometimes accompanied by lay persons, have come down to us through the descriptions of many Europeans who had travelled inside Tibet during the last few decades. From their writings it reveals that the Tibetans enact



Matho Nagrang (sacred mask dance) of Tibetan Buddhism

Courtesy: <https://www.indianvisit.com/blog/festivals-of-ladakh/>

Manthan

their dramas in the glittering sunshine during the mornings of the festive days, particularly on the last day of the year when a large number of spectators assemble to observe Padma Sambhava day of the Nyingmapa (rnying-ma pa). The theme of these dramas generate mystic spiritual excitement nurtured by moral ethos or symbolic presentation of particular motifs known to Buddhists.

Waddell suggests that “The Lamas, however, as professing Buddhists, could not countenance the taking of life, especially human. So, in incorporating this ancient and highly popular festival within their system, they replaced the human victims by anthropomorphic effigies of doughs, into which were inserted models of the larger organs, and also fluid red pigment to represent blood. This substitution of dough images for living sacrifices of the 'bon' rites is ascribed by tradition to Padmasambhava in the second half of 8th century A.D. And these sacrificial dough — images, of more or less elaborate kinds — now form an essential part of the Lamaist daily service of worship.”⁸

Stage pattern

It may not be out of context to mention that a Tibetan drama depicts a lyrical theme through the physical gestures of the artist. The artist usually represents different characters of a drama by wearing masks. It is, however, not an exception in respect of the Tibetans. In the history of Asian drama, the use of mask had been prevalent from the olden days. Even now it is prevalent in the Far East Asia and in folk dances in India. The Tibetan stage

pattern is very similar to the Asian pattern. In the course of performance, however, the music becomes sometimes fast and furious. Troop after troop with different masks rush on, some beating wooden tambourines, others swelling the din with rattles and bells. Most of them have a grotesque apparel, where the malice of internal beings is well expressed, as they dance to the loud rustic music with strange steps and gesticulations.

Participants

It is interesting to note that the Pratimoksa rules of the Theravadins in Pali, do not sanction monks and nuns to witness drama, which makes a person allured. But in Tibet, the monks take part in a drama and at times they play the role of women with the aid of a mask. However, the Tibetan Buddhist monks and nuns follow the Miilarvastivada Vinaya. At times the Tibetan monks performed along with the women.

Subject matter

In Tibet, *Ti-rned kun-ldan* is a popular dance-drama. It contains a very popular story, as told in this manner: Many years ago there was a king who had a son named *Ti-med kun4dan*. The king had a jewel named *Norbu dgos-'dod dpung-'joms*, which could fulfill all a person's wishes.

A Brahmana came from a country whose king was so greedy that his subjects occasionally faced drought, and famine on account of his greediness. The Brahmana requested for the enchanted jewel. As the king was not present, the prince felt compassion for the famine stricken people thus gave the jewel to the Brahmana.

This was reported to the king upon his return. The king ordered that the prince be banished from the kingdom, for his actions in the absence of the king. The prince left the kingdom with his wife, *Nyi-zla sgron-ma* (Madri) and their children (two sons and a daughter). While they were passing the forest, they again came upon a Brahmana, who, begged for the chariot by which they were travelling.

The prince gladly offered the chariot to the Brahmana against the wish of his wife. They walked on and soon a beggar appeared, who, prayed for clothes. The prince gave away all his clothes. Afterwards, they took shelter inside a cave in the mountains. Once again, the old Brahmana came and requested for some assistants to serve him. During which time, Madri had gone to collect some roots and fruits in the forest.

Meanwhile, the prince gave his two children to assist the old Brahman. Madri returned from the forest and was shocked to hear the news. The prince could do nothing but console her.

Shakra, the king of Gods, pleased with the prince's charity, came in the guise of a Brahmana to closely examine the prince. The Brahmana prayed for a woman to assist him in his daily chores (i.e.: cooking foods, etc.). The prince, after some hesitation, offered his wife. The king of Gods, being so pleased with the deeds of the prince, restored everything to the prince.

Thus, the drama ends in a tone of comedy when the king and the subjects welcome the prince, along with his family, back to the kingdom.

Although a typical Tibetan

drama, it has similarities with Indian stories which depict the predominance of the fruition of action (karma). Such stories have their base in the Jātaka regarding the merit of the good deed leading to good result in this world and hereafter. In spite of the extreme suffering for the cause of welfare of beings, Dri-med kun ldan achieves the merit for his charity in the end.

The similar theme may be found in other dramas like Chos-rgyal norbzang, who, suffers separation from his beloved, the fairy Men-drel bzang-mo. On account of the good deeds of the prince, all the perils were driven out and the persons engaged in black hat sorcery were defeated. Thus the dictum "black deeds bear black fruits, and white deeds

have white fruits" has had much influence on the dramas in the land of snow. It is the basic postulate which had been carried from India to Tibet whereby it was presented through the performing arts. Similar facts may also be traced in other Tibetan dramas, such as Gro-ba bzang-mo, Rgyalba don-grub, etc.

Resume

The over all sentiment (angirasa) ktnta prevailing in the themes of the Tibetan dramas stated above, and the subject matter of some Avadāna stories, tends to establish a person's mental appeasement. It is difficult to be broad-minded with great fear and horror. In order to understand this, it has been dramatized in the mystery dance of Tibetan dramas. As we

have marked restlessness prevails in the beginning of the drama, where there is no peace nor calmness. At last Santa prevails by subverting the sentiment of Raudra. It occurs with the arrival of the Buddha on the stage. The main theme of the drama is that one may be a Buddha, whereby, calm and peacefulness dominates. Therefore, the demon's skeleton dance is suddenly converted into a beautiful calm dance. In this way, the Santa-rasa captures the mind of the monks. This change of the attitude and aesthetic appreciability prevails in the Tibetan performing arts, only after the advent of Buddhism in Tibet.

Courtesy: The Tibet Journal, Vol 17, No.3, Autumn 1992

References:

1. Refer; Dash, N.K.: "Education in Ancient South Asia as known from Panini"; Asian Studies, Vol.6, No. 4, pp.I-8.
2. The word avathina is derived from the root do "to move" DP. 1/991, along with the suffix "Iyu(t)" and the prefix "ava". According to the *Śabdakalpadruma*, both avadāna and apadana are identical in sense. (Refer to *Śabdakalpadruma* Vol.1, Varanasi, 1967, p.124). Though the word apadāna is derived from the root dai "to purify" along with the suffix "Iyu(t)" after "apa", still according to the derivative sense, these two words are identical. Simply the sense is: to make perfect. (Refer the *Vācaspatyam*. Vol.1, Varanasi, 1969, pp.227 and 427). The Lexigraphical works also admit that both these

- words under discussion have an identical sense. In his commentary on the *Amarkosa*, Bhanuji Dibita opines that: kvacit apadanam iti pathah (Refer the *Amarkosa*, second edition, Bombay, 1897, p.446).
3. Refer Winternitz's *History of Indian Literature*, Vol.2, Calcutta, 1933, p.278. Here Winternitz illustrates: "The word avādana means a note worthy deed, sometimes in a bad sense, but generally in the good sense of a heroic deed, a feel, with Buddhists a religious or moral feel and then also the story of a noteworthy deed, or feel. Such a feel may consist of the sacrifice of One's own life, but also merely a gift of incense, flowers, ornaments, gold and precious stones, or the erection of sanctuaries (Stūpas, Caityas and to so on)." The co-authors of *A Dictionary of Indology*

- also admit the above statement of Wintemitz's. According to them avādana, noteworthy deed, a class of Buddhist works in Sanskrit. They relate the stories of the past lives of the Buddha or Bodhisattva. The deed described may consist of the sacrifice of one's own life, but may also be merely a gift of flowers, or incense, or the construction of a stupa or caitya. The general theme in the stories, as a rule, is intended to show that bad deeds produce bad results, and good deeds bear good fruits.
4. Refer note 2 above.
5. Ibid.
6. Srong-btsan sgam-po died during 650 A.D.
7. *A Tibetan-English Dictionary*. 1983, p.879.
8. Refer *Buddhism of Tibet* (second edition) Cambridge, 1967, p.518.



David Templeman

South of the Border: Tāranātha's Perceptions of India

Tāranātha was a Lama of the Jonang school of Tibetan Buddhism. He is widely considered its most remarkable scholar and exponent. His original name was Kun-dga'-snying-po, the Sanskrit equivalent of which is Anandagarbha. Tāranātha was a prolific writer and a renowned scholar having great love for India. A critical overview of his perceptions about India

In several previous presentations I have discussed Tāranātha's fascination with India and his literary recreation of himself as a 'Virtual Indian.'

This has been based upon evidence which shows that, especially in his earlier years, Tāranātha envisaged himself as an Indian, somehow 'accidentally' born in gTsang.

This view was reinforced in his last writings too.

This paper takes a somewhat different approach. It looks at the model of India which Tāranātha believed he was part of. It suggests that rather than possessing an accurate and intimate image of India, which he is renowned for possessing, that instead Tāranātha created in his mind an idealized form of that land, one shaped and vivified both by his intimate Indian informants and by his own aspirations.

In this small paper which attempts to understand something of Tāranātha's ideas about his past and future roles in India, indeed his understanding of the entity 'India' itself, I am not suggesting that such research is limited to the person of Tāranātha alone.

Rather, I see it as belonging to the larger series of projects which work towards redefining Tibetan knowledge about India and more

broadly, the Tibetan re-visioning process of knowledge concerning the 'outside world.' These studies are exemplified by the recent researches of scholars such as Aris (1995) and Huber (2008).

Problems of History

In terms of Tāranātha's understanding of Indian religious history, we might be forgiven for imagining that his so-called Origins of the Dharma in India, the rGya gar chos 'byung (1608), is as its reputation suggests, a monument of scholarly accuracy. This optimistic assessment might in part be due to its spectacular passage through Tibetan, Indian and European written histories of Indian Buddhism, where it has often been employed as an apparently unimpeachable source. There has been sufficient research to suggest that this is not at all the case. Instead we find that Tāranātha's knowledge about India was in fact quite thin. It comprised at best, a surface familiarity with some dynastic events and names, and a basic but often unrealistic, geography. These were combined with relatively commonplace observations about Buddhism which Tāranātha felt constituted an accurate description of its trajectory.

Especially in his discussion of the otherwise completely unknown

topic of Buddhism's rise after its post-Pāla decline in the 11-12th centuries, we find not only historically unverifiable 'facts' but a wholesale adoption of spurious accounts transmitted to him by what I refer to as Indian 'semi-siddhas.' Much of what purports to be an accurate summary of India's Buddhist history is in fact a wildly inaccurate and at other times, quite unfoundedly speculative in nature.

Nevertheless its coherent and sequential narrative style and the apparent depth of its content give an impression of solidity and trustworthiness. Perhaps it is for these reasons that Tāranātha's *Origins of the Dharma in India*, although being accorded such great reverence by Tibetans for its massive and synoptic overview, was only rarely quoted by Tibetan historians who perceived its faults too clearly.

Indeed if one examines Tāranātha's other so-called 'historical' works with the same critical faculties, precisely the same sorts of flaws may be discovered in those works too. Those works which were written over some 30 years of Tāranātha's adult life reflect the same sort of preoccupation with certain historical features. These features include a prima facie coherent narrative as well as a strong reliance on earlier accounts as their basis for authority. Added to this, especially in these later works, is an almost uncritical acceptance of the timeless and inexhaustible arc of Indian Buddhist siddhas, who, according to Tāranātha, still peopled India in the 16-17th centuries.

When examining Tāranātha's writings on the extreme later

Those works which were written over some 30 years of Tāranātha's adult life reflect the same sort of preoccupation with certain historical features. These features include a prima facie coherent narrative as well as a strong reliance on earlier accounts as their basis for authority

period of Buddhism, that is 16th -17th centuries, even the assumption that there existed such a thing as 'Buddhism' in India at that very late period is utterly undemonstrable. Instead, his apparently authoritative statements about Buddhism's existence merely demonstrate the kind of wishful thinking which Tāranātha engaged in when imagining India and the state of its religions.

Tāranātha and his sense of 'Indian-ness'

As a means of legitimating his sense of being Indian, like many other Tibetan prelates, Tāranātha deliberately locates himself at certain epochal moments in Indian Buddhist history. He wrote about these intimate involvements when he was 37 years of age in the second section of his *Secret Autobiography* (TARA4). Among the specific important events and persons in Buddhist history in which he locates himself are:

-as a close confidante of the Buddha Vipāśyi, the Buddha prior to Śākyamūni.

-being present as an auditor when the Buddha preached the Great Drum Sūtra (Mahābheri Sūtra)

-being the King Arvanti of Li yul (Khotan)

-actually being the Mahāsiddha Kṛṣṇācārya one of the 84 Mahāsiddhas

-as priest to the founder of Nālandā Mahāvihāra

-as a friend of Abhayākara Gupta.

-being a student of Jo bo Atīśa

The claim to have been in such notable locations and situations served to authenticate Tāranātha's claims to 'know' India intimately. Moreover throughout his large *Autobiography*, written at 59 years of age, and in his tripartite *Secret Autobiographies* written when he was aged 24, 37 and 44, Tāranātha makes it quite clear that he was indeed Indian in spirit, if not in body. A series of life-incidents which he records and which will not be dealt with in detail here, demonstrate to the reader that:

1/ His life was saved by Indian yogis and their blessing made his life firm.

2/ He had belonged to Indian yogic groups before, demonstrated through his strong desire to emulate their lives in his youth.

3/ His true 'home' was in the very heart of Buddhist India, Bodhgayā to where he is transported in visions upon the sight of Indian yogis.

4/ In his ability to converse easily with Indian yogis as a natural speaker of various Indian vernaculars, he reaffirms that the languages of India were his natural preserve.

5/ In childhood visions he discovers that his innermost nature

is identical and inseparable from that of Cakrasaṃvara, generally regarded as the consummate Anuttārayoga deity in Indian tantric practice.

All this was not merely some sort of Indophilic affectation. He tells us over and over that his relationship with Āryavarta ran through the very core of his being. However, unlike other masters of earlier periods who had actually visited Āryavarta, Tāranātha never did. Instead he built up a personal, idealized and idiosyncratic vision of India which was both flawed and yet touchingly human.

The Baghela Rājas and Buddhism in the Vindhya Hills

Among the events which shaped Tāranātha's ideas about what constituted 'India' were his meetings with certain Indian siddhas. It was these people who are said to have transmitted to him the very latest tantric technologies.

Core to understanding Tāranātha's mental re-creation of India is the relationship between the patrons of his Indian master Buddhaguptanātha and that siddha's own guru, Śāntigupta. Śāntigupta is said by Tāranātha to have been linked to the Baghela rulers of northern India for several decades in the role of court priest. According to Tāranātha, Śāntigupta was the major religious player for the Baghela rulers, but the site of their isolated fortress at Bandogarh shows not even a single trace of Buddhism. Opposed to this and running counter to Tāranātha's exuberant claims of the Baghelas being strong in their commitment to Buddhism are the considerable

number of Vaiṣṇava and Śaivite images and shrines extending to the year 1597 when the Baghelas were relocated to the town of Rewa closer to Akbar's authority.

Without doubt these patrons of Buddhaguptanātha and Śāntigupta were minor players when measured against among the other independent rulers of Akbar's time. The Baghelas were extraordinarily wealthy, were renowned warriors and curried favour with a wide range of religious figures, including Kabīr. However they had what might be called these days, a 'bad attitude' to other authority and remained independent far past their use-by date.

We know that in their process of 'collecting' representatives of a wide range of religions as their court priests, the Baghelas were merely doing what Indian kings had done for centuries – that is, reinforcing their rule by seeking blessing from the widest possible range of religious means. The case could be made that the Baghela patronage of Buddhism alongside a wide range of other religious traditions, was no more than an opportunistic flirtation with Buddhism rather than a serious commitment to it. However, for Tāranātha such a sober assessment would not have done justice to what he regarded as the Baghela's true role as the renewers of Buddhism in

India, a role which he magnified out of all proportion. Hearing of this supposedly liberal, but doubtlessly exaggerated, Indian patronage extended towards Buddhism, was for the 16 year old Tāranātha a sign that Buddhism was still alive and well in India.

But the questions must be asked: 'What form of Buddhism was actually being patronized by the Baghelas? What sort of Buddhism was it which they favoured...if any?'

What Tāranātha tells us of the Baghela patronage of the two siddhas referred to above suggests that they would have been more likely to have shown an inclination towards tantric forms of Buddhism, or at least the ritual and ceremonial aspects of it. However Tāranātha believed that something quite different, and potentially of a far wider importance, was being patronized. Indeed as is evidenced in Tāranātha's vision of Indian Buddhism in that late period, he regarded the Baghela patronage as leading to a revitalizing, or more accurately a resurrection, of the entire edifice of Indian Buddhism itself from the state of utter despondency it had fallen into. In his written histories Tāranātha shows only a partial awareness of the actual demise of Buddhism. For Tāranātha the enormity of the situation, much of which was vicariously

Indeed as is evidenced in Tāranātha's vision of Indian Buddhism in that late period, he regarded the Baghela patronage as leading to a revitalizing, or more accurately a resurrection, of the entire edifice of Indian Buddhism itself from the state of utter despondency it had fallen into. In his written histories Tāranātha shows only a partial awareness of the actual demise of Buddhism

reflected back upon him through his master and his master's guru's involvement, was that those siddhas were at the vanguard of this revival, patronized as they were by the Baghelas.

