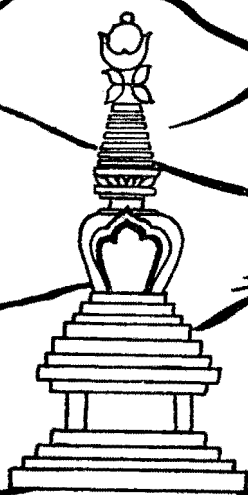


Bulletin of Tibetology



NEW SERIES

1984

NO. 2

1 AUGUST 1984
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, INDIA.

—The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field—

EDITORS

NIRMAL C. SINHA

JAMPAL K RECHUNG

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INDIA IN 'DZAM-GLING RGYAS-BSHAD

—Lama Sherab Rhaldi

[The book 'Dzam-gling rGyas-bashad (Geography of the World) occupies an important place in Tibetan literature from the historical and positional points of view of world geography. The major part of the book is about India ('Phags-Yul); since the most important elements of Tibetan culture, namely, Dharma, and Akshara or Lipi, came from India. The learned author of the book Lama Tsenpo was born near the famous mountain called Amnye rMa-Chen sPom-ra in Amdo. He is known as the pioneer writer on geography of the world in Tibetan literature. The author wrote about 1820 on the world outside Tibet in three chapters. In the first chapter he wrote about that part of the world in which great countries like India were situated. In the second chapter he wrote about the routes to India, the different holy places there, the people of India and their religions and customs. In the third chapter he wrote about the rest of world in general terms. The India portion of 'Dzam-gling rgyas-bshad has not been translated into English. It is for me a matter of privilege and honour to attempt a translation of the introductory portions on India. I ardently hope that this humble attempt will be appreciated by scholars interested in Tibetan history and I request their advice on improvement in my rendering of the original text into English. I have also kept the notes at a minimum, but I hope to provide adequate annotations, when the entire translation is completed.]

My native village sMar-Khog in Golok (mGo-Log) is about one hundred and ten kilometres south west of Amnye-rMa-Chen sPom-ra and I first heard about the learned Lama Tsenpo and his great work when I was only twelve. I was greatly impressed by the Lama's work on geography and I hope this English translation will be appreciated by all scholars interested in Tibetan studies.]

The Indians, themselves call (their country) Hindusthan. The Europeans (call it) यिन्तेवेल्ङ (Yin Te We Lang) and in China it is known as कवउ थ्येन ग्रुउकोहंता (Kvau Thyen Gruu Ko Ham Ta). Famous as थ्येन (Thyen) (Arya)-this noble country of India, has the shape of a triangle (Chos 'Byung in Tibetan).

It is a vast (country) and in the north extends to the Himalayas or the snow covered ranges. In the other three directions it is mostly bounded by (different) seas and the narrow southern extremity extends far into the ocean. In the centre, between east, west and

south is Mount Vindhya. In the **black mountains** ¹ of the southern Himalayas there are some (important) regions of India, so the Acharyas have said. These countries are also described on the map. (**Cal-
led Sa Yi Go La in Tibetan**). The country (of India) is plain for the most part and there are only a few mountains with forests, various flowering plants and many fruit-bearing trees.

The Ganga, the Sindhu, the Narmada, the Brahmaputra and the Yamuna commonly called Jamuna and many other rivers, large and small, flow in all the four directions and there are (smaller) rivers in between. In this country in the time of spring and early summer the climate is hot. Some times, in the spring it is very windy but that is for short periods only. In late summer and autumn, due to torrential rains, the heat is not excessive. In the winter time, because it is quite warm, the springs do not freeze and snow does not fall. Frost some times occurs; but throughout the four seasons the fields (remain) cultivable and very many different kinds of grain are grown. **सालु** (Salu) or white rice itself is known as **ठाकुर भोज** (Thakur Bhoj), the food of rich people. It is fragrant, delicious and large-grained. Another variety called **पोणफिज** (Ponafij), i.e. rice colour is yellow, coloured rice. This thin rice is also fragrant. The rice called **सुखघासि** (Sukhadhasi) smells of the six medical herbs. The small grained rice called **राजहिंसि** (Rajhisi) when boiled becomes fluffy, delicious and very soft. Thus there are more than a hundred different varieties of rice. The best of the pulses are **चनक** (Chanaka) or Chana **कुलत** (Kulata) **मोज्ज** (Monga) in Chinese called **लुस डवुओ** (Lus Dvuo) and **माष** (Masha) called **शाओद्वुओ** (Shao Dvuo in China) etc. Among the common pulses there are five colours of **विटवांसि** (Vitawvasi), three kinds of **मटर** (Matar) white, black and variegated and mustard called in China **शाओवेन्द्वुओ** (Shao-vendvuo) of two varieties and so on. Thus there are many kinds of pulses. There are different kinds of maize, known (in Tibetan) as the crop which requires no cultivation **चेन** (Chena) and **कंकुनि** (Kankuni) or in Chinese **चेबो** (Tsebo) and (other) millets have more than a hundred varieties. That which is called **जति** (Dzati) or barley is known as **क्वोलङ** (Kvao Lang) in China. There are many varieties, white and black, big and small, good and bad. There is **भजिर** (Bhajira or Bajra) called **युसु-कु** (Yus-ku) in China and white and black sesamum as well. White and black sugar cane, two kinds of cotton plant called **नरम** (Narama) and **रुई** (Ru Ae) and so

¹ i.e. covered by forests.

on. The different kinds of crops are beyond counting. The fruit called कटहुरि (Katahari) jackfruit is (as big as) a man can carry. The cover is blue green and contains many fruits yellow in colour, in size like a duck's egg and very sweet. It grows where the trunk joins the branches. The fruit called आम (mango) has twigs with three leaves each and is shaped like an apricot. Different in colour, taste, leaves etc. are mangoes of red, yellow, orange, blue, green and many other colours. In size they range between two folded hands pressed together and a hen's egg. The taste is of many kinds both sweet and sour. The trunk of the केल Kela (banana) tree is wrapped in leaves. The leaves are twice the span of a man's arms in length and one span in width. The fruit is shaped like Linga (male gender). In width it is between four or five fingers, and the length is a span or more. They grow connected at the stem in groups of two, three, seven eight etc. The taste is very sweet. In Tibet it is known as donkey's ear or Indra's hand. Other (fruits) are called अमृत फल (Amrita fala) जम्बु फल (Jambu fala) अमली (Amlī) गुलर (Gular) अन्जित (Anjita) or known in China as अूपा क्व (Au pa Kva) सेतफल (Setafala) or लुङयन Lung yan (in Chinese) and अमरूत (Guava) or यालिस (Yalis) छोहर (Tsohara) or खसुपाणि (Khasu pani) सेलो Selo or गुशि Gushi and different varieties of oranges known as नारंगि (Naramgi). There are शंख धरया (Shamkh Dharya) etc. and नैपो (Naepo) of many varieties. Almonds are known as र Gya-gar-sTar-ka (in Tibetan)². तेन्तुककफल or pear (Tentu ka fala) or in Tibetan Amar fruit is known in Amdo as donkey's ear. There are also grown peaches, apricots, "three year peaches", pomegranates, green and purple grapes of many varieties, water-melon तरबूज called शिसग्वा (Shis Dva in China and (another melon) called कलिनत (Kalin Ta or तागवा Ta-gva). The last is not very sweet in flavour but otherwise similar to the former. खरबूज Musk-melon or called मेनथ्येनग्वा (Men Thyen Gva in China) is very sweet. कचर्य (Kacharya) or शङग्वा (Shang-gva) in Chinese is about the size of a fist and white, yellow, blue, green, black or multicoloured. There are many varieties of colour, taste and shape of ककठि or cucumber in Chinese called शिस हुलो (Shish Hulo). Some are sweet and some are not. They are of different sizes. गोहुम्ट (Go hum Ta) or लोग्वा Lvo Gva is orange in colour. It's size varies from the size of a Tibetan water jar to that of a man's head. The सितगोहोंठ Site Go Hong Ta or दुङग्वा Dung Gva

