

Contributions on the Religion, History, &c. of Tibet.—By BABOO SARAT CHANDRA DÁS, Deputy Inspector of Schools, Darjiling.

I.—THE BON (PON) RELIGION.

INTRODUCTION.

Lama Je-tsun-lossaṅ CHHOIKYI-ÑIMA pal Ssaṅpo is the author of the well known work “Dub-thaḥ leg-shad śel-kyi méloṅ” which contains short accounts of the various religious systems in ancient India, Tibet, Mongolia and China.¹ The first Lama whose avowed incarnation he is believed to have been was named Chhoikyi wañ-chhyug, whose high dignity was recognised by the Emperor of China, by letters patent and the presentation of a golden tablet,² and who was famous for his knowledge of metaphysics and vyākaraṇa and did greatly enhance the cause of Buddhism. Our author was born, agreeably to a certain prophecy, at Pah-ri in Amdo, in the year *fire-serpent* of the 12th Cycle, *i. e.*, 1674 A. D., and died in the year 1740 A. D. In his boyhood he gave many striking proofs of his powerful intellect. Being a divine personage, he easily acquired proficiency in the several branches of Buddhist sacred literature. After taking the vows of monk-hood, he studied the Sūtras and Tantras under many eminent Lamas, such as Chaṅkya Rolpai Dorje the spiritual guide of the Emperor Kuenlang (Chhiñ-luñ). On his reaching the proper age he was placed at the head of the Jam-vyaṅ monastery on the Thí or throne of his predecessors. During his presidency more than 3000 monks used to congregate in the monastery for service. He visited Central Tibet, Tsaṅ and Sakya, and spent a few years at the Dapuñ monastery in order to prosecute religious studies. Returning to his native country, after a study of seven years, he displayed great learning in metaphysics and vyākaraṇa. At this time he propitiated the gods Hayagrīva, Dorje Phagmo, and others of his tutelary deities. He also propitiated the goddess Paldan Lhamo (Káli

¹ The Dub-thaḥ śelkyi Mélóṅ (grub-mthaḥ śel-kyi mé-lóṅ) contains 12 books. I have made a literal translation of the 8th and 11th books which treat of the Bon religion and the rise and progress of Buddhism in Mongolia. My translations of the 9th and 10th books (on Ancient and Mediæval China) are almost literal. All Tibetan names are spelt as pronounced, except those in the lists on pp. 199—201 which are spelt as written. In Bon the *b* is pronounced as *p* (Pon). The nasal consonants *ṅ* and *ṅ* are transliterated by *ṅ* and *ṅ* respectively, and *ṅ* by *ḥ*, *ḥ* by *ts*, *ḥ* by *tsḥ*, *ḥ* by *ds*, *ḥ* by *sh*, *ḥ* by *ss*.

² In the history of Tibet and the lives of Lamas many accounts of presentation of seals and tablets will be found. The custom of presenting seals and tablets and letters patent is still in vogue in Tibet and China. The use of seals by different dependencies of China and Tibet is very carefully watched by the Government of those countries. A change of official seals generally signifies a change of vassalage. Tablets, like diplomas and letters patent, are given to establish a new ruler or governor in power.

of the Hindús) who enabled him, it is said, to render good service to Buddhism. Many Mongolian princes and chiefs became his friends and spiritual pupils, by whose assistance he established five religious institutions. He resided in Pekin for more than three years, in order to collect information respecting the various schools of religion which then existed in China, and the ancient ones that had died away. He also carefully studied the national laws and statutes of China from ancient records, and thereby made himself famous. The Emperor conferred on him marks of honour and dignity greater than any that had been enjoyed by his predecessors. He also presented him his own robes, which contained one hundred and eight dragons worked in gold, together with a hundred thousand crowns of silver. The Mongolian princes also, who evinced great faith in his saintliness, made him immense presents. On his return to Amdo, all the chiefs and princes of Mongolia and western China advanced to a distance of six days' journey from the town to pay him homage. Among these princes, the Khan of Lanju and the Viceroy of Tsuñ-tu-fu were very well known. On his arrival at the monastery, the Lamas and monks of the thirteen great monasteries of Amdo made him presents, according to their means and resources. From that time, for a period of twelve years, he devoted himself to the affairs of the monastery and to yoga, after which he attained to the "marvellous state of the gods." At the age of 66, on the 10th of the Lunar month, his person being contracted to a cubit's length, he returned to the land of the blessed. He had finished his work called "Dub-thaḥ ṣelkyi méloñ" about a week before his death, which occurred in 1740 A. D. The age of the work is therefore 140 years only.

The following are his principal works :

- (1.) The Legendary biography of Lama Jam-vyañ of Guñ-thañ, in 2 Vols.
- (2.) " " " his predecessors, in one Vol.
- (3.) Hymns and Songs.
- (4.) On the worship of Hayagríva or "Taden," in 2 Vols.
- (5.) " " Náro kha-choimo (a goddess), in 2 Vols.
- (6.) " " Dorje Phagmo, in 2 Vols.
- (7.) On Mathematics (Chronology, Arithmetic and Astrology), in one Vol.
- (8.) On Medicines, in one Vol.
- (9.) On the method of constructing chaityas, sacred pictures and images, in one Vol.
- (10.) On rhetoric, words and versification ; stotras in two Vols.
- (11.) About the history and theories of the reformed, or Gelugpa, school, in 5 Vols.

TIBETAN TEXT.

8th Book of Dub-thah Selkyi Melok.

(ཐུབ་མཐའ་ཤེལ་ལྷི་མེ་ལོང་)

རོན་མཉུང་ལས་། བསྐྱལ་པ་འདི་ལ་ཚེ་ལོ་དཔལ་མེད་ནས་བརྒྱུ་པའི་བར་ཟ་
 རོན་པ་མཚོ་མཚོས་སུན་བཟང་ནས་འང་མ་མེ་རྣོན་ལྷི་བར་བཅོ་བཅེད་འཇུག་རྟེན་པས་།
 དེའི་ནང་མཚོན་ཚེ་ལོ་བརྒྱུ་པའི་རྩལ་ལྷ་འཇུག་བར་བཟད་པའི་གསེར་རྩལ་ནི་ད་ལྷའི་རོན་
 ལྷི་རྣོན་པ་ཡིན་ལ་། དེ་ཡང་ཞང་ཉུང་གི་ཡུལ་ལྷི་འོལ་མོ་ཡུང་རིང་རྩ་གསེར་རྩལ་གི་
 རོ་ཚེ་ལྷ་བ་བྱུང་། དེ་འགྲུ་ཞིག་གིས་སངས་ལྷི་ལྷི་ནས་འཇུག་ཡིན་རྟེན་ཞིང་།
 བདམ་ཚལ་གི་རྣོན་པ་དང་རྩལ་མཚོངས་ལྷ་བྱུང་ཞེས་ཉུང་རྟེན་། རྩུའ་དམར་པོ་ལས་
 ཞང་ཉུང་ཡུལ་གི་རོན་འཇུག་བར་། དམོངས་ཏེ་གསེར་རྩལ་གི་བོད་རྩུལ་། རོན་ལྷི་
 མཚོད་པ་བརྒྱ་གསེས་བསྐྱུངས་། ཉེས་པ་རྩལ་པ་དབྱེ་བྱ་བསྐྱུངས་། གསེན་པོ་ནམས་
 ལྷི་ལྷ་ལྷོ་ལྷེ གསེན་པོ་ནམས་ལྷི་རྩུའ་ལྷོ་བཅད་། འཇོ་ནམས་གསྐྱུང་རྩུང་ལམ་ལ་
 བསྐྱོད་། ལས་འཇུག་ལ་། གང་ལྷུ་ཡང་མངོན་ཤེས་དང་ལྷ་འཇུག་རྩལ་པ་སོགས་ལྷི་
 ལོན་ཏུ་དང་ལྷན་པ་ཞིག་ལྷེ། འོན་མའའ་གསེར་ཁང་ཚེ་ཞེས་ད་ལྷ་མངའ་རྩལ་ལྷ་
 ཚོང་ཚལས་པའི་གསེས་འདི་དང་། རི་བོ་རྩེ་ཚེན་རྒྱུངས་པ་། འོང་ཡུལ་རྩུ་ལྷ་ཁང་
 གི་མར་ལྷོ་གསེས་པོན་རྩལས་སོགས་བོད་ལྷི་གསེས་རྩུ་མར་འོངས་ནས་ལྷི་པའི་ལྷ་གསེན་
 མང་པོ་དམ་ལ་བཟལས་ཤིང་བཅུ་ལ་བར་ལས་། དེས་གསྐྱུང་རྩུང་གི་ཚོས་ལྷུང་ལྷོ་
 བཞི་མཚོད་ལྷ་སོགས་བཟད་། གུང་འཚོལ་ལྷ་ཚོ་ལྷེས་རྩུག་། ཏ་རྩིག་གི་མཁས་པ་
 ལྷ་ཚོ་ཏ་ཚེ་སེ། ལྷི་འོག་བར་ཚོས་། འཇུག་འོ་ལྷུ་མ་། ལྷི་གུ་ལྷི་མཁས་པ་ལྷ་
 བདམ་ལྷམས་པོ། ལྷི་ནམ་གི་མཁས་པ་ལེགས་ཏང་མངས་པ་། ལྷི་ལྷི་མཁས་པ་
 གསེར་རོག་ལྷེ་འཇུག་སེ། བོད་ལྷི་མཁས་པ་ལྷེས་ལྷེ་ཚོ་མངས་། མི་ཉམ་གི་མཁས་
 པ་ལྷེ་ཚོ་གཤར་ལྷ། ལྷམ་པའི་མཁས་པ་ལྷ་རྒྱུངས་ལས་དང་ཏང་། ཞང་ཉུང་གི་
 མཁས་པ་ཤེར་རྩུ་ཚེན་སོགས་ཚེས་འཇུག་མང་རྩུང་བས་བོན་ཚོས་ལྷོ་གསེས་འམས་
 ཚད་རྩེ་ལྷེ་ཏེ་དར་བར་ལྷས་སོ། བོད་རྩུ་དར་བའི་བོན་ལ་། འཇོལ་བོན་།
 ལུང་པོན་། བསྐྱུར་བོན་གསལ་ལས་། དང་པོ་ན་། གཞུག་ལྷི་བཅོན་པོ་ནས་ལྷི་ལ་
 རྩལ་རྩུག་པ་ལྷི་ལྷེ་བཅོན་པོའི་རྩལ་ལྷ་དཔུས་འམ་འོང་འོན་ལྷ་བར་རྩལ་གསེར་ལོན་
 པའི་ལྷི་པ་ལོ་བརྒྱ་གསལ་ལོན་པ་ཚོས་འཇུག་ལོ་བརྒྱ་གསལ་ལྷི་བར་རྩུ་བོད་ཁམས་

ཅི་སྟེ་བཅད་པས་། བོན་རྣམས་སྐྱུ་མ་ལ་བསྐྱུར་འདྲེ་དང་བཅས་པ་གཏང་ཏེ་ཕྱི་ལོ་ལ་
 རྣམས་ལྷིས་ལྷ་བཞེན་པ་ལ་བོན་གཏེར་མ་ཡིན་རྟེན་། གཞུང་པ་འཇམ་པ་བསྐྱུར་པ་ནི་།
 རྒྱང་དར་ལྷིས་བཟུལ་པ་བལྟ་བུ་རྣམས་། གཞིང་ཉང་ལྷོད་ན་གཤེན་རྒྱུར་གྱི་དབང་ལྷ་
 བས་། དར་ལྷུ་སྐོ་ལམ་ལྷ་བ་དབྱུང་ལྷི་བོན་གཏེར་མ་ལྷ་སངས་ལྷིས་ལྷི་བཟུལ་
 མང་པོ་བོན་ཏེ་བསྐྱུར་ཏེ་། ལྷམ་ལྷིས་པ་ལ་ཁམ་ཆེན་། ཉི་ལྷ་ལྷ་པ་ལ་ཁམ་རྒྱང་།
 གཏེན་ལ་དབབ་པ་ལ་བོན་མདོ་། གཞུངས་སྟེ་ལྷ་ལ་གྱུ་འདྲམ་དཀར་ལྷ་ལྷིས་
 བཏགས་། བའ་ལྷ་ཆང་དང་བཞེད་ལྷ་ཆོས་དང་མི་འདྲ་བ་ལྷ་ཆོས་ལྷུ་ལྷི་ཏེ་། མཆོ་ལྷ་
 འདེམ་རྒྱང་གི་བཟུལ་ལ་གཏེར་ཏེ་ཕྱི་ལོ་། ལྷིས་ལྷ་ཁོ་རང་གིས་འོན་པ་ལྷུ་ལྷུ་བཞེན་།
 དེ་རྣམས་རྒྱང་པོ་བོན་ལྷིས་ལ་སོགས་པས་ལྷང་དེ་འདྲ་མང་ཏེ་བསྐྱུར་། བསྐྱུར་བོན་ལྷ་
 ལྷི་བཟུལ་གཞུམ་པོ་དེ་ལ་ཆབ་དཀར་རྟེན་ཏེ་འབྲས་བུའི་བོན་ལྷིས་མིང་བཏགས་སོ།།
 བོན་ལྷི་ཆོས་ལ་བཟུལ་འདྲུའ་ལྷིང་གི་ཆོས་ཡོད་ཅིང་། ལྷ་བ་ལྷོན་པའི་གཞུང་།
 རྣམས་པ་རྣམས་ཆེན་གསལ་ལྷི་འཕྲེང་བ་། རྩ་འབྲེལ་རྒྱང་གི་སྐྱ་སྐྱ་། མན་དག་
 འཁོར་ལོ་འདྲེ་གསལ་སོགས་དང་། རྣམས་པའི་གཞུང་། རྒྱང་པོ་རང་འཕྲུའ་འཇམ་ལེ་
 དབྱ་སྐོར་། གསལ་འཇམ་། ལྷུ་སོགས་ཉམས་ལྷོད་། སོམས་ལྷང་ལྷི་ཁྱི་དཀར་པོ་
 སོགས་དང་། ལྷོད་པའི་སྐོར་ལ་། ཁམས་བཞེད་གཏེན་ལ་ལམ་པའི་འབྲམ་། ལོ་
 གཏེན་བཞེད་པ་དོན་ལྷི་འབྲམ་། གཞུང་རྒྱང་ས་བཟུལ་ལམ་ལྷི་འབྲམ་། རྣམ་དག་རྒྱལ་
 རྣམས་འདྲེལ་བའི་འབྲམ་། གཏེ་ལྷིས་ཆོས་ཆེན་ཆོས་པའི་འབྲམ་། གཏེན་ཡང་ནད་
 འབྲམ་ལྷམ་པོ་། ཆོ་འབྲམ་ཁྱེ་པོ་། རྣམ་འབྲམ་དཀར་པོ་། གཏེ་འབྲམ་ལྷམ་པོ་སོགས་
 དང་། འཕྲིན་ལས་ལྷི་སྐོར་ལ་། གཏེ་འབྲམ་ལྷམ་བཞེད་རྒྱལ་རྒྱ་། དཔེད་འབབ་བཞེད་
 རྣམས་ལྷི་སྐོར་། ལྷུ་སྐོར་བཞེད་། ལྷི་འབྲམ་ལྷམ་བཞེད་རྒྱལ་རྒྱ་། འདྲེལ་
 འབབ་བཞེད་རྒྱ་རྩ་གཏེན་སོགས་ཏེ་དེ་ལ་ཆབ་ལྷམ་མིད་བ་རྒྱུད་ལྷི་བོན་རྟེན་། བསྐྱེད་
 རྣམས་འབྲས་བུའི་སྐོར་ལ་། ལྷི་སྐྱེད་ས་བོན་མཚོད་། ལ་རྒྱུད་རྣམ་པོ་དབྱ་འདྲེལ་། མ་
 རྒྱུད་ཉི་མ་དབྱ་མར་། རྣམ་རྒྱུད་མདོ་ཆེན་འབྲམ་པ་སོགས་ཏེ་དེ་ལ་ཆབ་དཀར་ལྷམ་
 ལྷི་བོན་ལྷི་རྟེན་། རྒྱང་མདོ་སྐོར་ལ་། ལྷི་ལྷི་སལ་བཟུལ་ཆོ་རྒྱང་། ཏེ་བ་སྐྱ་གི་
 དཀར་ལྷམ་། དལ་འབྲམ་མ་མོའི་ལྷམ་སྐྱེད་སོགས་དང་། ལོ་ཉ་བཟུང་། ལྷི་ལོ་།
 བཞེན་། དམུ་གྲུ་གཏེན་། དབང་ལྷུ་ལ་སོགས་ལྷི་སྐྱེད་སྐོར་དང་། ལྷི་ལོ་ལྷི་ལྷི་
 ལོ་དབྱ་སྐོར་། གཏེན་ལྷི་སྐོར་། རྣམ་ལྷམ་པ་སྐྱེད་རྒྱལ་འཇམ་ལྷི་སྐོར་སོགས་ཡོད་ཅས་