The setting for this Buddhist revival as recorded by Tāranātha in his *Origins of Buddhism in India* was that the Baghela king, Rāmacandra, had initiated what Tāranātha refers to as the greatest assembly of Buddhists in 500 years at the cave site of Indraśīlaguha near Rājagṛha. This involved the ordaining of over 2000 monks from all over south-east Asia. After the departure of the 3000 fully ordained monks and the huge number of lay people who were all supported there for 3 years, there was said to have been on-going Royal support and extraordinarily liberal handouts for 5000 yogis for 3 years thereafter. (If the calculations are performed with the exclusion of the cost of clothing, then the amount must be reckoned as vast: 6000 tolas of silver daily for 3 years, plus 4 silver srang for each of the 5000 yogis for 36 months and 10 gold mohur for each of the 5000 on 6 other occasions.)

Betraying a sense of uncertainty about what sort of Buddhism was actually being followed in the Vindhya Hills, Tāranātha enumerates the people whom he says were present at the gathering without apparently considering the problems inherent in the potentially volatile mixture of religious figures. These included fully ordained monks, paṇḍits, upāsakas and upāsikas, yogins, mahāpaṇḍitas, ācāryas, siddhas, yoginīs etc. In other words this quite disparate and sometimes inimical range of Buddhist practitioners, comprised

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representatives from almost every conceivable Buddhist tradition and reflects Tāranātha's idealized wish rather than any plausible reality.

In Tāranātha's eyes this was the real India, a place where Buddhism had never ever truly died out and where royal patrons were still extraordinarily generous in their support of it.

Such a marvellously implausible presentation tells us much about Tāranātha's envisioning of India. Most importantly it suggests that in describing such an optimistic outlook for Buddhism, Tāranātha had, through his direct connections with Santigupta, his master's master, skilfully 'embedded' himself directly into the heart of what he believed to be a still vital Indian Buddhism. A more intimate involvement of self and Buddhism in India as recreated by Tāranātha would be hard to imagine.

Tāranātha tells us that in 1601 he received a letter from the Rājā Bālabhadra in which the ruler reminded the lad of their connection through the person of Śāntigupta. The letter mentioned that both he, the ruler and Tāranātha had been bonded together throughout previous births through the ministrations of certain other siddhas. Tāranātha's response to this letter referred to the Rājā and what Tāranātha perceived

as his single-handed revival of Buddhism in the Vindhyas. He went on to say that he had heard that '...all of the students of the Mahāsiddha Śāntigupta acted as court tantric practitioners for the King.'

For Tāranātha, part of the attraction in a 'south of the border' relationship might have been the access it afforded him to even more and 'better' Indian siddhas and paṇḍits to whom he had taken a clear liking and who added to his reputation as a Tibetan Indophile and as an inheritor of cutting edge Indian teachings. In this respect Tāranātha was doing exactly what other Tibetan prelates had done for many years - that is, enhancing their prestige by linking their lineage or their teachings to a unique person or teaching.

For the Rājā Bālabhadra on the other hand, the 'north of the border' relationship might have represented for him the possibility of cultivating of new business ventures with a reputedly ambitious and potentially wealthy Tibetan patron. As far as we know from Bālabhadra's letter to Tāranātha, these hopes resided largely in what Tāranātha could do for them. Perhaps they hoped for a personal relationship with Tāranātha himself, but it seems more likely to me that they were more probably interested in accessing the vast wealth of the sDe pa of gTsang through his good

offices. This relationship would quite likely have been achieved through the agency of gosains or other mendicant-traders, but as we have no direct evidence of this actually occurring it must remain purely speculative.

Siddhas, yogis and newly-arrived tantric teachings

As we have seen, Tāranātha's India was still a land where Buddhism was still a vital force, a place peopled by super-generous kings and ascetic wonder-workers. In the various examples of their activities which he cites in his so-called 'historical' works, he seems convinced that they were a still viable and considerable force in 16-17th century India. Indeed, so complete was Tāranātha's notion of a tantric India that in his own perception he referred to his visions of himself as actually being an Indian ascetic while, until his later years, he remained a celibate Jo nang monk in gTsang. In several of the paintings of Tāranātha's life, we see him depicted seated at the centre of a group of Indian yogis as if he were actually one of their cohort. Sometimes these yogis are in the form of portraits of Tāranātha himself in previous lives.

The attraction of the 'new' had no doubt been encouraged and inflamed by Indian mendicants in their relationship with curious Tibetans over the centuries. In Tāranātha's case it appears that several of the tantric sādhanas

which were 'newly brought to Tibet from India' might in fact have been spurious. It is known that semi-Buddhist treatises with a subcurrent of haṭha yoga praxis were employed by Nāth mendicants in their attempts to gain the favour and patronage of various Indian Rājas.

The life span of such texts appears to have been brief however. For example, Tāranātha in his hagiography of Buddhaguptanātha, written when he was 27 years old and still to an extent besotted by his meeting with his master 10 years previously, recorded the titles of some of the sādhanas which he had been taught by his Indian master. He notes that they '... had not been previously known in the region known as the Land of Snows...' Yet, despite their supposed rarity we find no examples of their further expansion or employment in Tāranātha's later writings, almost as if they were abandoned perhaps when it was realized that they were somehow not genuine. This certainly casts some doubt onto their veracity. Moreover, such texts were not used by other Tibetan lamas, or even adjudged as being at all important. Even Tāranātha's historical writings, many of which dealt with precisely those siddhas and yogis in his Indian lineage were given scant attention by his contemporaries.

Tāranātha was firmly convinced of the veracity of these

latest teachings from India, again placing himself at the centre of an India which he had never visited. He said:

'I believe that I had extraordinary good fortune in being the (only ???) person in this part of the world (phyogs 'dir) who was able to draw on the essence-knowledge (thugs bcud) from all the learned Indian scholars, and that I have gained all the extraordinary secret words (teachings) whose meaning adhered to me right from the outset.'

And yet we must ask the difficult question, 'How realistic was Tāranātha's vision of himself as the inheritor of a genuine, viable Indian tantric Buddhist series of teachings vouchsafed to him alone'?

Having referred to them as 'new doctrines' Tāranātha is not particularly forthcoming about the details of these developments, other than to note how difficult they were for him to understand. A task yet to be undertaken is a complete examination of Tāranātha's Collected Works for examples of texts purporting to have come from India in this later period. This might demonstrate precisely what these 'new' materials were comprised of. My preliminary examination has revealed that many of those works which might have been expected to reveal something significantly new according to Tāranātha, such as the Vajrasumārga (known in Tibetan as the Grub chen Zhi bas bas pa'i thugs bcud bka' babs bdun ldan gyi gzhung rdo rje'i lam bzang po) and the bKa' babs drug ldan khrid yig 'phags yul grub pa'i zhal lung show nothing of any later developments in Buddhist understanding at all.

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We must assume that Tāranātha's monastic education had imparted to him a solid grounding in the details of the major events and trends in Indian Buddhism.

But like so many Tibetans in the centuries after the major period of pilgrimage from Tibet to India which had effectively ceased by the mid-14th century, he had little access to authentic, eye-witness details. His Indian siddha visitors gave him what they said were indeed accounts of the very latest events in Buddhism's trajectory in the land of its birth.

It is upon this basis that Tāranātha's somewhat sentimentalized historical works were created. And it is upon these same bases that much of what he wrote is basically flawed. Tāranātha's accounts of, for example, the neatly defined periods into which he crammed Buddhism show that he held the almost Orientalist view that Buddhist history had to be categorized into neat, almost watertight, compartments. In other words, for Tāranātha, Buddhism had to be neat, logical and unmessy. It could not be permitted to display any stumbling blocks whatsoever. Events and trends had to flow seamlessly into one another in this wondrous land of India. In fact, Buddhism never has been and hopefully never will be, thus!

Tibetan Patrons and Patronage

In Tāranātha's turbulent world of gTsang many old aristocratic families were no longer in positions of power, and therefore were no longer able to act as generous patrons. Tāranātha was

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made aware of the urgent need for infallible patrons of his own, patrons whose star was in the ascendent, and who would give him the same sort of largesse that he believed the Baghela Rājās had bestowed on Śāntigupta.

For an ambitious young prelate whose lineage was open to some doubt, there was a clear need to develop something unique, something which would set him apart from other ambitious priests and which would make his position virtually unassailable. In other words, a Buddhist 'gimmick.' For some prelates this unique facet might have been specific ritual knowledge, for others an authentically impeccable lineage.

For Tāranātha it was his intimate knowledge of India and his contacts with siddhas, who were supposedly the very last in India, which gave him cachet and potential futures with his new gTsang patrons.

Tāranātha's close proprietorial control over the teachings he had been given by his Indian masters is evident in an incident he records in his large Autobiography. He says, The Eminence of sTag lung (monastery) said 'Because it is hard to understand all the vast numbers of scriptures for these new doctrines which have arisen in India, you should make a synopsis and an outline (sa bca) for all of them.' Although

I was willing to start work on those manuals immediately, provoked by my own laziness and due to the requirements of my own cycle of daily prayers, I did nothing much about it. In the Hare year (1603, when he was 28 years old) because I recalled his words of encouragement to do so, I composed an outline for each of those texts.

As noted by sTag lung rin po che, these 'new doctrines' required a series of commentaries for them to become useable, and Tāranātha claimed to have inherited this key to them from his Indian visitors through his specific knowledge of the works. We must acknowledge here that what he calls his ability to write the various sa bca outlines for them provides some evidence that there might indeed have been certain new developments to which he had been privy through his Indian contacts. We also note that he he maintained some keenly guarded 'proprietary rights' over them too, his delay in writing about them serving such a purpose.

Clearly Tāranātha was attempting to create something of a 'niche market' for himself here. His delay in responding to the request of sTag lung rin po che for his assistance in explicating these 'new' materials suggests that Tāranātha might well have wished to maintain some control

over their dissemination, despite his protestations of his inherently lazy nature and his overwork to the contrary. Were Tāranātha to have written the manuals promptly as he had been requested by sTag lung rin po che, he would have thereby weakened his position of control over them.

From the very fact of the rin po che's request, it is clear that there was nobody else with Tāranātha's specific 'Indian knowledge' who was able to explicate those new materials. This proprietorial control over such works added further to Tāranātha's power, charisma and made him a far more desirable 'commodity' for his own, and possibly other, patrons.

Finale

This paper has raised more questions than might have been expected from its relatively basic title. The major question which dominates all others is this:

-How realistic was Tāranātha's

There was nobody else with Tāranātha's specific 'Indian knowledge' who was able to explicate those new materials. This proprietorial control over such works added further to Tāranātha's power, charisma and made him a far more desirable 'commodity' for his own, and possibly other, patrons

vision of India and did he really believe that he had a role in Buddhism's regrowth there?

From this arise several other leading questions all of which are of considerable importance. Some of these are:

-With his claimed Indian sensibility why did Tāranātha avoid almost all further reference to his Indian links between the ages of 21 and 59, that is until writing his Autobiography very late in his life?

-Why did his very last work, his Autobiography become the locus classicus for all his reminiscences about India and for some of his strongest assertions of his intimacy with it?

-Was Tāranātha's resurrection of his visions of India towards the end of his life a means of reinforcing his unique nature to his patrons the gTsang sDe pa, thereby ensuring their ongoing munificence as well as their concern to maintain his lineage after his passing?

These will only be resolved with far more detailed and nuanced readings of Tāranātha's many writings, a task which I hope attracts other scholars interested in creating a more realistic view of this complex and sometimes contradictory figure.

Courtesy: The Tibet Journal, Vol 34/35, No.3/2, Autumn 2009-Summer 2010

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Where is the Gateway of Yama on Earth?

The term Yamadwār conjures up many many meanings, but we refer to the gateway to the abode of yama, the deity of death. The Himalayas, situated to the north of India contains within it many fathomless mysteries. It would be no exxageration to call Tibet, which lies to the northeast of those very Himalayan mountains (Trivishtapa of the ancient ages), and which was once a part of Akhand Bharat, a land of mysteries. Yamadwār lies at a distance of 30 minutes from Dār-Chen in Tibet. The Gateway to the abode of Yama lies on the route to the sacred Kailāsa Mountain. The pilgrimmage to Kailāsa commences only after a circumambulation of this place. Tibetans call this gateway Chor-Ten Kang Ngye, which means a two-legged stupa. According to Hindu belief, this is the gateway to the abode of Yama.

The Gateway to the abode of Yama is the starting point for the pilgrimmage to Kailāsa. It is said that one who spends the night here does not remain alive for long. Many incidents corroborating this legend have happened, but till today, the reason behind such incidents has not been ascertained. There is also no evidence of who constructed this gateway resembling a temple, and when. Much research has taken place but has not yielded any outcome. It is said that while the material world lies on this side of the gateway, there lies moksha or salvation on its other side. Buddhist lamas believe that those who shed their mortal body at this place attain liberation, which is why sick lamas travel to this place to seek the fulfilment of their last wish and shed their lives here. ■



Isht Deo Sankrityaayan

Mahāsiddhas in Tibetan Tradition and Nāthas in India

The Mahāsiddhas have played a significant role in Tibetan life. Nāthayogīs are a much revered community of saints in the lineage of 84 Mahāsiddhas. The article presents a brief outlook on how they are interconnected and the role they played in Tibetan life

Guru Gorakhnātha is one of the brightest shining stars of Oriental intellect, and one who is equally revered in every tradition of Oriental spiritualism, be it Sanātana, Jainism, Buddhism or Sikhism. Osho terms Gorakh as one of the four dimensions of time and space¹ which cannot be forsaken in any case. This is why Gorakhnātha, though popularly known as the founder of the Nātha Sampradāya, is equally revered in the Mahāsiddha tradition of Tibet as well. The Nātha Sampradāya, however, is mentioned by some other denominations as well in the sect itself²; these are Siddha Mata, Siddha Mārga, Yoga Mārga, Yoga Sampradāya, Avadhūta Mata, Avadhūta Sampradāya, etc. According to Dr. Hajari Prasad Dwivedi, it is proper to call it Yoga Mārga or Yoga Sampradāya, because the main task of this sect is the practice of Yoga³. They believe that it is Nāthas alone who are the Siddhas, which is why they call their sect Siddha Mata or Siddha Mārga as well. One of the most authentic treatises of this sect is *Siddha Siddhānta Paddhati*, which has been summarised by Balabhadra Pandit of Kashi (Varanasi) and is published under the name of *Siddha Siddhānta Sangraha*. The titles of these books reveal that this sect is

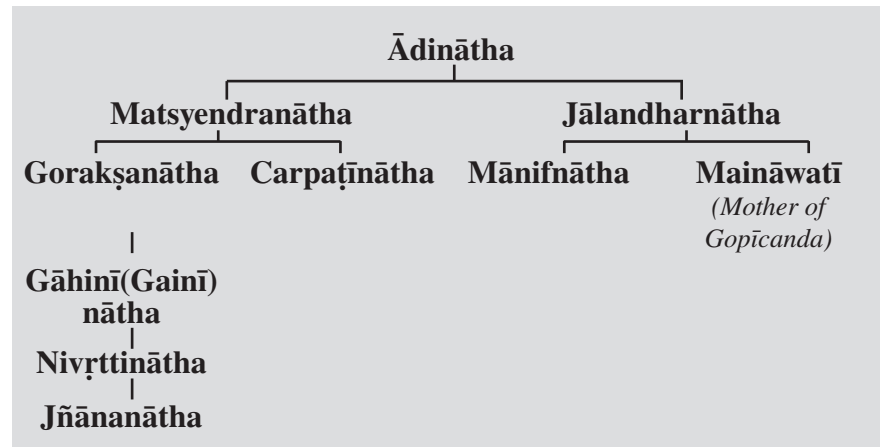
known by the name of Siddha for a long time.

Now, the question arises as to whether this is just a synonym like other names, a coincidence or just a flimsy claim. Not so; this is not the case of Nāthas and Mahāsiddhas. One of the reasons for this is the meaning of the words Nātha and Siddha. Both these sects are actually interconnected. As far as the meaning is concerned, both these words are from the same origin, i.e. Sanskrit and of the same historicity. Of these, the word Siddha means someone who has achieved spiritual realisation and supernatural power⁴; or an individual who has achieved perfection; a saint⁵; one who has attained perfection especially as demonstrated by occult powers⁶. The word Nātha denotes Lord, owner or master⁷ etc. In its right connotation, one who has achieved *Siddhi* (his goal of self realisation) can alone be termed as Nātha. Second, a number of Nāthas are included in the Tibetan list of Mahāsiddhas. Nāthas are connected to the Shaivite sect of Hinduism and the Mahāsiddhas to Buddhism. Both these sects have their influence on the thought process and life of the entire Indian peninsula, having their roots in north India. The Nātha tradition proliferated rapidly in India

and became deeply rooted. Not only Hindus, even Muslims were drawn into its fold. Most saints of Nātha tradition are revered as Mahāsiddhas in Tibet, as the Mahāsiddha tradition remained intact under the umbrella of Sahajayāna, a subsect of the Mahāyanā sect of Buddhism. The people of Triviṣṭapa (Tibet) preserved this tradition as their own heritage. This is so because the teachings and the social contributions of the Mahāsiddhas played a crucial role in Tibetan life.