2. Indian almond

(in Chinese) is light blue and about the size of a man's head. लउक (La Au Ka) or हुचि Hu Tsi, सुटहे Sutahe or याया हूल Yaya Hvu Lu, चिचिनर (TsiTsi Nar) जिग्वा Ziggva, शिट Shita or दवेङ्ग्वा gbang Gva, करोला Karola, खुग्वा (Khu Gva), also called लौग्वा Lau Gva which means petals of the golden flower. फट्ट (Fatta) or चित्ति चि Chitsi is of several kinds white, blue, golden etc. तुम्बु (Tumbu) or called हूल (Hulu) in Chinese, in Tibet is known as कुवर Kubar (Kuwa) and so on. There are many varieties of fruit bearing plants. सुधनिगन्ध Suthini Gandh is called शन्यौ (Shan Yao) in China. सक्कगन्ध Sakra Gandh, (Sweet potato) is a root called पैशु (Pae Shuu) in Chinese and is about as big as a medium sized radish. In flavour and like Tibetan ग्रोमा Groma, it has white and red varieties. The root called पूरन Purana is not in flavour and about the size of a water jug. The root called अलु Alu (Potato) various in size from about the same as a thumb to that of an earthen vessel and is sweet in taste. Otherwise there is गन्धलिङ्ग (Gandh Ling) or छिकुउ Tshi Kau; अक्येय गन्ध (A Kye ya Gandh) or पेहेस Pehes. सलग (Salagha) called मन्क्युङ्ग Man Kying; करं (Karam) or फेल Fela, घाज Gha Jra called हुलोबु (Hulobu); रायिमुल (Rayimula) or कैता Kaita Radish मूल (Laphug) in Tibetan and various kinds of edible roots नोन्यि (Non Yi) बथुव (Bathuba), चन्दन बथुव (Chandan-bathuba) and बोस्त (Bosta) and so on many kinds of vegetables. mKhal-ma Dzo-sha³ (in Tibetan) called शिमा Shima, there are large and small, white and black etc. various kinds. Likewise there are some varieties of चुर्ला Churla or in Chinese called क्यङ्गहुओ Kyang Huo. प्रपड़ Prapar and मिथि (Mithi) or शोमुज Shomuza etc.; many kinds of pulse can be prepared as vegetables. There are many edible flowers and roots which grow in water: white lotus, common pink lotus, कुमुद (Kumud) (water lily), red and blue युसथाङ Utpala (a lotus) etc. and also there are चम्पक (Champaka in Tibetan) flower or called in Chinese युसथाङ (Yus Thang) कपत (Kipata) or लिङ्गसौ (Ling Tsao) कदम्प (Kadampa), सेल (Sela), कुल्ला (Kulahra) or झाउ छुमिस (Dzuu Chau Mis) कुलमेन्त (Kulmenta) or टिचिछोव (Tichitsova) कुलसफो (Kulasafu) or युसचिन साङ (Yus Chin Sang) भेल (Bhel) or चिन्यङ्गथिङ (Chinyangthing,) चमेली (Chameli) or मोनि दपा (Mono-dPa) and मोकर (Mokara), कुलप (Kulapa) or मिस ब्केस (Mis-bkaes)

3. mKhal-ma Dzo-sha is said to be kind of fruit of two species used in kidney disease.

सताकुन्त (Satakul,) or योसकियमिस (Yos Kyi Mis,) रकपूर (Rakapur) or विन्शुलन (Dzulan) and कुलतपात्रिति जोउमोयोसजुस (Kulatapatriti Jouyosjus;) - more than a hundred kinds. पतसोहक (Patasohaka) or in Chinese language फ्रङ्फ्रून (Frang Frun) etc.; of flowers which grow on bushes and trees there are different varieties beyond counting. Also in the forests there are edible tree-fruits: सिलव (Bilva), कयेत (Kayeta) and गोयू (Goyu) etc.; the edible flower महुव Mnhuva; the edible leaf पान betels; the edible branch cane; the edible shoot of the bamboo; the edible root called अलुक (Aluka) and तला (Tala) the sap of which is drinkable and so on. There are many kinds of edible wild plants. There are many kinds of wonderful timber: white and red sandal, three kinds of cypresses; पाल (Pal), पागोन (Pagon) शल्पम (Shalmapa). बठ (Bata) and बर्गत Bargad etc.

Among the animals, the Ganj Raj is three to four times as large as the common elephant. In the Sutras it is referred to as गणञ्जराज ⁴ Ba-gLang (in Tibetan). The elephants which flourish on mount Malaya मलय are much larger than other elephants and are known as incense elephants. The elephant known as खुनि (Khuni) has no tusks; in colour and form it is unpleasant and it is very fierce. The elephant which comes from the land of माग (Mag) is tame, small of stature with proper gait etc. The horse which can travel on the surface of the water is known as the finest horse. The horse called ताचि घोर (Tachi Ghora) has a splendour body and having long legs like those of an antelope, travels by leaps and bounds. The horse called तुरुकि घोर (Turuki Ghora) (Thurky ?) is large bodied. These days many come from यिलि (Yili). Apart from these, there are many kinds of horses called गोमश (Gomshtha), टटव (pony) and कन्कयै (Kana Kye) etc. of small size. There are many kinds of cattle, including the cow which, while never giving birth, continually produces milk, known as wish fulfilling (cow). There are buffaloes; the one humped camel called सोंति (Sangti); the two humped उटि (Uti); mules; donkeys; goats; sheep and many other kinds of animals.

There are four varieties of Vajra Ratna. गौमत (Gaumad) is of the same material as पद्मराग (Padma Rag), but white in colour.

4. Ba-glang is called Gaja in Sanskrit.

The jewel called पुष्प राग (Pushpa Rag) is of the same material as above but yellow in colour. Also पद्मराग (Padma Rag). इन्द्रनील (Indra Neela), मार्गत (Margad), नल (Nal), थोन्क (Thonka) or greenish blue and वैदुर्य (Vaidurya) in colours: white, golden and blue respectively. There are five kinds of pearls and four corals. There is gold, sPug⁵ (in Tibetan), silver, sPur Len,⁶ conches which turn to the right; शलिग्राम (Shaligram) etc. There are many kinds of jewels. The many varieties of silk include परपोस (Paraposa), कियन्खब (sKyen Khab,) सर्वब (Sarvapa), धोताम (Dhotama) तसिथान (Tisithan), मशिरु (Mashiru) etc. There are very many kinds of cotton, the best of which, costing hundreds of thousands (are known as) श्रीशाब (Sri Shaba), अत्वस (Atvasa), and कजि (Kaji) etc. Apart from these, there are many kinds of clothing such as लत (Lata), सल Sal, बनात (Banata), etc. There are very many kinds of wealth including gold, silver and copper coins etc. The animals of the forest: wild elephants, rhinoceros, forest buffalos, wild horses, wild cattle, wild men and कृष्णसार (Krishnasar) black antelope and many other kinds of deer.

There are birds of many kinds whose song is very pleasant and who are resplendent with feathers of (many) colours such as peacock, parrot, cuckoo, कोयेल (Koyela) and गुरलिङ (Gurling) etc. There are many kinds of wonderful birds such as the गरुड (Garuda), blue necked bird (i.e. Neel-kanth) and the bird called Bya VuLa (Bagula)⁷ whose beak is one cubit in length. There are various kinds of carnivora: Tigers, Lions, Bears, Dred Mong, Leopards,⁸ गुङ (Gung),⁹ Jackals, Shahegos, (शाहेगोस) Sharbha(शारभ) etc.

The dangerous and venomous snake called अचिघ (Ajar) is capable of swallowing a bull alive. The very venomous snake called चितप्रपर (Chitaprapara) travels beneath the surface of the earth. The one called करेत (Kareta) has thickness of a pillar and as

5. sPug- कक्कतन, कर्केतन a kind of gem.

6. sPur Len in Tibetan-It is not identified proper English-word.

7. Bya Vu La.May be spelling mistake (Begula ?)

8. Dred Mong- a kind of bear in Tibet.

9. Gung-a kind of cat.

long as seven or eight times a man's length, as it travels it emits a hissing sound. The (snake) called घोरकरित (Ghorakarita) is like the foregoing in size etc., it stays in trees coiled around them. There are many varieties of large snakes; one has one horn and sounds like a horse. There is a (snake) like animal called भो (Bhom) with edible flesh. So I have heard . Apart from these, there are snakes of various sizes, from more than half the span(of a man's arm) to the span of a man's hand. There is a snake white in colour. The skin on its head has the shape of an umbrella, and inside its brain is the jewel called सर्वमनु (Sarvamanu) with this jewel at night it appears that the snake travels with a lamp. When it moves, it has the power to go as swiftly as an arrow. It is extremely poisonous, and called in Indian language, घोंवन (Ghomwana). There is a snake called महोराक (Maho Rak) in colour either blue or red with many heads. It can take life with just a glance. The snake called पौन्य (Paunyya) is green in colour like a peacocks throat and is small in size. It is very poisonous. The one called धमिन (Dhamin) has a head at either end. Also there is a **seven step snake**¹⁰. The one called son of the wrathful one, is variegated or red in colour and is extremely venomous.

There are many kinds of poisonous small creatures, such as the insect अलिंकर (Alim Kar), the scorpion, the rTa Bla, and leeches of two kinds., those which live in water and those which live on dry land.

There are many kinds of honey bees called भंर (Bhamra), धति (Dhati) ध्रिगि (Bhrimgi) etc., ants houseflies; and harmful insects of very many kinds in lakes and rivera. There are रोहित (Rohita) and (other) fish which are edible. There are inedible and interesting fish of many other kinds. There are many harmful crocodiles; कुम्भिर (Kumbhira), one crocodile the killer of babies. घ (Gha) ग्राया (Graya), सुनिस (Sunis), etc. There are many interesting (or wonderful) creatures such as snails making conches, turtles, oysters, cowries, crabs, water-snakes, mermaids, sea-horses, water-sheep, water-cattle, etc. So I have heard.

In divisions of the country are villages, cities and towns. There are innumerable holy places of the leader of those who conduct "others to freedom", the King of the Sakyas as well as of those Buddhas

10. Seven step snake - after the bite the victim goes only seven steps before collapsing.

who came before him. There are thrones where they sat (and taught), monuments reminding us of their activities and stupas containing their relics in their interior. There are many holy places and monuments where the highly attained Bodhisattavas (of the past) took whatever form was appropriate to convert beings (such as) kings, ministers, merchants, householders, teachers, brahmins, rishis, birds and animals etc.

There are many wonderful holy places where the Bodhisattvas gave in charity their entire bodies, limbs or parts of them, their sons, wives, kingdoms, and so on.