A A

ལྷོ་མ་མེད་དང་ཡེད་མ་མེད་ཏུ་གནས་པ་ཕུང་ན་དང་ལྷོ་མ་ཆད་ཏུ་ལའོ་ལ་བ་ཡིན། གསུམ་
 པ་ནི། དེ་ལྷ་སྒྲུབ་རྒྱུ་ཤིན་པ་དེ་གམས་སུ་ལྷངས་པས་དོན་མདོན་ཏུ་རྒྱུ་ཏེ་བསྐྱོམ་བྱེད་
 ལས་ལྡན་པ་མཁའ་མཁའ་འོ་དོ་ལོ་ལྷ་སྒྲུབ་འཛིན་དེམ་གྱི་ལས་ལྡན་པ་ཅིག་ལུང་། དེ་རྩི་
 ཅ་དོན་མོད་མ་འམས་ཅད་ཡེ་ཤེས་སུ་འཆུང་། ལྷུང་བ་འམས་ཅད་པོན་དེམ་ཅིག་ཅིག་
 དམ་ཏུ་དེམས་ཏེ། འཚོ་རྩ་ལྡན་བཟང་དག། ལྷུང་སྤང་། དཔེར་མེད་རྩོ་གཅིག་
 པར་རྒྱུར་ནས་པོན་སྒྲུ་རང་ས་བོན་པས་སྤོང་སྐོམ་བྲང་པར་སྤུལ་བའོ། ཞེས་ཕུང་དོ།
 འདི་དག་ནི་ཕྱིས་ཕྱི་རྣམས་ཚེན་པས་རྩེར་ལྷམས་དང་དཔྱད་པས་མཚོངས་པ་འཇུག་པས།
 པོན་མོད་མ་གཤིས་ལྷམས་ནད་གསེན་པོ་ཡོད་ལྷེད་འཚོ། འེག་པ་རྩིམ་པ་དམས་པོན་གྱི་
 གཞུང་བཅད་རྩེར་ཏེ། དམ་མི། ལྷ་གསེན། ལྷུང་གསེན། འཕྱུལ་གསེན། ལྷིང་གསེན།
 ཏེ་རྒྱུའི་འེག་པ་བཞི། དམ་བསྐྱོན། ཨ་དགར་ཅད་སྤོང་། ཡོ་གསེན་ཏེ་འཕྲས་སྒྲུབ་འེག་
 པ་བཞི། རྩད་པར་ཚེན་པོའི་འེག་པ་གཅིག་སྤེད་ལྷེད། ལྷ་གསེན་ལ་གདོ་སུམ་བཅུ་
 རྩམ་ན། དཔྱད་བཅིང་འི་བཞི་སྤོང་། ལྷུང་གསེན་ལ་འེར་སྐྱུམ་པ་བཞི། ལྷུང་ཅོད་
 བཅིང་། གཏུ་རྩམ་བའི་བཅུ་མ་གཤིས། འཕྱུལ་གསེན་ལ་ལྷ་ཕྱང་ལྷ་འཕྱུལ་གྱི་གཞུང་།
 ལྷིང་གསེན་ལ། སྤི་འཕྲས་སུམ་བཅུ་རྩམ་ན། འཇུར་སྤེ་བཞི། འཇུལ་འཕྲས་བཅིང་
 ཏུ་མ་གཅིག།

དམ་བསྐྱོན་ལ་ལྷུང་བཅུང་འཕྱུང་རྣམས་ཕྱི་མདོ་སྤེ་སོགས་དང་། ཅད་སྤོང་ལ་
 འཕྲས་སྤེ་སྤེ་བཞི་སོགས་དང་། ཨ་དགར་ལ་རྒྱུང་ལྷུང་ཏུ་མ་དང་། ཡོ་གསེན་ལ་
 སེམས་ལྷུང་སྤེ་བཞི་དང་། རྩད་པར་བ་ལ་མན་དག་སྤེ་ལྷ་ཡོད་རྩེར། རྒྱ་པོན་
 བཞུམ་གསུང་འཛིན་གྱི་རོ་ག་པ་ཆ་བཞི་སྤོང་། དམ་བསྐྱོན་ཅད་སྤོང་གཤིས་ཕྱིས་དོན་ལྷི་
 ལྷུང་། ཨ་དགར་ཡོ་གསེན་གཤིས་ཕྱིས་ཤེས་སྤོབ་སྤོང་། རྩད་པར་ཚེན་པོས་ལྷུང་
 ལྷིས་ཅད་ནས་གཅོད་། ཡང་རྒྱུའི་པོན་བཞིས་བསྐྱལ་པ་ཏུ་མར་སྤུངས་པས་མོས་སྤོད་
 ལྷིས་པ་ཞི་འོ་ཤ། དམ་བསྐྱོན་དང་ཅད་སྤོང་ལོས་བསྐྱལ་པ་ཅད་མ་མེད་གཞུམ་ལ་ལམ་
 བ་སྤོང་ནས་འར་བ་འོ་ཤ། ཨ་དགར་ཡོ་གསེན་ཕྱིས་སྤེ་བ་གཅིག་ལ་མའར་བ་འོ་ཤ། རྩད་
 པར་ཚེན་པོས་ཚི་གཅིག་གས་པོན་སྒྲུ་འེབ་ཅེས་བཤད་དོ། པོན་རྩི་ལྷུང་དར་བ་དང་
 འདོད་རྣམ་ཅིག་ཞེས་ཞི་བཤད་པའི་གཞུང་མ་རྒྱུད་པས། པོད་ཏུ་སྤེ་ཕྱི་བར་གཞུམ་ཏུ་
 འཕྱུང་རྣམ་ཅིག་ལ་འཕྱི་སྤང་དམོངས་གཅིག་ལས་གསུངས་པ་ལྷུང་དང་། ལྷ་སྐོམ་དང་
 ཅིག་པ་སོགས་ཕྱི་འདོད་རྣམས། ལྷུང་མད་མཁའ་གསང་བའི་པོན་སྤུག་ན། ལྷུང་

གཞིགས། ལྷ་དཀར་ནང་བོད་ལ་སོགས་པའི་རིག་འཛིན་མཁས་པ་མཐོང་། ག་འཕྲུལ་ནས།
 བོན་མི་སྡེ་མོ་བཅོད་ཚིག་བཞི་ལྟོད་ལས་བསྐྱུས་པའི་གསང་སྐབས་རྫོང་འཕྲང་གི་འོད་ཚུན་
 རྩ་བ་ལས་འཕྲུང་བ་ལྟར་བྱས་སོ། བོན་མི་དགོན་སྡེ། བོད་ན་གསེན་དར་མིང་དང་
 ཚུལ་མོ་འོད་རྩ་གཞུང་རྩུང་ལྷ་མིང་སོགས་ཡོད་པ་རྩལ་ལྷིས་ཚུ་ནང་གོང་མའི་དམག་ལོས་
 བཞིག་ནས་ལྷ་མིང་རྩ་དགའ་ལྷན་པའི་དབེ་ལྷགས་པའི་དོན། སར་འཇུག་པ་མཛོད།
 བོན་ལྷགས་མེ་ཚོག་པའི་བཀའ་ཡམ་ཚིམ་ཞིག་བསྐྱབ་ན་འདང་། ད་དུང་ཚུལ་འོད་དང་
 ཚོ་ཁ་སོགས་ན་བོན་སྡེ་མང་ཚིམ་ཡོད་པ་ལྷུང་དོ།

TRANSLATION.

In Bon *Granthas* it is said that in the present Kalpa, from the time when the duration of human life was immeasurable till it dwindled to ten years, there are eighteen divine manifestations (teachers), counting from Kun-tu-sšan-po, the chief Bon god, to Thañ-ma-medon. Of these teachers, the one who is called S'en-rab and is said to have appeared when the length of human life diminished to one hundred years, is the reigning Bon god. He was born at Holmo Luñriñ (or "long valley"), in the country of Shañ-shuñ.³ Some authors conjecture that he, being a miraculous incarnation of Buddha, was contemporaneous with our teacher (Śákya Simha).

According to the Vaidúrya Karpo,⁴ Buddha, with a view to the moral improvement of the Bonpo, became incarnate as S'en-rab-mipo⁵ in the country of Shañ-shuñ. He observed the twelve acts of the Bon Dharma and taught the nine series of *yánas* (vehicles of knowledge), opened the door of the gods (heaven) for those alive, and shut the entrance of the graves of the dead, and committed the living to the path of *svastika* (yuñ-druñ).⁶ He possessed such powers as foreknowledge, and was able to perform miracles, &c. Moreover having visited various places

³ Shañ-shuñ is the part of Tibet, called now Gugé and Knáor or upper Besahr.

⁴ Vaidúrya Karpo, meaning the White Lapis Lazuli, is the name of a historical and chronological work of great repute, composed by the illustrious Regent of Lhasa, Desi Sañgé, in the 17th century.

⁵ The word *Sen* means god, *rab* means excellent, hence *Sen rab* means excellent god; *Mipo*, human.

⁶ The Svastika emblem of the Bonpo is similar to that of the Buddhists, from which it only differs in direction; for *Bon-kor* or the Bonpo manner of circumambulation round a shrine or deity is from right to left, while the *Chhoi-kor* or the Buddhist manner of circumambulation is from left to right. The Bon religion is founded on the Svastika *mandala* which is called "Yuñ-druñ."

of Bon pilgrimage in Tibet on the east of the monastery of Pu-chhu-lha-khañ in Koñ-yul, Ñah-ser-khañ-tse on the site of which was established the monastery of Ñah-ri-tva-tshañ, the hill called Rin-chen puñ-pa, &c., he subdued many earthly demons and evil spirits, all of whom he bound under solemn oaths. He explained the four ways of Bon *svastika* and *skandha* and the five repositories of sacred scriptures. Among his spiritual descendants, there were the six who bore the surname of Mu-tsho and Dem, the Persian sage named Mu-tsho-tra-hé-si, The-thoñ-par-tsam, Guhi-li-barma, the Indian Pandit Deva Nátha surnamed Mantra-ushma, the Chinese sage Leg-tañ-mañ, the learned priest of Thom named Ser-dog-che-chyam, the Tibetan sage Dem-gyen-tsha-mañ, Che tshagargu the learned scholar of Mi-ñag (Burmah), the erudite Mupañ-sañ of the Sumpa country, and the sage S'er-pu-chhen of Shañ-shuñ; these and many other followers, carrying the doctrine to all quarters, diffused the Bon religion.

In Tibet the Bon religion presented itself as 1st, Jola-Bon; 2nd, Khyar-Bon; 3rd, Gyur-Bon.

1st stage Jola Bon.

During the reign of king Thi-de-tsanpo, the sixth in descent from Ñah thi-tsanpo, in the province of U, also called Shoñ-hon, a boy belonging to the family of S'en, at the age of thirteen, was kidnapped by a goblin, who took him to different places and mountains of Tibet and Kham. After rambling thirteen years with the goblin, the boy, fully instructed in demoniac crafts, being now twenty-six years of age, was returned to the society of men. He could point out the haunts of malicious spirits and goblins, and tell that such and such a demigod and demon lived in such and such a place, who committed mischief and good of this and that kind, and that they could be propitiated by a certain kind of worship and offering. He gave an account of different descriptions of "*ye-tag*" or mystical offerings.⁷ Twenty generations of Tibetan kings, from Ñah-thi-tsanpo down to Thi-jé-tsanpo, are said to have followed no other religion than the Bon. It is evident that the first introduction of the Bon religion in Tibet was due to this man. However, the Bonpo of that age were skilled in witchcraft, the performance of mystical rites for suppressing evil spirits and cannibal hobgoblins of the nether region, the invocation of the venerable gods above, and the domestic ceremonies to appease the wrath of malignant spirits of the middle region (Earth) caused by the "pollution of the hearth."⁸ Besides

⁷ They are prepared, like the masts of a ship, with stretched threads and ropes.

⁸ *Thab-den* or "the ejecting of defilement from the hearth." In Tibet and its neighbourhood from time immemorial the defiling of the hearth by the overflowing of boiled milk, broth of meat, or of any other thing edible or useful (except water) from any utensil, is considered to be a great calamity which brings immense trouble to

these there did not then exist any other theories or works concerning the Bon religion. In (some historical works such as) the Gyalrab and Chhoi-juñ

the owner. When a cook-house containing a hearth is so defiled, the owner must immediately cleanse it out; the ground which held the hearth should be dug out and thrown into water, in default of which the demons and the gods of the middle region, "Sa-dag" (or Nágas), become annoyed and punish the owners or defilers with the disease of leprosy. In order to escape such punishment, that is, to be cured of leprosy, the patient goes to a male or female Bon priest in quest of a remedy. He requests him or her to examine his fortune; the priest of course attributes the disease to defiling of the hearth, and requests the patient to recollect the places where he ever cooked food or boiled anything. The names of all those places being given, the priest casts lots and finds out the right place and arranges for the ceremonies of cleansing the defiled hearth. Not all priests can claim to perform the ceremony, but the patient invites the priests of the country who assemble in an open place and cast lots to find out what particular priest would be acceptable to the "Sa-dag" for the purpose of officiating at the ceremony. The fortunate man being picked out, the service commences. He strictly abstains from the use of spirits and meat for the time being, as the "Sa-dag" are prejudiced against their use. The priest now invokes his tutelary deity called Kah-bab, and Thab-lha the god of the hearth, who, by turns taking possession of his body, lead him to the particular spot where lies the defiled hearth. Arrived at the spot he plants his arrow-flag called "Dah-dar." As soon as this is finished, the spirits withdraw and the priest comes to his senses, when he inquires from those around him what inspired sayings he had given out. Being told every detail of the affair, he goes on to conduct the usual prescribed ceremonies. He or she (female priests are preferred) then in an authoritative tone summons the eight demi-gods (gods, nágas, yakahas, demons, genii, Pehar Gyalpo, mischievous female spirits called Mamos, and malignant planets such as the Indian Ráhu) and tells them—"I, according to the command of S'en-rab mipo the lord of the Bon religion, am conducting this ceremony. Ye all listen to what I say:—I shall just cleanse the polluted hearth of its defilement, in which work I exhort you all to help me. Remember, that I act like a tool in your hands, all success rests on your ingenuity. Wherefore be kind and merciful to me!" He now chants the usual *mantras* and conducts the ceremony.

When the first part of the service is over, he invokes his own Kah-bab, together with Thab-lha the god of the hearth, saying, "O Kah-bab &c., my appointed friends and guardians, and ye hosts of ancestors, vouchsafe me your aid at this critical time. If I fail in my object, disgrace shall fall on me and also on you all who favour me!" He concludes his invocation by a threat, saying, "if you do not make me successful, I shall henceforth withhold the paying of reverence and offerings to you all." He then finishes the service by ordering a host of diggers to dig out the spot indicated, to the depth of about 8 or 10 feet. He briskly walks round the ditch, his heart beating with the fear of missing the ball hid in the polluted ground. When the proper moment arrives the Kah-bab and Thab-lha by turns inspire him, when he throws himself into the bottom of the ditch in a senseless state and picks out the polluted ball. The Kah-bab having immediately withdrawn, the priest regains his senses and produces the ball before all who remain present and breaks it to examine the contents. If a living or dead larva of an insect of any kind is found within it, the operation is considered successful, otherwise not. If the ball be empty, the leper's case is considered hopeless, since the devil, born as a larva within the defiled ground soon after the

the progress of the Bon religion is traced from the reign of king Di-gum-tsanpo. This stage of the Bon religion is also called Gyū Bon Chhab-nag.⁹

2nd Stage, Khyar-Bon.

When king Digum tsanpo was assassinated, the Bon priests, not knowing how to conduct the funeral rites (so as to prevent his spirit from doing mischief to the living), invited three Bon priests, one from Kashmír, a second from the Dusha country and a third from the country of Shañ-shuñ, to perform the "funeral of the stabbed". One of these priests propitiated Ge-god khyuñ and Me-lha the god of fire, and thereby was enabled to travel in the sky, mounted on a tambourine, and to discover mines. He could perform miraculous feats, such as cutting iron with the quills of birds, &c. Another priest was skilled in delivering oracles and telling fortunes by *Jutika* and by deciphering mystic symbols on the fresh human shoulder-bone and thereby divining good and evil. The third priest was famed for his skill in conducting the funeral ceremonies of the dead, especially of those murdered with knives, &c.

Previous to the appearance of these Bon priests there existed no Bon religious theories. Since their time the Bon doctrines have come into existence. This stage of the Bon religion called Khyar-Bon (*i. e.*, erroneous Bon) was mixed up with the S'aiva doctrine of the Tirthikas.

The 3rd Stage or Gyur-Bon.

This is divided into three Sub-stages.

1st Sub-stage.

An Indian Pandit, having profaned some sacred Buddhist *Āchāra* and having been charged with immorality, was expelled from his congregation. He went towards the north of Kashmír where, dressed in a blue gown, he proclaimed himself a great teacher. He wrote some heretical works, which he hid under the ground. After the lapse of a few years, he invited the public to witness the discovery by him of some ancient religious works. Thus a change was wrought in the Bon religion.

pollution of the hearth, and having got its wings, has fled towards the sky where he is out of reach. This indicates that a long time has elapsed since the defilement of the hearth. If a larva is found, it is immediately killed to ensure the cure of the looper. A dead larva inside the ball shows that the cure is at hand. The ball of earth is used as a charm against evil spirits. If the officiating priest fail to discover the defiled ball, he is considered an impostor. If it is found, no matter what its contents are, the priest must be rewarded suitably. He generally claims the limbs and head of the sacrificial animal, be it a cow or a pig, together with a complete suit of wearing apparel, called *Lu-gañ*. These rewards collectively are called *Lags-sol*. Animal sacrifices form an important part in the religious observances of the Bonpo.

⁹ Or the original *Bon of the dark valley*, meaning dark age.

2nd Sub-stage, middle Gyur-Bon.