The Tradition of Navanātha

The Nātha tradition has a number of saints with divine powers, but the main figures in it are nine, known as Navanātha. They are believed to be the founders of this sect. As Paṇḍita Lakṣaṇa Rāmachandra Pangarkar mentions in the *Jñāneśwara Caritra*, the guru *paramparā*⁸ of the Nāthas is as follows:



Though there are many sub-traditions within this Sampradāya, those are known as 12 panthas, and hence there are a number of lists of these Navanāthas. There is no unanimous tradition of the Navanāthas, yet some of the names are common in all the lists. These

are Ādinātha, Matsyendranātha, Jālandharnātha and Gorakṣanātha or Gorakhnātha⁹. Besides these, the other important names are of Chowrangīnātha, Kānhadrīnātha, Koranṭakanātha, Carpaṭinātha, Surānandanātha, Kanerīnātha, Nityanātha, Niranjananātha, Kapālinātha, Bindunātha, K ā k a c a ṇ d ī ś w a r a n ā t h a , Māyānātha, Akṣayanātha, Prabhudeva, Ghoṛacūlinātha, Tiṇḍhiṛinātha, Bhallarīnātha. It is believed that these Nāthas are immortal and are still traversing the cosmos. The Navanāthas are important in the sense that they are believed to be the founder of this sect.

Sahajyāna and Mahāsiddhas

On the other hand, Mahāsiddhas are 84 in number. Some scholars suggest that there is a reason behind this number. Every sect has tried to enhance its numbers as much as possible. For this, they included even those in

gradually came into this fold of *tantra* practice. We have much evidence of this fact. Under the practice of Trisamaya Rāja, it is clearly mentioned, “*Anayā mantrī mahāyāna parihīyate*”¹⁰. It is the Mahāyāna that developed as Vajrayāna and later progressed into Sahajayāna.

It was at the same point of time when Sahajayāna was sprouting from Vajrayāna and the Nātha *pantha* from Shaivism in the northern part of India. A strong wave of *tantra* in the country drew all these spiritual practices into its ambit. Vaishnavas, Shaivites, Shaktas, Jains and Buddhists were all influenced by it and everyone influenced each other at the same time in one way or another¹¹.

It is this wave that influenced Vajrayāna as well, with Sahajayāna emerging from it. A myriad of Sahajayānis were turning towards the traditional disciplines of Hinduism, i.e. Vaishnavism, Shaktism and Shaivism¹².

Siddhas, who were later called Mahāsiddhas in Buddhism are the products of this tradition and are regarded in different Indian traditions as their own¹³. This is the reason that Briggs looks at it as a conversion when he makes claims about Matsyendranātha. Briggs says that there is evidence from West Bengal¹⁴ to show that Matsyendra was a guru of the Nātha cult who converted Gorakhnātha from Buddhism to Saivism. Actually, his Western psyche could not accept incidences like this as a natural journey of Indian spirituality as well as acceptance of thoughts and reverence of the saints of all cults in the entire society, which is the very basis of Indian spirituality.

Manthan

The Power of Magic

All these Mahāsiddhas as well as Nāthas were great occultists along with being yogis. In Tibet, it was Mahāyāna Buddhism that was introduced during the Tibetan Empire (7th to 9th century CE). A reversal of Buddhism influence began under king Langdarma. His death in 842 CE during the Era of Fragmentation was followed by a period of disunity during the 9th and 10th centuries. The political centralization of the earlier Tibetan Empire collapsed and civil wars ensued. This period offered an opportunity to the magician priests of the traditional Bon religion of Tibet. They began influencing people with their power and the people began thronging to those magicians for solution to their worldly problems. However, despite this loss of state power and patronage, Buddhism survived and thrived in Tibet. According to Geoffrey Samuel this was because “Tantric (Vajrayāna) Buddhism came to provide the principal set of techniques by which Tibetans dealt with the dangerous powers of the spirit world... Buddhism, in the form of Vajrayāna ritual, provided a critical set of techniques for dealing with everyday life. Tibetans came to see these techniques as vital for their survival and prosperity in this life¹⁵.” This includes dealing with local gods and spirits (*sadak* and *shipdak*), which became a specialty of some Tibetan Buddhist lamas and lay ngagpas (*mantrikas*, mantra specialists)¹⁶.

The Eighty-four Mahāsiddhas

In this way, the Sahajyāna sect flourished in the hearts of people

dwelling in the snowcapped mountains of Tibet. Rahul Sankrityayan, though, opines that Sarah is the first of all Siddhas, but most lists of Siddhas do not support his opinion. Luyipa is the founder of this cult according to the popular belief and the order of 84 Siddhas¹⁷ goes like this:

1. Luyipa
2. Lilapa
3. Virupa
4. Dombipa
5. Śavaripa
6. Saraha
7. Kankaripa
8. Mīnapa
9. Gorakṣapa
10. Caurangī
11. Vīnapa
12. Śantipa
13. Tantipa
14. Camaripa
15. Khaḍgapa
16. Nāgārjunpa
17. Kānhapa
18. Karṇaripa
19. Thanganapa
20. Nāropa
21. Shalipa
22. Tilopa
23. Catrapa
24. Bhadrapa
25. Khandipa
26. Ajokipa
27. Kalapa
28. Dhombipa
29. Kankana
30. Kambala
31. Tengipa
32. Bhandhepa
33. Tandhepa
34. Kukkuripa
35. Kucipa
36. Dharmapa
37. Mahipa
38. Acinta
39. Babhahi
40. Nalina
41. Bhusuku

42. Indrabhūti
43. Mekopa
44. Koṭali
45. Kaṃharipa
46. Jālandhari
47. Rāhula
48. Dharmapa
49. Dhokaripa
50. Medhina
51. Pankaja
52. Ghaṇḍapa
53. Yogipa
54. Caluki
55. Gorura
56. Lucika
57. Niguṇa
58. Jayānanda
59. Pacari
60. Campaka
61. Bhikṣana
62. Telopa
63. Kumaripa
64. Caparipa
65. Maṇibhadra
66. Mekhalā
67. Kanakhalā
68. Kalakala
69. Kantali
70. Dhahuli
71. Udheli
72. Kapalapa
73. Kirava
74. Sakara
75. Sarvabhakṣa
76. Nāgabodhi
77. Dārika
78. Putali
79. Panaha
80. Kokalipa
81. Ananga
82. Lakṣmīnkarā
83. Samudra
84. Vyali

When we look at the lineage of the Siddhas, we find a number of names common in both traditions. Three prominent names in this can be found under both traditions, Nātha as well as Siddha; namely; Matsyendra, Gorakh and Caurangi. Besides

these, there are a number of austere saints who are common to both lists. Matsyendra is regarded as guru of Gorakhnātha in both traditions. The legend about Matsyendra though, in the Siddha tradition is about same as the Nātha tradition, but with a mild twist. In the Nātha tradition, Matsyendra is said to be a fish, while in the Tibetan Mahasiddha tradition he is known as Mīnapā and described as a fisherman¹⁸. According to the Tibetan story, he used to go for fishing everyday and sell his catch in the market. One day a certain fisherman fastened his hook with a cotton thread, and after baiting it with meat, lowered it into the water. A huge fish took hold of it, tugged and jerked away, pulling the fisherman into the water. The fish then swallowed the fisherman, but the fisherman did not perish owing to the power of his karma. At that moment, Goddess Uma (Pārvatī) was asking Mahādeva (Lord Shiva) about dharma. Mahādeva said to her, “My dharma is not to be revealed to just everyone. Let us therefore erect a dwelling under the ocean.” In that abode under the ocean, Shiva preached dharma to Goddess Umā. At the same time the fish that had swallowed the fisherman, passed underneath that ocean dwelling. As it happened, during Shiva’s explication of dharma, Uma had fallen asleep. When Mahadeva asked her if she had understood, it was the fisherman who replied,

“I understand”. It was thus that he came to hear about and understand dharma.

After Shiva had concluded His preaching of dharma, the Goddess awakened from her sleep and asked for the teaching of dharma, to which Mahadeva said, “I have just spoken it.” But the goddess replied that she heard only up to the middle, after which she’d fallen asleep. The question obviously arose as to who then it was who had answered, “I understand.” Mahādeva then perceived this phenomenon with His divine sight and saw that the one who had heard his elucidation of dharma was a man in the belly of a fish that had swum beneath His oceanic abode. As the fisherman had become his pupil, Mahādeva thought, “We are now of the same commitment.” He therefore imparted initiation to the fisherman, and the latter meditated in the belly of that fish for twelve years. After that the fish was caught by another fisherman and when he cut open its belly, there appeared a man from within it. It is he who is known as Mīnapā.

It is this Mīnapā, who is known as Matsyendra in the Nātha tradition. In Sanskrit, both words Mīna and Matsya are synonyms and mean fish. Under the Nātha tradition, there are many legends about both Matsyendra and his disciple Gorakh. A legend in the Punjab says that Gorakhnātha was born of dung and was found by

Matsyendranātha who made him a disciple. From Nepal comes the story that Siva after he had recited the Yoga doctrine to Parvati, standing on the seashore, while Matsyendra (in the form of a fish) was listening, gave something to a woman to eat, with a promise that she would obtain a son. The woman did not eat the substance, but cast it upon a dung-hill. Twelve years later Matsyendra passed by the same spot and asked to see the child. He heard what the woman had done and asked her to search in the dung heap. She there discovered a boy of twelve years. That boy was named Gorakhnātha. Matsyendra become his spiritual master and he served as a dutiful disciple¹⁹.

Another Indian version of this legend says that when Gorakhnātha was seeking a teacher, he offered a loaf of bread on a *peepal* leaf at the seashore. A fish swallowed the offering and twelve years later, bore a child in return. Śiva named this child Matsyendra, and he afterwards became Gorakhnātha’s guru or spiritual teacher²⁰. So Matsyendra’s or Mīnapā’s story is related everywhere with a fish and he is revered as guru of Gorakhnāth or Gorakshapa in all the legends.

On the other side, under the Tibetan Mahāsiddhas tradition²¹, it is believed that Gorakh was born as a son of an incense-seller in eastern India. When he was old enough he was hired as a cowherd. One day as he lay down with other cowherd boys he was approached by Mahāsiddha Mīnapā. He told Gorakh about a prince at a certain distance, who had all his limbs cut off and lay dying, reclining against a tree. Mīnapā also ordered him to take

The legend about Matsyendra though, in the Siddha tradition is about same as the Nātha tradition, but with a mild twist. In the Nātha tradition, Matsyendra is said to be a fish, while in the Tibetan Mahasiddha tradition he is known as Mīnapā and described as a fisherman

care of the prince. Gorakh did so diligently for twelve years. One day, Gorakṣa arrived at the prince's tree as usual and was dumbfounded to see the latter standing upright on his two legs which had grown afresh on his body. He learnt that the prince had been practicing a yogic technique Mīnapā had taught him, and that the fruit of its practice had now given him regenerated limbs. Levitating in the air, the prince offered to teach Gorakṣa how to meditate. Gorakṣa however declined and told him, "I already

have a guru. It was he who told me to serve you, and I have simply obeyed his instructions". He then returned and when Mīnapā appeared again Gorakṣa told him how he had served the prince and what he had seen when he last attended him. The guru was delighted and imparted him the initiation and empowerment and also explained the precepts he should practice.

This prince later came to be known as Cowrangīpā under the Mahāsiddha tradition and as Cowrangīnātha in the Nātha

tradition. In the legends of both traditions he had been mentioned as a prince who became a prey to his stepmother's lust. He is known by another name, Puran Bhagat, in the Nātha tradition. If we delve deep into the legends regarding the Mahāsiddhas and Nāthas, we find that a number of Mahāsiddhas exist in the lists of Nāthas and the same is with the Nāthas. This fact reveals not only the interconnections of Mahāsiddhas and Nāthas, but also about the close relations between Indian and Tibetan cultures.

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Tibetan Buddhist Art

Tibetan lamaseries contain thousands of frescoes and statues of Buddha and Buddhist gods such as the eleven-headed Avalokitesvara, the Buddhist god mercy. Many of the frescoes depict episodes from Buddha's life. Kathryn Selig Brown wrote in the Metropolitan Museum of Art website: Although Tibet's vast geographic area and its many adjacent neighbors—India and Kashmir, Nepal, the northern regions of Burma (Myanmar), China, and Central Asia (Khotan)—are reflected in the rich stylistic diversity of Tibetan Buddhist art, during the late eleventh and early twelfth century, Pala India became the main source of artistic influence. ■

Courtesy: <http://factsanddetails.com/china/cat6/sub36/item204.html>



Vaidya Bhagwan Dash

Ayurveda in Tibet

It is not only Buddhism that travelled to Triviṣṭapa from India, many other branches of knowledge had also been shared with it. One of those is Ayurveda, the science of life. Let us have a look on the knowledge sharing between India and Tibet

EARLIEST inhabitants of Tibet, 'the Land of Snows', probably practised Shamanism which was prevalent in the whole of Northern Asia. The Tibetan form of this was called "Bon" religion. In the seventh century a.d. Buddhism was introduced into Tibet and had a tremendous influence on the inhabitants of that country. This is known as "ch'ö" (chos). During both these periods Ayurveda made a considerable impact on the life of the people there. According to one of the popular Tibetan traditions, all the religious and secular scriptures, which were known as rig-ñá (rig-gnas) (lit. vidyā sthāna or knowledge), are divided into ten categories. Five of them form a "group of major subjects" which include the following

- | | |
|--------------------|----------------------------|
| 1. bzo rig-pa | Silpa sastra
Technology |
| 2. gso-ba rig-pa | Cikitsā śāstra
Medicine |
| 3. rgra rig-pa | Sabda śāstra
Grammar |
| 4. tshad-ma rig-pa | Pramāṇa śāstra
Logic |
| 5. nang-don rig-pa | Dharma sāstra
Religion. |

The remaining five categories are known as "the group of five subjects" and they are as follows

- | | |
|-----------------|--------------------------|
| 1. snyan-dngags | Kāvya śāstra
Poetics |
| 2. sdeb-sbyor | Chanda śāstra
Metrics |

- | | |
|----------------|------------------------------|
| 3. mngon-brjod | Abhidhāna śāstra
Lexicons |
| 4. zlos-gor | Nātya śāstra
Dramatics |
| 5. rtsis | Jyotisa śāstra
Astrology. |

The four works on medicine based on the Bon religious were composed by Ky'ung-trul Jig-me nam-mk'ai 9Jigs-med nam-mkha'i rdo-rje) during 1937-1950 have by Tibetan Bonpo Monastic Centre, Ochghat, Himachal (1972) and they provide ample evidence of the influence that medical tradition.

Along with the sermons of Lord Buddha, Baudha Bhiksus of India carried with them, among others, the knowledge of ayurveda and propagated it among their disciples in Tibet. Sanskrit treatises on arts sciences were translated into Tibetan by teams of Indian and Tibetan scholars tinder the patronage of various rulers of that country. Besides there were a free exchange of scholars of medicine between India and Tibet so much so that even scholars having no connection with Baudha dharma were invited to their country for the propagation of ayurveda.

The codification of the Tibetan Tripitaka goes back to the early fourteenth century when at the instance of Jam-yang (3 Jam-dbyangs) the court chaplain of the Mongol Emperor Buyantu Khan (1312-20), a great number of sacred

texts still scattered among the country's various monasteries were assembled and incorporated into the old stock of scriptures already existent at the Narthang Monastery. This collection represents the proto-type of all subsequent Kanjur and Tanjur editions. About 21 ayurvedic works were translated and incorporated into Tanjur scriptures. According to Claus Vogel, various editions of Tanjur were brought out as follows:

The following are the details of the Ayurvedic works which are porated into the Tanjur:

Tibetan name Sanskrit name
Author T ranslator

1. sByor-ba brgyad-pa Yogaáataka
Klu-sgrub Jetakarna, (Nāgārjuna)
Buddhaśrīftāna, Nyi-ma rgyal-
mtshan.
2. sMan 'tshol-ba'i-mdo Jíva Sūtra
or Klu-sgrub Vaidya Jíva snying-
po Sūtra (Nāgārjuna hrdaya)
3. sLob-dpon klu- Ācārya
Klu-sgrub sgrub-kyis mdzad-
Nāgārjuna- (Nāgārjuna) pa
sman a-ba'i bhāsita cho-ga
avabhesajakalpa
4. sMan-dpyad yan-lag Vaidya
Zla-ba-la brgyad-pa'i snying-
Astānga- dga'-ba po' i 'grel-pa
hrdaya- vrtt i (Candra- nandana)
5. sMan-dpyad yan-lag Vaidya
Astāng- Zla-ba-la brgyad-pa'i
snying- ahrdaya vrttau dga-ba
po'i 'grel-pas-las bhesaja nāma
(Candra- sman-gyi min-gi
paryāya nāma nandana) rnam-
grangs zhes bya-ba
6. Yan-lag brgyad-pa'i Astānga-
hrdaya Pha-gol Jarandhara,
snying-po bsdus-pa- samhitā-
nāma (Vāgbhata) Rin-chen zhes-
bya-ba bzang-po.
7. Yan-lag brgyad-pa'i
Astānga- Pha-gol Dharmārí
snying-po zhes-bya- hrdaya-
nāma- (Vāgbhata) varma, ba'i

This collection represents the proto- type of all subsequent Kanjur and Tanjur editions. About 21 ayurvedic works were translated and incorporated into Tanjur scriptures

sman-dpyad- vaidūryaka Sakya
Blo-gros. kyi bshad-pa bhasya.