There are many holy places where Sravakas and Arhants were born, the houses where they lived and stupas (which preserve) the relics of those who passed beyond suffering and without leaving any remains etc.

There are the staying places and viharas of the highly attained Pandits such as Sri Natha Arya Nagarjuna, the individual meditation caves of सरह (Saraha), लूयिपा (Luyipa), गौरक्ष (Gaurakhsha) etc. and of the eighty four Mahasiddhas and the places where various signs of accomplishment were shown by them. There are foot prints of Mahadeva and many other such gods; as also the places where many Asuras were subdued and specially the Dwarf or भवोन (Bhawon), i.e. Vaman Avatar, said to be the incarnation of Vaisravanī, the birth places of नरसिंह (Narasingha) or Miyi Seng ge (in Tibetan) परशुराम (Parashuram) or dGa' Byed sGra sTa Chan (in Tibetan), रामण (Ramana) and कृष्ण (Krishna) or black Brahmin. There are also many (other) places where demons, Asuras, Yakshas etc. were subdued. Moreover there are the places of origin of many Rishis such as Kapila, Vyas, अर्ग (Arga), भरद्वाज (Bharadvaja), Gautam etc., and places where various amazing things arose from miracles and from the power of curses were witnessed. The wonderful holy places of many Dakinis, both worldly and those passed beyond the world¹¹ who are openly dwelling or wandering (inside our world) is beyond counting. How can one describe them completely ?

11. Passed beyond the world, i.e. having attained Wisdom.

GLOSSARY

Note:—Some of the names given can be identified. They are given below. Some, however, have not been identified.

Rivers.

1. गङ्गा (गंगा) - Ganga
2. सन्धु (सिन्धु) - Sindhu
3. नर्ममत (नर्मदा) - Narmada
4. ब्रह्मपुत्रि (ब्रह्मपुत्र) - Brahmaputra
5. यमुना अथवा जमुना - Yamuna or Jamuna

Grains, Cereals

1. सालु (सलु) संरः शलि - a kind of fine fragrant rice
2. ठाकुर भोच (ठाकुर भोज) - the food of rich people
3. पोणफिज - yellow colour rice, the thin is fragrant
4. सुखधासि - this rice smells of the six medical herbs
5. राजहिसि - when boiled becomes fluffy delicious and very soft, etc.
6. चनक (चना) - pulse
7. कुलत (कुलत्थ) - a kind of pulse
8. मोङ्ग मूंग - a kind of kidney bean
9. माष (उड़द) - a kind of pulse
10. बिटलवांसि - there are five in colours
11. मटर - pea
12. मकै (मकई) - maize
13. चैन - not identified
14. कंकुनि (कंकु) - a kind of corn
15. जटि - not identified
16. भजिर (बाजरा) - a millet
17. नरम - not identified
18. रुई - cotton

Fruits and vegetables.

1. कटहरि (कटहल) - jackfruit
2. आम - mango
3. कैल (केला) - plantain, banana
4. अमृतफल - a bunch of grape or pear
5. जम्बु फल (जामुन) - black plum.

6. अम्लि (आंवला) - amla
7. गुलर (गूलर) - a wild fig tree
8. सेतफल - fruit of custard apple tree
9. अमरूत (अमरूद) - guava
10. यालिस - not identified
11. खसुपणि - seed of the poppy plant
12. सेलो - not identified
13. गुशि "
14. नारंगि (नारंगी) - orange
15. शंखधरया not identified
16. नैपो "
17. बद्धम (बादाम)- almond
18. तेन्तुक (तिन्दुक) Diospyros Embryopteris, a tree of average size like ebony
19. (तरबुज) तरबूज - water-melon
20. कलिन्त (कलिंदा) - water-melon
21. खरबुज (खरबूजा) - musk-melon
22. कचर्य (कचरा is कच्चा) -
23. ककड़ि (ककड़ी) - cucumber
24. सितगोहोड़ not identified
25. लउकी (लौकी) - gourd
26. सठहे - not identified
27. चिचिनर (चिचिड़ा) - snake-gourd
28. पिठ - not identified
29. करोल - bitter gourd
30. फठठ - not identified
31. तुम्बु "
32. गुथुनिगन्ध "
33. यक्रगन्ध(शकरकन्द) - sweet-potato
34. पूरन not identified
35. अलु (अलु (आलू) -potato
36. अगन्धलिङ्ग गन्धलता - the priyangu creeper
37. कोसगन्ध -not identified
38. सलगन्ध "
39. करे "
40. घाफ्र (गाजर) - carrot

- | | | |
|-----|-------------------------|---|
| 41. | रायिमूल | -not identified |
| 42. | मूल (मूली) | - radish |
| 43. | नोन्य | not identified |
| 44. | बथुप (बथुवा) | - the pot herb chenopodium album |
| 45. | चन्दन बथुप (चन्दन बथुआ) | - a kind of herb |
| 46. | पोस्त (पोस्ता) | - poppy |
| 47. | चुरलायि | not identified |
| 48. | प्रपड | " |
| 49. | मिथि (मेथि) | - a small plant, the leaves of which are used as vegetable, fenugreek |
| 50. | शेमुज | - not identified |

Flowers.

- | | | |
|-----|---------------------|---|
| 1. | कुमुदत (कुमुद) | - water- lily. |
| 2. | उत्पल (उत्पल) | - the blue lotus |
| 3. | चम्पक | - the champak |
| 4. | किपठ | - not identified |
| 5. | कदम्प, (कदम्ब, कदब) | - the kadamba flower; the tree Nuuclea cadamba, a tree with orange-coloured fragrant blossoms |
| 6. | सेल | not identified |
| 7. | कुलह | " |
| 8. | कुलमेन्त | " |
| 9. | कुलसफो | " |
| 10. | भेला (बेला) | - jasmine flower |
| 11. | चमेलि, (चमेली), | jasmine |
| 12. | भोकर | not identified |
| 13. | कुलप | " |
| 14. | सताकुल | " |
| 15. | रकपुर | " |
| 16. | कुलतपत्रिति | " |
| 17. | पतासोहक | " |
| 18. | बिलबा (बिल्व) | Bel fruit |
| 19. | कयते | not identified |
| 20. | गोयु | " |
| 21. | महब (महुआ) | the tree Bassia lalifolia bearing |

sweet flowers which are used in the preparation of a spiritous liquor.

22. पान, betel.
23. बेंत, cane.
24. झलुक
25. तला - not identified
26. पाल (साल) - seems Sal
27. पागोन (साबौन) " Sagon
28. शल्मय (शल्मालि) - shalmali or a silk tree
29. बठ - banyan tree

Animals.

1. गऊजराज (गजराज) - a big elephant
2. खुनि a kind of elephant and has no tusks.
3. ताचिघोर a kind of horse, from Tadjik
4. तरूकि घोर (तुर्की घोड़ा) a kind of horse, has a splendour body; of Turki stud
5. यिलि a kind of horse
6. कन्थ्य not identified
7. गोष्ट "
8. टटव (टटठ, टटटू) - pony
9. सांठि - the one humped camel
10. ऊटि (ऊँट) - camel
11. हिरज - deer
12. कृष्णसार - the spotted antelope, a kind of black antelope which is said to possess the heart of a Bodhisattva.
13. शाहेगोस not identified
14. शरभ - a mythical deer with eight legs. A leopard.

Gems.

1. मोती - pearl
2. मूँगा - coral
3. सोना - gold
4. चाँदी - silver
5. गोमत (गोमेद) - a gem or precious stone brought from the Himalayas and the Indus, described as being of four sorts, white, pale-yellow, red and dark blue.
6. पद्मराग - ruby
7. पुष्पराग - topaz

8. इन्द्रनील - sapphire
9. मर्गत (मरकत) - emerald (green)
10. नल - not identified
11. थोन्क "
12. शलिगरं (शालिग्राम) Vishnu's symbol in black stone.

Clothings.

1. परयोस not identified
2. नखब a brocade
3. सर्वब not identified
4. धोताम (धोती) "
5. तसिथान "
6. मशिरू "
7. श्रीशाब "
8. अतक्स "
9. कजि "
10. तल "
11. सल "
12. बनात - a broadcloth.

Birds

1. कोयल - a cuckoo
2. गुरलिङ्ग - not identified
3. व्यबुल (बगुलाउ) a bagula ?

Insects

1. अचिघ (अजगर) i.e. python
2. चितप्रपर a very venomous snake
3. करेत these are different kinds of snakes
4. घोरकरित "
5. भों "
6. सर्वमनु the jewel of the snake.
7. धोबन different kinds of snakes
8. महोरक "
9. योन्यय "
10. धमनि "
11. अलिकर "
12. भम्र not identified

- | | | |
|-----|------------------|----------------|
| 13. | घृति | not identified |
| 14. | भ्रिकि (भ्रिडकि) | " |
| 15. | शख | - conch |
| 16. | कछुवा | - turtles |
| 17. | सीप | - oyster |
| 18. | कौड़ी | - cowrie |
| 19. | कैकड़ा | - crab |
| 20. | | water-snake |
| 21. | | mermaid |
| 22. | | sea-horse |
| 23. | | water-sheep |
| 24. | | water-cattle |

Fish

- | | | |
|----|---------|---------------------------|
| 1. | रोहित | - a kind of fish |
| 3. | कुम्भिर | - a kind of crocodile. |
| 4. | घ | seems a kind of crocodile |
| 5. | ग्रया | " |
| 6. | सुनिस | not identified |

Saints.