During the reign of king Thi-ronā de-tsan, an edict was issued requiring all the Bonpo to renounce their faith and embrace Buddhism. The Minister Gyal-vai chañ-chhub requested the Bon priest named Rin-chhen chhog to adopt Buddhism which he declined to do. Having been punished by the king for his obstinacy, he became greatly enraged, and, in company with some other Bonpo, secretly composed Bon scriptures by means of wholesale plagiarism from Buddhist canonical works. The king hearing that the excellent sayings of the Tathāgata had been converted into Bon scriptures, ordered the priests to be beheaded. Many of the Bonpo were thus killed; the rest secretly multiplied their works and, through fear, concealed them under rocks. Afterwards they brought out their religious books from the various hiding-places, in consequence of which those books are called *Bon ter-ma*, or "the hidden treasures of the Bonpo."

3rd Sub-stage, last Gyur-Bon.

Subsequent to the overthrow of Buddhism by Lañdarma, two Bon priests named S'en-gyur and Dar-yul dolag, from upper Nañ in Tsañ, sitting in a solitary cavern in U, consecrated as a place of Bon religion, altered many Buddhist works²⁰ by using an orthography and terminology different from those of the Buddhists. These they concealed under the rock of Tsho-fa deu-chhuñ. Afterwards they brought the hidden books to light as if they were accidental discoveries.

Afterwards Khyuñ-po and other Bon priests, in the same manner, converted other Buddhist works into Bon scriptures.

These three stages of Gyurpa-Bon, *viz.*, the first, the middle and the last, are designated by the name of Chhab-kar or Dapui-Bon, meaning "the white-water (enlightened) or the resultant Bon."

The Bonpo are said to have got the counterparts of the Kah-gyur in general. The following are the names of their principal religious books and deities.

BON RELIGIOUS WORKS.

I TA-VA-STON-PAI-GS'UÑ. Philosophy and metaphysical works.

1. *Rdsogs-pa rin-chhen gser-gyi hphreñ-va.*
2. *Btsañgrel rluñ-gi spú gú.*
3. *Man-ñag hkhor-lo ñod-gsal.*

²⁰ The Buddhist scripture—

Yum gya-pa	was converted into,	and given the Bon name of,	Kham-chhen.
Ni-shu ñapa	"	"	Kham-chhuñ.
Don-la bab-pa	"	"	Bondo.
Ssuñ dé-ña	"	"	Lubum-kah.

B B

II. *SGOMPAL-GS'UN* or meditative works.

1. Phuñ-po rañ-hgyur thig-lé dgu-skor.
2. *Gser-thig.*
3. *Lus sems ñamsmyóñ.*
4. *Sems lúñ ye-khri-dkar po.*

III. *SPYOD-PAI SKOR LA* or Serials of rites.

1. *Khams brgyad gtan la phab-pai lbum.*
2. *Ye-gshen ðkod-pa ðon-gyi lbum.*
3. *Gyuñ-druñ sa-bchú lam-gyi lbum.*
4. *Enam-dag tshul-khrims hdul-vai lbum.*
5. *Dge-rgyas tshogs-chhen rdsogs-pai lbum.*
6. *Nad lbum nag-po.*
7. *Tshe-lbum khra-vó.*
8. *Sman-lbum dkar-po.*
9. *Gto-lbum nag-po.*

IV. *HPRIN-LAS-SKYI SKOR LA* or Serials of epistles.

1. *Gto-thabs sum-brgya-drug-chú.*
2. *Dpyad thabs brgyad khri bshi-stóñ.*
3. *Kyer-sgom bshi.*
4. *Skod choñ-rgyad.*
5. *S'i-thabs sum-brgya drug-chú.*
6. *Hdul-thabs brgyad-chú rtsa-gchig.*

These works are also called the Bon works of Chhab-nag srid-rgyud or the mystical works of the Dark world.

WORKS OF BON MYSTICISM.

The following are the Mystic works of the Chhab-dkar period or the later period :

1. *Spyi-spuñs bon mdsóñ.*
2. *Pha-rgyud drag-po dgu hdus.*
3. *Ma-rgyud ñi-ma dgu-sar.*
4. *Khro-rgyud mdo chhen lbyams-pa.*

The following are the names of the principal Bon gods and goddesses.

- | | |
|---|-----------------------------------|
| | 1. Srog-gi sag-brdar-chhe. |
| | 2. " " " " chhúñ. |
| The red wrathful razor spirit. | 3. Dra-va spu-gri-dmar. |
| The black " " " | 4. " " " " nag. |
| | 5. Ñal-lbyams ma moi khrag sgrúb. |
| The tiger god of glowing fire ; he is the popular god universally worshipped. | 6. Stag-lha me-lbar. |

The messenger-demon.	7.	Pho-ña bdud.
The well known Pehar-rgyalpo.	8.	Rgyal-po.
The god of sound.	9.	Sgra-lha.
The great demon.	10.	Btsan.
	11.	Gsas gdañ.
	12.	Dmú.
	13.	Klú.
	14.	Gssah.
	15.	Dvañ-phyug-gi sgrub skor.
	16.	Byol-són kkhor lo dgú-skor.
	17.	Gtañ-kyi-skor.
	18.	Ro-ku-śag-pa spyañ-rgyug-gyi-skor.

In those Bon scriptures are taught the unsteadiness of all things, *karma*, *phalam*, love and compassion, the *Bodhisattva* feelings; the aphorisms of the six *páramitá*; the five ways (of emancipation), the ten *bhúmis* (the stages of perfection); the nomenclature of the three images &c., inauguration, formation and perfection (ceremonies) vows, sanctification (consecration) or sacrifice (*yajña*), construction of circles and figures of mystical worship, funeral ceremonies and many other like rites and ceremonies as are similar in form and nature to those of the Buddhists. In the place of

Buddha	they have	Ye-śen-té thal.
Chhoiku or Dharma káya	” ”	Bon-ku.
Yum-chhen mo	” ”	Sa-tri-é sañ.
Loñku (Sambhoga káya)	” ”	Kuntu-saáñpo.
Tul-ku (Nirmána káya)	” ”	Sridpa-ssáñpo.
Dá-Chompa (Arhat)	” ”	S'en-sra.
Chyañ-sem (Bodhisattva)	” ”	Yung-druñ sempah.
Lama (guru)	” ”	Bon sa.
Idea of Vacuity (śúnyatá)	” ”	Ĥamo-ñid.
Sachu (Dása-bhúmi)	” ”	such names as Dri-med- śel-gyi-sa; Hossérphro- va rig dsin-sprin-phuñ and Chhya-gya-gyurva- sa, &c.

In orthography, rhetoric and syntax there are many deviations (from the ordinary rules).

In doctrinal and meditative points the Bon are divided into heretic and orthodox Bon.

In some Bon books it is mentioned that in void beginningless eternity, there came to exist entity of eternity, from which grew “hoar-frost;” from hoar-frost grew dewdrops as big as peas, &c. Ultimately all

bodies and animals are said to have grown out of an egg. The Bonpo have borrowed their ideas of S'akti and Ívara from the Tirthikas.¹¹ Accounts like the above regarding the growth of the world are also to be met with in all the Tantrik works of the Buddhists and the Bráhmans. The Bon work called "Du-pa rinpo chhe gyud" relates that all material things have no (absolute) existence. Their existence is relative to (our) wishes and desires. When attachment is withdrawn from them for the sake of attaining to a state of (mental) vacuity (*súnyatá* or *bonku*), they exist not. Both these (existences)¹² being comprehended, and at the same time not clung to, by the mind, it is said to have obtained Jñána of S'únyatá, the bright lustre of which, being devoid of anxiety and deliberation, encompasses all. This is the real object of meditation. Thus by effecting a union of Darśana and meditation, as its consequence, the attainment of emancipation is secured.

According to Chyan-ña lodoi Gyal-tshan, Kun-khan S'erhod and Tag-tshañ Lochava, the ninth volume of the Bon Aphorisms is said to agree with the theories of the Dsog-Chhenpa class of the Níñma sect. In Bon works which they possess, it is stated, that the original basis—the purest nature which preceded both S'en (Buddha) and Sattvam (animal being)—is the clear bright *vacuity*, called the nature of Bonku (the Supreme ideal of the Bonpo). It is not covered by the gloom of ignorance and desires. Being nothing in itself, it has yet produced the consciousness of all. From the beginning existing in the essence of S'en (Buddha), it is not produced by the agency of Karma. Being unconnected with the consequence of actions, it is self-existent, existent without effort. Its perception by the mind does not improve it, nor does the ignorance of it affect it in any way. It equally exists in Buddha and Sattvam (animal being), without altering them for good or bad. This primeval Cause—the Bonku, which encompasses all, is the basis of all matter. All material and transmigrating existences (Sattvam) have emanated from it. All things are contained in it. Its action is diffused without obstruction. By well-regulated thinking, when it is perceived, the mind acquires Jñána (wisdom). But if it is not thought upon, *i. e.* not perceived, the mind acquires Karma or the cause of sin. If its meaning (S'únyatá) is investigated, the real basis, the abode of time and space, is evident. To reflection and well-regulated thinking it is fully manifest. From its conception the three Bon images (ideals) are clearly seen, and then the soul is absorbed in the essence of "S'en." The clearest lustre (S'únyatá) which is identified with Bonku or with the basis of all existence when discerned, is found self-existent in its own essence which is the nature of

¹¹ The prefect of Di-guñ, named Jig-ten gonpo, observed that the Bonpo have erroneously adopted the principles of the Tirthikas.

¹² The relative and illusory existence of material things.

Buddhas¹³ and living beings ; yet being thus self-existent, on account of the want of discernment (true knowledge), its existence is screened by the gloom of Avidyá ; for example, though butter exists in milk, yet to the eye of the ignorant it does not. The Bonku, being perceived by the mind, becomes uncovered and manifest in all its parts. Thus the supreme nature of the basis, being uncovered and naked, is pre-eminently manifest, when the action of the mind, deliberation and effort, have nothing to do with it ; then rises up Jñána when the thinking power is obstructed, and remembrance ceases. The mind, having lost its functions, becomes passive and ceases to think. Its position then may be compared with the instantaneous bliss of the coitus of the sexes. The mind having ceased to form a conception of the Supreme cause, Bonku or S'únyatá stands like an image on the mirror.¹⁴ This glorious lustre is called the self-born Jñána of Vidyá ; the undivided attention towards it is called the Bon-Daršana. In the region of mind, called Chitta-rinchhen, which is immense and located on the eight petals of veins, there are the five lustres of appearance belonging to the five organs of the body. In the middle of these five lustres sits Bonku like a crystal ball, wrapped round by the thread of the five Jñánas. Its essence, being S'únyatá, is never perpetual ; nor, coming under the cognizance of Vidyá, is it subject to annihilation. That this invisible essence exists in this manner must be learned by meditation. Existing without cause and unseizable, it is pure in its nature.

MEDITATION.

In the fully enlightened state of mind, the continued and inseparable fixing of the mind on the Bonku is called the " Gom " or meditation. There are three kinds of " Gom."

1st, Thun-gom ; 2nd, Nañ-gom ; 3rd, Lón-gom.

Thun-gom is performed by one's being initiated into it by a spiritual guide, i. e., Lama, by counting (of beads or names) and chanting of the virtues of Bonku. In the first stage of *gom*, the mind does not remain absorbed in the particular object of meditation. In the middle stage the absorption and distraction are equal. In the last stage the mind enters into complete abstraction. The perfect abstraction being brought under control, it can be suspended, put off and resumed, at pleasure. When the opportune time, the time of attaining sainthood, comes, this meditation (*gom*) reaches its limit.

2nd, Nañ-gom. At proper times, the mind gets filled with the light of Atma-mukti-jñána, and then passing into deep meditation (*yoga*) becomes fully abstracted and at last even devoid of meditation itself.

¹³ That is, Bon saints.

¹⁴ The mirror is here compared with the mind which is unconnected with the image.

When this state is attained, the limit of Nañ-gom is reached. This state may be compared with the calm and unruffled sea, the ideal of Supreme inaction.

3rd, Lón-gom. When, after acquiring all sorts of Vidyá and seeing the real object ("Don", meaning an object aimed at), the meditation is finished and the mind has ceased thinking of the attainment of the essence of S'únyatá, the time of Lón-gom begins. At this time all sins, wicked thoughts, &c. turn into Jñána, all visible and invisible matter enter the all-pure region of S'únyatá, or Bonku, when transmigratory and emancipated existence, good and evil, mental attachment and separation, &c. turn one and without difference. When by this most perfect kind of meditation the sublime state is attained, the Lón-gom is gained.

These theories and notions of the Bonpo bear a striking resemblance to those of the Dsóg-chhenpa sect of the Nñíma school.

The following are the nine vehicles of the Bon religion called *Bon-Srañ*.

- | | | | |
|------|---|---|--|
| 1st. | <ol style="list-style-type: none"> 1. Phwa-śen. 2. Nañ-śen. 3. Thul-śen. 4. Srid-śen. | } | These four <i>yánas</i> are called the causative vehicles. |
| 2nd. | <ol style="list-style-type: none"> 1. Ge-ñen. 2. A'kar. 3. Tañ-sruñ. 4. Ye-śen. | } | These four are called the resultant vehicles. |

3rd. The last vehicle which contains the essence of all the above eight vehicles, is called the Khyadpar-chhenpoi Thegpa.

The Phwa-śen contains three hundred and sixty questions and doubts and 84,000 proofs. The Nañ-śen contains four Gyer-gom and 42 Tah-rag. Gyer-gom and Tah-rag are divisions of the meditative science of the Bonpo. The Thul-śen teaches the working of miracles. The Srid-śen treats of 860 modes of dying and funeral services, the four ways of disposing of the dead, and 81 methods of suppressing evil spirits.

The Ge-ñen treats of the aphorisms regarding the bodies, animal life and their growth and maturity.

The A'kar describes many mystic (Tantrik) demonstrations. In the Ye-śen the various kinds of mental demonstration, and in the Khyad-par-chhenpo the five classes of Upadeśa (instruction) are described.¹⁵

The Tañ-sruñ describes the kinds of *Bum*, i. e., the tombs for the deposition of relics.

The four Gyu Bon, or vehicles of effects, take away the four discriminations of remembrance and understanding. The study of A'kar and Ye-shen refines the obfuscating defects of learning.

¹⁵ Besides the essence of the other eight vehicles, as previously mentioned.

The Khyadpar-chhenpo can singly effect what the others can jointly do. Again the four Gyu Bon can secure the enjoyment of the four Bhú-mis (stages of perfection) of honourable action, for several ages. The Ge-fien and Tañ-sruñ, after carrying the Sattvam happily through three *kalpas*, will take it to emancipation. The Akar and Ye-sen can give it, after its first birth, freedom from existence. The Khyadpar-chhenpo can secure to a person emancipation even in this life. (The author remarks:—although I could not obtain a work in which the rise and progress, theories and principles of the Bon religion are exhaustively described, yet I have written according to the account delivered to me by the sage of Digufá respecting the earlier, mediæval and later Bonpo). Learned and erudite professors of the Bon religion, when it attained to prosperity, held a synod in the celebrated cavern of “Sañ-vai-Bon Phug” in the Mañkhar country. Priests and sages from India, Persia, China and Tibet assembled there. A compendious compilation of Bon “gomo” (or sútras), about 84000 in number, was made, which is well known by the name of Sañ-ñag-dsoñ-thad fii-hod-gyan.

Among the principal classes of Bon monasteries of Tibet the S’enderdiñ monastery and the Yuñ-druñ monastery of Gyal-mo-roñ were most noted. In later times, by the command of the Emperor of China, most of these were pulled down by the Imperial armies and the Bon monasteries and religious establishments greatly devastated. On the site of the Yuñ-druñ Lhadiñ monastery, a Gélugpa monastery called *Gahdan* was erected. An edict was issued forbidding all to follow the Bon doctrines, in spite of which many Bon priests and numerous monasteries still exist in Gyal-roñ, Tsho-kha and Koñpo and other places. The Gonparituo of Kham contains 500 priests. Formerly the Bonpo had no monastic system. Now after the example of the Buddhists they have monks and nuns, some of whom have pretensions to incarnate existence. But in general they are great drinkers of wine and eaters of meat. They are not careful to refrain from female company.

II.—DISPUTE BETWEEN A BUDDHIST AND A BONPO PRIEST FOR THE POSSESSION OF MOUNT KAILĀSA AND THE LAKE MĀNĀSA.¹

Je-tsun Melarepa with a great many pupils arrived at mount Tési (Kailāsa) from Pu rañ. There he was welcomed by a number of local deities. They made him profound salutations and large and curious offerings. Besides making him a gift of the lake Mapañ and mount Tesi for the use of himself and his pupils as a hermitage, they undertook to protect his devotees and followers, after which they returned to their respective abodes.

When the teacher with his pupils arrived on the shores of the lake Mapañ to make religious obeisance and reverence, the Bon priest Naro-Bon-chhuñ and his sister, being informed of his fame and of his visit to Tési, came to meet him there. Knowing him, yet pretending not to recognise him, Naro thus accosted the teacher and his pupils:—"Whence are you and whither do you go"?

The venerable Je-tsun said—We are come from one of the mountains called La-chhyi (Laphye), in order to sit in meditation on the top of Tesi.

Naro.—What is your name?

Je-tsun.—I am called Melarepa.

Naro.—Well then! the snowy Tesi, the Lake Mapañ and yourself are alike. From a distance your fame is great, but on a near approach it is stript of its wonder. Admitting this mountain to be wonderful, I must say it is the possession of the Bonpo. If you wish to live here, you must practise Bon rites.

Je-tsun.—According to the Buddhist revelation this mountain is a place of pilgrimage for Buddhists in general, and more particularly by the prophecy of the sage Marpa it is destined to be the place of my hermitage. You must consider yourself fortunate to have owned it so long. If now you continue to reside here, you must follow the practices of our religion; otherwise you may go wherever you like.