8. Yan-lag brgyad-pa'i
Padārthacand- Zla-ba-la

Jarandhara, snying-po'i rnam-
par rikā-prabhās- dga'-ba Rin-
chen 'grel-pa tshig-gi don-
ānāma- (Candra- bzang-po. gyi
zla-zer zhes-bya- astāúghrdaya
nandana) . ba. vivrti.

9. sMan-dpyad gces-par (Vaidya)
Nyi-ma Jinamitra, grub-pa zhes-
bya-ba. Siddhasāra. bsruns-pa
Atiragya (Ravi varma. gupta)

10. 'Phags-pa rgyal-ma Ārya rāja
Klu-sgrub. zhes-bya-ba'i ril-bu
nama vatikā (Nāgārjuna)

11. 'Phags-pa rtsa-ba'i- Ārya
Mūlakosa- Klu-sgrub Chos-
skyong mdzod sman chen-
mahausa- (Nāgārjuna) bzang-po
po'i rim-pa. dhāvalī.

12. rT sa-brtag-cing g tan- sByin-
pa'i la 'bebs-pa'i rab- dbang-po tu
dbye-ba- (Dānendra)

13. Tshe'i rig-byed Ayurveda-
Tshans-sras mtha'-dag-gi snying-
sarvasva- bshad-pa'i po bsdus-
pa'i Sāra- rdo-rje glegs-bam-gyi
che samgraha (Brahmaputra
brjod bsgyur-byang Hasavajra) .
smon-lam-gyi rim-pa

14. 'Phags-yul pha-ha'i Āryadesa-
(Dānadāsa). sman-pa da-na
phaha- da-sa'i sman-bcos bhisag-
dāna-dāsa- bhesaja samskāra.

15. Changs-pa' i rig-byed
Brahma- Kun phan rgya-mtsho'i
yan-lag veda- bdug-rtsi 'dzin-pa
gyo-ba-can sārngadhara- sbyin
zhes-bya-ba. carakanama. (Sarva-
hitā- mrta-datta)

16. Lhadbang-phyug-gis Deveš
vara- Ngag-dbang tshogs-ldag-
la gnang- di staniyama phun-
tshogs ba'i sa-mu-dra pha- sahita

la'i sbyor-ba kha- gaṇapati lhun-
grub. bsgyur dang-bcas-pa
samudraphala prayoga.

17. 'Phags-yul dbus- Āryadesa-
Rghunatha(?) 'gyur ma-thu-
rga'i magadha rgyal-rigs-kyi
sman mathura-pa-ra ku-na-
tha'i ksatriya- gdams pa. bhisak
rakghunā- thāmnāya

18. Mig-'byed mthong Amogha-
darsi- Manaha Ngag-dbang ba
don-ldan. netra- phun-tshogs
vibhaṅga. lhun-grub.

19. dNgul-chu grub- Rasa-siddhi
Bha-li-pa Srinarendra- pa'i bstan-
bcos sastra- (Vyadhi- bhadra,
Oddyana zhes-bya-ba nāma.
pada) pa Rin-chen dpal

20. gSer-'gyur-gyi Rasayana-
O-rgyan pa bstan-bcos bsdus-
sāstroddhrti. (Ratnasrī). pa.

21. rTa'i tshe'i Sālihotriya-
Sālihotra Dharma srlbhadra
rig-byed sa-li- asvāyurveda
Buddhaśrī śānti ho trang bsdus-
samhitā Rin-chen bzang- pa
zhes-bya-ba. nāma. po.

It will be observed from the foregoing that works like "Vaidūryaka-bhāsya" of Vagbhata "Vaidya Jíva Sūtra" and by Nāgārjuna and "Caraka" by "Sarvahitamrtadatta" are not even world and some others like "Yogas ataka" by Nāmaparyāya" by Candra-nandana are not extant.

Among the secular medical literature, the most popular work is known as "Gyü-zhi" (; rGyud-bzhi catah tantra and according to the introductory the title of the Sanskrit original was " Amrta hrdaya This work has the following parts:

	Tibetan title	Sanskrit equivalent	English equivalent
I.	rTsa-rgyud	Mūla-tantra	Primary text
II.	bShad-rgyud	Ākhyāta-tantra	Explanatory text
III.	Man-ngag-rgyud	Upadeśa-tantra	Text of instructions.
IV.	Phyi-ma-rgyud	Uttara-tantra	Last text or the text of Appendices.

This is written in the form of questions and answers between the great Ri-shi Yi-lä-kye (Rṣi Tid-las-skyes) and the Rig-päi ye-she (Rig-pa 3 i ye-she the *nirmānakaya* (emanation) of Medicine Buddha. This is analogous works like "Rasārnavatantra" written in the form of a dialogue between Hara and Prāvatī. This work in all the four parts has 156 chapters and 5,900 verses. In the eighth century a.d. Vairocana, a Tibetan scholar, learned this work from Gandranandana in India, but on the advice of his religious preceptor Padmasambhava who was then in Tibet, these works were kept hidden in a monastery of that country. Later in the tenth century, it was taken out by Ter-ton Drag-pa ṅgon-she (gTer-ston Grags pa-mngon-skes).

Some portion of this "rGyü-bzhi" is so identical with ayurvedic classics that one can safely be said as the translation of the other. Since the original Sanskrit text is not available now, it is difficult to suggest if "Caraka Susruta" and "Astāngahrdaya" were anterior or posterior to "rGyü-bzhi" ("Amṛta-hṛdaya-astānga guhyopadeśa tantra").

Like ayurvedic texts, the language and mode of expression in "rGü-zhi" are very cryptic and this is perhaps the reason for which there are many commentaries on different sections of this work. The most important commentaries are:

I. Legs-bshad nor-bu (Subhāsita rat na) by Byans-pa (14th century).

II. Commentary by Zurmkhar-ba mNyam-nyid rdo-rje (14th century).

III. Vaidurya sngon-po (Nīla vaidūrya or Blue Lapis-lazuli) by sDe-srid Sangs-rgyas rgya-mtsho (1653-1705).

This book became equally popular in Mongolia and according to a very well known anecdote two scholar-physicians of that country who could not see eye to eye with each other wrote several commentaries, one contradicting the earlier commentary of the other.

Caraka as the colophon in the text indicates, redacted the classical work of Agniveśa who wrote it on the basis of the instructions from Ātreya who later learnt the science either from Bharadvāja or Indra directly. According to the myths in Tibetan works when Rig-päi ye-she, the emanation of Lord Buddha was teaching "Gyü-zhi" to Yi-lä-kye and others, the ri-shi conceived these teachings in the form of "Tsa-ra-ka de-gyā" ("īTsa-rarka sde-brgyad"). According to another mythological story, the science of ayurveda was taught by Buddha Kāyapa to Brahma, he to Dakṣa Prajāpati, he to Aāvins, they to Indra, he to Ātreya, he to Ka-nyi-chö (dKa'-gnyis-spyod), he to Mu-kyu-dzin (Mu-khyud-dzin), he to Shöl-dro-kye (Shol-gro-skyed), he to Me-zhin-jug (

Me-bzhin-jug; Agniveśa), he to Lug-nag (Lug-nag) y (lit. Kṛṣṇa mesa) and he to Gya-keg-ña (rGya-skegs sna). All their works taken together was known as "Tsa-ra-ka de-gyā".

According to another version Ātreya, Agniveśa, Dhanvantari, Nimin-dhara, Haladhara, Kanyichö, Dro-kyong-gi b'u ('Groskyong-gi bu), Nam-so-kye (Nam-so-skyes), composed their works on the basis of the instructions they received from Indra. Collection of all these works is known as "Tsa-ra-ka de-gyā." The Ri-shi Päl-dän tr'eng-wa (Rsi dPal I dan 'phreng-ba) wrote a commentary on this which had 600 chapters.

The term "Tsa-ra-ka de-gyā" literally means "Caraka Astavarga" is very difficult to make out as to why they are adding the phrase "de-gyā" meaning "Astavarga" to the title of this work. It, however, indicates the eight sections of "Caraka".

As in ayurveda, Tibetan medicine is also described to have originated from Brahma and almost through the same lineage. But what is very significant is that Brahma according to the Tibetan text, brought to his memory (this closely resembles "Brahma smṛtvā āyuso vedam of Astānga hrdaya" by Vagbhata), the teachings of Buddha Kāyapa in an earlier (aeon) and then taught to his disciples.

The king Song-tsan gam-po (Srong-btsan sgam-po) (seventh century) invited the following doctors to his court: from India Bharadvāja, China Han-wang-Hang and from Persia Galenos. These three doctors translated into Tibetan some of the medical texts of their respective countries and after a discussion amongst

themselves, they composed medical text called "Mi-jig-päi ts'ön-ch'a" (Mi-jigs-pa'i mtshoncha Weapon of the Fearless One), comprising seven chapters and presented the king. The king Tr'isong de-tsän (Khri-srong Idebtsan) also invited doctors from different countries for translation of medical texts of their respective countries into Tibetan language. Sântigarbha who came from India translated among others, the "Bä-drom mug-pöi-gyü" ("sBas-sgrom smug-poi-rgyud"). Similarly, Guhyavajra came from Kashmir, Tön-sum g'an-pa (sTon-gsum gan-ba) came from China, Halashanti came from Persia, Ser-dog hö-ch'en (gSermdog 3od-chen) came from Guge, Ky'öl-ma ru-tsi (Khyolma ru-tsi) came from Dolpo and Dharmasala came from Nepal.

Even though physicians from other parts of the world were invited and medical texts of those countries were translated into Tibetan, they were all moulded into the fundamental principles of ayurveda. Therefore, in the current practice, Tibetan system has a close resemblance with ayurveda. Even though scholars of other countries were invited into international congregations like the two occasions mentioned above, Tibetan scholars were often being deputed by the state to India to study the ayurvedic system of medicine.

Padmasambhava's disciple Vairocana came to India and learnt medicine from 25 scholars. From Candra-nandana he learnt "Gyü-zhi" In the tenth century a.d. Rinchen zang-po (Rin-chen bzang-po) came to India for 10 years to learn medicine and he paid one hundred gold coins to Kashmir Pandit Janardana and learnt from

him 120 chapters of "Yän-lag gyä-päi ñying-po dü-pa" ("Yanla g bryad-pa'i snying-po bsdus-pa")% i.e. "Astāñgahrdaya" along with its Candrika commentary by Candra-nandana.

During king Hla-la-ma Yeshe-hö (Lha* bla- ma Yeshe-od) reign, in the latter half of the tenth century a.D., the Indian Pandit Dharmarśvarman and Nye-wo lo-tsa-wa yig-gi rinchen (sNye bo-lo-tsa-bedbyig-gi rin-chen) and others translated the famous auto-commentary Vaidūryakabhasya by Vāgbhata on his own work "Astāñgahrdaya".

With a view to give an idea about the extent to which ayurveda was developed in Tibet it will be necessary to cite the example of the description of the development of embryo. In ayurvedic classics, the characteristic developments in embryo during every month of pregnancy is given, but in Tibetan classics this development in every week has been furnished. In this connection a reference may be made to pages seven to ten of the book Embryology and Maternity in Ayurveda where data from all available ayurvedic classics have been presented. The data about embryological development as available in "Gyü-zhi" is given below:

Week of Pregnancy :
Characteristic Development of the Embryo

1st After the combination of the sperm and ova, the zygote becomes mucilaginous and looks like milk when it is mixed with curd.

2nd This jelly-like consistency becomes thicker, which in Tibetan is called nur-nur-po (nur-nur-po) and in Sanskrit parlance, this is

known as "kalala".

3rd The embryo takes the consistency of curd, and it is stated that the pumsavana kriya (rites for the change of the sex of the foetus) should be performed during this week. In ayurvedic literature, this is stated to be carried out during the third month of pregnancy.

4th The embryo becomes either round or like a tumour, or an elongated one. If it takes a round shape, then the foetus is a male one: if it takes the shape of a tumour, the foetus becomes a female: and if it takes an elongated shape, then the foetus becomes hermaphrodite. This is different from the description available in ayurvedic literature.

5th The navel is formed.

6th This navel is connected with some vital vessels.

7th The sense organ eye comes forth.

8th The head takes the shape,

9th The trunk and upper as well as lower limbs take shape.

10th Two shoulders and two hips emerge.

11th The remaining nine sense organs emerge.

12th Some vital organs, which are five in number, are formed.

13th Six viscera are formed.

14th The femur and humerus bones are formed.

15th Legs, hands and forearms are formed.

16th Twenty digits come out.

17th Veins and tendons connecting the internal and external organs are formed.

18th Flesh and fat are formed.

19th Large glands, which are sixteen in number and ligaments are formed.

20th Remaining bones and bone marrow are formed.

21st Outer skin is formed.

22nd The openings of sense organs become patent.

23rd Small hair and nails grow.

24th The different organs of the abdominal and thoracic cavity are clearly formed.

25th Movement of wind inside the body of the foetus takes place.

26th The mind is manifested and the memory becomes clear.

27th to All the organs formed previously become well

30th demarcated.

31st to

35th They expand.

36th A substance called zidang (gzi-mdangs ; ojas) moves from the mother to the child and vice versa . When it moves from the mother to the child, the mother becomes sad and the child happy: and when it moves from the child to the mother, the child becomes

sad and the mother happy.

37th The faculty of intellect develops.

38th The foetus is normally expelled from the womb of the mother.

Summary

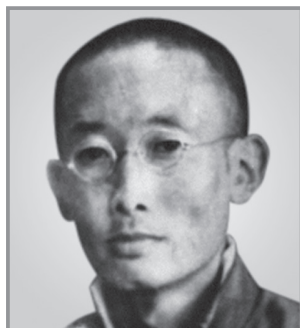
Tibetan is very rich in translations of Indie śāstras They are properly classified and scientifically translated. Some important and authentic works on ayurveda as well as treatises on other aspects of science and art are preserved in the, Tibetan language. Apart from the "Astāṅga-hṛdaya." Tibetan tradition attributes to Vāgbhata three more works. One of them, at least, is greater in size and content than the "Astāṅga-hṛdaya" at present available. An auto-commentary on this work is available which at places differs significantly from the extant

traditional commentaries on this work. In spite of the fact that many doctors from countries other than India were invited by the various rulers of Tibet to international congregations, Tibetan medicine is appreciably influenced by both the theory and practice of ayurveda. "Gyü-zhi" which was translated from a Sanskrit work entitled "Amṛta a stā Aga gūhya upadesa tantra" (which is no longer extant) contains data which show a significant advancement of ayurvedic knowledge. In view of the above, if these- two systems of medicine are brought together, they will be complimentary and supplementary to each other and will handsomely contribute to the world of science in giving relief to the ailing humanity.

Courtesy: The Tibet Journal, Vol. 1, No.1, July/September 1975

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Gendun Chopel

From Lhasa to India

Like Indians, Tibetan people also feel great affinity and oneness with India and its culture. This reflects through their literature and culture. A realistic and proficient overview

Because of the examples set by the bodhisattva kings and ministers of our country, all our people irrespective of status - high, medium or low- has tremendous reverence and love for India, the land of exalted beings, extraordinary land whence the Buddha dharma arrived in Tibet. Every aspect of physical, mental and verbal attributes of Tibetan scholars, such as their imaginative quality, literary style, dress and rituals bear Indian characteristics, just as sesame seeds and sesame oil are inseparable. Even in metaphoric examples in Tibetan verses, the names of Indian mountains, rivers, flowers, and other Indian names are used. For an example:

sbigs byed ri bo lta bur brjid
p'ai sku//

Gang ga'i rgyun ltar dag cing
dri med gsung//

(The body is graceful like
Mount Vinvya;

The speech is as clear as the
stream of the Ganga.)

The verses with such examples are considered beautiful. Look at the example below:

rma rgyal spom ra bzhin du
brjid pa'i sku//

rma chu bzhin du rgyun chad
med pa'i gsung//

(The body is graceful like
Magyal Pomra;

The speech is ceaseless like

the stream of the Machu.)

In this example, though the first words of the two lines rhyme with each other and the diction style is beautiful, the verse as a whole appears risible. Because of strong tendency to use Indian names, sometimes [our writers] use in their writings the names of very common things in India merely on assumption of their meanings, without knowing their real meanings. By doing so, they unintentionally write many humorous things. Actually, we should see or hear about a thing to gain precise knowledge of it. Although it does not mean we will become learned if we know about them or vice versa, if one describes something just by guessing, it obviously becomes a lie. Moreover, sometimes it might give a significantly different and wrong meaning. If we know the exact meanings of the things we write, it will make a great difference. Therefore, whatever I saw and heard during my pilgrimage to various holy places of Tibet and India, I shall write them down altogether in one section. I will not write anything merely on false assumptions, nor shall I write baseless fanciful tales that will please many people. I even do not have the courage to write real facts to avoid hurting others' feeling. I will not write anything for the benefit of my own livelihood. I do not have

the aim to earn good reputation. I will write down on the spot whatever I find at a particular place, just like a conversation, and compile a book for the sake of only a few wise people who are devoid of partiality. If I remain too timid and fear that I will deviate from others' trend, I cannot write anything that can improve knowledge. However, if I point out honestly what is correct and what is incorrect, I will hurt many people of both high and low status, and I will become a target of abuse and criticism. Being a Tibetan and knowing my own country well, I understand that this will put me in a great danger. Unconcerned with this danger, I will nevertheless write here honestly, and I pray a hundred times that the humble ones may not get angry with me.

Exaggerated statements which amaze fools,
Flattering words which please people of high position, and Fictions, which arouse faith in people—

I renounce these and follow the path of honesty.