- | | | |
|----|--------|--------------|
| 1. | सरह | - Saraha |
| 2. | लूयिपा | - Luyipa |
| 3. | गोरक्ष | - Gaurakhsha |

Epic heros

- | | | |
|-----|------------|----------------|
| 1. | भवोन | - Vaman Avatar |
| 2. | नरसिंह | - Narasingha |
| 3. | परशुराम | - Parashurama |
| 4. | रामण (राम) | - Rama |
| 5. | कृष्ण | - Krishna |
| 6. | अर्ग | - Arga |
| 7. | भरद्वाज | - Bharadvaja |
| 8. | कपिला | - Kapila |
| 9. | व्यास | - Vyasa |
| 10. | गौतम | - Gautama |

THE DICTIONARY OF CSOMA DE KOROS

—Lama Chimpa

In 1967, we my colleagues and myself—were working on some Tibetan Texts at Kalimpong and used to consult various Tibetan dictionaries including that of Csoma De Koros. That was my first chance to read and realize the importance of the Tibetan - English Dictionary by Csoma de Koros. We got the English meaning of many strange Tibetan words from this dictionary. Since then I am using it with great respect for Csoma de Koros. We went to Darjeeling to pay our respect to the great Hungarian pioneer in Tibetology by way of visiting his grave in Darjeeling cemetery.

While silently standing in front of the epitaph announcing the death of Alexander Csoma de Koros, I remembered a Mongolian passage, which, rendered into English runs as following, "Your artificial body is laid under small piece of stone, but your real body which has been made immortal by yourself, cannot be covered by the Sumeru Mountain".

Csoma de Koros not only left his advice for us to do something for restoration of those Indian literature which were lost from the country and preserved in Tibetan translations, but he himself also has done a lot of valuable work in this connection. Here I shall say a few words about his Tibetan-English Dictionary only. For which, first of all, let me quote some of the remarks on Csoma de Koros made by those compilers of the later Tibetan dictionaries, who have depended much on Csoma de Koros in their works.

H.A. Jaschke wrote, "The work of Csoma de Koros is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery".

Sarat Chandra Das wrote, "The result of his investigations, to speak in Csoma's own words, was that the literature of Tibet is entirely of Indian Origin. The immense volumes on different branches of science, etc., being exact or faithful translations from Sanskrit works taken from Bengal, Magadha, Gangetic or Central India, Kasmir and Nepal, commencing from the seventh century after Christ".

Prof. F.D. Lessing, University of California, in his foreword to the Tibetan Sanskrit Dictionary of Dr. Lokeschandra, wrote,

"More than one hundred years ago, the eminent Hungarian pioneer of Tibetology, Csoma de Kores estimated with rare intuition, the importance of Tibetan translations made from Sanskrit texts by Indian Panditas in cooperation with Tibetan Locchavas, and included in the "*Corpus Scriptorum Buddhicorum*", known as Kanjur and Tanjur. He also recognized the extraordinary help a Western Sanskritist might derive from the Tibetan translations towards a better understanding of the Sanskrit originals".

Thus we have a clear idea of the aim of Csoma de Koros for compiling an excellent Tibetan English Dictionary in those primitive days of Tibetan studies outside Tibet. It is a matter of wonder that how could Csoma de Koros make it possible to produce such a flawless work formed with two different languages neither of which had anything to do with his basic education ! At his grown up age, when he reached Ladakh, Csoma de Koros had even no primary knowledge of Tibetan. And neither he had any trained teacher to guide him, nor he had any good book for learning the language of a strange country. However, he with his incomparable intellect, not only learned the language, but became a master of it and produced a good grammar and a high class dictionary, which has become the mother of all the modern Tibetan dictionaries.

Excepting a Tibetan Lama who knew no other language than his own, Csoma de Koros had no help for compiling his Tibetan-English Dictionary. Before the publication of his dictionary, however, a small Tibetan dictionary meant for European students, compiled by a Roman Catholic missionary and edited by Marshman, appeared in 1826. Since the date of the publication of these two dictionaries differ by only eight years, there can be no question of the former being useful for Csoma de Koros. It can be only assumed that these two dictionaries had been prepared simultaneously. And more over, Csoma de Koros himself stated that he had not seen that dictionary until his arrival at Calcutta in 1831. The following is from the Preface of Csoma's dictionary, "nor had he seen the Tibetan Dictionary edited by Mr. Marshman, Serampore, 1826, until his arrival at Calcutta in 1831, when it could prove of no use to him, since his dictionary had been long since ready in the same form and extent, as it is now published".

The only possible help Csoma de Koros obtained, it appears, was from Tibetan to Tibetan and Tibetan to Mongolian dictionaries and particularly the Mahavyutpatti, the Tibetan Sanskrit Dictionary specially prepared for the grand translation of Indian literature into Tibetan. The present Tibetan Kanjur and Tanjur are the result of such lexicons, and such dictionaries of olden days which had no alphabetical

order properly. In modern sense, we can better call them vocabularies than dictionaries. So, if Csoma de Koros utilized them for his dictionary, he must have experienced enough hardship for bringing the words into proper order. And of course, giving suitable English equivalents of Tibetan words, without any consulting material to go by is itself the task of a great master.

There is no doubt that the later Tibetan dictionaries like those of H.A. Jaschke, Sarat Chandra Das, Lokeschandra and others are richer than that of Csoma de Koros, but all credit goes to Csoma de Koros, because of the enormous labour he undertook to learn the Tibetan language and to write the Dictionary all by himself. The wise Csoma de Koros already predicted the coming of more improved and enlarged Tibetan dictionaries. The following is from the Preface of Csoma's dictionary, "when there shall be more interest taken for Buddhism, (which has much in common with the spirit of true Christianity), and for diffusing Christian and European language, throughout the most Eastern parts of Asia, the Tibetan Dictionary may be much improved, enlarged and illustrated by the addition of Sanskrit terms".

Though I have not seen it, according to Jaschke, the Tibetan English Dictionary by Csoma de Koros had been translated into German by I.J. Schmidt. And it is said that Schmidt had consulted three Mongolian dictionaries and from which a certain number of words have been supplemented. From this also we know how much importance was being given to the Dictionary of Csoma de Koros. Besides this, though I know duplicated ones, I never heard or seen any dictionary which has been translated from another dictionary.

It is to be regretted that a number of important words cited in Csoma's dictionary have been dropped and the meanings of many other words have been changed by later dictionary makers like Sarat Chandra Das and others. Addition of new words into a dictionary is always welcome. But omission of eagerly collected words of a master like Csoma de Koros is to be considered a loss. Tibetan is a language that can be written in various ways. Different spellings of a word are easily to be found in any Tibetan writing. Specially, the dictionary of Csoma de Koros is good for old Tibetan words.

The number of words collected by Csoma de Koros but neglected by the later Tibetan dictionary compilers are considerable. But since my scope is limited, I can mention only three such words here by way of illustration. I choose these three because they are different by nature. One is a common word, the other is a classical word and the third is a word of historical value. Words such as following:-

- (1) **'Ga Shig**, (Csoma) "Some one, some". Das dropped.
- (2) **gTan-tshigs-rig-pa**, (Csoma) "dialectic; logic; philosophy."
gTan-tshigs-rig-pa, Das dropped. (not given the word itself).
- (3) **Za-hor** or Sa-hor (Csoma) "name of a place or city in Bengal". Das, "a corrupt form of Sahar, signifying a city or town. According to some, the present Mandi...". He has given no more meaning, but a comment of his own.

Csoma de Koros is perfectly right as far as spellings and interpretations of these three words are concerned. And Sarat Chandra Das might have dropped the first two by mistake. But while giving a long account of the "Za-hor" in a different way, S.C. Das ignored the interpretation of Csoma de Koros as well as the Tibetan account of this term (Za-hor). "Za-hor" is a well known term, mentioned all over Tibetan literature as the name of a place in Bengal where the world famous Atisa Dipankara was born. So, one sticking to Tibetan source, must admit that "Za-hor" is in Beng.l. At the most, one can say that the "Za-hor" is a corrupt form of "Sabhar" which is situated near Dhaka, now in Bangladesh. It seems to me that the entire area of Dhaka was known as "Sabhar" in those days and the Tibetan scholars Tibetanized it as "Za-hor".

It is also interesting to add, that Csoma supposes U-rgyan to be Ujjain. Das omits such reference and clearly equates U-rgyan with Odiyana/Udyana in the north west.

Thus, the later Tibetan dictionary makers have overlooked many valuable Tibetan words collected by this pioneer Tibetologist, Alexander Csoma de Koros. If one goes on making a list of those words which were cited by Csoma de Koros with right translations, but were dropped or given a changed meaning by the later Tibetan dictionary compilers, then the list itself will become a book.

Because of these reasons, the Tibetan - English Dictionary by Csoma de Koros is a must for all English knowing Tibetologists. Before seeing Csoma's dictionary I myself had an impression that since I have the latest and largest Tibetan dictionary with me, what is the use of an old and small dictionary like that of Csoma de Kosos? But I was wrong in my idea. Yet, I do not mean that the later Tibetan dictionaries are of no use. Of course the later ones are richer by various supplementary words, some of which even came into use after Csoma de Koros himself.