Naro-Bon-chhuñ.—You two, though from a distance are of great fame, yet are little at a near view.² If you have something wonderful in you, come, let us compete with each other in the exhibition of miracles, so that whoever wins should own this place.

¹ Literally translated from a block-print said to be 800 years old.

² Lit. "at the bank," which is a Tibetan idiom, meaning "near."

So saying, Naro stood like a colossal figure over the lake, placing his legs on its opposite banks, and in metrical language thus spoke first to Kañkar Tesi :

Though great is thy fame,
Yet with snow thy head is clad.

Then to Mapañ-yu-tsho :—

Though great is thy name,
Being water, by water thou art crossed.

Lastly to Melarepa :—

Though great is thy fame,
Yet in old age half naked³ thou liest.
From thy mouth out pours a pretty song.
Thy hands an iron trident hold ;
Save this no wonders in thee lie.

Then in exclamation, to his gods :—

Thou unchangeable Bon-yuñ-tuñku Ye-sen,⁴
And thou legion of exalted gods !
Thou wrathful Tho-gyal, sucker of blood
With widely yawning mouth !
Thou nine-headed Vu-gupa
Who wieldest twice nine arms,
And whose incarnation Gye-god is,
Thy head what prodigies holds !
Thy sister is Sriñ-gyalma.
I Bon-chhuñ am her devotee.

Then looking defiantly towards Je-tsun :—

Miracles—if shewn, should be shewn like this.

Hearing this challenge, Je-tsun sat himself down, covering the lake Mapañ. Lo ! it was a curious sight. The lake did not contract, nor did Je-tsun enlarge his body, yet each exactly fitted on the other.

He then sang this Hymn—

Ho ! Ho ! Demon come and hear !
On the top of the Vulture-peaked hill,⁵
On the exalted throne—by eight lions borne,
The Victor S'ákya Thuba sits ;
Matchless and one with him in wisdom,
In the mansion of Virtue, called Hogmin,

³ Referring to his Indian ascetic dress.

⁴ The ideal image of the Bonpo.

⁵ Gridhrakúta Parvata on which S'ákya Sinha used to sit in yoga.

The great sixth Buddha Dorje-Chhañ⁶ presides,
 In spirit with the Divine Mother united.
 In the sages Tilo and Naropa he became incarnate.
 The latter, who kept the door of S'ri Nalendra,
 And the Lochava Sañgye-Marpa,—
 These I ask for benediction.
 I, famed far and wide,
 To carry out the word of Marpa of Lha-brag,
 Have come to Tesi to meditate,
 For my own and others' good.
 And now, O heretical Bonpo, comest thou ?
 Let me retort on thee with a repartee !
 Kañkar Tesi of great fame,
 Whose crest with snow is white,—
 So white is Buddha's faith.
 Mapañ, the famed lake of Turquoise,
 Whose water over water runs,—
 So all matter in vacuity is lost.
 I, Melarepa of great fame,
 An old man who naked lies,
 Am sprung from Wisdom and Remembrance.⁷
 My lips sing a little song,
 For all Nature at which I look
 Serves me for a book.
 The iron staff that my hands hold,
 Guides me across the ocean of migratory life.
 I rule over mind and light.
 For prodigies and miracles to shew
 I depend not on earthly gods.
 Tesi, the Prince of the World's Mounts,
 To Buddhists in general possession yields,
 And to Melarepa chiefly and his votaries.
 Ye heretical Bonpo be useful and good,
 Come and embrace the sacred Dharma !
 If you do not,—vanquished by miracles,
 Go hence to other and distant lands !
 Beware of such prodigies in future !
 He then held lake Mapañ on the tip of his thumb.

⁶ This is the chief Buddha or Dharmakāya of the Gelugpa school.

⁷ That is, the virtue of remembrance of former Buddhas.

Naro Bon-chhuá.—This time your miracle appeared somewhat wonderful. As I arrived here prior to you, allow me to remain along with you. Let us try a second feat in showing miracles to see who wins!

Je-tsun.—I cannot condescend to exhibit religious miracles in rivalry with a juggling enemy; if you cannot adopt my religion, better remove yourself elsewhere.

Naro.—I cannot cast off the faith of Yuñ-druñ from my mind. If in exhibiting miracles you can defeat me, I shall out of my own accord go away. But you cannot use force against me; for to kill me or to beat me, is against your vows of religion. By no other means can you drive me out. Come, therefore, let us try another feat!

He then advanced to make Bon-kor, *i. e.*, to go round the sacred peak of Tesi from right to left. On the other hand, Je-tsun performed the "Chho-kor," *i. e.*, circumambulated from left to right according to the Buddhist method. Coming thus from opposite directions, the parties met together near a huge rock called Phapoñ, situated in the north-eastern Jón of the country.

Naro.—Your circumambulation is well done, now let us once more do the same according to the Bon fashion!

So saying and catching Je-tsun's hands, he attempted to draw him towards his own way.

Je-tsun.—Even if I move in the wrong way, I shall not betake myself to the contrary faith or religion. But (added he) do you now follow our religion!

When they were pulling one another by the arm, each to bring the other to his way and creed, their foot-marks remained imprinted on the top of the rock Phapong. At last by the force of holiness, Je-tsun succeeded in drawing the Boupo towards his own way of circumambulation. When arrived at the northern back of Tesi, Naro said,—“from behind this let us make the Bon-kor”.

Je-tsun.—If you can.

Naro.—This time you may have appeared great, but let us once again wrestle!

So saying, he hurled a piece of rock of the size of a yak, towards Phapoñ. Je-tsun also at the same time threw one twice as large as Naro's.

Naro.—This time you have won, but one or two winnings are no test at all. Come let us try again!

Je-tsun.—If the sun, moon and the stars all combine to throw lustre, yet the sun and moon can alone dispel the gloom of the world, so if you and I wrestle together, you cannot be equal to me. Tesi therefore has passed

under my sway. I am victorious. For your satisfaction and also in order that all men may see the superior might of Dharma, you may try another feat. Je-tsun therefore sat on the cavern called Padma-Phug,⁸ on the western Jón of Tesi. When the Bonpo reached the eastern side, Je-tsun from the west, stretching his legs, trod on the cell of the Bonpo, where he left a foot-mark, and said,—“if you can do the like, come and do it.” Naro attempted from the east to reach it with his leg by stretching it to the west, but it did not go half the way. Seeing this, the Asuras (Demons) from the skies broke into loud laughter. The Bonpo, who was a little ashamed, again wanted to try another feat and advanced to perform the Bon-kor. Je-tsun himself having proceeded with his Chho-kor, they met to the south of Tesi, when a heavy shower of rain fell. At this, Je-tsun, wanting a place of shelter, asked him whether he could construct the walls or the superstructure of the house, which he meant to erect for shelter.

Naro.—I shall undertake to construct the roof.

Je-tsun now commanded the Phapoñ to come to the spot and leave a portion of his body to serve him as a wall. Phapoñ consented, and lo! there was erected a huge fabric without a roof. Naro-Bon-chhuñ several times attempted to put a stone roof over the wall, but every time he failed.

* * * *

Naro.—You call me a juggler, but it is you who every time I have seen play the part of a juggler. I am not satisfied with these your miracles. Both you and I, on the 15th of this month, shall run a race up to the top of Tesi. Be it settled that whichever of us shall reach the top of Kañ-Tesi quicker, will get possession of it. It will then be seen which of us possesses the chief perfection.

Je-tsun agreed to the proposal, but remarked,—“what pity! you mistake the light of Bon-bum for the chief perfection. He who possesses it should be able to see his own face. In order to be able to do so, one must embrace the system of meditation prescribed in our religion”.

Naro.—What good and evil lie in your mind and in mine, what the difference is between the Bon and Buddhist religions, whether your previous prodigies are mere illusions or proceed from propitiation,—I cannot make out. Now let us be sure of seeing which of us can be on the top of Tesi earlier.

The proposal was accepted by Je-tsun. In the meantime Naro-Bon-chhuñ diligently offered prayer to his tutelary deity, while Je-tsun steadily applied himself to the exercise of his ascetic rites.

⁸ Lotus Cavern.

At the dawn of the 15th, Naro-Bon-chhuñ being dressed in a blue fur-dress, playing the cymbal, called "*shang*", and mounting a tambourine, went towards the sky. The pupils of Je-tsun, seeing this, went to him and found him fast asleep. One of the pupils named Re-chhuñ addressed him;—"Venerable Sir! Naro-Bon-chhuñ, early in the morning, riding his own tambourine, flew towards the sky. By this time he has reached the waist of Tesi." Je tsun being still in bed, his pupil thought that the Bonpo had gained the day and carried off the possession of the place. Earnestly he pressed Je-tsun to get up, and the same was done by all the pupils. Je-tsun now looked with fixed eyes towards Tesi and said—"behold! the Bonpo, being unable to climb the precipice, has gone round it." Then in a finger's snapping he mounted the sun-beam and, by spreading his raiment as outspread wings, flew towards the top of Tesi, which he reached in a moment along with the glowing sun. At this time the Lamas belonging to Je-tsun's order and the god Chakra Sambara witnessed the spectacle, and were delighted with the triumph of Je-tsun. When Naro-Bon-chhuñ was attempting to rise above the neck of Tesi, he fell down, and his tambourine rolled down towards the southern valley of Tesi.

III.—PART I.—EARLY HISTORY OF TIBET¹.

(Introduction.)

Prior to the advent of S'ákya Simha,² during the war between the five Pánđavas and the twelve legions³ of Kaurava armies, one of the warrior princes, named Rúpati⁴, through dread of war, fled towards the snowy country of Tibet. For fear of being pursued by the enemy or by his suzerain, the chief of the Kauravas, for deserting the field, he dressed himself in female attire, and with only one thousand followers took shelter

¹ The following account of Tibetan history is obtained from original sources. I have consulted Debther-ñon-po, Chho juñ by Bú-ton, Ga-nag-gi-tsi, and the original ancient records of Tibet called Ñon-gyi-yig-tshañ-ñiñ-pa, &c., &c. The preparation of a complete history of Tibet from the earliest period to the present date for which I am at present engaged in collecting materials is under contemplation.

² ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་

³ Indian legions amounting to one Akshauhini or Tibetan Puñ-tahog.

⁴ ལྷ་མོ་ལྷ་མོ་

in Tibet. He found the country, *Púgyal*, (for such was the ancient name of Tibet, which in later times was converted into Bod,⁵) widely peopled by a race of men, still in a primitive state. They welcomed him as their king. By his mild and peaceful behaviour he won their affection and ruled over them for many years. Under his and his descendants' rule the people multiplied, enjoyed prosperity and developed the arts. From Rúpati to the foundation of monarchy in Tibet by Ñah-Thi-tsanpo,⁶ in the beginning of the fourth century before the birth of Christ, the history of Tibet is very obscure. During this long interval, after the fall of the house of Rúpati, the country was partitioned into several petty states, ruled by insignificant native chieftains and princes. Of this uninteresting period scarcely any reliable record, traditional or legendary, is extant, sufficient to throw any light on the earliest history of Tibet. Among the ancient records, the Debther-Ñonpo⁷ and the Chho Juñ⁸ are by far the most correct. Their authors appear to have been less influenced by love of the marvellous, or the appetite for wonders, which marks all early oriental writings, and to have collected their materials in an exemplary spirit of sober investigation. The Debther-Ñonpo and the Chho Juñ are therefore unique and rare ancient historical records of Tibet. According to them, the country was peopled at the same time as India, in the beginning of the present Kalpa, a fact accepted by most modern native historians. The Gyal-rab or royal pedigree, written by the fifth Gyalwa-Rinpochhe, and Mani Kalbúm, one of the oldest legendary works, ascribed to king Sroñ-tsan-gampo, besides other works of historical fiction, give altogether a different and fabulous account of the origin of the Tibetans. In the sacred books of Kálachakra,⁹ Manjuśrí mûla tantra,¹⁰ and Ashta-sábasrika,¹¹ Buddha foretold that his religion would be widely diffused in the snowy country of the north, where many Saints would also appear.

⁵ The Tibetan *b* when unaccompanied by any other letter is pronounced like *p* slightly aspirated, and the final *d* in Tibetan is always mute. Therefore Bod or *བོད* is pronounced as Po or Pu of Pu gyal.

⁶ བཤམ་ལྷི་མཚོན་པོ་

⁷ རེ་མེར་ལྷོ་པོ་

⁸ ཚོ་ལ་འབྲུང་ Chhos-*h*byuñ; in Tibetan *hy* when preceded by *h* is pronounced as *j*.

⁹ དུ་ལ་འཇོ་

¹⁰ འཇམ་དཔལ་མ་རྒྱུད་

¹¹ མཚོན་ལྷོ་པོ་

CHAPTER I.

MONARCHY (416 B. C. TO 617 A. D.)

(Bon Period.)

Four hundred and seventeen years, according to Búton's¹² chronology, after the nirvána of Buddha, in the year 416 B. C., was born in India, Nāh-Thi-tsanpo¹³ the first of the Tibetan kings who established universal sway over Tibet. The fifth son of king Prasenajit of Kośala¹⁴ was born with obliquely drawn eyes and light blue eyebrows of the colour of turquoise. As soon as he came out of his mother's womb, the infant was found possessed of webbed fingers and two rows of teeth, fully developed, and white as a conch shell. Apprehending great evil from such ominous signs in the infant, the parents packed it up in a copper vessel and floated it away on the river Gangá. A farmer finding it, carried it to his wife who nursed it. Being a simple-hearted man, he did not try to pass off the child as his own, but revealed the truth; and the strange story of the forlorn royal child became known to all. Informed of the antecedents of his life, how he had been thrown into the Gangá by his royal parents and nursed by the good farmer's wife, the youth's mind was overcast with sorrow and thoughtfulness. Being born a prince, he could not bend his mind to apply itself to the lowly pursuits of a farmer's life. After passing many a day in anxiety and melancholy, he quitted the farmer's house, bidding his country a mournful farewell, with a firm determination either to reign as a king or not live at all. He proceeded northward to the Himálaya mountains subsisting on wild fruit. Unmindful of the difficulties of a mountain journey or of death, he travelled further and further north, till by the blessing of Árya Chenressig he arrived at the summit of the Lhari¹⁵ snowy mountains of Tibet and surveyed the surrounding regions. His heart was

¹² The great Tibetan author Búton was born at Tho-phung in the year 1290 A. D. He became the abbot of the Shálu monastery near Tasilhunpo. He was the first great Tibetan scholar who compiled the two well-known Encyclopædias of the Buddhist scriptures, called Kah-gyur and Tan-gyur, which were formerly scattered in detached pieces among different monasteries. He wrote the great critical chronological work, called Khapa-kah-chad, which is followed by the Gelugpa writers, and composed 40 volumes in different branches of sacred literature, astrology, medicine and history.

¹³ This famous monarch is said to have been sent to India to be born in a royal family of undefiled race in order to spread Buddhism in Tibet. The spirit of Chenressig entered into him to make him one of the dynasty of Prasenajit.

¹⁴ ཀས་ལའ་རྒྱལ་ Kasala rgyal, *i. e.*, King of Kasala.

¹⁵ རྩ་ལྷ་མོ་ or ལྷ་མོ་ of Bod.

delighted on descrying land on the north, and gradually descending as it were from heaven, down the slopes, he arrived at Tsan-thań,¹⁶ a great plateau with four passages on its four sides. Here he was met by many natives, who, struck with the graceful looks of the stranger, asked him respectfully, who he was, and where he came from. He replied to them by signs (for he knew not their language) that he was a prince, and pointing his finger towards the top of Lhari, he showed the direction he had come from. The Tibetans, who were sure they had seen him come from the direction of heaven, took him for a god who had descended from the celestial regions. Prostrating themselves before him, they entreated him to be their king, an offer which he gladly accepted. Then placing him on a chair, they carried him in solemn procession to the central country. From being borne on the back of men, seated on a chair, he was called by the name of Nāh-Thi-tsanpo¹⁷. He erected the great palace of Yumbu Lagań,¹⁸ on the site of which Lhasa was built in later days. He married a Tibetan lady named Nam Mug-mug,¹⁹ who, says the legend, was a fairy. After a long and prosperous reign of many years, which was marked by the dispensation of wise and impartial justice, the king died, leaving the throne to his son Mug-Thi-tsanpo.²⁰ The first seven kings, counting from Nāh-Thi-tsanpo, are well known by the designation of Namgyi-Thi²¹. Di-gúm-tsanpo, the eighth in descent from Nāh-Thi, was married to Lu-tsan-mer-cham,²² by whom he had three sons. His minister, named Lo-ńam, was a very ambitious man, who rebelled against him. An internecine war followed in which the king was killed.

It was during this war that the use of the coat of mail (khrab) was first introduced into Tibet from Már-Khám.²³ The victorious minister, having married one of the widows of the late king, usurped the throne and obliged the three princes to fly towards Koń-po. He reigned for several years. The widow of the late king and mother of the three princes, by invoking the goblin Yar-lha-ńampo, got a son, who eventually rising to the post of

¹⁶ བའི་ཀ་ཤང་ in the Province of dUs.

¹⁷ ḡNāh, back; khri, chair; tsanpo, king (chair-borne king). See Note 6 on p. 212. tsanpo (བའི་ཀ་ཤང་) is a purely ancient Tibetan word meaning the powerful. tsan means a spirit, and po is the substantive particle which also partakes of the nature of a definite article.