I, at the age of thirty-two, in the Wood-Male-Dog year [1934] of the 16th Rabjung Cycle, set off for India. The year coincided with the 2,476th parinirvana of Lord Buddha in accordance with the Theravadic tradition of

Sri Lanka. This date system is followed by all those countries where Buddhism flourished in later times. The advantage of this date system is that it makes study of history easier. Therefore, I will base all the historical dates on this date system. Some great scholars of Tibet carelessly said that this date system is not reliable because the Theravadic monks mistook the date of the construction of the image of the Buddha at Bodhagaya for the date of Buddha's birth. This statement is highly controversial.

Since the days of my youth, I always had a desire to visit India. When I went to Central Tibet and spent seven years at Drepung ('bras spung), I met an Indian monk called Pandit Rahula [Shantirakshita*] who urged me to go to India. So my dream came true. I accompanied him to India. Initially, we went on pilgrimage to many places in Tibet, such as Phenyul ('phan yul) and Radreng (rwa greng). At the same time, I started to learn basic Sanskrit from him. He had plenty of money. He could speak Tibetan almost to the level of a seven-year-old Tibetan child. He was good at making friends with Lhasa aristocrats. Therefore, with the help of some aristocrats in Lhasa, we were able to visit monasteries and see the holy images very closely. Phenyul is located between Lhasa and

a mountain, and the number of monasteries in Phenyul is more than in Lhasa. The upper part of Phenyul is like a nomadic region with vast plains and its scenery is so beautiful. Most of the famous Kadampa monasteries such as Langtang (glang thang), Poto (po to) and Dragyab (brag rgyab) are located either at the upper or lower part of this region. All those ancient Kadampa monasteries had many stupas. In India also, the remnants of Sarnath and Nalanda monasteries have countless stupas of various sizes. So it was an ancient tradition. The oldest temple in Phenyul is Gyal Lhakang (rgyal lha khang), which is located in the upper part of Phenyul. It was founded by Zhang Nanam Dorje Wangchuk (zhang rna nam rdo rje dbang phyug)¹, disciple of Lum_ (klu mes), who was in turn a close disciple of Lama Chenpo (bla ma chen po)², around 113 years after King Lang Darma suppressed Buddhism. According to Gölo, this monastery was one of the four great Buddhist centers established in Tibet. Therefore, it was one of the earliest monasteries built during the period of later dissemination of Buddhism in Tibet. Inside the shrine of the prayer hall of the monastery, there was a huge statue of Maitreya and very high stacks of scriptural texts without wooden covers. Such texts are also found in Radreng and Sakya monasteries. Most of these texts were written in ancient scripts. I shall discuss the different forms of these ancient scripts later in a separate section. At one corner of the shrine, there was a life size stone image of Maitreya flanked by his two retainers, in the pure Indian style. Pandita (Rahula)

The oldest temple in Phenyul is Gyal Lhakang (rgyal lha khang), which is located in the upper part of Phenyul. It was founded by Zhang Nanam Dorje Wangchuk (zhang rna nam rdo rje dbang phyug)¹, disciple of Lum_ (klu mes), who was in turn a close disciple of Lama Chenpo (bla ma chen po)², around 113 years after King Lang Darma suppressed Buddhism.

*It seems, the author wanted to write Sankrityayan, but got confused.

was surprised to see the image and said that it was brought from India. When we took a lamp and looked at it closely, we found a banner hung behind the image that read:

This holy image of
Maitreya
Was installed as the crown
of this holy place
By the devout patron
Tsang Do kon tsegs;
May I attain the fruit of
enlightenment!
Om me ha ra na hum!

Therefore, the image seemed to have been constructed in Tibet by an Indian artisan. Rhymed verses of this kind were also found on ancient stone carvings. Although many scholars have strongly protested against the writing of འཇུ་ with a long sound, most ancient texts have this. In antiquity when Indian terms were transliterated into Tibetan, exact Indian phonetics was hardly maintained. Even in some texts which have the translators' names at the end, "z²i" has been written as "z^o-^{o2}1/4-". So the writing of Sanskrit terms in Tibetan in Sanskrit style seems to have been introduced by modern scholars. However, though in modern times the Sanskrit term prajna is written in Tibetan as "s³oø-" in Sanskrit spelling, it is pronounced as "s³o¹/4-" like a Tibetan word. In most ancient texts, it has been written as "q¹/4-^oH^o-" which can be pronounced better. More details shall be discussed in later chapters.

Rahula told me that among the stocks of Indian metal images and scroll paintings amassed like stores in the old monasteries of Tibet, he had not seen an Indian style stone image such as the stone image that we found in a

dark room (of Gyal Lhakang).

Gyal Lhakang is close to a southern mountain. Nearby is Riding Mountain, which could serve as a very good site for the present monastery. However, the monastery was built on the plain instead of the mountainside. In general, the monasteries and temples built by early Dharma kings of Tibet and those that were built in the early years of the period of later dissemination of Buddhism were built on plains. Later, the monasteries were built on hills with increasing height. In Central India, there were few mountains and all monasteries and temples such as Nalanda Monastery and Mahabodhi Temple were built on plains. Therefore, I think the above monasteries were modeled on Indian style. In India when people find even a small hill, they will give it a particular name, such as "the king of mountains" and regard it as very sacred. They will build temples on it. Vikramala is located on a high rock on the bank of the Ganges. Except the rock in the middle of the river and the rocky hill on the bank of the river, there is no mountain in that area. Sakya Pandita rightly said that Vulture Peak is a huge mountain of India. In early times, India was referred to only central India; otherwise, there are mountains in south India such as Vinaya and many mountains facing the northeastern ocean.

At the gate of Gyal Lhakang, there was a four-sided stone pillar as high as a standing man. All the four faces of the pillar had crossed-vajra designs. The eastern face of the pillar bears the following inscription:

bsugs pa la spyi ding sang gi
dus

dge ba la blo gcig legs pa la
gros mthun pa ni nyung na 'o na
yang

dkon mchog gsum la skyabs
su 'gro ba'i myi
rnam kyi ni/ lhar sangs rgyas
bzung gros

phugs chos la gtod/ gtsor lta
ba sbyang/ tshig

spyod rnal du dbab/ 'tsho ba
gtsang mr sgrub/

byed dgu chos dang sbyar/
spyi gros gcig tu

bzlum/ sgo gnyer so sor blang/
ngan 'gro dgag tu

dbyung/ bden gtam dang du
blang/ 'dir bcu

byas na/ tshe 'di dang phyi ma
gnyis gar bde bar

'gyur bas/ tshig bcu po 'di ...

(There were one or two lines
difficult to read.)

...

yid la m brjed par bzung//

(rough translation)

Installed here, nowadays

Generally people rarely have
a common mind for virtuous acts
and good deeds;

But those who seek refuge in
the Three Jewels should

Hold the Buddha as the god;

Entrust their destiny to the
Dharma;

Purify their minds;

Purify their bad conduct;

Earn un-perverted livelihood;

Make all their actions conform
to the principles of the Dharma;

Take joint decisions through
discussion;

Neglect evil plans, and

Speak the truth,

It will benefit this and the next
life.

These ten words...(there are
one or two lines which are not
clear)

Keep these in minds, without
forgetting.

There are a few other lines

after this, but they are illegible. In the above lines, the word “uŪ-” in the first line had no suffix “¼”. Similarly, the word “±ŪGÅ-” was written as “±ŪG-” [without the Å- suffix]. Very ancient texts have reversed gi gu (í), but here all the gi gu are normal. It is not known which lama or king installed it. The words “installed here” (btsugs pa la) shows the installer’s power. From the statements “sgo gnyer so sor blang/ ngan gros dgag tu dbyung,” it appears that it was installed by a king, who could be Tri Dharma’s (khri darma’s) nephew Tashi Tsek (bkra shis tsegs) or the latter’s son King Wšde (’od sde). There was also a pillar in a courtyard of a house, but on that day, the family was not at home and the door was closed. We were told that there were one or two pillars somewhere in Phenyul. Those pilgrims who are not in a hurry, it would be good if they could copy down the inscriptions on the pillars. I will write the inscription of the Lhasa pillar later in this section when I write some new historical facts that I have found.

A little distance from Gyal Lhakang was a small nunnery on a pleasant mountainside. We were told that it was Patsab Nunnery. It was the seat of the great Lotsawa [Patsab]. There was nothing except for a small temple in bad condition. When I chanced upon such great Buddhist centers, whose exact locations are not mentioned (in Tibetan sources) except saying that they were in U-Tsang, I had a mixed feeling of extreme joy and sadness. Most of the Kadampa temples have simple design and they have wooden pillars, which have become crooked. However,

I heard that there were a few Indian manuscripts, but the monastic manager, suspecting the pandita as a foreigner, did not let us in. The pandita was pure Indian with dark complexion and there was no chance of mistaking him for a foreigner

they seemed to me a source of blessing, and faith and joy arose in me just by their sight. Phenyul is a very pleasant region and its people are good-natured.

Thereafter we went to Radreng Monastery via Taklung (stag lung). We looked around at the images and juniper trees at the monastery. I wondered if there was any sacred place as beautiful and pleasant as it. I heard that there were a few Indian manuscripts, but the monastic manager, suspecting the pandita as a foreigner, did not let us in. The pandita was pure Indian with dark complexion and there was no chance of mistaking him for a foreigner. The monks were not to blame—it was due to their lack of knowledge of foreign countries. The people of western and northern India, except for their dark complexion, look similar to Russians in all aspects, complexion and physical character. If they go to other countries, they might be mistaken for Russians.

Jonang Kunkhen said, “I found in Radreng many texts such as commentaries on the Shantipa’s Hevajra Mulatantraraja (brtag gnyis) and Anutaratantra (dgra nag gi rgyud) which bear Atisha’s name at the end. I randomly took two folios from the beginning of the texts.” Given that what he said was true, the texts in the monastery might be the ones that he mentioned. However, according to his autobiography,

Drom dispatched all the texts to India after Atisha passed away. So there might not be many Indian manuscripts in the monastery. We were told that the total Indian manuscripts contained in the monastery would fill a small suitcase for a man. Besides, there were hundreds of thousands of texts in the temple, which are believed to be Indian texts by innocent people. They are all in fact Tibetan texts. Most of the Indian manuscripts were written on palm leaves and their length cannot be more than four finger’s width (sor). The tips of the leaves were long, so how can they be so broad? When Lord Mila asked cowherds where Marpa lived, a little boy named Darma Dod_ (dar ma mdo sde) said, “Oh, you are looking for my father! He will come, carrying lots of thin and long scriptural texts from India.” Details about these Indian manuscripts will be mentioned later in this section.

The caretaker of Radreng Monastery explained the holy representations to us. There were two juniper trees on the circumambulation path. “This one is white sandalwood, that one is red sandalwood,” explained the caretaker. Pandita laughed mockingly and said, “Sandalwood trees need an extremely hot climate to grow, they are not found even in central regions; they are found only in the southern region. How come they grow here?” However, he

was not aware that our people talk of many wondrous things, without thinking about the places, times and reasons. From there, we returned to Lhasa and then headed to India.

In around the seventh month of Hor, by way of Yamdrok (yar brog), we reached Gyants_ (rgyang tse), which is separated from Zhalu and Tashi Lhunpo (bkra shis lhun po) by a river. From Gyants_, after a one-day journey by foot towards the north, we saw a small monastery called Pškang (spos khang tshogs pa) on a mountainside. We visited it. This is one of the four monasteries called Chšlung Tsokpa, established during the time of the great Indian Mendicant Mahapandita (Shakyashribhadra). Originally, it was built at the foot of the hill, but later it was rebuilt on the present site. There was an old temple near it. It is said to be one of the border-subduing temples (mtha' 'dul), but I do not think this is true. The temple had robes and bowls of Mahapandita Shakyashri, among other sacred objects. The robes were dark brown. Burmese monks wear robes of this color. When Naktso (nag 'tsho) met Atisha, Atisha was said to be wearing brownish robes—this brownish color was not the result of a dark stain. Sakyapas wear brown robes of only ther ma (woolen fabric) quality. The early images have golden faces and brown-coloured robes, and I wonder if this tradition is the same as the one which is popular in Kham. In one of the letters sent by Je [Tsongkapa] to Khedrup [Gelek Palzang], it mentions, “I am sending you special brown robes as gifts...” Therefore, the custom

Sri Lankan monks wear only saffron-colored robes with lotus symbols. Nowadays, Indian monks do not have any labels. Their alms-bowls are similar to those of monks of Sri Lanka in shape, and their insides are cream-colored

of wearing brown robes became very popular during a particular period. In the Flower Garland (me tog phreng rgyud), maroon, red ochre (tsag) and blue are allowed for the color of robes. Here red-ochre or tsag might refer to this brown color. Sri Lankan monks wear only saffron-colored robes with lotus symbols. Nowadays, Indian monks do not have any labels. Their alms-bowls are similar to those of monks of Sri Lanka in shape, and their insides are cream-colored. They have no high base, so they can be easily placed on the ground. The Indian monks wear shoes, which have soles made of cloth, and upper parts that are red with black edges. I have made a sketch of these shoes. Thinking that these monastic outfits are exemplary and have authenticity and background reasons, I have written briefly about them here.

The most amazing thing is that there was an Indian style scroll painting of the five tantric manifestations of Avalokiteshvara (don zhags lha lnga), the tutelary deity of Mahapandita Shakyashri. The painting was of high quality and beautiful. It is said that this is the one mentioned in his biography. This kind of excellent painting of the Gupta period is not found in India or Tibet nowadays. The image has endured intact without much damage. In the painting, the Hayagriva in the retinue had upper canine teeth like tusks of an elephant. In the temples of early kings, the deities

in wrathful manifestation are depicted in this manner. I heard that this style of painting still exists in Kham. This kind of wrathful faces, with mouth, which has canines and look like that of a tiger, widely open making the neck hardly visible, looks absolutely magnificent. This style of painting was introduced into Tibet not long ago.

We found some Indian manuscripts there, including some parts of Prajñāpāramitā in Eight Thousand Verses, which was said to be the personal text of Shakyashri. There was Ashvaghosa's Three Usual Practices. There was an Indian text on yongs kyi gdam, without the author's name, at the end of which had been written “Bhikṣu Dipamkara Putkia”, meaning “Atisha's Texts”. It had 56 pages of long size with five lines on each page. There was also a text of Abhisamaya Alamkara. There was a short text on chos gnyis rnam 'grel. It cover bears a line saying “donated by Yats_”. We found an Indian text donated by Yats_ in Zhalu too.

Some of the descendants of the Dharma kings were called Yats_ kings, so this region I think is a part of Ngari. The Indian texts were written in the 1,370th anniversary of King Vikramasila's enthronement. Up to that Tiger year, 1,074 years [according to the western calendar] had passed. The dates written at the end of most of the Indian manuscripts were based

on this date. Later, in a Tiger year [1938], Pandita and I, along with two Indian companions, came to Tibet to search for Indian manuscripts; we searched for Indian manuscripts for many days. I got the opportunity to look at them closely. I shall write whatever I have seen during my both visits.

Zhalu and Sakya were similar to others. Thereafter, via Tashi Lhunpo, we arrived at Zhalu Ripuk. Kunkhen Bu's [Bu ston's] residence had only one pillar and the walls were without paint. There were no windows to allow light into the room; light came only through the door. Even the quarters of present monks were in very poor condition. Some important texts had been put in two gray wooden boxes, sized three arm spans in length and six thos³ in height. We were told that these two boxes belonged to Butšn. There were also many Tibetan texts. There was a text wrapped in about nine pieces of cloth, which was not known to anyone.

When I opened it, it was the first version of Butšn's sgron gsal bshad sbyar mtha' drug gsal ba, commentary on the Chandrakirti's Pradipoddyotana. In the introduction of the text, it said that the text was written in the handwriting of his spiritual son Lotsawa and should not be lost. There were yellow lines on which the text was written in short ume script similar to the present kham bris script and the condition of the text were so fine that it appeared to be only one or two years old. Thinking that the text was written by J_ Tsongkapa, without any

particular reason, I had a sad feeling. Very little care had been

taken of the other texts. At Gorum Temple of Sakya Monastery, once when we tried to sort out some damaged manuscripts, five volumes of Indian texts got mixed up. Saying that keeping disordered texts would bring misfortune, some religious people threw all of them in a lower room amongst heaps of garbage. The texts were wasted. Palm-leaf manuscripts are extremely rare even in India. It is shocking if such valuable things are treated in such a way. Some devout people steal one or two folios from a complete set of texts and use them to wear on their neck as an amulet. Some cut the page into pieces and eat them as blessings. Some people put them inside statues and stupas as relics. These texts will never see the light again. Such acts terribly harm the stream of the Dharma, yet they still boast of their act to others.