The Tibetan Hindi Dictionary by Pandita Rahul Sankrityayan also deserves eulogy. The first part of the work, edited by S.K. Pathak and published by the Sahitya Academy, is already in the market. Besides the published part, I have seen the whole manuscript. Like the Tibetan Dictionary of Csoma de Koros, this dictionary contains many Tibetan words which the other dictionaries do not consider. Being a man of independent thought, Rahulji took all such words which according to the other dictionary compilers were wrongly spelled ones and therefore neglected by them.

Copies of Csoma's dictionary have become very rare, at least in India. Photo-mechanic reproductions are now reported. In the present case, I would like to put a proposal to the Asistic Society or the Sikkim Institute for steps for making the Tibetan - English Dictionary by Csoma de Koros available in good form in the interest of Tibetan studies. Before reprinting however, the dictionary should be re-edited, not for any correction, but for the alphabetical arrangements of the Tibetan words which should agree with the modern methods of the other Tibetan dictionaries. Csoma de Koros adopted a different method of the alphabetical arrangements, which Jaschke called, "Csoma's rough grouping of words". Moreover, the Tibetan type used in printing of Csoma's dictionary is not very good, and so, photo printing of the work may not yield good result.

I bow down to the great selfless Hungarian scholar Csoma de Koros for his supreme achievement of compiling a Tibetan - English Dictionary. He had done this job for the interest of Buddhism and Sanskrit literature, neither of which primarily had anything to do with his personal faith and national interest. Csoma de Koros made tremendous labour for compiling this work which can never lose its importance as long as Tibetology interests the scholars outside Tibet.

Lastly, I shall quote the following from the Preface of the Tibetan English Dictionary by Csoma de Koros for obvious reason.

"And he begs to inform the public, that he had not been sent by any government to gather political information; neither can he be accounted of the number of those wealthy European gentlemen who travel at their own expense for their pleasure and curiosity; but rather only a poor student, who was very desirous to see the different countries of Asia, as the scene of so many memorable transactions of former ages; to observe the manners of several people, and to learn their languages, of which, he hopes, the world may see hereafter the results; and such a man was he who, during his peregrination, depended for his subsistence on the benevolence of others."

BODONG PHYOG LAS RNAM RGYAL

—J.K. Rechung

Even before the Institute of Tibetology was established, His Holiness The Dalai Lama presented Buddhist Texts printed from the blocks housed in Shol-Parkhang, the printing house below Potala, Lhasa. The books presented were that of the Lhasa Edition, such as BKAH-HGYUR, the works of BU STON, TSONGKHAPA, RGYALTSHAB RJE and MKHAS DRUB RJE, the lives and works of the thirteen Dalai Lamas, etc. Recently His Holiness The Dalai Lama has presented the Institute of Tibetology with a set of complete works of BODONG which is rightly described in English as Encyclopaedia Tibetica, through the Ven. Daboom Rimpoché, Director, Tibet House, New Delhi. It is a mammoth collection consisting of 137 volumes.

The author of the Encyclopaedia was BODONG PHYOGLAS RNAM RGYAL, who was also known as JIGSMED DRAGS PA. BODONG PHYOGLAS RNAM RGYAL was born in the Wood Hare year of the Tibetan Calendar corresponding to 1375 of the Western Calendar, near a place called mount Lakpakang in the north of Mount Parpata in Western Tibet. His father was a holyman, a skilled craftsman and a great poet known as CHHOS DBYING RGYAL MTSHAN. His mother DBYANG CHUB SDRON was a pious and learned lady.

According to legends, miracles and extra-ordinary phenomena characterized BODONG'S life from the moment of conception. When he was in the womb, the mother had strange dream of four auspicious signs. First, she saw a full moon much brighter than any full moon. Secondly, rainbow colours emanated from her body. Thirdly, she heard unusual melodious sounds and fourthly, she got the smell of the scent of the best sandalwood.

At the age of three, while his governess was taking him around, he suddenly disappeared from the sight. The governess searched in vain all over, and suddenly found him on the other side of the river. To get him across the river, the governess had to engage some sturdy men. There were many onlookers, some felt they had seen a child swim across the river like a swan, others felt they saw him flying across, and there were still others, who felt they saw him walk on the water while crossing the river. These visions signified that in his previous life he had crossed the ocean of Samsara and attained enlightenment.

During childhood, the author was indeed unlike other children of his age. He would perch himself on a high stone, or anything

high and gather the other children around and pose to preach religion. When he reached the age of five, he could attain contemplation in different ways due to his propensities in former life. Once he disappeared, and was found meditating in the seven perfect meditation postures, in a dilapidated house. He thus engrossed himself in many religious practices even at this early age.

Once, when his teacher in BSAM STAN GLING Monastery asked him what he was looking at, in reply to the teacher's query he said, that he could see the letter AH written in white in the middle of his fore-head. From this letter 'AH'; emanated numerous other letters filling the whole sky, and then all the letters assimilated back into the white 'AH' again. At the age of five he took ordination to be a perfect monk from his uncle, Panchen Dragpa Rgyal Mtshen, and he was named RGYAL MTSHAN SENGE GE. Later, he went to CHHOS DBYING Monastery to take the vow of Pravrajya (DGE TSHUL) from his teacher DRAG PA RGYAL MTSHEN. At such a young age he received the teachings on TSHAD MA (Pramana) and had full knowledge of the subject. While studying the Pramana he had a bright clear vision of Lord Buddha surrounded by SHODASA MAHAsthavira, the Sixteen Arhats.

At the age of thirteen, he made up his mind to write Commentaries on all the Sutras and Tantras. While contemplating over the matter, Vajrasattva and Vajra Yogini, appeared to him in Real Form and told him to write Commentaries on Tattvasamgraha of Santarakshita. Once he saw Lotsava Drakpa Gyaltshe in his dream telling him to correct the text of Rnam 'byed rgya mtsho in which Lotsava Drakpa Rgyaltshe felt that he had made some mistakes. BODONG was asked not only to correct mistakes and also to write a commentary on the subject

At the age of sixteen he went to Sakya to have discourses on Pramana Vartika Karika (TSHAD MA RNAME 'GREL) with some great scholars. The scholars were impressed with him. Although having not studied Poetry, he composed a Poem in praise of Lord Buddha's Twelve Deeds. He even wrote sonnets on some deities. He became a renowned poet like Pandita Aryasura. He studied subjects like Prajnāpāramitā, Madhyamika etc; and did the Oral Test on all the subjects with his Teacher Kashipa Chosang.

Young BODONG wishing to obtain advanced knowledge of such subjects as Tantrayana and Sutrayana went to CHHOS DBYING Monastery to propitiate DBYANGS CHEN MA (Goddess Saraswati). He went into retreat, and not before long Goddess Saraswati appeared

to him holding a SGRA SNYAN (stringed instrument) from which emanated melodious sounds of DHARMA. From then onwards the Goddess often appeared to him and gave him guidance. He composed a poem in praise of Goddess Saraswati. The title of the poem is BUNG BAI GLU DBYANG (Songs of the Bees) and records the composer's name as Dbyang Chen Dgah bai Pandita, meaning the Pandita who adores Goddess Saraswati.

BODONG was well versed in the Three Courses that lead to the perfection of the Author of Shastra. The first course is a thorough knowledge of the subject as preached by the great teachers, ranging from Lord Buddha himself down to the author's own Guru. The second course is complete mastery over the five sciences, namely, the science of Grammar, the science of Medicine, the science of Logic and the knowledge of the symbolic meaning of the Tripitakas. The third and the last course is the author being blessed by a vision of his tutelary deity and being told to write a Shastra.

Within a short while he had full knowledge of the texts on Vinaya, Abhidharma, Pramana, Prajnaparamita and Madhyamika composed by Nagarjuna, Maitreya, Asanga, Vasubandhu, Dignaga, Dharmakirti, Chandrakirti and Gunaprabha. He read these texts in original (Sanskrit) and translation in (Tibetan). He was able to learn the texts by heart by going through the texts only thrice. He went to Central Tibet to have discussions with great scholars. The scholars, after debating with the young scholar, were amazed and pleased with his knowledge. He received initiation and exposition of Chatur Vidha Tantra from Lotsava Drakpa Rgyal Mtshan and especially on the subject Yogatantra. Lotsava Drakpa Rgyal Mtshan gave him teachings on Guhyasamaj (Gsang-ba-hduspa), the Six Doctrines of Naropa (Naro Chhos Drug), the Chakra Samvara and Lam hbras. He also received teachings from different learned scholars on different subjects. He had acquired perfect knowledge of the subjects that were taught to him.

Once while studying in a place called SMAN GRONG near Kyidung, he visualized Lama Shongton Dorjee Gyaltsen (GSHONG STON RDO RJE RGYAL MTSHAN) adorned in the robe of a Pandita, with religious texts loaded on several Elephants. The Lama seated on the throne read all the texts to the author one by one, and told him that he had imparted all the knowledge of Buddhism to him, and that the author should realize all meanings in order to be able to propagate Buddhism. He was blessed and consecrated by the Lama. From the time of this vision the author could write on all aspects of Buddhism. Learned Lamas like GYAG TIG PA and RONG TIG PA were defeated in debate by the author. On receiving an invitation from the

SITU RAB BSTAN PA of GTSHANG district, he went to RGYAL TSE preaching religion all along his way. On the way suddenly a rain of flowers showered from the sky. The flowers were of white, red and blue in colour, and could be seen and touched by the people, who were amazed. Likewise several miracles occurred on several occasions.