¹⁸ ཡུམ་རྒྱ་མུག་མུག་

¹⁹ བའི་ཀ་ཤང་མུག་མུག་

²⁰ མུག་མུག་བའི་ཀ་ཤང་པོ་

²¹ ḡNam = heaven, gyi = of, Khri = throne; hence celestial throne.

²² རྒྱ་བའི་ཀ་ཤང་མུག་མུག་

²³ A province of Kham on the north-west of U (dUs).

minister killed the usurper. He now invited the three exiled princes from Koñ-po, the eldest of whom named Chya-Thi-tsanpo²⁴ quietly ascended his ancestral throne. Chya-Thi-gyal was married to Bom-thañ. During his reign the Bon religion spread largely over Tibet. Mug-Thi-tsanpo, marrying Sá-diñ-diñ, begat Diñ-Thi-tsanpo, whose son, by his queen Sa-thám-thám was king So-Thi-tsanpo. So-Thi-tsanpo was married to Dog-mermer by whom he got Mer-Thi-tsanpo, who by his wife Dag-Kyi Lhamo Karmo had a son Dag-Thi-tsanpo. This king married Srib-Kyi-Lhamo, of whom was born Srib-Thi-tsanpo. These kings are said to have ascended to the skies, being carried there by their queens who were celestial beings, in consequence of which their mortal relics were not left below. The ancient Tibetans while giving an Aryan origin to their first sovereigns, did not fail to show greater regard for their country by giving their princess an altogether divine origin. Srib-thi-tsanpo married Sa-tsan-luñ-je, who gave birth to the celebrated king Di-gum-tsanpo, under whom the Bon religion became greatly diffused in Tibet. Both he and his father are well known in Tibet by the title of Parkyi-diñ.²⁵ The names of all these kings, it is worthy of remark, were formed by a combination of the names of their parents, the mother's name generally preceding that of the father. Bom-thañ gave birth to king Esholeg whose son, by Mu-cham Bramana, was king Desholeg. Desho married Lu-man-mermo who gave birth to Thisholeg, who again by his Queen Tsan-mo-gur-man had a son Guru-leg. Guru married Tsho-mandoñ who gave birth to Doñ-shi-leg, who married Man-pumo and by her had a son Isholeg whose son by Mú-cham was Ssa nam-Ssin-de. The six succeeding kings were designated by the title of Sái-leg, meaning the excellent of the land. Ssanam Ssin-de married the fairy Tsho-man-thi-kar of whom De-Phrul-Nam-Shuñ Tsan was born. This prince was married to Se Ñan mañma who gave birth to Se-Nol-De, whose son by Lu mo-mer-ma was SeNol-po De, who again by Mo-tsho begat De Nol-Nam. This last prince married Thi-Man-Jema who gave birth to De Nolpo, who again by his wife Se tsun-Ñan Je had a son De Gyalpo. De Gyalpo was married to Man-tsun-lúg-goñ who gave birth to De-tin-tsan, who married to Ñi-tsun-mañ ma-Je begat Tori Loñ-tsan This succession of eight kings who followed the Sái-leg (ས་ཡོ་རྣམས) were

²⁴ ལྷ་ཞི་བཟོན་པོ་ It is to be borne in mind that the ancient Tibetan word ལྷ་ཞི་བཟོན་པོ་ is now obsolete being replaced by the word rgyal (རྒྱལ), meaning Victor and equivalent to Sanskrit Rájá.

²⁵ བར་ཐི་ལྷིང་ ຄ. ຄ., The soarer of the middle region.

distinguished by the surname Dé. All the queens of the above monarchs were believed to be superhuman beings, such as fairies and sirens, who or enjoyment of earthly pleasures had assumed human forms. They were believed to have gone to heaven with their bodies, taking their husbands with them.

In fact those princesses were not chosen from Tibetan subjects but from the families of the independent sovereign princes of the border countries. In Tibet a princess is called Lhamo or goddess. The queens who came next in succession were generally taken from among the subjects, and were therefore of human origin. It was in the 27th generation of the royal succession that the Bon religion rose to the zenith of its power, and when the sun of Buddhism was shining in its meridian lustre all over Jambudvīpa (says the Debther Ņoupo), snow-girdled Tibet remained buried in the impenetrable darkness of Bon mysticism. King Tori was married to Din tsún Chyañ-ma who gave birth to Sú-Thi-tsan who being married to the Princess of Mán named Thi-Kar begat Thi-da-Púñ-tsan. This last prince also married a Princess of lower Kham named Lú teñ by whom he got Thi-thog Jetsan. All these princes are said to have been peculiarly favoured by Chenressig, though Buddhism was as yet unknown in Tibet. All these five kings were known under the title of Tsan.

In the year 441 A. D.²⁶ was born the famous Tibetan king Lha-thothori Ņan-tsan, believed to be the incarnation of Kuntu Ssañpo.²⁷ He ascended the throne in the 21st year of his age. When he reached the 80th year of his age, in the year 521 A. D., there fell from heaven on the top of the great palace of Yumbu Lagañ a precious chest, which when opened was found to contain the following objects:

- (1.) Dode-Ssamatog (Sútránta Piṭaka).
- (2.) Ser-kyi-Chhorten (a golden miniature shrine).
- (3.) Pañ-koñ Chhyagya-Chhen po (a sacred treatise on palmistry and mysticism).
- (4.) Chintámani Norpo and Phorpa (a Chintámani gem and cup).

Being the first prince who was favoured by heaven with the precious gift of the sacred treasures, Lha-thothori has been deified by the Tibetans. As the king, sitting in council with his ministers, was debating on the value and merit of the divine gift, there was heard a voice from heaven,

²⁶ Various authors give different dates regarding the birth of this monarch. The chronology adopted by me tallies with facts. Ņan-tsan was his real name, Lha thothori was the name of the place where he was born. In Tibet all great personages are called after the name of their birth places; for instance the great reformer of Tibet Lo-Ssañ tag-pa is called TsoñKhapa from TsoñKha his native place. Tsoñ means onion, Kha a bank.

²⁷ Kúntu Ssañ-po is also the name of the supreme god of the Bon religion.

saying that in the fifth generation the meaning of the contents should be revealed. The king, therefore, carefully preserved them in his palace and under the name of Sañ-wa Ñanpo daily offered oblations to them. In consequence of such a rare instance of good fortune, the king retained his youthful vigour even at the advanced age of fourscore and ten. He died in the year 561 A. D. at the age of 120, after a prosperous reign of fully a century. He too bore the appellation of Tsan to his name like his five predecessors. King Lha-thothori married the Princess No-Ssa-mañ-po-Je of whom king Thi-Nan-Ssañ-tsan was born. The latter married the Princess of Broñ of whom Bro-Ñan-Dehu was born. Bro-Ñan was married to the princess of Chhin named Lu-gyal who gave birth to a blind child.

This son of Bro Ñan Dehu was disqualified from ascending the throne on account of his blindness. As there was no other heir, nor any possibility of the queen giving birth to a second son, the blind boy after a short interregnum was placed on the throne. At his coronation, the sacred treasures called Ñanpo Sañwa were worshipped, by virtue of which the blind king regained his sight. The first object that he saw being a Ñan (or wild sheep) running on the Tagri hill near Lhasa, he was given the name of Tagri Ñan Ssig (the seer of ovis ammon on the Tagri hills). He married Hol-goñ Ssañ, and was succeeded by his son Nam-ri-Sroñ-tsan. It was during the reign of this king, that the Tibetans got their first knowledge of arithmetic and medicine from China. The prosperity and the cattle-wealth of the country was so great during this period that the king built his palace with cement moistened with the milk of the cow and the yak. Once riding his fiery and quick-footed steed, named Dovañ-Chañ, which he had obtained from the banks of lake Bragsum Diñma (a small lake north of Lhasa, not more than 20 miles round), he arrived at the northern desert plain where he slew a fierce Doñ (wild yak) with terrible horns called Thal-Kar-ro-riñ. Then, while riding fast, the carcass of the yak, which he had bound with the straps of his saddle, fell down on the ground. In order to take it up, the king alighted from his horse, when he found himself on an extensive salt bank. This was the inexhaustible mine called Chyañ-gi-tshva²⁸ which still supplies the greater portion of Tibet with salt. Before the discovery of this salt mine, there was a very scanty supply of salt in Tibet. The king married Bri-thoñ-Kar, the princess of Tshe-Poñ, by whom he got his only son. The powerful Namri-Sroñ-tsan died in the year 630 A. D., leaving the throne to his son, the illustrious Sroñ-tsan Gampo, with whom opens a new era in the History of Tibet.

²⁸ རྒྱ་མཚོ་ལྷོ་མཚོ་ལྷོ་

CHAPTER II.

MONARCHY (600 A. D.—730 A. D.)

(Buddhist period.)

Sroñ-tsan-Gampo was born A. D. 600-617.²⁹ On the crown of his head there was an excrescence believed to be a symbolic representation of Buddha Amitábha. Although it was very bright and full of lustre, yet he used to cover it with a red satin head-band. At the age of thirteen he ascended the throne. During this period were discovered, in certain caverns of rocks and recesses of mountains, many self-created images of Chenrés-sig,³⁰ the divine mother Tárá, Hayagríva and other gods, besides many inscriptions including the six mystic syllables "Om-mani-padme-hum."

The king visited these images and made oblations to them with his own hands. With the help of his subjects he built a lofty nine-storied palace on the top of the hill, where Potálá now stands built out of its ruins. He had immense armies, besides innumerable reserve troops of spirits over whom by force of his charms he had great command. The fame of the wisdom and martial valour of this double-headed prince, as he was called from the excrescence over his head, reached the border countries, whose sovereigns sent ambassadors to his court with letters and rich presents. He returned their kindness in a way that was most becoming in a sovereign of his rank. While yet very young, Sroñ-tsan Gampo evinced great intelligence and sagacity in dealing with his dependent princes and improving friendship with independent potentates. Although there was no such thing as a written language in Tibet, even at so late a period as this, yet Sroñ-tsan managed to communicate with the foreign kings in their own languages. He had learnt many of the border languages, which helped him in conducting conversation with the Indian and Chinese ambassadors. He acquired a fair knowledge of the Sanskrit, Palpa (Newari) and Chinese. These rare qualifications, and especially his inclination towards Buddhism, made people believe him to be an incarnation of some divinity. He extended his conquests to the surrounding countries, and brought the neighbouring princes under subjection. As soon as he got clear of all military difficulties, he devoted his attention to the propagation of Buddhism in Tibet. He clearly saw that a written language was most essential to the establishment of religion, and more particularly to the institution of laws for the good of the people, and that as long as this all important want

²⁹ Tibetan historians do not agree in their accounts of the exact date of this sovereign's birth, but their dates range between 600 to 617 A. D. He is the avowed incarnation of Chen-re-ssig.

³⁰ རྩམ་འཕྲུལ་ལྷ་མོ་ལྷ་མོ་ sphyan-ras gSeigs or Avalokiteśvara.

remained unsupplied, no success in either could be ensured. He, therefore, sent Sambhoṭa, son of Anu, with sixteen companions, to study carefully the Sanskrit language and thereby obtain access to the sacred literature of the Indian Buddhists. He also instructed them to devise means for the invention of a written language for Tibet by adapting the Sanskrit alphabet to the phonetic peculiarities of the Tibetan dialect. He furnished the members of the mission with a large quantity of gold to make presents to their Indian professors. They safely reached their destination in Aryāvarta, where, under the Buddhist sage Livikara, Sambhoṭa acquired a thorough knowledge of the Sanskrit and of sixty-four different characters known in the Arya land. Under Pandit Devavid Siṃha they learnt the Kalāpa, Chandra and Sārasvata grammars of the Sanskrit language. They also mastered the twenty-one treatises of aphorisms and mysticism of the Buddhist creed. After returning to Tibet, they propitiated Manjuśrī the god of learning, and framed the system of Tibetan characters, viz., the U-chan or “letters provided with heads” (mātras) adapted from the Devanāgarī, and the U-me or “headless” from the Wartyu, and thus introduced a copious system of written language into Tibet. They composed the great grammatical work called SumChu dag-yig. The king ordered the intelligent class of people to be taught the art of reading and writing, and many Sanskrit Buddhist books to be translated into Tibetan, and thus he laid the foundation of Buddhism in Tibet. He then required all his subjects by royal edicts, to observe the ten virtues besides the following sixteen moral virtues :

- (1.) To have faith in KonChhog (god) (འཇོན་མཚོན་).
- (2.) The performance of religious observances and study.
- (3.) To honour one's parents.
- (4.) To respect the meritorious and to promote the talented.
- (5.) To honour the elders as well as those who are of high birth, &c.
- (6.) To pay attention to relatives and friends.
- (7.) To be patriotic and useful to one's own country.
- (8.) To be honest and upright.
- (9.) To know the good use of food and wealth.
- (10.) To follow the example of the good.
- (11.) To be grateful and return the kindness of benefactors.
- (12.) To use just weights and measures.
- (13.) To be free from jealousy by establishing concord and harmony with all.
- (14.) Not to listen to the words of women.
- (15.) To be gentle and polite in speech and acquire skill in conversation.
- (16.) To bear sufferings and distress with patience and meekness.

By inculcating these sixteen moral virtues, he greatly promoted the present and future well-being and happiness of his subjects. From the seashore of southern India he procured for himself a self-created image of Chenressig with eleven faces made of Nága-sára sandal wood. He married a Nepáli Princess, the daughter of Jyoti-Varma king of Nepál, who brought him seven precious dowers, the images of Akshobhya and Maitreya and a sandal-image of Tára, the gem named Ratnadeva, a mendicant's platter made of lapis-lazuli or Vaidúrya. Then, hearing the report of the extraordinary beauty of the Princess Huñ-shiñ Kuñ-jú the daughter of Señgé-tsanpo or the Lion King (Chinese Thai-Tsung³¹) of China, he sent his celebrated Prime Minister Gar with a hundred officers to China. After repeated negotiations the proposal was agreed to. Many stories are recorded in connection with this marriage of which I here give one. As the number of candidates for the princess's hand was very great, the king, unable to decide whom to choose or whom to reject, at last declared that he should bestow the princess on that prince whose minister by dint of sharpness of sense and quickness of understanding would stand first in merit and intelligence. In the first ordeal, the king laid before the assembled ministers a buckler constructed of a coil of turquoise, with one end terminating in the centre and the other at the edge. He required them to pass a string through the aperture of the coil from one end to the other. It was a great puzzle to all except to the shrewd Tibetan minister Gar, who tying one end of a thread to the narrow waist of a queen ant, gently blew it forward through the coil. The ant, dragging the thread easily, came out at the other end to the great wonder of all. The king, not liking to send his favourite daughter to such a distant and barbarous country as Tibet, devised repeated trials in all of which the cunning minister acquitted himself well. The reluctance of the king was at last overcome by various contrivances, and he at last determined to decide the fate of his daughter finally. He ordered 500 handsome girls of the princess's age to be dressed in the same kind of apparel as his daughter, and exhibited them before the assembled ambassadors along with the princess herself. The shrewd Tibetan, never wanting in resources, had studied the countenance of the princess; moreover being secretly informed of the king's design, he had taken some hints about the identification of the princess from an old nurse in the royal household. By these means, the Minister Gar at once recognized the real princess, and gently pulling the edge of her robe, he claimed her for his liege lord. The

³¹ King Thai-Tsung one of the most illustrious sovereigns of China, was the son of Lyyeen the founder of the Tang dynasty of China A. D. 622. Thai-Tsung ascended the throne abdicated by his father in his favour in the year 625, when Sroñ-tsan was reigning on the throne of (Yum-bu Lagañ) Tibet.

trials ended here. When it was fully settled that the princess should go to Tibet, she addressed the king, "Sire, as it has pleased your Imperial Majesty to send me to Bod, a country where there is no religion, I pray that you will allow me to take with me the great image of Buddha, and several volumes of Buddhist scriptures, besides a few treatises on medicine and astrology." The king accordingly granted her prayer and gave them as parts of her dowry. Hearing that Tibet was a very poor country, he sent with the princess heaps of gold and silver for her use in Tibet. The union of the incarnation of Chenressig in Sroñ-tsan, and of the two incarnations of the divine mothers (Tará) in the persons of the two princesses produced great joy and happiness in the palace of Yumbu-lagañ. The two princesses, come from two great centres of Buddhism, *viz.*, China and Nepál, jointly exerted their influence for the propagation of Buddhism. First of all they converted the king whose inclination to it was so remarkably manifested in his adopting the moral tenets obtained by Thon-mi Sambhoṭa from India. The country of Tibet being situated in the centre of the four great continents, like the heaving breast of a Srin-mo,³² the king thought of making it the fountain of religion by filling it with monasteries. He erected one hundred and eight temples—four in the suburbs of his capital, four in its centre, four at the four corners of his kingdom, and so on. At the age of twenty-three he erected the two great temples called Rimochhe and Lhasa Prul nañ ki Tsug-la khañ³³ and dedicated them to the two images of Akshobhya and S'ákya respectively. Thus in the year 639 A. D. king Sroñ-tsan Gampo founded Lhasa the renowned capital of Tibet. The hill called Chagpori being considered as the heart of the country, the king erected his new palace upon it. At the age of twenty-five he sent his ministers to North China to erect 108 chapels at Re-vo-tse-ña, the chosen residence of Manjuśrí towards the north of Peking. He invited the great Pandits Kusara and S'ankara Bráhmaṇya from India, Pandit Síla Manju from Nepál, and Hwa-Shañ Mahá-tshe from China, Sambhoṭa, Lha-luñ dorje pal and other translators, for the great work of translation of the Buddhist scriptures from the Sanskrit and Chinese originals, in the newly formed written language of Tibet. The king had no children by the two princesses, in consequence of which he was obliged to marry two more princesses from Ru-yoñ and Moñ, named Je-Thi kar and Thi-Cham. The latter gave birth to a prince named Guñ-ri-guñ-tsan, and the former to Mañ-Sroñ Mañ-tsan. When Guñri reached the thirteenth year of his age, the king abdicating the throne in his favour, retired into solitude to pass his days in meditation, but unfortunately the prince died at the age of eighteen when

³² Amazonian woman.