At Ripuk we classified the Indian manuscripts and sorted them. There were 42

large and small volumes of texts, some of which included the following:

Name of text	Author	Condition
Tarkajvala (second vol.) ⁴	Bhavaviveka	complete; this is the root text, not a commentary.
Abhidharma-Samucchaya		incomplete
Prajñāpāramitā		incomplete
Guhyasamaja		incomplete
Bodhisiccita		incomplete
Trisamvara	Pravedha	
dam tshig gsum bkod pa'i rgyal po'i sngon du bsnyen p'i cho ga	Jayaprabha	long, 6 leaves with different number of lines
The average length of the long sheets have about 1 khru (cubit) and 1 mtho (distance between the tips of thumb and middle finger.)		
Prajñāpāramitātika		incomplete
Manjushrinamo Samagati		complete; written on papers
Sidhikabiratantra		incomplete; 14 sheets, short size
Taratutratika		incomplete
Trishinka	Vasubandhu	complete
Prajñāpāramitāpindarth	Dignaga	
Trishirtikarinka (in prose)	Asanga	
Guyhondratilakalparaj		folios missing from the beginning and end, short length, pages with eight lines
Khams le'i dri-med 'od		complete; 46 pages in excellent condition

There are also the second to the sixteenth sections of the One Hundred Thousand Verses written on long leaves. The text has been

preserved well. One of the four volumes of the texts composed and edited by Jetsun Drakpa Gyaltzen (rje btsun grags pa rgyal mtshan) in Nepal is found here, and the other three are at Sakya Monastery. There is also a well-preserved manuscript of Ashtasahasrika Prajñāpāramitā. There was a text with about 16 folios of long length with several Tibetan subtitles such as de nyid bcu nyid (Ten Natures of Mantra), sbyin sgregs kyi cho ga (Fire Ritual), sangs rgyas kyi le'u nyer gcig pa rdzogs so and gtor ma'i de kho na nyid (Torma Ritual) authored by Lopon Rinchen Tsultrim (slob dpon rin chen tshul khrim). It comprises sixteen volumes.

There were works of Jnashrimitra including: Kalachakra Tikka, 46 folios in fine condition, Yogaprabhasadhna, Boddhisttavajra tikka, a text on medicine by Bibhutichandra. There were other texts by him, such as gzhan gsal gyi rab tu byed pa, thams cad mkhen pa grub pa (long and 16 folios), skad cig gis 'jig pa grub pa; tshad ma nang du grub pa; dbang phyug rnam par spyod p. Among these volumes, there were texts without the author's name - ldan grub kyi rgyu dpyod pa, sems gnyis med pa dpyod pa'i rab byed and yan lag can med pa. All these texts were in almost equal in size and they were in good condition. They made twelve sections of a thick volume.

We discovered a text with title sangs rgyas 'khol gyi nyis khri'i man ngag and 'phags pa de 'dun phal chen pa'i 'jig rten las 'das par smra ba'i 'dul ba (1 vol. long sheets, fine condition). Gšlo in his Blue Annals stated that the text was on alcohol.

Panchen once said that texts th nyad gcig pa and 'jig ten las das pa rma ba belonged to the same sutra and were based on sexual misconduct. I suppose he was referring to these texts. However, his statement is slightly wrong. We also found incomplete texts of Mahayanottaratantratikka and

Abhidharmapradipabharti written in vartu script (long, nine lines, 70 folios). The latter text was a combination of both the root text in verse form and its commentary. There was also a palm-leaf text of Vighraha-vyavartani, with selfcommentary done by Nagarjuna, written in Sankrti with Tibetan notes, at the end of which had a line "written by Nub Dharmakirti." The leaves were long and had eight lines. The author was said to be a disciple of Jo rtsa mye. There was a text of Vinaya-sutra authored by Gunaprabha, with an incomplete commentary. On its heading had a line "Annotations by Shila Akara" and at its bottom had "Written by Nub Chandrakirti in the middle spring month at Vikramashila". This text was written in Sanskrit and Tibetan scripts. The longer "ÍŪ" was written as "ÍŪ°Ū-". Similarly, "Ū;" was written as "Ū;" with double zhabs kyu (!Ÿ). Except for these, the rest was written in the modern style. Vikramashila now lies in ruins, in such condition that even its trace is almost not visible. But the texts are still fresh. I think Shilaakara was Tengpa Lotsawa Tsultrim Jung_, who was a disciple of Jowo Tsami Sangye

Drakpa. He spent fifteen years in India, totaling the years he spent there during his all visits. He made several corrections on Vinaya and nyis khri texts.

He was said to have brought many Indian texts to Tibet. These Tibetan texts were believed to belong to him. He was born shortly after the death of Ngok Loden Sherab. According to Gšlo, he was the chief lama of Chak Drachompa. His time was marked with the period when many Tibetans used to visit Vikramashila. It is said that the University had a common dormitory for the Tibetans.

There were some disarrayed texts of Tibetan commentary on the Madhyamika written on palm leaves in Indian and Tibetan languages in Nub's handwriting. This was a commentary on the Prasana-pada. Its homage verse praised Nagarjuna's special qualities. The text describes how Chandrakirti supported the doctrine of middle-way in order to fulfill the wishes of Buddhagaya. Chandrakirti recalled his previous life in which he was born as Buddhagaya and strove for his wishes ('bad pa'o). Some writers write "o" like this. In this text, the translator had erroneously written that in Tibet "darkness" is considered as non-material, and said that the word "bhya" of Abhya-bhya means light, honour or sun. Without this means "darkness". This is a Tibetan commentary, between each two lines having annotation written in Sankrit language.

Text	Author	Remarks
Dohakoshatikka	-	incomplete
Bartikalmkara	-	

Text	Author	Remarks
Sadhishanta	-	
karambrit	-	
Abhipodkarm	-	
Panchkaramaktri	-	
Anutasatabitriti	-	
Kabyaprakash	Rajanaka and Mamta	
Heksadhan	Darika	
Nimasamtiti	-	
bodhistamalankram	Kamalashila	
Kurukulasadhana	-	
Lokiteshvaramandal	-	
Adibudha	-	
Yogasharsh	-	
Srbhatra	Sarahjananmitra	
Bhuddhanamkara	Kutili	
Kalachakratika	-	
Mahayanlakash	-	
Mulde lakshashstra	-	
Kamshsra	-	
Shandtotika	-	
Sudrhasri	-	
maha yatna		

It was composed during the time of King Sirupala (of the Indian Pala Dynasty). Each line has about 130 characters. From this, we observed that Indian texts have more number of words. However, it is common that the words in the translation are more than in the source text. The main thing is that letters of Tibetan words are stacked. For example, in the Tibetan word 'bsgrigs' we have to arrange seven letters. The expressive power of the words is different, so it is doubtful why there is an imbalance in the number of words. For example, 'agni' is for "me" (fire), "jal" is for "chu" (water)—two or three Indian letters can be sufficed only by a single Tibetan letter.

There was a large volume of palm-leaf Tibetan manuscript, but it was so illegible that I could not read even a few words. I guess it was a Prajñāpāramitā text and was the original text used by a translator. There was a large well-preserved collection of mantras, such as the Five Types of Dharani (grwa Inga).

Name	Author	Condition
Trilochana	-	
Sarahmanjuri	-	complete
Catursangasadhanatika	Samandrabhadra	
Rahapratissavarahsynibandh	Lopon Rinchen Jungne ⁵	
Krishnayamaritantratikka	Kumar Chandra	
Vajramrta-tantra	Vimlapraba	11 lines in longer folios
Kalyankamadhanu	Arya Nagarjuna	5 pages with seven line
Pratishavidhi -		incomplete
Kalachakratikavimalprabha	-	46 pages in good condition
Yogamabarhsanda	-	
Bodhistavvatikka	-	
Jotsihabodpatra	Bidhitachantra	
gzhan sel gyi rab tu byed pa	Jnashrimitra	Tibetan translation unavailable
Tham cad mkhyen pa grub pa		pages, short size

Name	Author	Condition
Mahayogatantra		incomplete
Abhidharmapratibabhisah		
Dohakoshtika		incomplete
Vartikalankar Prajagupt		incomplete
Svadhishtankamavivarti Kutli		complete
Abhisambodhikam		complete
Panchkamvivarti		
Panchkamvivarti		
Anutarasttva vivarti		
Svapnvadhya		incomplete
Kavyaprakash ⁶	Rajangak Mamat	incomplete; 3 pages, 8 or 9lines
Herukasadana	Mahasiddha Darikapad	
Namsangiti		incomplete
Bodhisttabavnakam	Kamalashila	
Kurukullasasan		
Lokishvarmandala		
Adibuddha		
Yogsarbashya		
Saragarasttotra	Swarajmitra	
Buddhamaskar	Kutli	
Mahayanalakshansamuchya		
Vajrabhairava		
Vajrabhairavatrpanjika	Kumarchandra	
Vajrabhairavatantraraja		
Muladevakysashtra		
Kamashastra		
Shatannyogatikka		
Vasudhadarani		
Mahamayatanra		
Panini		
Chandrabyakaranvivarti		
Chandrabyakaran		
Ashtasahasrika Prajñāpāramitā		palm-leaf manuscript with fine images of the Buddha
Chakrasamvivarti Bhavbat		small size, 53 pages, 7 lines on
Vajravarahitika		
Ambogpashakalparaja		
Panchvishtisahtrika Prajñāpāramitā		
Kriyatantravartipanchika	Trilocandas	
Anudhi		
Chandrabyakaranvivarti	Chandramgomin	complete; material
Tibetan traditional paper		

Name	Author	Condition
Chandrabyakaranavivarti	Ratanmatri	long size; 200 pages, 8 lines,
fine condition; incomplete		
Chandrabyakaranatikka	Purnachandra	
Chaturangsadhnatikka		
theg pa chen po nyi zhu pa	Arya Nagarjuna	incomplete
rgyan snang		
mdo sde rgyan incomplete		
Ashtasahasrika Prajñāpāramitā		incomplete
rgyal dbang blo'i rab byed gsal ldan		
le'u tshan gnyis		
bde mchog gyi bstod 'grel	Bodhisattva Vajradhara	
rnam bcas bsdu ba'i mdo	Pandita bshes gnyen	
gdan gzhi sgrub thabs		10 pages in long size, each
page with 7 lines		
rnam bcas bsdu ba'i mdo	Ye shes bshes gnyen	208 pages of medium
size with 7 lines		
sdud 'grel	Seng ge bzang po	incomplete
Raktyamrajantra		short size, 34 pages, 6 lines; complete
Samajamandala		long size 7 pages, 7 lines
Sub-commentary Pramanavarttika Manortandi		paper manuscript, more than 100 pages, with 7 lines, long size
According to the biography of Sakya Pandita, he heard the yid kyi shing rta la dga' ba, a commentary on the tshadma from Pandita Shakyashri, and the above text was the one they used. There was no mention of the name of the translator. I think he might have heard the commentary from the Indian source.		
Shravaka-bhumi & Pratyekabuddha		pages missing from the beginning and end.
Samaputa		long leaves, six folios
Vajradakinitikka		long, 26 folios, seven lines
Shravaka-bhumi & Boddhisattvabhumi		short, 206 folios, fine condition,
35 lines,slightly damaged,		
It has a note saying "Offered		
by Lupon Wozer Senge of Yatse;		
rgyal po'i lugs kyi btan bcos		short, 3 lines, 35 folios,
rin chen 'phreng sgyud		palm-leaf, 23 pages, small leaves, each with 3lines
A grammar text with title		
Vimshaka karika		
"spyan gsum pas rnam par dpyad		small volume
pa'i dka' 'grel gyi byed pa can		
gyi rkang pa, bsdu ba'i rkang pa,		
de phan gyi rkang pa zhugs shing		

Name	Author	Condition
chud ma zos”		
gsang ’dus rdo rje sems	Limlavajra	short sheets, 4 folios, slightly damaged from corners
dpa’i sgrub thabs		
Nayabindupanchikara		Palm-leaf,
Kalachakra (tranliteration of Sankrit into Tibetan)		
nag po pa’i rdo rje’ai glu 'phags pa gnyis su med par mnyam pa nyid ranm par rgyal b'ai rtogs pa		23 folios, seven lines, long leaves, first page missing, 22 sections
This text was of Tharlo was discovered from Nyangtš Mšndro Temple, and this was surely the one translated by Butšn. Therefore, the text before the line “Therefore, the solary system of the thousand was blessed...” were gone with the missing folios. The rest was in fine condition. This is only the Kangyur text translated from Chinese sources.		
Kriyasmuchar	Mahasidha Darwan.	

We searched everywhere, including the residences where there were Indian texts, in the back of the garden, even in garbage heaps, but we did not find more Indian manuscripts other than the above-mentioned ones. There might still be some Indian texts mixed with large volumes of texts. So, interested people are requested to find them. It is indeed difficult to read the Indian texts, but I write here with great effort thinking that it would be beneficial to clarify doubts on even a few terms. Some translate texts from Tibetan to Mšn language in lanza script, which is then decorated by pata design and dragons in the borders. After three days, even the writer himself does not understand what he has written. Instead of putting effort in such works, it is better to simplify it by writing Indian language correctly, even if they are extremely difficult terms, to try to make it easy. By so doing, then even if there are no results, one does not have to feel embarrassed.

After that, we arrived at the Ngor Evam Monastery,

the monastic seat of Khedrup Chenpo Kunzang (mkhas grub chen po kun bzang). Because there are many monks from Kham in the monastery, the presence of Kunkhen Gorampa seems to be still fresh there. The texts of Ngorchen are found in the lower room of Khangsar Labrang (khang gsar bla brang). There were a complete Tengyur volume, which are all in fine condition. There are more than 30 volumes of small and large Indian texts. The fourth part of the One Hundred Thousand Verses Prajñāpāramitā was in very fine condition. According to the Blue Annals, I think this is the one offered by a Nepalese trader to the Sakyapas.

In the past, there was not a tradition of writing many texts, and the contents of the texts were passed from a teacher to their disciples through oral tradition. In Tibet, it was extremely difficult to get such texts. I am saying this not because I am too eager to talk about this, but because, for example, if we find a sheet of Indian manuscripts of Old Tantra

in Nartang, we can trust that it is the one read by Rigral and others. Those who are not aware of the rarity of Indian texts should not spread many rumours.

There were a texts of commentary on Bhakshyatrityi, commentary on the Sramanera by yalsung and Pratimoksha Vow Liturgy with annotation in Tibetan by Mati. As for the last one, it is not the same as the present one we have. It has the following concluding verses:

This Indian text of pratimoksha vow liturgy Was written with reverence by Mati

To make comparative analysis and

To clarify some doubtful meanings.

...(one line is missing here)

Some such differences are found there.

There are some correct ones

Which should be examined by scholars.

This stanza was written in extremely beautiful calligraphy of the Tibetan uchen script in Sazang Panchen’s own handwriting. The bottom half of page number 23 had

been torn out. The pages were short in length with five lines, and between the lines were annotations. There is a fine Indian text of Pradipoddyotanatika, which has five or six lines written in excellent handwriting.

Name	Author	Condition
sgron gsal		Indian text, fine condition
brgyad stong		5 vols, some incomplete, with fine illustrations,
ka la' pa'i 'grel pa	Durgasingh	
Supramath	Chandra	
rtsod rigs kyi 'grel pa		
dga' ba'i rol mo	Koga	incomplete
Pratimoksha Sutra		
legs bshad rin chen mdzod		collection of verses of Dharmakirti, Kalidas and other ancient scholars
chos mchog chung ba'i 'grel pa		complete, fine condition
rtsod rigs		2 texts, complete, good condition
Sahadohakosh	Saraha	complete
dri med 'od		short sheets, five or six lines, excellent handwriting, one volume
snyan ngag me long		short size, 23 pages, 8 lines, complete
Commentary on the Dakinisadhana		short size, 23 pages, 7 lines
Commentary on the rdo rje snying 'grel		31 pages, 8 or 9 lines
rdo rje gsum gyi rin chen	Kalikulashi	
phreng ba		
Commentary on Hevajra	Mulatantraraja	
Kye rdo rje'i grub thabs	Krishnaacharya	13 pages with 6 lines; it has Tibetan annotations
de kho na nyid 'byung ba		
Second part of the Amarkosh		
rang sbyin rlabs		
Commentary on the Chakrasamvara		
Commentary on the grammatical	Lopon Jamdrak	
analysis on Ti and Si of Kalapa		
One sutra without a title		74 pages, at the end is a short chapter titled rtog
pa chunb ngu bcom ldan mas mdzad pa		
Commentary on the Vimshaka-karika	Vasubandhu	
Commentary on the sher 'byung blo	Bodhicharya Avatara	

Name	Author	Condition
chos kyi bdud rtsi'i tshigs bcaid		Dhamapada and Udanavarga mixed up pages

Dhamapada is the most important Buddhist text of the Theravada tradition and it has been translated into about 100 different languages. The credit for arising faith among many westerners toward Buddhism should go to it. This is the mdo phran, which belongs to phran tshegs, one of the five classes of Sutra. Most of the verses of the Tibetan tshom are also from this.

There were some manuscripts such as nags rin gyi bstod pa and one small palm-leaf manuscript with the title by Sakya Lotsawa, written in Sukhi language by stenciling on palm-leaves. There are five complete and incomplete large volumes of Eight Thousand Verses Prajñāpāramitā with amazing images.

Some knowledgeable monks there criticized J_ Tsongkhapa for treading on an inferior path. They should not do so. It was of no use to explain to them by citing any logical reasons. Then I said to them, “If that is so, then the Dalai Lamas also follow an inferior path, for they were the followers of Je Tsongkapa.” Their arguments were stopped. It is clear from this that such logic is a big trick in modern logic.

After that, via Shabshung (shab gzhung), an extraordinary holy place, where once the great pandita Mitri worked as a shepherd, we arrived at the glorious Sakya. We visited the Gorum Temple, where the texts of former Sakya masters were kept. There were several thousand volumes of scriptures in the temple. I randomly took out a large bundle of texts, which

I found to be Indian manuscripts. It was a glossary on Pramanavartika written on papers in Pandita Vibhuchandra’s own handwriting. In the hope of discovering some more Indian manuscripts, my companion Pandita, with the help of others, searched for Indian manuscripts in the room, but this was the only Indian manuscript we found in that room. If someone else were in our place, he would have surely been amazed to discover such a text. We then went to Chakpe Lhakang (Temple Library) which was located to the right side of a staircase which had many steps leading to Lhakang Chenmo⁷. There we found the following Indian manuscripts lying amongst more than 30 volumes of Indian Buddhist texts.