BODONG had many saintly and learned disciples. When above seventy, he had the mind to leave the world, so he preached to his disciples according to their individual aspirations. During his stay at Shekar (SHEL DKAR) a place in Western Tibet he told his disciple BODONG DUBPA (BODONG SGRUB PA) that the time had come for him to go to Dakpa Khachoe (Dag Pa mKha' sPyod), Heaven of Vajravarahi. He also stated that he was going to leave for Chosang Monastery, which was established by him, in order to complete his incompleted works, before leaving for the heaven of HOG MIN.

In Chosang Monastery he engaged thirty scribes to help him complete his incomplete works. With his blessings, each could complete thirty pages a day even though many of the scribes were not very competent. Before his PARINIRVANA he was able to do all the corrections and even add notes for all the works he started.

At the age of seventy seven on the 30th day of the second month of the Fire-Sheep year of the Tibetan Calendar (1461 of Western Calendar), he left for, heaven (DAG PA MKHA' SPYOD) lying on his right side with his eyes focussed on the sky.

Before he left the world he told his disciples that they were not to mourn for him on his parting. He went on to say that due to his meditations, propitiations of deities and other practices of religion, during his countless lives, those that met, heard and had any connections with him, would not be born as beasts, hungry ghosts or go to hell. It is recorded in oral and written sources that some of the disciples had visions of the author, being escorted to heaven by goddesses with offerings and songs. On the day of his cremation, there were many spectacular phenomena and wonderful signs.

In the history of Buddhist saints and scholars, in Tibet and in India, BODONG PHYOGS LAS RNAM RGYAL is the singular figure who composed as many as 137 volumes covering all aspects of Buddhism and even medicine, sciences and crafts.

While legends and miracles are for believers, the undisputed fact is on firm record that BODONG PHYOGS LAS RNAM RGYAL was an Encyclopaedist scholar of the East born in 1375, who attained the

peak of his scholarly career in his twenties, when he began his writing on not only DHARMA but also on subjects like science and technology. A brief survey of the contents of the GSUNG HBUM is made here.

A look at this rather sketchy outline of the contents will inspire all modern readers about Buddhism or Tibetan sources to go deeper into this monumental work from Tibet's past. Modern scholars will have reasons to be grateful to His Holiness The Dalai Lama for advising and organising this authentic reproduction of BODONG GSUNG HBUM.

CONTENTS OF GSUNG BUM

The works of Bo-dong Phyogs-las Rnam-Rgyal consist of over 955 texts included in 137 volumes. Apart from his immense contribution on Dharma, both Hinayana and Mahayana, BODONG also composed works on technical subjects, such as, History of Buddhism, Biography, Poetry, Kalapa Grammar, Lexicon, Medicine, Astronomy, Mathematical Calculation, Astrology, Art, Religious paintings, etc.

Hereunder are mentioned some of the important works subject wise:

Hinayana

Hinayana Account of the Buddhism, Ordination Ritual—Vinaya, Sramanera ordination etc.

Mahayana

Prajnaparamita Sutras, Abhidharmakosa, Abhidharma Samuccaya etc.

History

Bu-ston-Rinchen-grub's History of Kalachakra tantra.

Biography

Sixteen biographies including Bo-dong Phyogs-las Rnam Rgyal.

Logic

Four works on Hindu and Buddhist logic

Philosophy

Including Jaina, Mimamsa, Sankhya, Vaisesika and Vedanta

Technical subjects

Kosa (Amarakosa), Grammar (Kalapa), Sanskrit Poetics (Kavyadarsa), Nitisastra, Ayurveda (Astangahrdayasamhita), Astrology, Astronomy.

Tantra

Covering over seventy eight different systems, consisting of seven hundred and forty four texts (approx). Mention may be made of principal tantric works by the author along with their numbers (1) Achala 13, (2) Usnisavijaya. Abhisamaya etc. 5, (3) Dakarnava tantra 17, (4) Guhya samaja 48, (5) Hevajra tantra 53, (6) Kalachakra tantra 33, (7) Manjusri Krodharaja Abhisamaya etc. 32, (8) Mahakala 15, (9) Marichi tantra 6, (10) Mayajala-guhyalankara 14, (11) Raktayamari 19, (12) Parisodhana tantra 11, (13) Samvara Dharani; Abhisamaya Mandalavidhi etc. 101, (14) Sripavamachya Abhisamaya etc 27; (15) Tatasamgraha tantra 12, (16) Vajradaka 9, (17) Vajrapani 15, (18) Vajrabhairava 8, (19) Vairochana 16 (20) Yamari 3, (21) Vasudhara 3, (22) Kalachakra (warfare) 1, (23) Kalachakra (weapons) 1, and so on.

ABOUT DIPANKARA ATISA

— Nirmal C. Sinha

A

Pandita Srijnana Dipankara, famous in Tibet as Jo Atisa or Jowo Atisa, was born in 982 A.D. In 1982-83 Indian scholars and elite celebrated the Sahasra Varshiki of Dipankara Atisa. The celebration of Atisa millenary was generally confined to eastern India (and Bangladesh). Atisa was born in what was then (10/11th centuries known to Tibet and Tibetans as Vangala. Vangala later came to be called Bangala under the Muslim Sultans and Nawabs, and thereafter under the British, was called Bengal.

The area and boundaries of Vangala, Bangala and Bengal changed a number of times between mid 10th century and mid 20th century. Tibetans all through these ten centuries stuck to the term Vangala. Hence Buston, Taranatha, Sumpa Khenpo, Lama Tsenpo or Geshe Chhoda cannot refer to the same region with the same boundaries. I write this to contend that any discussion about Atisa being a Bengali or Bihari diverts us from more important points about this great Pandita.

The important fact about Atisa is not the exact place where he was born but the role he played in the history of Tibet. More curious than Atisa's fame in Tibet is the fact that in Mongolia, which Atisa did not visit, or ever planned to visit, he was held in esteem as second to Gautama Buddha. Our homage to Atisa, during our celebration of the millenary, was not concerned with such questions.

In my submission the two most important questions about Atisa relate to (i) Atisa's special teachings in Tibet, that is, Kalachakra Tantra and (ii) Atisa's efforts and directives about reconstruction and regeneration of the Sangha in Tibet. Four centuries later Atisa's legacy in both doctrinal and organizational matters was carried north by the Yellow Sect monks and teachers.

B

Kalachakra Tantra, according to tradition in Tibet and Mongolia originated in the country called Shambhala. Like that of Uddyana, the geographical and historical reality of Shambala is shrouded in fables and legends of Tibet and Mongolia.

According to Sarat Das, Sham-bha-la was probably the metropolis of Bactrian Greeks where Mahayana flourished in the first century

B.C. and first century A.D. Shambhala as a place in or around Bactria (Skt. Bahlika) cannot be ruled out. While Sarat Das would locate Shambhala in the Oxus valley, Csoma de Koros (half a century earlier) would locate this in the Jaxartes valley and Helmut Hoffman (half a century after Sarat Das) would locate the place in the Tarim basin, that is, eastern Turkestan.

Geshe Chhoda in his Dictionary (in nineteen forties) sums the legends and fables thus: Shambhala is on the north of India and was abode of Raja Suchandra, seven other Dharmarajas etc; the name (Shambhala) means home of happiness.

Indian tradition—Puranas, Tantras, and legends and fables in vernaculars—preserves the memory of a Sambala/Shambhala situated in the direction of Pamirs. The mystic saints of India, who brought the lore of Sambala/Shambhala, probably founded seats of this new learning (Kalachakra) and named the seats Shambhalapura (in vernacular Sambalpur). Even today two townships, Sambalpur (Moradabad) of Uttar Pradesh and Sambalpur of Orissa, are known to have been centuries ago centres of Tantra.

From Tibetan evidence it may be inferred that Kalachakra had come from Shambhala to Indo-Gangetic plains nearly two decades before Atisa was born; and that Kalachakrapada and Naropa were the precursors of Atisa in this new learning. Atisa might have delved deeper into Kalachakra while in Nepal on his way to Tibet. I should note that in Nepal also there was a Shambhala whose location today is not very clear; the tradition of Shambhala in Nepal could have come with the Khasa settlers from far west.

Shambhala in later tradition of Tibet and Mongolia attained importance as the land from where the Saviour would arise when Buddhism would be in danger. Northern Buddhists very much prize the memory of Atisa as a saviour with the background of Shambhala. Indian scholars may ignore the later political overtones of Shambhala as not worthy of academic investigation. But with a large number of highly learned Tibetan scholars settled in India and with good collections of Puranic and Tantrik literary texts in places like Varanasi and Calcutta, Indian scholars should find Shambhala the home of Kalachakra as a promising subject of research. Certainly this would be more viable than locating the place where Atisa was born.

C

Guru Padmasambhava and Acharya Santarakshita founded the Gedun (Sangha) in Tibet around 780; the first seven Tibetan monks ordained by Padmasambhava and Santarakshita are celebrated as the first Lamas of Tibet. The Order thrived well without dependence on

monks from India but with the assassination of the great Chogyal Ralpa-chen (around 830) and the reign of the apostate Lang Darma, the systematic persecution of the Dharma and the Lamas in particular was begun. This continued for long after Lang Darma was assassinated by a monk (c.842); often Bon rituals infiltrated into Buddhist households and Buddhist temples. A century later loyal and devout Buddhists living mostly in obscure and distant places (particularly in Western Tibet) started despatching emissaries to Nalanda, Odantapuri or Vikramasila to invite saints and scholars to visit Tibet and preach the Saddharma (Pure Doctrine) there. It was in pursuance of such invitations for several generations that eventually Srijnana Dipankara came to Tibet.