³³ ལྷ་ས་གླེན་མཚན་གྱི་མཚན་མོ་ Lhasa the temple of gods from which the capital of Tibet derived its name Lhasa, and གཅུང་ལྷ་གླེན་མཚན་མོ་ is Kutágara or a shrine.

Sroñ-tsan was obliged to resume royalty. This latter period of his reign he signalized by his devotion to Buddhism. He constructed many religious edifices and sacred images, and organized a regular service by translating books on rites and ceremonies. At an advanced age he passed away from this world to be absorbed, says the Tibetan historian, in the Dharma Káya (spirit) of the merciful Chen-re-ssig. His two beloved wives, the princesses of China and Nepál, who had strenuously supported him in the cause of religion, also left this worldly existence at the same time to accompany him to Tushita the abode of joy. During the reign of this celebrated monarch there was no such institution as that of an ordained priesthood. History is not clear about it. Notwithstanding this, he succeeded in instructing his subjects in the ritualism of Hayagríva, S'in-Je-S'e-(Yama). He concealed his will together with precious treasures for the use of remote posterity. He was a second time succeeded by his son Mañ-sroñ-mañ-tsan. Shortly after his son's accession the king of China, hearing that the incarnate monarch of Tibet was dead, sent a large army to invade Tibet. The Chinese soldiers were defeated by the Tibetans near Lhasa. With a view to take revenge on the Chinese king, the young king of Tibet assembled one hundred thousand Tibetan soldiers and sent them to invade China under the command of the veteran General Gar. In this audacious attempt the Tibetans were repulsed, and the old General perished in fight. Afterwards an immense Chinese army rushed upon Tibet with great uproar; in consequence of which the Tibetans were struck with panic. They concealed the gold image of S'ákya, brought by the Chinese princess, in the southern niches of the great temple near the gate called Meloñchan, and deserted Lhasa. Soon after, the Chinese army occupied the city and demolished the palace of Yumbu lagañ by setting it on fire. They succeeded in carrying Akshobhya's image to some distance, but on account of its unwieldiness they left it behind after a morning's march. King Mañ-sroñ died at the early age of 27. He was succeeded by his son Du-Sroñ-mañpo who was young when placed on the vacant throne. The reign of this king was made remarkable by the appearance of seven heroes.²⁴

²⁴ (1) rÑog-riñla-nagpo raised a young elephant by its head.

(2) rÑog-liñ-gam carried a yak on his back.

(3) (4) gNon-rGyal-mtshan and lVas-rgod-ldoñ-ñtsan were experts in archery. The former could shoot his arrow to three times the eyes' ken, and the former could cut a flying hawk into two from below.

(5) lGos-syag-chhuñ could whirl round a stag's skin filled with sand.

(6) Chagro-ñbroñ-ahor chased a ñbroñ or Doñ (wild yak) with awful speed on a steep precipice.

(7) gNon-Khri-gyu-spyin ran his horse down a steep descent.

What these heroes achieved for the state the Gyal-rab or the Debther Nonpo does not relate. Du-sroñ mañpo was succeeded by his son Me-Ag-tshom³⁶ born of his wife Chhim-ssáh.

This king discovered an inscription on copper of his illustrious grandfather, king Sroñ-tsan-Gampo, which contained the prophecy that in the fifth generation under the auspices of his great-grandson, bearing the surname of Dé, the Buddhist religion would greatly flourish. The king, believing himself to be the person alluded to, sent messengers to invite the two Indian Pandits, Buddha Guhya and Buddha Sánti, who were then residing near the Kailása mountain. But they declined the offer. The messengers, unsuccessful in their mission, returned to Lhasa, having committed to memory five volumes of the Maháyána Sútránta, which they subsequently reproduced in their own language. The king erected five temples in five different places,³⁶ and deposited one book in each. Besides these, he is also said to have erected other temples.

He obtained the volume of Buddhist scripture called Ser-ñod-tampa from the province of Kuñ-shi in China, besides a few treatises on medicine, all of which he ordered to be translated into Tibetan. He invited several monks from Li-yul,³⁷ with a view to introduce monkhood into Tibet, but failed, as nobody would come forward to take the vows of monkhood. He found the largest turquoise then known in the world, on the top of Tag-tse.³⁸ He married Thi-tsun, the princess of the Jañ country by whom he had a son Jañtsha Lhapon. Queen Thi-tsun also bore the name of Nam-nañ. Prince Jañtsha Lha was famous for the extraordinary beauty of his person. His father sent ambassadors all over Tibet to find a match for him, but they all returned without success. At last he sent an ambassador to China, to propose a marriage between his son and the accomplished princess Kyim-shañ Kúñ-jú,³⁹ the daughter of the Emperor Wai-júñ. The princess hearing the account of the extraordinary beauty of the Tibetan

³⁶ Ag-tshoms means beard, hence this king was called the shaggy king.

³⁶ The following are the names of the places and of the temples erected in them.

- (1) Brag-dMar-Keru.
- (2) gSañ-mKhar-brag.
- (3) mChhuns-phu-ma-ral.
- (4) Masa goñ-gi-sha-khar.
- (5) Brag-mgrin-bSsáh.

³⁷ Li-yul is identified with Nepal by the translators of Kahgyur. I have been able to ascertain that the ancient name of Nepal in Tibetan was Li-yul. Palpo is the modern name for the monastery of Palpa. Alex. Csoma identifies Li-yul with S. E. Mongolia.

³⁸ A hill a few miles north of Lhasa.

³⁹ I am not aware whether Kuñju is a Chinese word, but the Tibetans address all Chinese princesses by the title of Kuñju. Hence it appears to have the same import as kumári in Sanskrit or princess in English.

prince, prayed to her father to consent to the marriage, to which he at last acceded ; and the princess started for Tibet. In the meantime one of the Tibetan chiefs named Thi-ssáñ, the chief of Ñag, being offended with the king for not selecting his daughter for the prince's wife, treacherously murdered the prince. King Ag-tshom, therefore, at once despatched messengers to convey the melancholy news to the princess who was on her way to Tibet. The princess, deeply disappointed, did not like to return to China, but taking a fancy to see the snowy country of Tibet, and more especially the celebrated image of Sákya, continued her journey to Tibet, where she was warmly welcomed by king Ag-tshom. She brought to light the hidden image of Akshobhya which during three generations had received no offerings, having been concealed under the gate Meloñchan. Her beauty so much charmed the king that he at once proposed to marry her. The princess at first declined, but after long deliberaation she yielded, and to the great wonder and joy of the people the betrothed daughter-in-law became the bride of the father. She gave birth to the famous monarch Thi-sroñ-de-tsan (Khri-Sroñ-*deu*-tsan), believed to be the incarnation of Manju S'ri, the god of wisdom and learning.

CHAPTER III.

THI-SROÑ-DE-TSAN. (730—33 A. D. to 866 A. D.)⁴⁰

This monarch, the most illustrious in the Buddhist annals of Tibet, was born, according to the Chronologist Buton, in the year 730 A. D. When he was in the womb, his mother saw in a vision that a saintly prince would be born of her. She, therefore, kept aloof from all sorts of defilement and unholy things, in consequence of which she remained happy and cheerful. During this time the old queen Nam-nañ, jealous of Queen Kuñju, feigned pregnancy, by wrapping a cubit's length of cotton rag every day round her belly. Then, when the Chinese Princess' time for delivery came, Nam-nañ induced one of her midwives to give her a kind of anæsthetic liquor, through which Kuñju became insensible and soon gave birth to a son, which the wicked Nam-nañ, by bribing the princess' maid, caused to be removed to her chamber, replacing it by a female child born on the same day of low parentage. As soon as she recovered her senses, Kuñju was surprised to see a daughter instead of a son, about whom she had seen so many things in her dreams. Meanwhile, the report of Queen Nam-nañ's giving birth to a son reached the king and his ministers, who all came to witness the blessed child. Queen Kuñju, who was not talked of at all, strongly suspecting

⁴⁰ མི་ཤོད་ལྷོ་པོ་ལོ་མཚན་ KHRI-SROÑ-DEU-TSAN.

her jealous partner, but, in the absence of witnesses, being unable to charge Nam-nañ with any foul motive, kept her sorrows to herself. Some of the ministers, who knew the plot of the elder queen, did not venture to speak against her. Kuñju, however, once complained to the king about the probable wickedness, but as Nam-nañ had by the agency of some drug produced milk in her paps, Kuñju did not see the possibility of establishing her accusation, but burning with a spirit of revenge tried to bring damnation on Tibet by means of her incantations, and wrote treatises construing astrology in a perverse way. In the third year of the prince's age, the king invited the maternal relations of the prince and the princess to a grand festive celebration.⁴¹ When all the nobles, chiefs and ministers of the realm had assembled, the king seated the prince and the princess on either side and taking a cupful of wine in his hand, addressed the former—"My son, take this gold cup of wine and with your tender hands offer it to him who is your maternal uncle." To the utter amazement of all present, the prince at once presented it to the Chinese prince whom he thus addressed—"I, Thi-sroñ-de-tsan am thy nephew. Nam-nañ is not my mother, though she has nursed me for a period of three years. I now meet my uncle, and my heart rejoices to behold him." These words of the infant prince struck all the courtiers and ministers with wonder. Nam-nañ's wickedness was now at last revealed, and she was overwhelmed with shame. Kuñju was transported with joy when the king presented the child to her, and now exerted herself to avert some of the evils she had brought on Tibet by her incantations; but as she did not fully succeed in correcting astrology, it is alleged by several native historians that the Tibetans cannot make correct calculations.

A. D. 743—748. At the age of sixty-three the king died leaving the throne to the young prince, now thirteen years old. Thi-sroñ applied himself to study and the critical examination of the ancient records contained in the Archives of the State. His ministers were divided into two factions, designated the "Buddhist" and the "Heretic" ministers. The first faction, or Chhoi-lon, advised the young king to encourage Buddhism, while their antagonists exhorted him to extirpate Buddhism from Tibet, which according to them had been productive of pernicious consequences. In spite of the opposition, the king, having a great inclination for Buddhism, sided with the former. The Buddhist party now, with the king's connivance, entered into a conspiracy against the life of Mashañ the prime-minister. They bribed the soothsayers and astrologers to declare that some great calamity was imminent over the king which could be only averted by two of the high officers of State entering grave-like cells and remaining there for a period of three months. The king, therefore, offered large presents to those who would undergo this

⁴¹ The Tibetans celebrate the anniversary of their birth.

self-sacrifice. The minister *Mashañ* volunteered to do so, and was followed by *Gos* the Buddhist minister. They both entered the cell, the depth of which was three times a man's length. At midnight, *Gos's* friends threw a rope into the grave, by means of which he climbed up and escaped. The unfortunate *Mashañ* was left alone there, to realize the horrors of the grave. His mortal enemies, the "Buddhist Ministers", blocked the mouth of the grave with a huge rock and buried him alive. As soon as the king came of age, he invited the Indian Sage *Sánta Rakshita* and Pandit *Padma Sambhava* from *Udayana* to fill the whole country of *Tibet* with the blessings of the Buddhist religion. They suppressed the eight kinds of demons, nymphs, and evil spirits. With the munificent assistance of the king, *Padma Sambhava* founded the great monastery of *Samye (òSamyes)*. They also translated many works on *Sútra* (or aphorisms) and *Tantra*. They constructed innumerable religious symbols, such as images of *Buddhas* and saints and *chhortens (chaitya)*, and concealed many sacred treasures for the benefit of future generations. During the reign of this king a Chinese sage named *Hwashañ Maháyána* arrived in *Tibet* and, by interpreting in a strange way the theories of Buddhism, converted the ignorant classes of men to his tenets. The king, harbouring great doubts as to the correctness of *Hwashañ's* theories, invited Pandit *Kamalaśila* from *India* to expose his fallacies. *Kamalaśila* held long controversies with *Hwashañ* and in the end defeated him. The king put down the *Bon* religion and persecuted all unbelievers in Buddhism. He enforced clerical laws and instituted codes of civil and criminal justice for the good government of his people. His statutes were written on large tablets and proclaimed all over the country. He had several wives, among whom *Tshe-poñ-Ssáh* was his favourite, by whom he had three sons. After a prosperous reign of 46 years, at the age of 59, he passed away from the abodes of men. He left three sons, of whom the eldest *Muni-tsanpo* succeeded him on the throne.

During the infancy of *Muni-tsanpo* the state affairs were conducted in his name by his pious ministers. He commenced his independent reign with a generous determination of raising all his subjects to the same level. He ruled that there should be no distinction between poor and rich, humble and great. He compelled the wealthy to share their riches with the indigent and helpless, and to make them their equal in all the comforts and conditions of life. Thrice he tried this experiment, but every time he found that the poor returned to their former condition; the rich becoming richer still, and the poor, by growing more indolent and wretched, turning poorer still. The *Pandits* and *Lochava* attributed this curious phenomenon to the consequence of the good and evil acts of their former births. For the enlightened and humane beginning of his reign *Muni-tsanpo* was greatly loved by his people.

He made large offerings to the great monastery of Samye and distributed alms to the indigent and helpless. But before a year and nine months had passed after this demonstration of devotion to the monastery, the promising king was poisoned by his mother, who perpetrated this foul act to place her youngest son on the throne. The second son Murug-tsanpo's accession to the throne being considered inauspicious by the astrologers and soothsayers, the youngest son Mutig-tsanpo, a boy eight or nine years old, received the crown. He is said to have miraculously received his lesson in sacred literature from the venerable Padma Sambhava. He ordered translations to be made from Sanskrit books of Buddhism, and built the temple of Dorje Vyiñ at Gyal-dekar-chuñ. After a long and prosperous reign, in which he strenuously exerted himself to promote the welfare and happiness of his people, he died at a good old age, leaving five sons, *viz.*, Tsañ-ma, Lha-je, Lhun-dub, Lañ-darma and Ralpachan. The first two of these seem to have reigned, if they reigned at all, for a few years, having fallen victims to the intrigues of the Buddhist ministers. The youngest Ralpachan, even from his childhood, gave excellent proofs of his intelligence and ability. His assiduity and aptitude for learning were very great. At the age of eighteen, he was raised to the throne by the Buddhist ministers of State who were very powerful, the opposition being nearly extinct through the continued and rigorous persecution of the late kings.

CHAPTER IV.

RALPACHAN. 846-60 A. D.

This celebrated sovereign was born between 846 and 860 A. D. Immediately after his accession he sent offerings to the different temples built by his ancestors. He built a new nine-storeyed temple, of which the three lower storeys were of stone, the three middle of brick, and the topmost three of wood. In the upper floors he kept Buddhist scriptures, images, and model chhorten (shrines). In the middle floors he accommodated the Pandits and translators of the holy writs, and the ground floors he reserved for the use of his court and state affairs. Although his ancestors had obtained many translations of Sanskrit works, yet not satisfied with them, he obtained fresh manuscripts from Magadha, Ujjayaní, Nepal and China. Some of the ancient Sanskrit works being irregularly and inaccurately translated into the Tibetan language, which was still very imperfect, he invited the Indian professors of Sanskrit, such as Jina Mitra, Surendra Bodhi, S'ilendra Bodhi, Dána Síla and Bodhi Mitra to conduct the great work of translation. These great scholars, with the assistance of the Tibetan professors, named Ratna Rakshita, Manjuśrí-Varma, Dharmā-

Rakshita, Jina Sena, Ratnendra Síla, Jaya-Rakshita, Kawapal-tseg (Kavápal btseg), Chodo-gyal-tshan (Chogro rGyal-mtshan) and others, revised the anciently translated books, translated fresh manuscripts, finished those that were left unfinished, and simplified the abstruse and intricate portions of the Scriptures.

Ralpachan introduced standard weights and measures similar to those used in China, and thereby prevented fraudulent practices in commercial dealings. He enforced the canonical regulation of India for the discipline and guidance of the clergy, and commanded his lay people to follow the statutes as promulgated by his illustrious predecessors. Thinking that the propagation of religion depended much upon the predominance of the clergy, he organized many classes of priesthood. To each monk he assigned a small revenue derived from five tenants. His devotion to the priestly congregation was so great that he offered his own *Ralpa* or flowing locks to be turned into carpet-seats for the use of the Lamas. During the reign of this great monarch, there arose a dispute between Tibet and China. Ralpachan sent a powerful army to invade China. Province after province of the celestial empire fell before his victorious arms and was annexed to Tibet. When the generals and champions of the contending nations had been slain in great numbers, the Hwashan⁴³ and Lopan⁴⁴ interceded to put a stop to further bloodshed between the two monarchs, who were related to each other by ties of blood as uncle and nephew. A treaty was agreed upon. At a place called Gúngú-Meru the boundary of the two kingdoms was fixed, and stone obelisks and pillars were erected as boundary pillars, on which the terms of treaty between the belligerents were inscribed. It was agreed that the armies of neither kingdom should ever cross the boundaries marked, nor on any pretext encroach on each others territories. All differences being settled, the nephew and the uncle became friends. They also solemnly promised not to violate the conditions of the treaty. As living testimonies to their engagements, inscriptions were written on Doríñ, or high stone obelisks, erected at Lhasa, at the palace of Gya-Gyal and at Gúngú-Meru. From this time, perfect amity existed between the two nations, China and Tibet, on earth, says Debther-ñonpo, as between the sun and moon in heaven. King Ralpachan's reign was celebrated also for the good administration of justice. He punished the wicked and rewarded the good. He suppressed the powerful and protected the weak. But by attempting to enforce the strict observance of the clerical and the kingly laws, he gave umbrage to the corrupt and sinful ministers. When, unfortunately for the king, their power increased by the death of a few pious Buddhist

⁴³ The Buddhist monks of the first class in China are called Hwashan.