Pramanavartika-bhasya—self-commentary on the first chapter of the Pramana-varttika

Pramanavartika by Karnagomin— it has two versions and one is missing

The first and second chapters of Vartikalankaraby Prajnakaragupta—the leaves are broad with a pointed end and contain 13 lines. It was written at Sa ska by Vibhuchandra, who accompanied his teacher Mahapandita Sakyashri to Tibet, in his own handwriting. At the end, there were many short verses in Indian language that show that he faced great difficulties at borders. According to Taranatha’s ‘Khri don ldan lhan thabs, Vibhuchandra did not prostrate to Jetsun Drakpa, so he was not attended well. The last two texts in the Sinhalese language were written (in Sri Lanka) and were brought to Tibet by Nagrin (nags rin), abbot of Dukhor. These are the Indian manuscripts we found in Tibet. There was an amazing Indian manuscript written on roll-papers being preserved at Gorum Monastery:

Name	Author	Description
Amarmkoshtika	Chandrakirti	incomplete
Navshloka Prajñāpāramitā		complete
Asthasrika-tayata	Kambalapa	
Aryagulidhrna and Aryamgulikalpa		complete
Akahsdhan		complete
Manjushriguhyachakra		incomplete
Vinayasutravrtti	Gunaprabha	
Prtimokshsutratika		incomplete
Vinayakarka	Vishakh	
Bodhicharya Avatara	Shantideva	
Triskandeshana		complete
Mahamayatantratika		
Yogacharyabhumi	Asanga	
Ashtasahasrika Prajñāpāramitā	Ratnakarasanti	
Adhyardhashataka	Matrceta	
Dasrasyanam	Nagarjuna	complete

Name	Author	Description
Chandravyarkaran		incomplete
Ashtasahasrika Prajñāpāramitā		incomplete
Yugtipradip		complete
Guyasamaja mandalopayika	Badrapath	-
Dashbumika sutra		incomplete
Karandavayu Sutra		incomplete
Saddharma Pundarika Sutra		complete
Panchraksha		complete
Ashtasahasrika Prajñāpāramitā		incomplete
Prajñāpāramitā Sutras 3 sets		
Shikshasamuchya	Shantideva	incomplete
Poshdhanushamsa		incomplete
Visanatar-jataka	Sinhalese	
dri-med 'od,	Sinhalese	incomplete

Tanak Thupten Namgyal (rta nag thub bstan rnam rgyal) Monastery was in possession of some incomplete Sutra texts such as Lankavatara sutra, some pages of which were missing. Somewhere in Dakpo, may be at Dakla Gampo, we found a root text of Pramanavartika (tshad ma rnam 'grel) some pages of which were also missing. [My friend Pandita] copied it and took it to India. At the library of Kundeling Monastery in Lhasa, we found a short-length text containing the commentary by Shantirakshita on logic. Pandita copied it also. There were also Ashtasahasrika Prajñāpāramitā and Namasangirti (mtshan brjod). We also found a copy of Tibetan work Supplementary Chapters to Bash_ Annals (sba bzhed zhabs btags ma), which is rare to find.

At Nartang, we did not find even a single page of Indian manuscript despite making a thorough search. There were more than 500 volumes of [Tibetan] texts that were said to belong to Chim-rnam⁸. There were commentaries to the Bodhicarya Avatara which titles I had never

heard, such as chu mig ma and yang dgon ma. The one most amazing thing is that there are two pairs of model of Bodhgaya, including the Mahabodhi Temple and all its sacred places—one constructed from black stones and the other made from white sandalwood. We were told that the stone one was brought from India. Regarding the quality of the stone, they were the same as that found along Sitavana and Bodhgaya. The wooden model was said to have been commissioned by Chim Namka Drakpa and constructed in China. If we compare all four—the models, the real Bodhgaya, Comden's Flower Ornament: Exegetical Commentary on Prama Gaviniucaya of Dharmakirti (rgyan gyi me tog)⁹ and the Chak Lotsawa's travel diary—they appeared to be done by one person. Some Tibetan lamas say that this Bodhgaya was named by some Tibetan lamas who arrived in India, and the real one is somewhere in the north. We should ignore this kind of deceptive statement, just as we spew sputum from our mouth.

Though we had the greatest expectation on Samye treasury to possess Indian manuscripts, we were told that there was nothing those days, and it seemed true.

The canons of the Theravedic tradition of Sri Lanka written in Magadhi cited in the above list are followed by Indian Buddhist manuscripts. Those were what we found. Tibet still has the highest number of Indian manuscripts. Among them, a commentary titled yid kyi shing rta la dga' ba and Karnagomin's works are available nowhere else in the world except in Tibet—I am not sure if they are found in the library of the land of northern Shambhala. This is also true of other Indian manuscripts such as phal chen dul ba, ye shes dpal gyi tshad ma, rdo rje mkha' 'gro'i 'grel pa as well as Bodhisattva Bhumi and Tantra Pitaka. Other Indian manuscripts are also in the same condition. Therefore, it is extremely important to preserve these texts and not let them fall into the hands of cunning and greedy people of other countries. Those helpless people like me are needlessly worrying about these texts. Henceforth, it is extremely important to beware of cunning Indian thieves who bear the name pandita. These Indian manuscripts are very important. Moreover, for easy location of these texts in our country, I have listed them here. I have also made a list of cannons of Theravada and Indian texts that are important for us. Among them are many single page manuscripts, which could be very useful to distinguish whether those Tantra patikas are Indian or Tibetan. Without listening to those who have renounced the world and say everything is unessential, one should seek the

joy of attaining new knowledge.

Tavelling southwards from Sakya, crossing the Maja (rma bya), we arrived in Drangso (drang so) [in Tsang]. In the north of that region, there is the famous sacred site called Gyalshri (rgyal shri), the meditative cloister of naked ascetics, located on the northern bank of the river. When I approached it, I found it a dusty mountain. Crossing Dingri (ding ri) and Nyanang (gnya' nang), we arrived in Nepal. Throughout the journey, Pandita treated me very kindly, so I did not face much hardship. However, without any particular reason I had melancholic feelings several times. Here I shall not bother to narrate all the experiences that I had during the journey, as this would eclipse the main theme of this book.

Nepal is situated on a plain surrounded by mountains. One third of its population is of Tibetan origin. There are many names of places such as Phenpo ('phan po), Phamtang (pham thang) and Tamang (rta mang), Tsangkhu (gtsang khug) and so forth, which are similar to Tibetan names. Some homes have religious texts written in the Tibetan script but are difficult to read. As for their language, they say 'gcig ga' for 'gcig', 'gnyis ka' for 'gnyis', 'gsum ga' for 'gsum', 'mig ga' for 'mig', 'rna po' for 'rna', 'sne' for 'sna', 'la lag' for 'lag pa' and so on. It seems to be a new Tibetan language. These

are aboriginal Nepalese people. Later, Nepal was occupied by Gorkhas, who are descendants of Rajputs, one of the Indian races. I am sure that during the reigns of Manglon Mangtsen (mang blon mang btsan), Tride Tsuktsen (khri lde gtsug btsan) and other Tibetan kings, this whole country was under the rule of Tibet. This shall be discussed in the later chapters rather than creating unnecessary controversy here.

It was said that when Lama Ralo (rwa lo tswa ba) visited Nepal, there were only about 500 buildings there. Nowadays, it has widely flourished so much that there are more than 20,000 buildings in Yambu alone.

We met Hemaraja Sarman (gser rgyal), the royal court chaplain of Nepal. He is said to be very famous in India and Nepal for being expert in all the Buddhist and non-Buddhist doctrines, which are as wide as an ocean. When the Hindus invaded Nepal, they overwhelmed the few Buddhist inhabitants, and he was the one who was responsible for it. He practised Vedic rituals. I heard that once he said that there was an obstruction to the king's life and a ritual should be performed so that he could regain life. He constructed a hollow woman's figure out of gold. The king was put inside the woman's image and taken out from the bottom of the body, pretending that he was reborn

from the womb of the woman. He took the golden image as a reward for his ritual performance. He had some disordered texts of Pramanavartika, composed by him. I read the Tibetan text and they [pandita and others] translated it into Hindi and arranged the text in order. In refutation of the Vedic view, there was "eat dog's meat" in the Tibetan text, but there was only "eat meat" in the Indian text. He said, "Your lama translator had a bad feeling towards us, so he inserted the word." At that everyone laughed. The Indian text does not say anything about whether this is ethically right or wrong, it seems true that the word was inserted by Sakya Pandita.

One day, he [Hemaraja] told us that modern researchers had found that the brain reflects everything that is in the mind. He further said that from the brain, we could tell whether the person is learned or not, as well as about his inner feelings, such as desire and hatred. According to him, we can tell exactly without error the level of a person's education or knowledge. However, the brain itself, which looks like curd, is a non-living thing. The element of the brain that is responsible for sense is separate from the body. We spent half a day in discussion on this, amidst laughter. Some call this part of the brain alayavijnana, which means all ground consciousness. Some call it akash, while some call it atma. It is also called neutron, or selfless. The fact is that it is self or consciousness (atma). In India, some new studies say that "self" is in the brain and that it is permanent (similar to modern science).

Hemaraja was around seventy

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years old, with gray hair and a big paunch. He used to recite Sanskrit verses in a very enthralling tune. Even some of his servants talked about pramanavarttika. They told me that they wished to meet a real Tibetan scholar. He narrated to me the tale of The Taker of Girls (gzhon nu ma len)¹⁰ and I have written it separately. He said that by reading Pramanavarttika, one could understand many essential meanings of Zhšnumalen. The custom of keeping a priest in the king's court was popular in India, and it still exists in some small independent regions. The priest reads Vedic texts and performs rituals for the king, so they are called *prohit*, or "mdun na 'don" in Tibetan, meaning "the one who is present near the king". Tibetans later used the title "mdun na 'don" as a title for the royal ministers. Lotsawa Shambhala remarked: "There were only Redapa (re mda' ba) and myself in Tibet who can identify Liyul." This is quite true. Nowadays, everyone mistakes Liyul for Nepal, and says that everything including Gopalgandh mentioned in the Prophecy about Liyul (Li yul lung bstan) (Kamsadesha-vyakarana) are in this country [Nepal]. Liyul

The Chinese Emperor Jayang and his minster Changsho together conquered this land and established their capital there; one can ask Chinese historians for confirmation

is called Khotan by Tibetans, and Xinjiang or Hotan by the Chinese. It has India to the west and Amdo to the east. Indians call it Kamsadesh (the Land of Jade).

The Chinese Emperor Jayang and his minster Changsho together conquered this land and established their capital there; one can ask Chinese historians for confirmation. The Goma River and Yutian as well as Shiti are still in this country maintaining their original names. According to Galo (sga lo) and others, Tibet is to the south of Shiti. Drolungpa (gro lugng pa) said, "To the east and west of India are Khotan and Nepal." He is correct in mentioning Khotan and Nepal separately. A prophecy said that Tibet and Sum pa would conquer this land. Regarding this, not long after Songtsen's reign, Tibet conquered Khotan and divided it into five administrative divisions called the 'five ten-thousand families.' There are ruins of many old Tibetan army camps from where many Indian and Tibetan

Buddhist manuscripts and images of deities are discovered beneath sand even these days. Many of them were taken to India and I saw them preserved in the Indian capital city. The ruins of Goshranga, or Langru Temple, are also in Khotan. Presently, the place has become like a native land of Hetien and it is said that they have an important sacred place called Hama there. Hetien people in Dome have come from this land. In the rgyags rngan chen mo, Longchenpa¹¹ said, "Icang ra rmug po (in Khotan) and so forth are in the country of Sokpo." This is quite true.

After crossing Chandragri, a mountain to the southwest of Nepal, we soon happened upon the Indian railway track. At the age of 32, on the 18th day of the last winter month, I drank water from the Ganges. I spent the entire winter in Patliputra, with a melancholic feeling, just like a bee fallen into a lake.

Courtesy: The Tibet Journal, Vol. 37, No. 4, Winter 2012

References:

1. Zhang Nanam Dorje Wangchuk (976-1060) founded the temple in 1012.
2. Lachen Gongpa Rapsel: Tibetan Vinaya master who preserved the Vinaya lineage during the period of disruption in the ninth century.
3. The distance between the tips of the thumb and the middle finger.
4. The medium version of Madhyamaka-hrdaya-karika.

5. This is the root text and not a commentary.
6. slob dpon rin chen 'byung gnas.
7. This text is nowadays prescribed as a course for students.
8. It was built by Phak-pa (1251-80 AD).
9. Chim Namkha Drak (mchims nam mkha' grags, 1210-1285) was the seventh abbot of Nartang Monastery. 78 TIBET JOURNAL
10. Full title: tshad ma'i bstan bcos sde bdun rgyan gyi me tog ces

- bya ba bzhugs so (Exegetical commentary on Prama Gaviniucaya of Dharmakirti).
10. Zhšnumalen (The Taker of Girls) is a Tibetan name of the teacher of Vaishnavas. See Jeffrey Hopkins, Maps of the Profound, (Ithaca, NY: Snow Lion Publications, 2003), 134.
11. Kunkhyen Longchen Ramjam (1308-1363), a major lineage master and writer of the Nyingma lineage.



Sonali Mishra

The Saga of Rāma in Tibet

Rāmakathā, a classical saga originated in India, transcended all the boundaries of countries and cultured and emerged in a myriad of forms. How Tibet, one of the closest culture of India, could remain itself apart from this classic. It too has its own version of the saga of Lord Rāma. A comparative study of Sanskrit and Tibetan version of Rāmakathā

O Rāma! Your very saga is poetry become personable That anyone should become a poet due to it is naturally conceivable

When Maithilisharan Gupta penned these lines in his long poem Saket, he must have possibly done so after taking into cognizance the story of Rāma spread in its multi-faceted hue throughout the world. Looking at the wide proliferation of Rāma's story, it can clearly be said that Rāma's saga itself is an epic. And it is the power and influence of Rāma's character that caused his saga has traversed every corner of the globe. Vālmīki, the first ever poet named the saga of Rāma as the Rāmāyaṇa, i.e., Rāma + ayaṇa, meaning the dynamic form of Rāma. Ayaṇa means a dimension having to do with a journey. Here means, it means the journey of Rāma or his saga. It is futile to try and ascertain when the name Rāma came into vogue, as his saga has continued without a break, since time immemorial. It originated from the Vedas and entered the Purāṇas. When Vālmīki wrote his account of Rāma, even he could not have imagined that Rāma's story would transcend all boundaries of popularity and would emerge in the world in a myriad of new forms. Rāma's saga acquired newer forms not only on the plains of the north or the plateaus of the south,

it also grew a wholly new form when it turned towards Tibet. This aspect of Rāma's saga is highly interesting and in certain places, very different from the Rāmāyaṇa prevalent in the north.

Ayodhyā is described in the Vālmīki Rāmāyaṇa thus:

*Ayodhyā Nāma Nagari
Tatrāsillokaviśrutā |
Manunā Mānavendreṇa Yā Purī
Nirmitā Swayam ||¹*

Meaning: This is a city which Manu has himself established. It is worth pondering whether the grandeur of the city built by Manu undergoes a change by the time it reaches or retains its original splendour. The Rāmāyaṇa found in Tibet too has mention of Rāvaṇa, who is known as Dashagrīva or the Ten-Headed One. We know from the Vālmīki Rāmāyaṇa how King Janka obtained Sītā from the earth. In the Tibetan Rāmāyaṇa, Sītā is written about as Rāvaṇa's daughter and it is foretold about her that she would be the cause of her father's misfortune. The ten-headed Rāvaṇa casts her into the water, and she is discovered by an Indian farmer watering his fields and he names her 'Rol-rned-ma'². This narrative of where Sītā originated from finds mention in Tibet in the form of her description as Rāvaṇa's daughter; whereas in the Vālmīki

Rāmāyaṇa, Sītā originates from Mother Earth.

The Rāmāyaṇa begins with the description of Lanka of the Ten-Headed One. Lanka, an island in the ocean, is ruled by the daityas (a demonic community). This is the same as Vālmīki's Lanka, which was ruled by Yāgākore, who could not be killed by any celestial or human being. All the devas then together request Visarvās and Śrīdevī to give birth to a son who would be capable of vanquishing Yāgākore. Following this request of the devas, the benign grace of the couple gave birth to a son who slew all the daityas but spared Malyāpant, Yāgākore's newborn.

A Brahmin named Ratna told the child about his lineage and the prophecy about the annihilation of the daityas, upon hearing which the child began thirsting for retribution. He later took the help of a rishi who was the son of Brahmā. Malyāpant married off his daughter Mecesina to Swapsin, of which three offspring were born, Dashagrīva, Udpākan and Birinmā. Brahmā bestowed Dashagrīva with ten heads. Malyāpant commanded him to go to Lanka, and all the three sons did so.

All three sons gained ascendancy over the gods by appeasing Mahādeva (Shiva). They vanquished the gods and annihilated the celestials and humans then present in Lanka, but they were incapable of wiping out

all the celestials. They therefore demanded three boons from Brahmā. One, whosoever they targeted and shot at with an arrow would meet death; they should become immortal and that they should conquer the three worlds. Brahmā though, refused to grant these boons, following which these three sons asked Mahādeva for miraculous powers. Dashagrīva even offered one of his heads to Him, but Mahādeva refused to bestow any kind of miraculous power to these three sons.