Atisa, travelling through Nepal, arrived in Western Tibet in 1042 and, after spending three years in the west, he went to Central Tibet and lived the rest of his life there, passing away in 1054. He indeed preached the Pure Doctrine both in the Western and Central Tibet; that is, he ruthlessly eradicated the Bon infiltrations and the lax morals thriving under the cloak of Tantra. By example as well as precept, Atisa made clear that monastic power rested on monastic discipline; celibacy and discipline like plain living and high thinking were to go together. Atisa's disciples and their successors naturally commanded respect of all, loyal as well as ambivalent devotees. Abbots and incarnations would thus become the refuge, in true sense, both for spiritual and material needs, when the remnants of monarchy and feudal houses could not provide leadership to the community.

Despite the open condemnation and organized hostility by Atisa's later followers, namely, the Gelugpa monks, Atisa remained an object of highest adoration with the Nyingma, Sakya and Kargyu Sects. Atisa's injunctions about monastic discipline and mystic rituals were not complied with by the three Red Sects, exactly as would the Yellow, even after the final triumph of the Yellow Sect as the temporal rulers of all Tibet; while Mongols were exclusively Yellow with the remnants of earlier Sakya or Kargyu followers fast disappearing. The high esteem for Atisa in the Red Sects was not so much because he was a great Pandita. With my close association with the Red Sect monks and priests, I would say that Atisa would not be ranked higher than Padmasambhava or Santarakshita in the Red Sects. Yet Atisa's stock is very high with the Red Sects because he had not only rescued or revived the Dharma but had confirmed the place of the Sangha as the highest in the community.

Atisa found that Mahayana, because of its emphasis on universal salvation and joint community striving for such goal, had tremendous attraction for the nomadic pastoral peoples in the Trans-Himalayas; and that the Bodhisattva Nirmanakaya would thus be the appropriate leader for such peoples. All were eligible for Nirvana irrespective of status, birth, wealth or intellect. This was a promise from Gautama Buddha. Nagarjuna added to this the concept of mundane Bodhisattva who would share his piety with the less fortunate.

Atisa readily approved the prefix of "I take refuge in the Guru (Lama)" to the Triple Refuge, and also sanctioned the occurrence of Nirmanakaya (Tulku) in Tibet. Atisa, himself an incarnation of Amitabha, recognized the Tibetan tradition that Srong-tsen Gampo was an incarnation of Avalokitesvara and prophesied that the same Bodhisattva would appear successively in the lineage of Dromton, the great disciple of Atisa.

Atisa, as reported by the Gelugpa monks and scholars to Sarat Das, had predicted that when the Dharma would be in danger again, and no royal protection was available, the Sangha would come forward and if necessary would exercise temporal power. In this situation Sangharatna Avalokitesvara would incarnate successively in the hierarchy of the Sect, succeeding Dromton's disciples. The Dalai Lamas are the successive incarnations in fulfilment of Atisa's prophecy according to Yellow Sect, and all Red sects have accepted the Dalai Lama's spiritual and temporal authority, despite all doctrinal differences. This tradition, even though oral through centuries, is reported to have support in the numerous Gelugpa tracts and treatises. I learned from several highest Nyingma, Sakya, and Kargyu Lamas about their whole hearted support to Atisa prophecy. The Gelugpa scholars now settled in India express their willingness to collaborate with Indian scholars in exploring the Gelugpa sources. Would Indian scholars take up this as a worthy subject of research ?

The prerogatives of the Sangha and the paramount position of the Sangharaja are well-known features of Theravada (Hinayana) tradition. In India, even in Pala Vangala, such concepts did not thrive in Srijnana Dipankara's time. Did he then notice these concepts growing or flourishing in Suvarnavipa where Mahayana and Hinayana co-existed at the time ? Whether Srijnana Dipankara realized the potentialities of the Sangha from the facts in Suvarnavipa or from his readings of the Pali Canon or from his vision of Shambhala Dharmarajas, Atisa in Tibet inspired the rise of an ecclesiastical polity which saved the Dharma in Tibet and Mongolia from the mystic of Han hegemony, and eventually preserved the independence of both countries.

Restoration of **Bodhipathapradipa**, from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars. No less academic or patriotic would be a probe into Atisa's legacy in Inner Asia. The probe involves researches into the past of India, Burma, Malaysia, Indonesia, Nepal and the Oxus-Jaxartes valley besides Tibet. It is time Indian scholars realize that Dipankara Atisa was a great Asian, much greater than a Pandita from Vangala.

NOTES & TOPICS

GEOGRAPHICAL NOTICES OF INDIA

India as Phag-yul (Aryabhumi) has featured much in Tibetan literature, both ancient and modern. A work on geography written in the first quarter of 19th century contains an interesting account of India. An English translation of the India portion is now presented in the **Bulletin**. The editors have not attempted to revise the script, the English rendering as well as the spelling of Indian words in Deva Nagari. When the translation is completed, improvements in the English translation and all necessary annotations will be made in consultation with the author. Regarding Indian words it may be noted that the words in the Tibetan text were spelt or transcribed as per information available then; one can read reflections of Sanskrit, Prakrit, Maithili, Nepali, Bangala or Urdu words. Comments and criticisms from readers are welcome. It is proposed to publish the completed work with Tibetan text in Tibetan script and English translation, introduction, annotations etc next year.

For information of the general reader, it may be noted that the Tibet portion of this famous work has been ably translated and amply annotated by Turrell Wylie thus : **The Geography of Tibet according to the 'Dzam-gling rgyas-bshad** (Rome 1962)

HISTORIC PLACE NAMES

In the same connection it may be noted that many place names in India are repeated or have migrated. Kamboja first occurs in the Hindukush-Pamirs and last beyond the eastern most boundaries of India in the estuary region of Mekong river. Pragjyotisha now in north eastern India (Kamarupa, Assam) was in ancient days in north western India, towards Karakoram region. Oddiyana/Urgyen, famous in Tantra, had locations in north, central, and south India. Zahor/Shahar occurred in Riwalsar (Himachal), Bhagalpur (Bihar), Jessore (Bangladesh) and Dacca (Bangladesh). The mythical land Shambhala, first reported across the Pamirs, was later reported from places in north India and Nepal. Some of these historic places are referred to by Lama Chimpa and N.C. Sinha in this number of the **Bulletin**. More on these place names will be presented in future from Tibetan sources.

JKR : NCS

BOOK REVIEWS

Rule by Incarnation: Tibetan Buddhism and its Role in Society and State. By Franz Michael. Boulder: Westview Press, 1982. Pp. XII, 227, maps, illustrations.

"In Tibet Buddhist monks had the same rights as the laymen to be appointed state officials both military and civil". Thus wrote in 1369 the official chronicler for the Yuan dynasty. The 'barbarian' dynasty was overthrown by a Han dynasty in 1368. The official chronicler though a 'barbarian' - a Mongol (Yuan in Han diction)-conformed to the Confucian tradition in letter and spirit. The presence of monks in official ranks, both civil and military, was no doubt a barbarian affair and the Han scholars and bureaucrats have through centuries maintained an attitude of contempt, hostility and indifference towards the Tibetan political system. Nothing unusual for a people who called all foreigners barbarians and designated their land as 'celestial'. It is relevant to recall that even in the most prosperous days of Buddhism in China, that is, the Tang Period, Gautama Buddha was described by the Confucian literati as a barbarian who "wore a barbarian dress and taught a barbarian doctrine". The Han traditionalists were no doubt relieved when Buddhism ceased to be a dominant religion in China and never again any Han dynasty sought salvation outside ancestor worship and Confucian code.

The confrontation later was outside China, in Tibet and Mongolia. The confrontation was mainly on the material plane involving economic and political interests of the Celestial Empire. On intellectual or academic plane there was not much contact nor much information about Lamaism or Lama polity. The Confucian literati's indifference about Tibet or Mongolia came to be accepted by Western scholars; Sinologists in particular have evinced the same temper—contempt and hostility—about 'barbarian peoples' now designated 'national minorities'. It is therefore a break with tradition that a leading Sinologist with devotion and loyalty to Confucian culture and Confucian literature would spend several years (? a decade) in a study of Tibetan tradition and Tibetan political system. Professor Franz Michael claims no proficiency in the language and has no direct access to literary sources in Tibetan. It is however evident from the book he has written that in his years of retirement, after teaching Chinese history and culture for three decades, he has put in such hard work which would put to shame many young scholars who claim to break new grounds.

Industry with imagination is a well known feature of German scholarship. It may be mentioned that Franz Michael is a German

who resigned from German diplomatic service when Hitler came to power in 1933 and was in the universities of China teaching Political Science and History till World War II. At the end of the War he settled in U.S.A. teaching Chinese and Far Eastern courses, successively at Johns Hopkins University, University of Washington and George Washington University. The author compensates for his lack of knowledge of Tibetan language with industry and imagination as did Max Weber in study of different religions. The author took his degree in Jurisprudence/Political Science in Weimer Germany and was close to the circle of Max Weber.