⁴⁴ The Lochavas and Pandits of Tibet are by abbreviation called Lo-pan.

ministers, two ruffians who had an old grudge against the king assassinated him by twisting his face towards the back, at the instigation of his brother. This was Lañdarma, whose claims to the throne were set aside by the "pious" ministers, and who is said to have been at the bottom of this foul plot. After the assassination of Ralpachan at the age of forty eight, between 908 and 914 A. D., Lañdarma ascended the throne. The celebrated historiographer Buton assigns this event to the first part of the ninth century, in his chronology.

LAÑDARMA.

The last and perhaps the worst of the Tibetan monarchs, Lañdarma, commenced his reign by persecuting the Buddhists whom he considered his mortal enemies. He was joined in his wicked plans of persecution by his prime minister Batagna (*sBas-stag-snas.*) He reviled the first Chinese Princess Húnshiñ-Kúñjú⁴⁴ as an evil goblin (a yakshiñi) who had brought the image of S'ákya Muni into Tibet. "It was for that inauspicious image", said he, "that the Tibetan kings were short-lived, the country infested with maladies, subjected to unusual hoar-frost and hail storms, and often visited by famines and wars". "When this image", continued he, "was being brought from the top of Rirab (Sumeru mountain), the gods were vanquished in a war with the demons. S'ákya's accession to power, first in India and afterwards in China, made the people unhappy and poor, by the demoralizing effect of his wicked teachings". To slander Buddha in such blasphemous language was his great delight, and in no discourse did he indulge himself so much as in reviling that holiest of holies. To avoid disgrace, the Pandits and Lochava fled from Tibet. Those who failed to run away were robbed and oppressed. He obliged some of the monks to be householders, others he sent to the hills to hunt wild animals for him. He destroyed most of the Buddhist works. Some he threw into water, some he burnt, and some he hid under rocks. Not satisfied with demolishing the temples and monasteries of the country, he wreaked vengeance even on the sacred shrines of Akshobhya and S'ákya. He tried to throw those two images into water, but some of his "pious" ministers having represented to him the difficulty of lifting those heavy things, he contented himself by sinking them in sand. When he was told that the image of Maitreya was very sacred, he broke into loud laughter. When he was just going to break down Lhasa (the temple of S'ákya), Rimochbe (temple of Akshobhya) and Samye, he was told that the guardian demons of those places would send plague and ruin upon him if he destroyed the temples. Being afraid of exciting the wrath of those dreaded spirits, he spared their charges, and contented himself with closing up their doors, by erecting mud

⁴⁴ Wife of King Sroñ-tsan-Gampo.

walls. His ministers and flatterers, in order to please him, painted those walls with abominable pictures illustrative of the drunken and lustful moods of human depravity. When Lañdarma was thus engaged in overthrowing the sacred religion as well as its relics, the saint Lhaluñ-pal Dorje, while sitting in deep contemplation in the cavern of Yarpa-lhari mountain, saw a vision. The goddess Paldan Lhamo descending from heaven appeared before him and exhorted him in the following terms: "Oh saint, in these days there are none so powerful as thou. Wouldst thou deliver the country from the hands of that sinful tyrant Lañdarma?" In the morning the saint inquired of his servant the condition of Tibet, upon which he was told the cruelties practised by Lañdarma. He then mounted his white charger whose body he had besmeared with charcoal, and dressing himself in a black robe with white lining, with no other weapons than an arrow and a bow in his hands, he arrived at Lhasa.⁴⁶ While the king was reading the inscription on the stone obelisk called Doriñ, the saint, as he was making his salutations, shot an arrow at the king's back, which pierced right through his body; then exclaiming, "I am the demon Yá-sheer, and this is the way of killing a sinful king," he sped away on his horse. As soon as the king fell, his ministers and attendants cried, "the king is dead, the king is dead," and the mob ran after the assassin, but the saint, urging his fleet companion, shot off like a meteor. In crossing a river the coal-black colour of the horse was washed away, and it became white as snow. He then turning his robe inside out so as to show the white, flew as the god Nam-théo-Karpo and escaped, leaving his pursuers far behind.

The king pulled the reeking arrow out with both his hands, and in the agonies of death, when his proud heart was subdued with anguish, exclaimed—"Why was I not killed three years back that I might not have committed so much sin and mischief, or three years hence, to enable me to root out Buddhism from the country," and died.

With Lañdarma ended the monarchy of Tibet founded by Nñah Thi tsanpo, and his descendents henceforth ceased to exercise universal authority over the whole of Tibet. The sun of royalty was set, and there rose numerous petty princes to shine with faded lustre in the pale realm of snowy Tibet.

⁴⁶ The sleeves of the assassin saint were unusually broad to make room for the bow and arrow. The king stood encircled by his ministers when the saint arrived, dancing in frantic jumps. They all ran to witness his curious dance. The king called to him to come near. The saint approaching prostrated himself to salute the monarch. In the first prostration he set the arrow and bow right, in the second he fixed the arrow to the bow, and in the third killed the king with it. Hence the origin of the Lama war dance and the use of broad-sleeved robes by the Tibetan Lamas.

Genealogy of the Tibetan Monarchs.

(416 B. C.)

These seven kings are known by the name of *Nam-thi*.

ÑAH-THI-TSANPO (1)

married
Nam-múg-múg

Múg-thi-tsanpo (2)

married
Sa-diñ-diñ.

Din-thi-tsanpo (3)

married
So-tham-tham.

So-thi-tsanpo (4)

married
Dog-mer-mer.

Mer-thi-tsanpo (5)

married
Dag-Lhamo-Karmo.

Dag-thi-tsanpo (6)

married
Srib-Lhámo.

Srib-thi-tsanpo (7)

married
Sa-tsan-luñ-je.

Digum-tsanpo (8)

married
Lu-tsan-mer-cham.

These two are known by the name of *Per kyí diñ*.

The prime-minister usurped the throne and reigned for a few years.

son son

Chya-thi-gyal or (9)

Pu-de-guñ-gyal
married
Bom-thañ-mañ-ñah.

Esho-leg (10)

married
Mu-cham-Bramana.

De-sho-leg (11)

married

F F

These six kings
are called
Sai leg mean-
ing the "ex-
cellent" of
the land."

Lu-man-mer-mo.

Thi-sho-leg married (12)

Tsan-mo-gur-man.

Guru-leg married (13)

Tsho-man-doñ-ma.

Doñ-shi-leg married (14)

Man-pu-mo.

Isho-leg married (15)

Mu-cham-mad-leg.

Ssa-nam-ssin-de married (16)

Tsho-man-thi-kar.

De-phrul-nam-shuñ-tsan married (17)

Se-ñan-mañ-ma.

Senol-nam-de married (18)

Lu-mo-mer-ma.

Senolpo-de married (19)

Mo-tsho.

Denol-nam married (20)

Thi-man-je na.

Denol-po married (21)

Se-tsun-ñan-je,

De-gyal po married (22)

Man-tsun-lug-goñ.

De-tin-tsan married (23)

Ñi-tsun-mañ-ma-je.

These are well
known by
the surname
of *Dé* which
means the
"commander"
and corre-
sponds to
the Sanskrit
word *Senā*.

These are called the *Tsan* meaning "king."

- Gyal To-ri-loñ-tsan (24)
married
Di-tsun-chyañ-ma.
- Su-thi-tsan-nam (25)
married
Man-Jah-thi-kar
- Thi-dá-puñ-tsan (26)
married
Man-Jah-lu-teñ.
- Thi-thog-Je-tsan (27)
married
Ru-yañ-Jah-toñ-gyal-namo-tsho.
- LHA-THO-THO-RI-Nan-tsan (441 A. D.) (28)
married
Na-so-mañpo-Je.
- Thi-ñan-ssañ-tsan (29)
married
Broñ-mo.
- Bro-ñan-de-hu (30)
married
Chhin-ssah-lu-gyal.
- Tag-ri-ñan-ssig (31)
married
Hol-goñ-sañ-tsun-do-kar.
- NAM-RI-SROÑ-TSAN (32)
married
Tsha-poñ-ssah-Bri-thoñ-kar.
- SROÑ-TSAN-GAMPO (617 A. D.) (33)
married four wives.

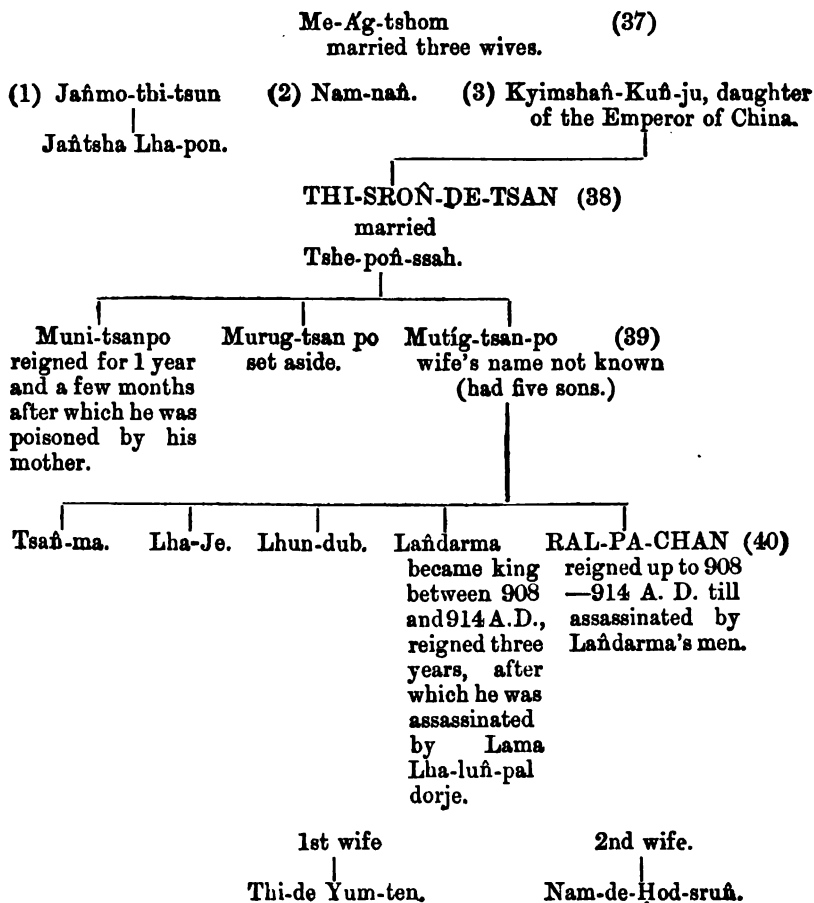
(1) Nepalese princess
Pal-ssah-thi.

(2) Chinese princess
Huñ-shiñ
Kuñ-ju.

(3) Tibetan princess
of Moñ named
Seah-thi-cham.

(4) Princess of Ru-
yoñ in Tibet.

- Mañ-sroñ-man-tsan (35)
married
Do-ssah-thi-bo.
- Guñ-ri-guñ-tsan (34)
married
Je-thi-kar.
- Dus-sroñ-nam-thul (36)
married
Chhim-ssah-tsan-mo.



PART II.
TIBET IN THE MIDDLE AGES.

CHAPTER I.
A. D. 917 TO 1270.

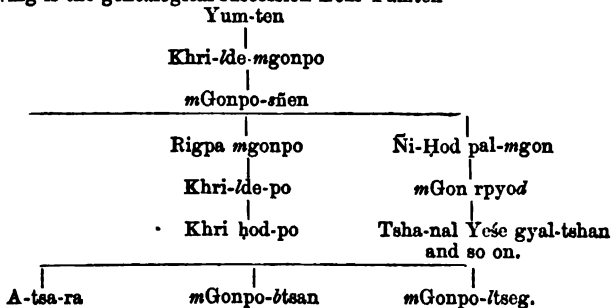
The wicked Lañdarma had two wives, the elder of whom, perceiving that her partner was in the family-way, shammed herself to be pregnant. At the time of the younger's delivery which took place at dusk, she clandestinely tried to kill, if possible, or steal away the new born child, but failed in her wicked design on account of the presence of a lamp light. The child was therefore given the name of Nam-de Höd Sruñ⁴⁶ or "one protected by light." The elder queen, to retrieve her failure, out of revenge, bought a beggar's child to whom she declared she had given birth on the previous evening. The Minister really wondered how she could have only yesterday, as she said, given birth to a child which had its teeth fully grown. But fearing to contradict the words of its mother, they gave it the name Thi-de Yumten⁴⁷ or "one upheld by his mother."

During the interregnum, the Buddhist Ministers directed the affairs of the state. They endeavoured to revive all the religious institutions that were nearly extinct. They reinstated the images in their former places and rebuilt the demolished monasteries and temples. Notwithstanding their feeble efforts to rebuild the edifice that had been ruthlessly pulled down by Lañdarma, Buddhism did not reach its former condition within seventy years from the death of Ralpachan. As soon as they came of age, the two sons of Lañdarma, quarrelled with each other for the possession of the throne. At last they divided the kingdom into two parts. Hödsruñ took possession of Western Tibet, and Yumten⁴⁸ of the

⁴⁶ ལྷོ་ཨོ་སྤུ་ལྷོ་སྤུ་

⁴⁷ ལྷོ་ཨོ་ཡུམ་ཡུམ་

⁴⁸ The following is the genealogical succession from Yumten—



Eastern Provinces. This unfortunate partition gave rise to incessant quarrels and disturbances, both the brothers constantly engaging in wars against each other.

Thus after the partition of the kingdom of Tibet, the descendants of Ñaḥ thi-tsanpo ceased to exercise universal sway over the country. They became weak and imbecile, in consequence of which they fell in the opinion and esteem of their subjects. Ḥodsruñ died at the age of 63 (980 A. D.) His son PalKhor-tsan⁴⁹, after reigning thirteen years, died at the age of 31 (993 A. D.). He left two sons, *viz.*, Thi Taśi Tsegpa-pal and Thi Kyi-de Ñimagon. The latter went to Ñaḥ-ri, of which he made himself master and founded the capital Purañ and built the fortress of Ñi-Ssúñ. He left three sons of whom the eldest Pal-gyi Derigpa-gon declared himself king of Mañ-yul; the second Taśi De-gon seized Purañ; and the youngest, named De-tsug-gon, became king of the province of Shañ-shuñ (modern Gugé). Detsug-gon left two sons, *viz.*, Khor-ré and Sroñ-ñe. The elder became a monk and changed his name to Yeśé-ḥod.

Taśi tsegpa,⁵⁰ who succeeded to the throne of his father, had three sons, Pal-de, Ḥod-dé, and Kyi-de.

This point of time is marked in the Tibetan History by the revival of Buddhism. Since the suppression of that religion by Lañdarma, no Indian Pandit had visited Tibet. After a long interval the learned Nepalese interpreter, called in Tibetan Leru-tse, invited the Pandits Thala-riñwa and Smṛiti to Tibet, but unfortunately after his death, which happened soon afterwards, his friends had to pass many years in privation as vagabonds in a foreign land. People took no heed of them. Smṛiti, in order to sustain life, betook himself to the occupation of a shepherd at Tanag. Afterwards becoming acquainted with the Tibetan language, he made his talents known. He visited Kham and conversed with the learned men of that place. He wrote a vocabulary of the Tibetan language which he called the "weapon of speech". The revival of Buddhism in Tibet dates from 1013 A. D. The royal monk Yeśé-ḥod⁵¹ invited the celebrated Indian Pandit Dharmapála from Magadha, who arrived at his capital accompanied by three pupils, all of whom bore the surname of Pála. With their assistance the king encouraged the teaching of religion, arts, and especially vinayá.

Lhade, the son of Khor-ré invited Pandit Subhúti Srísánti who translated for him the whole of S'erchin.⁵² He appointed the illustrious

⁴⁹ མངའ་བདག་དཔལ་ལོ་ལོ་བཟོན་

⁵⁰ ཞི་བཟ་ཤམ་བརྟེན་པ་དཔལ་

⁵¹ *i. e.*, Khor-re, the son of King Detsuggon.