Upon their entreaties, Mahādeva's consort offered to give them Her powers but those divine sons did not accept them. Angered at this, Mahādeva's wife cursed them to the effect that as they had refused a woman's help, they would meet their destruction because of a woman. Next, Lord Mahādeva's minister offered them his powers, which the three sons again declined. Angered at this refusal of theirs, the minister cursed them saying they would meet their nemesis at the hands of an ape. However, these three sons had resolved to ask boons only from Mahādeva, and therefore began worshipping Him incessantly. Knowing this, Saraswatī, the Goddess of learning as well as speech entered their tongues unseen and altered their articulated desires. The three sons asked for three boons; namely, victory and authority over the devas (celestials), the death of whoever became a target

of their arrows and immortality until Dashagrīva's horse's head was severed.

Upon obtaining these boons from Mahādeva the three began wreaking havoc, massacring devas and humans without opposition. All creation trembled at their atrocities. The devas soon sought refuge in Vishṇu and appealed to Him to save them. Vishṇu answered their prayers and incarnated as Dasharatha's son Rāmān. In order to bring about the destruction of Dashagrīva, a goddess entered the womb of his wife. We see in the Vālmīki Rāmāyaṇa that when Emperor Dasharatha performed a yajna (fire ritual) for obtaining a son, he obtained divine porridge as the prasād (bestowment) from the ceremony.

This episode is found in this particular version of the Rāmāyaṇa, but in place of a porridge, it is a flower that is the bestowment. In this version, it is said that King Dasharatha of Jambudwīpa was engaged in prayer in the presence of five hundred priests for fulfilling his desire for a son. The priests gifted him a flower asking him to give the same to his queen. Dasharatha gave the flower to his younger queen as well, who gave birth to Rāmān. Three days later, Lagsan was born to her.

Dashagrīva's wife gave birth to the girl-child who had been prophesized as one who would bring ill-fate to her father. Dashagrīva placed her in a copper casket and set her afloat and she was later discovered by an Indian farmer.

King Dasharatha was wounded in battle and was unable to decide whom to hand over the reins of his kingdom to. Rāmān had declined

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Manthan

to accept kingly responsibility and Lagsan was therefore declared the king's successor. Dasharatha then passes away. But Lagsan does not take up kingly duties and instead places Rāmān's sandals on the throne and himself functions as a minister.

Rol-med-ma reaches marriageable age. The farmer considers Rāmān alone to be worthy of her. Rāmān accepts her hand and after marriage, renames her as Sītā.

Meanwhile, Dashagrīva's atrocities are increasing by the day. His minister prevents five hundred Brahmins from attaining powers through penance. Rāmān throws a ring at Mārutse because of which one of his eyes is injured. The Brahmins are successful in obtaining the powers they are striving for and grant a boon to Rāmān that whosoever dies by his arrow will beget birth as a deva (celestial). Dashagrīva's sister Phurplā is attracted to Rāmān and expresses her desire to marry him. As he loves Sītā very much, Rāmān refuses her and in revenge, she asks her brother Dashagrīva to abduct Sītā. Mārutse changes his form to that of a deer and appears before Sītā. She obstinately pleads with Rāmān to get the deer for her and Rāmān sets off to capture the deer. The moment Rāmān shoots an arrow at the deer, it cries out "O Lagsan", hearing which Sītā

sends Lagsan to look for Rāmān. Although Lagsan does not want to do so, he is forced to do so.

The moment Sītā is alone, Dashagrīva comes forth to abduct her. When she resists mounting a horse or elephant, he transports her along by uprooting the piece of ground on which she is situated.

When Rāmān and Lagsan return they do not find Sītā. In search of her, they meet Sugrīva, king of the Vānaras, who has been driven from his kingdom into exile by his brother Bāli. Rāmān promises to restore Sugrīva to his kingdom if he helps him in finding out the whereabouts of Sītā.

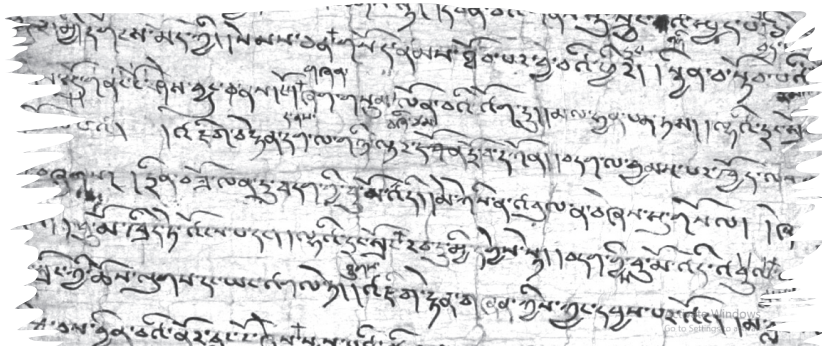
Sugrīva and Bāli fight a duel but since both resemble each other Rāmān is unable to identify Sugrīva and therefore asks him to challenge Bāli to a second round. Bāli's wife advises him not to proceed to the duel but he does not listen and the duel takes place the next day. In this round, Sugrīva fixes a mirror to his tail so that he can be identified. Bāli is slain the second time.

While the Vālmīki Rāmāyaṇa mentions that Sugrīva had a garland around his neck to help identify him, this version of the epic talks about a mirror attached to Sugrīva's tail. After this, there is no exile in this story of Rāma. The number of Dasharatha's wives too is lesser; he has only two wives and two sons.

The time period for waiting to begin the search for Sītā and the steps taken for this by Rāma and Sugrīva too are different in the Tibetan version. The interval before the search for Sītā begins is of merely a few months in the Vālmīki Rāmāyaṇa, whereas in this Rāmāyaṇa, the period is of three years. After a wait of three years, Rāmān warns Sugrīva to begin the search for Sītā, else he would meet the same fate as that of Bāli. Pāgsū, Sindū and Hanumantā set out to discover the whereabouts of Sītā and learn that she is located in the kingdom of Lanka. Hanumān goes to Lanka carrying with him a letter of Rāmān and his ring as well and glimpses Sītā sitting in a garden. He plucks all the fruits in the garden and is soon made captive by Dashagrīva's son. Hanumān's tail is set on fire and he thus sets the whole of Lanka on fire. After doing all this, Hanumān goes to Sītā and obtaining her letter returns to Rāmān.

Upon receiving news of Sītā, Rāmān is delighted and preparations for the invasion of Lanka begin. After the assault on Lanka begins, thousands of elephants are made to walk over the body of the giant Kumbhakarṇa and thousands of drums are beaten and he is awakened. Dashagrīva's brother wreaks havoc on Rāmān's army, devouring monkeys and humans. On the advice of Ampākārṇa, Hanumān is dispatched to Kailāsa to fetch a medicinal herb, known as Amrit Sanjīv. Hanumān however, lifts the entire mountain

One of the Tibetan manuscripts
 Courtesy: <https://images.assettype.com/indynetwork%2F2019-01%2F74d48af4-dd12-401c-9b1e-716313edb529%2FUntitled.png?w=1170>



and brings it to the battlefield.

Here we find that the story is completely different from the Vālmīki Rāmāyaṇa. The description of Hanumān bringing the mountain is there but the context is detached. In the Tibetan Rāmāyaṇa, Lagsan perishes and so does Sugrīva. Whereas the Vālmīki Rāmāyaṇa only says that Lakshmaṇa was knocked unconscious during the battle, which is not the case in this story. There is mention of Rāmān slaying Dashagrīva by cutting off the head of his horse, but no mention of Vibhīshaṇa revealing the secret of how to slay Rāvaṇa.

This Tibetan Rāmāyaṇa is different when it comes to the episode of Sītā's second exile as well. Rāmān hears of a conversation between a Licchavī Vimālā and his wife in which he says that he won't forgive her (his wife) the way Rāma has forgiven Sītā. Rāmān is enraged at hearing of this conversation and summons the lady to ask her about the nature of women. Listening to her, he comes to conclusion that Sītā must certainly have had relations with Dashagrīva and therefore banishes Sītā from his home.

This Rāmāyaṇa does not contain mention of Rāma's Ashwamedha Yajna. It is Hanumān who bears the responsibility of bringing Sītā, Luva and Kusha back to the palace in the Tibetan Rāmāyaṇa. One day Hanumān arrives at the palace and is surprised at not finding Sītā there. He queries about her whereabouts upon which Rāmān narrates the entire sequence of events to him. Saddened, Hanumān makes Rāmān realise his mistake and finally, Rāmān returns with Sītā, Luva and Kusha and lives happily.³ This Tibetan epic of

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Rāma along with demonstrating the widespread nature of Rāma's saga also indicates a journey of culture. Indeed, Rāma's character and persona is so great that as an individual, his saga cannot be recreated on a small scale. When the epic of Rāma is cast, his values and qualities will inevitably be a part of it. This Tibetan saga of Rāma appears to have been composed in the period between the years 787 and 848 AD and has been written in Tung-Hwang. The manuscripts obtained of this Tibetan Rāmāyaṇa can be categorised into A, B, C, D, E and F.

The influence of Buddhism too can be discerned in the Rāmāyaṇa written in Tibetan. For instance, King Dasharatha is depicted as standing in obeisance to the Arhats. An Arhata is one who has attained nirvāṇa and has become free of attachments.

Whatever differences one finds are a part of the natural journey and evolution of a great saga. It retains its original essence; there is Rāma, Rāvaṇa and the war between Rāma and Rāvaṇa, conflict between dharma and adharma and the victory of dharma and truth in this conflict.

However, the Tibetan Rāmāyaṇa doesn't contain certain characters, like Jatāyu, for example. In the Vālmīki Rāmāyaṇa, it is Jatāyu who guides Rāma and informs him of the abduction of Sītā but in the Tibetan narrative, Rāma

finds black water flowing through the eyes, nostrils and mouth of Sugrīva.

This saga of Rāma establishes the unity of India's soul. It also sheds light on the fact that the saga of Rāma has undergone a long journey from the Vedic age to the modern one. The various epics of Rāma have again and again declared India to be one nation.

Rāma does not belong to Ayodhyā alone; He is our very culture.

The saga of Rāma in distant Tibet is a reflection of the enriched form of culture, although it is in Tibet that one gets to see such variation in this story. It must be admitted though, that these variations in presentation in every language are also the basis of the epic being alive over the ages. The kind of variations to the Rāma story that are found in Tibet lay out the message that a lot of research needs to be done on the Rāmāyaṇa, and every facet and form of Rāma needs to be brought home to the reader.

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2. Asian Variations in Ramayana: Papers Presented at the International Seminar/Sahitya Akademy, 2003, page-164
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The Man and the Ghost

As you desire the sun, so you desire your friend's return.

Tibetan Proverb

ONCE upon a time a man was walking along a narrow mountain path, when he met a ghost. The ghost turned around at once and walked along beside him. The man was very much frightened, but didn't care to let the ghost know it. Pretty soon they came to a river which had to be crossed, and as there was no bridge or boat both had to swim it. The man, of course, made a good deal of noise, splashing and paddling the water, while the ghost made none at all.

Said the ghost to the man: "How does it happen that you make so much noise in the water?"

The man answered, "Oh, I am a ghost and have a right to make all the noise I want to."

"Well," the ghost replied, "suppose we two become good friends, and if I can help you I will, and if you can ever aid me you will do so."

The man agreed, and as they walked along the ghost asked him what he feared more than anything else in the world. The man said he wasn't afraid of anything he saw, though inwardly quaking all the while. Then he asked the ghost what he was afraid of. "Of nothing at all," said the ghost, "but the wind as it blows through the tall-headed barley fields."

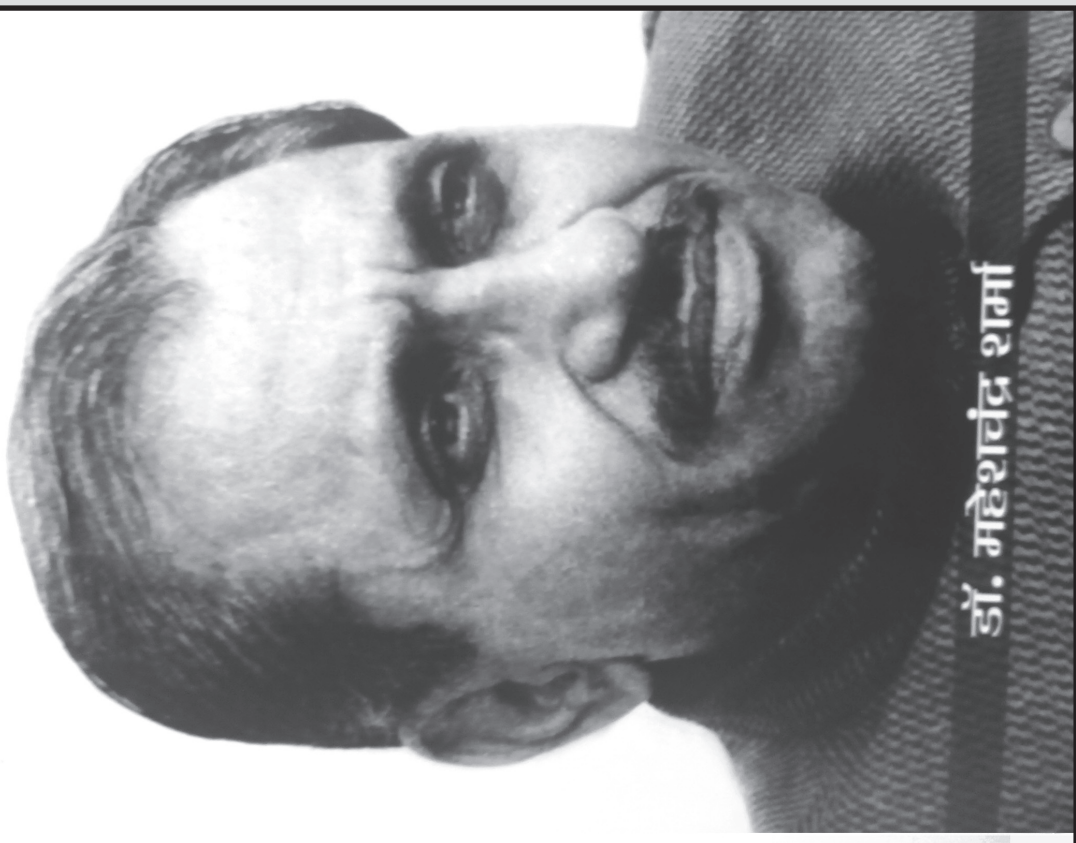
By and by they came near a city, and the ghost said he was going in to town. But the man said that he was tired and that he would lie down and sleep a while in the barley field at the edge of the city. The ghost went on into town and played havoc, as ghosts generally do. He proceeded to steal the soul of the king's son and tying it up in a yak hair sack carried it out to the edge of the barley field where the man lay asleep, and called out to him, "Here is the soul of the king's son in this bag. I'll leave it here for a while and you can take care of it for me, as I have a little business elsewhere."

So saying, he put the sack down and went away. The man now disguised himself as a holy lama, begging tsamba, and, carrying his prayer wheel and the sack, started for the city. When he arrived he heard at once that the king's son was about to die and he knew what was the matter with him. So he went to the palace begging and the king's chamberlain said to him, "You are a very holy man; perhaps you can do something to help the king's son get well." The man said he would try if they would let him in to see the king.

When the king saw him he said, "If you will heal my son, I'll give you half of all I have, lands, gold, cattle and everything." So the man said he would. He took his yak hair sack, sat down on the ground, cross-legged, as all Buddhists sit, made a little idol of tsamba meal, opened the sack and thrust it in, allowing the soul to escape. Then he tied the mouth of the bag with nine knots, blew his breath upon it, said many charms and prayers over it, and while he talked, lo, they brought the king word that the boy was recovering. The father was so pleased and happy, he kept his word and gave the man half of all he possessed. The ghost never, so the story goes, came back or claimed the sack he had left with the man, and the man thought, "Perhaps that is the customary etiquette between a man and a ghost."

पं. दीनदयाल उपाध्याय

कर्तृत्व एवं विचार



डॉ. महेशचंद्र शर्मा

पं. दीनदयाल उपाध्याय

कर्तृत्व एवं विचार

डॉ. महेशचंद्र शर्मा



“पंडित दीनदयाल उपाध्याय के विषय में जानकारियों बहुत ही सीमित हैं। डॉ. महेशचंद्र शर्मा ने इस विषय पर गवेषणात्मक अध्ययन किया है। इस शोध-ग्रंथ का प्रकाशन न केवल जनसंघ की राजनीति व विचारधारा के प्रति लोगों को लाभदायक जानकारियाँ देगा वरन् राजनीति शास्त्र की वैचारिक बहस को भी आगे बढ़ाएगा। दीनदयाल उपाध्याय व भारतीय जनसंघ को समझने के लिए यह शोध-ग्रंथ प्रामाणिक आधारभूमि प्रदान करता है।”

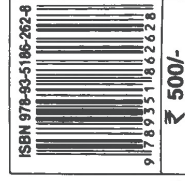
—डॉ. इकबाल नारायण

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—डॉ. श्यामा प्रसाद मुखर्जी

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Managing Editor

Manthan Quarterly Magazine

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