The author held prolonged conversations and dialogues with Tibetans in exile, from the Dalai Lama down to the ordinary Khampa farmer. Among his many collaborators and interpreters were Kungo Tsarong, son of Kalon Tsarong and the eminent scholar Lobsang Lhalungpa, the erstwhile monk official. A critical mind like the author's cannot go far wrong with such associates and colleagues and I must confess I have found the book very worthy. It reveals the Lama polity as a viable system and makes many points which the experts with linguistic prowess have not placed before the world so far.

In my knowledge there is only one scholar who has mastery over classical and colloquial Tibetan, who has on-the-spot knowledge of Tibet for years and who was a close onlooker of monastic and governmental institutions of Tibet for years. This rare combination is Mr. Hugh Edward Richardson, who however is more busy with archives, epigraphs and antiquities of Tibet than the Lama polity.

I mention Hugh Richardson as I find the author has not consulted him nor seems to have read Richardsons's *Tibetan Precise* (1945), 'Karmapa Sect, a historical note' (*JRAS*, London 1958-9), or 'The Political Role of the Four Sects in Tibetan History' (*Tibetan Review* 1976). I also wish the author had read writings of Trevor Ling, Bardwell Smith or lesser beings like me about the doctrinal authority of the monks to temporal rule. Such readings would have redressed the balance of the book here and there, and in the event slips could have been avoided.

I admit that the account presented by Franz Michael suffers from a number of errors and omissions; several may be termed major. Yet I would say without hesitation that Franz Michael's study is one to be reckoned with and no reader interested in Tibet and Tibetan political institutions can afford to ignore the book. I would discuss at length my differences with the author on several points later in the pages of this journal or elsewhere. In this introductory notice I highlight the

merits of a book which indeed fills a gap in our knowledge of Society and State in Tibet that is now past.

The most important contribution of the author is that though not well grounded in the language, he has ably exposed the misnomers and misgivings of Western experts on Tibet. A social scientist close to Max Weber, the author rejects the label feudal or feudalism as altogether inapplicable to traditional Tibet. The author finds adequate and authentic data to challenge the English rendering of the Tibetan word 'miser' into "serf" and in my opinion rightly substitutes the term "subject" or "commoner". With the consolidation of Buddhist church, that is, Lamaist Order, the old aristocrats became public servants or servants of the state and eventually the monks became superior to the aristocrats. When the Yellow Sect hierarchy, the Dalai Lama, emerged as the temporal as well as spiritual ruler of Tibet, the aristocrats, old or new, would cultivate good relations with the monastic leaders to have their sons admitted into government ranks. The admission tests and training courses, however, would do credit to a bureaucratic system and the author has no hesitation to call the Tibetan polity a bureaucracy. I may add that no amount of cultivating the monks would ensure finds of incarnations in aristocrat families. As is borne out from facts of all sects of Tibet, incarnations have generally been found in ordinary, if not poor, families. Of the 14 Dalai Lamas only three were found in aristocratic households.

"Rule by Incarnation" is the main title of the book. As the author has found, the first bid for temporal rule by a monastic head, the Sakya hierarchy, did not go far while the rule by the Karmapa incarnations introduced a spiritual sanction. The first Gyalwa Karmapa was born in 1110 and the first Gyalwa Rimpoche (Dalai Lama) was born in 1391. When the lineage of Dalai Lama was indisputably recognized as the lineage of Avalokitesvara (Chen-re-zi), rule by incarnation was a fait accompli and this phenomenon continued undisturbed till the middle of this century.

A book cannot be ignored because it is not written by a specialist or because the author has no proficiency over the language. We know of a big volume on Tibetan polity, prior to Yellow Sect, from an author who reads and speaks Tibetan very ably and we remember what a mess it was. Franz Michael I must say has given a coherent account of Society and State in traditional Tibet; and what a wealth of data he collected by his visits to the Himalayan Buddhist monasteries and to Tibetans in exile in India and elsewhere. I cite the sub-heads under the chapter 'Government Agencies and Procedures'. These are: Management of Economic Affairs; Law and Legal Procedures; The

Military; Foreign Affairs; and The Art of Healing and the Role of Oracles. There are eight chapters and each has sub-heads to interest readers about Tibet.

I conclude with author's reference to the Western scholars' "excessive disregard of the oral tradition in non-Western societies". I congratulate a Western Sinologist who has studied Tibet with sympathy.

[This review is published in *Tibetan Review* for August 1984. I have the kind permission of the *Review* to publish this in this *Bulletin*.]

Nirmal C. Sinha

Tibetan Studies in Honour of Hugh Richardson. Edited by Michael Aris and Aung San Suu Kyi. Warminster: Aris & Phillips, 1980. Pp XX, 348, illustrations.

Tibetan studies, now designated Tibetology, are presumed to be concerned only with Religion and Language. This notion is most prevalent in India despite the fact that the two pioneers, Alexander Csoma de Koros and Sarat Chandra Das, had unveiled the diverse contents of Tibetan literature.

The book under review records the proceedings of a seminar on Tibetan studies held in Oxford 1979. The seminar had the different sections as follows—The Interior: Religion and Philosophy; The Interior: Linguistics and Bibliography; The Interior: Music, Medicine and Arts; The Interior: Further Considerations; The Western Border Lands and Ladakh; The Northern Border Lands and Mongolia; The Eastern Border Lands and China; and The Southern Border Lands and India. I need not enumerate the names of the scholars whose contributions are collected in the volume nor the titles of the papers. I would straightway commend the book for both general readers and specialist students who desire to have a look into the many splendours of the discipline "Tibetology". All interested in Tibetan studies shall remain grateful to the editors for the thought of such well planned and much needed introduction to the subject.

The volume indeed covers such varied and such vast field that only a polymath can review it. I confess my incompetence to properly notice even a third of the contents though I have read with profit almost all the papers. 'Three' is an auspicious figure in Tibet and Tibetan speaking world. I take the liberty of noticing only three from so many learned papers.

Christopher Beckwith in his paper "The Tibetan Empire in the West" describes the Tibetan activities and adventures in the West, beyond the Pamirs, between mid 7th century and mid 10th century and draws on Chinese and Arabic as well as Tibetan sources. Though the Tibetan activities were mostly militarist and imperialist, "there was a very lively trade between Tibet and Arab Caliphate. Not only war material such as chain mail armor but also silk brocades and other products were imported into Tibet, while Tibetan musk, the most highly prized perfume of the Middle Ages, as well as gold and other things went West." "It is only natural that along with the commerce went intellectual trade. For example the first two known court physicians translated, taught and practised Greek medicine". "In peace as in war early Tibet apparently had much more to do with the West than has generally been recognised."

Lokesh Chandra in his paper "Oddiyana: a new interpretation" contends, with reason, that the first or original Uddiyana/Urgyen was in South, India, not far from Kanchipuram. It may be noted that Nagarjuna, who discovered the Prajnaparamita texts, came from the South. "The oldest of the texts of its genre the Astasahasrika Prajnaparamita clearly states that the Paramitayana originated in the South and spread to the east and later flourished in Uttarapatha."

Seyfort Rugg in his paper "On the reception and early history of Madhyamaka in Tibet" speaks about the Tibetan fidelity to the Indian traditions. Equally well read in Sanskrit and Tibetan, this scholar writes with authority on Tibetan scholarship following Santaraks-hita, Kamalasila or Bhavaviveka. I quote below from this paper a statement about the links between India and Tibet.

"In order no doubt better to establish the specificity and identity of Tibetan culture and also of Tibetology as an academic discipline, a tendency has recently appeared among some scholars to discount connections between India and Tibet even in the area of Buddhist thought. Now, when we acknowledge the dependence of much of European philosophy on Plato or Aristotle we certainly do not put in question the original contributions made by West European philosophers starting in mediaeval times; or when the Arabist notes the link between mediaeval Islamic and Greek philosophy he does not thereby deny all specificity to Islamic philosophy. It is then suggested here that by the same token, the study of Buddhism in Tibet and indeed of Tibetan civilization as a whole can lose nothing by fully acknowledging their close ties with the Buddhism of India and with Indian civilization.

Tibetan studies can indeed only gain by being pursued in coordination with (but certainly not in subordination to) Indian studies. Obviously this procedure will in no way preclude us from recognising also the existence of other very important ties with Central Asia, China and even West Asia."

The three papers, I have chosen to notice, bring to light the many languages, the many countries and the many traditions which form the essentials of Tibetology. A few scholars have studied the many aspects or the many issues of Tibet, past and present. Among these few, there is one who has great command over the language, colloquial and classical, and who has adequate on-the-spot knowledge of Tibet and her two neighbours, India and China. It was truly a happy idea that the proceedings of the Seminar should be dedicated as *festschrift* to this scholar, Hugh Edward Richardson, to celebrate his seventy fifth birthday (1980). David Snellgrove writes "An Appreciation of Hugh Richardson"; and 'a complete bibliography' of the writings of Hugh Richardson illustrates the diverse contents of Tibetan studies. I would suggest to the enterprising and competent scholars, Michael Aris and Aung Sang Suu Kyi, that the scattered articles, papers and book reviews of Hugh Richardson be collected and published as a homage in his eightieth year (1985). These articles, papers and book reviews would most ably project the polychrome of Tibetology.

Nirmal C. Sinha

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