⁵² Prajñá-paramitá.

translator Rinchen Ssañpo as his chief priest. He left three sons, *viz.*, Hod-de, Shi-va-hod, and Chyañ Chhub-hod. The last acquired great proficiency both in Buddhism and in heretical philosophies, and was very much attached to the great translator. He became an illustrious personage in Tibet. Being greatly interested in the restoration of Buddhism to its former glory, he thought it urgently necessary to invite an eminent Indian Pandit who should be profoundly versed in all the S'ástras and particularly qualified in the three branches of Buddhism, *viz.*, theory, meditation, and practice of rites and observances, besides possessing a thorough acquaintance with the five Buddhist learnings. He sent emissaries to India to see if such a man was to be found in Aryavarta. Being informed by some of his ministers of the great fame of Lord Atiśa, the king became anxious to invite him into Tibet. Accordingly he equipped an expedition under the leadership of Nagtsho Lochava. He sent large quantities of gold and other valuable presents for this celebrated Pandit, in charge of his envoys. The party safely reached their destination, the city of Vikrama Silá, then the head-quarter of Buddhism in Aryavarta, where they obtained an audience with the ruling king called in Tibetan Gya-Tson-señge. After prostrating themselves, they laid their master's presents before Lord Atiśa, and related to him the history of the rise, progress and downfall of Buddhism in their mother country, and its recent revival therein. Under such circumstances, they represented, the cause of Dharma could not be promoted by any other Pandit than himself. They exhorted him to accept the invitation. The Lochavas became his pupils and waited upon him as his servants. At last after a long and careful consideration Atiśa consented. Having consulted his tutelary deities, and the divine mother Tára, and believing that if he went to Tibet, he would render valuable service for the diffusion of Buddhism, more particularly because it was predicted of him that he would be of great service to a certain great Upásaka.⁵³ Although the journey would be beset with dangers to his life, yet the aim of that life being devotion to the cause of religion and the welfare of living beings, he quitted his monastery Vikrama Silá, for Tibet, in the year 1042 A. D. at the age of 59. Arrived in Nañ-ri he took his residence in the great Lamasery of Tho-ding. He instructed the king in aphorisms and tantras. Then gradually he visited U and Tsañ where he turned the wheel of Dharma (preached religion). He wrote many useful S'ástras, such as Lam Don (ལམ་དོན་), "the lamp of the true way." He died at the age of 73, in 1055 A. D. During the reign of Tse-de, the son of Hod-dé, he assembled all the Lamas and monks of

⁵³ This was the celebrated Brom-tan-Gyalwai Juñe, who succeeded Atiśa in the Pontifical chair of Tibet.

U, Tsañ and Kham, and introduced, at a grand convocation, the method of calculating time by the system of cycles of 60 years, called Rab-Juñ, obtained from S'ambhala, a province in Northern India. He exhorted them to maintain the honour of Buddhism. During this period many learned translators, such as Ssañ Kaar Lochava, Rva Lochava, Ñan Lochava, Lodan S'erab, &c. were engaged in translating Sanskrit works (1205 A. D.). The sage Marpa, Mila Gonpo, and the famous Pandit Sákya S'ri of Kashmir, besides many other Indian Pandits who furthered the cause of Buddhism, belong to the following century. In the reign of Tagpa-de, the ninth in descent from Tse-de,⁵⁴ was constructed an image of Maitreya Buddha, which cost him 12000 Dot-shad or a million and a half of rupees. He also prepared an image of Manju S'ri with seven "bré"⁵⁵ of gold dust. His son Asode was a greater devotee than himself. He annually sent offerings and presents to the Vajrásana at Buddha Gaya (Dorje-dan), which was continued even after his death. His grandson Ananmal prepared a complete set of the Kahgyur, written on golden tablets. Ananmal's son put the golden dome over the great temple of Buddha at Lhasa and constructed the image of the god at an immense cost. Ananmal's great-grandson was initiated into Buddhism by the Sakyapa Lamas and subsequently became king. A relation of the last king of this dynasty, named So-nam de (*bSod-nams lde*), accepted an invitation to become king, and under the title of Punya-mal held the government of Purañ.

The descendants of Palde (son of Tasi tseg pa) made themselves masters of Gúñ-thañ, Lugalwa, Chyipa, Lha-tse, Lañ-luñ and Tsakor, where they severally ruled as petty chiefs. The descendants of Kyi-de spread themselves over the Mu, Jañ, Tanag, Ya-ru-lag and Gyal-tse

⁵⁴ The following is the genealogical succession from Tse-de.

- | | |
|-------------------------------|--|
| (1) rTse- <i>lde</i> . | (10) Aso- <i>lde</i> . |
| | |
| (2) lBar- <i>lde</i> . | (11) lJ'e-dar- <i>rmal</i> . |
| | |
| (3) bKrañis- <i>lde</i> . | (12) Anan- <i>rmal</i> . |
| | |
| (4) Bhané. | (13) Rihu- <i>rmal</i> . |
| | |
| (5) Naga-déva. | (14) Sang-ha- <i>rmal</i> . |
| | |
| (6) bTaan-phyug. | (15) lJe-dar- <i>rmal</i> . |
| | |
| (7) bKrañis lDe. | (16) 'A-lJiñ- <i>rmal</i> . |
| | |
| (8) Grags-bTaan- <i>lde</i> . | (17) Kalan- <i>rmal</i> . |
| | |
| (9) Grags-pa- <i>lde</i> . | (18) Par-btab- <i>rmal</i> with whom ended the line. |

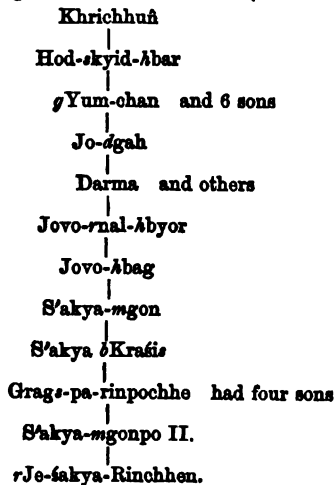
⁵⁵ A *Bré* is a kind of measure equal to a 10th fraction of the English bushel.

districts, where they ruled as petty princes over their respective possessions. Hod-de left four sons, *viz.*, Phab-de-se, Thi-de, Thi-chhuñ⁵⁶ and Ņag-pa. The first and fourth became masters of Tsañ-roñ, the second son took possession of Amdo and Tsoñkha, the third son Thi-chhuñ became king of U and removed the capital to Yar-lúñ. The fifth descendant of Thi-chhuñ, named Jovo Nál-Jor, patronized the Lamas Chyen-fa rinpoche and Pal Phagmo Du-pa. The seventh descendant S'akya-gon was a great patron of the celebrated Sakya Pañḍita. The ninth descendant, named Tag-pa rinpoche, accompanied the illustrious Phagpa on his visit to the Emperor of China and obtained Imperial patents. He built the palace of Tag-khai-Phodañ, and was well known for his veneration of the Buddhist congregation. He was succeeded by his son S'akya Gonpo II., who was a friend of Leg-gyal-tshan, another eminent translator of Sanskrit books. He added another monastery to the Yumbu-Lagañ palace.

Tibet as a Dependency of Mongolia and China.

All the descendants of Thi-chhuñ with few exceptions were weak sovereigns. As soon as the great and mighty warrior Chhengis Khan came, the whole of Tibet without much resistance succumbed to his power in the beginning of the 13th century. The different chieftains and petty princes became his abject vassals. Jengis Khan, variously called Chhengis Khan, Jeñgir-gyalpo or Thai-Dsuñ, was the son of a well-known Khalkha prince named Yé-phorga Baldur, by his wife, the princess Húlan or Khulan. He was born according to Tibetan chronology in 1182 A. D. At the age of

⁵⁶ The following is a genealogical table of Thi-Chhuñ (Khri Chhuñ) :



thirty-eight he ascended the throne of his ancestors, and during a warlike career unparalleled in history, which extended over twenty-three years, he conquered almost the whole of Asia, *viz.*, India, China and Tibet, &c., He died in the 61st year of his age, in the arms of his queen, leaving many sons, among whom Gogan was the most powerful, being the ruler of the eastern portion of his dominions. Gogan's two sons Godan and Goyúgan invited Sakya Pañdita to their court. From that event the abbots of Sakya monastery date a new era in the politics of Tibet, as well as in the religious belief of the blood-thirsty Mongols.

CHAPTER II.

SAKYA HIERARCHY,⁵⁷ 1270—1340 A. D.

The great Khublai,⁵⁸ first Mongol Emperor of China, invited to his court Sakya Pañdita's nephew Phagpa Lodoi Gyaltsan, who accordingly visited China in the 19th year of his age. On the first visit, the Emperor presented him with gold patents and seals, jewellery of gold and pearls, a crown studded with precious stones, an embroidered umbrella with a gold handle, a banner of cloth of gold, besides other presents in gold and silver ingots. Phagpa was appointed the Emperor's spiritual guide to teach him the truths of Buddhism. The Emperor, in return for his services, presented him with the possession of (1) Tibet proper, comprising the thirteen districts of U and Tsañ, (2) Kham and (3) Amdo. From this time the Sakya Lamas became the universal rulers of Tibet. The illustrious Phagpa now became well-known by the name of Do-gon Phagpa. After a residence of twelve years in China with the Emperor, he returned to Sakya.

During his residence at Sakya, which extended over three years, he prepared fresh copies of the *Kahgyur* and *Tangyur*, all of which by his

⁵⁷ Genealogical table of the Sakyapa regents.

(1) S'akya ḍSsañpo	(7) Chyañ-rdor	(14) Don-yoḍ-āpal
Kun-gah-Ssañpo	(8) Añlen	(15) Yonḍtsun
(2) Shañ ḍtsun	(9) Legs-pāāpal	(16) Hoḍ-Sser-Señge No. 2
(3) Ban-ākarpo	(10) Señgēāpal	(17) rGyal-va-Ssañpo
(4) Chyañ-rin ḍeKyospa	(11) Hoḍ-Sserdpal	(18) Dvañ-sphyug-āpal
(5) Kun-gahan	(12) Hoḍ-Sser-señgē	(19) ḍSoḍ-nam-āpal
(6) ḡShañ-dvañ	(13) Kun-rin	(20) rGyal-va-Tsañpo II
(7) Chyañ-rdor	(14) Don-yoḍ-āpal	(21) Wañ-ḍtsun.

⁵⁸ Khublai means the incarnate or one of miraculous birth.

order, were written in gold. By extorting subscription from all his subjects of the thirteen districts,⁵⁰ he erected a lofty temple at Sakya. He also constructed a gigantic gold image of Buddha, a high chhorten of solid gold, and innumerable images of other materials, and distributed alms and food to one hundred thousand monks. At the invitation of the Emperor, he re-visited China. This time, too, he won the esteem of the Emperor, who loaded him with presents, honours and titles. He was decorated with the proud title of "Tisri." On his return he brought 300 *Bré* of gold, 3000 of silver, 12,000 satin robes and many other precious articles, such as imperial bounty could shower on him. Of all the Sakyapa Lamas, this was undoubtedly the most illustrious and fortunate. Under his successors, who for many years ruled the country, owing to the imbecility of the regents, the prosperity of the people was greatly impeded, chiefs and nobles fighting and quarrelling with each other. The Sakyapa hierarchs were mostly puppets in the hands of the regents. Among these regents very few deserve notice, and they all frequently embroiled the country in feuds, and themselves in war with each other. Quarrelling, not to speak of insubordination, was the order of the day. Conspiracy, assassination and murder were rampant everywhere.

The fourth regent named Chyañ-rin-kyopa obtained a patent from the Emperor of China, soon after which he was assassinated by his servant. The administrations of two of his successors were rendered memorable by the revision of the laws of the country. Añlen, the eighth regent built the outer walls of the Sakya monastery. He also built two monasteries called Khañ-sar-liñ and Ponpoi-ri, the latter situated on a mountain of the same name. During the Sakyapa supremacy the Di-guñ (*à*Bri-guñ) monastery became very powerful, both in spiritual and temporal matters. It was patronised by the districts of Shiñ-chyar, Dvag, and Koñpo, and contained 18,000 monks. There exist in it the biographies of its abbots and many historical records connected with its former splendour and power. During the great dispute between it and its jealous sister the Sakya monastery, the regent Añlen sent all his troops to plunder it and burn it down. When the monastery was set on fire, many of the monks escaped; some, it is said,

⁵⁰ The following are the 13 districts of Tibet proper :—

- | | | | |
|--|---------------------------|--------------------|-------------------------|
| 1. } North and South Látó (<i>Lostod</i>). | } 6 districts of
Tsañ. | 1. Gyama | } 6 districts of
U'. |
| 2. } | | 2. Diguñ | |
| 3. Gurmo (pronounced Kurmo) | | 3. Tshal-pa | |
| 4. Chhumig | | 4. Thañ-po-ohhe-va | |
| 5. Shañ | | 5. Phag-du | |
| 6. Shalu | | 6. Yah Sañ. | |

The 13th district is that of Yaru Dag containing Ya-dotsho or the Yam-do-ohho between U' and Tsañ.

miraculously fled towards heaven, while those who failed to run away were scorched and burnt. Owing to this great calamity, the monastery was reduced to a deplorable condition, but after a few years it was restored to prosperity. During its quarrel with the Gelugpa sect, it was again humbled. Its present condition is the same as that of the Sakya monastery. Añlen died on his return journey towards Sakya. Wañ-tsun, the last of the regents, was involved in a quarrel with his prime minister of the family of Phag-du-pa, the most powerful chief of that age. In the war, Phag-du was victorious. Thus the power of the Sakya hierarchs became extinct after 70 years' reign only.

CHAPTER III.

SECOND MONARCHY 1340—1635 A. D.

Tibet a Dependency of China.

As the power of Sakya waned, the power of her rivals Di-guñ, Phag-dub and Tshal increased. They gradually became most powerful. In the year 1302 A. D., the famous Ta-gri named Chyañ-ehhub-Gyaltshan, well-known by his other name of Phag-mo-dú, was born in the town of Phagmo-dú.⁶⁰ After subjugating all the thirteen districts of Tibet proper and Kham he established his dominion over Tibet. When only three years of age, he learnt to read and write. At six, he was instructed in religious books by Chho-kyi toñchan Lama. At seven, he took the vows of an Upásaka from Lama Chyan Ña. At the age of fourteen he visited the Sakya monastery where he obtained an interview with the grand Lama, Dag-chen Rinpoche, which he effected by presenting a handsome pony. He stayed at Sakya for some time. Once when the grand Lama was sitting at dinner, he called Phag-mo-du to his presence and gave him a gold dish full of food, and assured him that by the grace of the gift he should one day become a great man. At the age of seventeen he passed his examination in letters. At the age of eighteen he was ap-

⁶⁰ He was the son of Rin-chen-skyahs, the chief of Phag-mo-du and Khri-amon-ñBum-skyid. The following is the genealogical succession of his dynasty :

- | | |
|------------------------------------|--------------------------|
| (1) Phagmo-du (Tisri) or king Situ | (7) ðVañ Grags-ñbyuñ-ne |
| (2) ðJam-ðvyañ-gu-ñri-chhenpo | (8) Rin-chen-gdorje Wañ |
| (3) Gragspa-rinchhen | (9) Pal-ñag-Wañ |
| (4) ðSod-nams Grags-pa | (10) Ñañ-wañ-ñKrañi |
| (5) S'akya-Rinchhen | (11) Ñañ-Wañ Grags-po |
| (6) Gragspa-r-Gyaltshan | (12) Namber-Gyalpo |
| (7) ðVyañ Grags-ñbyuñ-ne | (13) ðSod-nams Wañ-phyug |

pointed to the command of 10,000 soldiers by patents from the Emperor of China, and entrusted with a seal for his own use; this sudden elevation of Phagmo-dú excited the jealousy and enmity of the chiefs of Di-guñ, Tshal, Yah-Sañ and Sakyā, who spared no pains in devising means to ruin him. At last they drove him to war. In the first battle he met with some reverses, but was victorious in the second. The war lasted for many years, when ultimately victory attended the arms of Phagmo-dú, who captured almost all the hostile chiefs and threw them into prison. After this great defeat, the chiefs, nobles and Lamas of U' and Tsañ, jointly petitioned the Imperial Court of Peking to degrade the upstart. They represented that Phagmo-dú treated with violence the chiefs and generals of Tibet and especially the Sakyapa authorities whom he had thrown into prison. Phagmo-dú, presenting the skin of a white lion, besides other rich and rare presents, to the famous Tho-gan-thu-mer, then Emperor of China, represented the circumstances connected with the case. Pleased with his sincere statements, the Emperor decided in his favour and furnished him with renewed patents and seals and bestowed on him, to be enjoyed as hereditary possessions, the province of U', leaving Tsañ to the Sakyapas.

After his return to Tibet, he organized a regular form of government. He reformed the legislation, and revised the ancient laws and regulations. He revised the canons and the ancient laws of kings Sroñ-tsan Gampo and Thi-sroñ, which had been discarded by the Sakyapa rulers. He built a castle on Nedoñ-tse hill and a large fortress with three gates to the ramparts. He refused admission to women to its interior. He himself practised abstinence by refraining from the use of wine and the habit of taking afternoon-meals, as prescribed in the Vinaya class of scriptures. He endeavoured to observe the ten virtues mentioned in the sacred books. By his exemplary morals and piety, and above all by his beneficial rule, he won the sincere esteem of his subjects. He founded the monastery of Tse-thañ, and admitted a large number of priests into it. He prepared a copy of the Kaḥgyur in gold characters. He built thirteen forts such as Goñkar, Bragkar, &c. During the supremacy of Phagmo-dú, the Sakyapa authorities and chiefs, on account of their imbecility and internal dissensions ceased to exercise authority over their subjects. They were also sunk in debt, and during their rule, they had debased the ancient laws of Tibet by an admixture of Chinese and Mongolian laws. It was by these injudicious proceedings that they created dissatisfaction among the people and forfeited the confidence of their subjects. Phagmo-dú having represented all these various acts of imbecility to the Court of Peking, the Emperor permitted him to annex the remaining parts of Tibet and Kham to his possessions, in order by his rule to increase the happiness and prosperity of

the people. This monarch is famous under the title of King Situ. He now became the undisputed master of the whole of Tibet. He made ten million cast images. The fourth in descent from Phagmo-dú was Sákya Rinchhen, who became a favourite minister of the Emperor Tho-gan-thumer by whom he was entrusted at first with guarding the palace and afterwards with the collection of revenue from one of the great provinces of China. Sákya Rinchhen, instead of showing his gratefulness, took part in a conspiracy, matured by the Chinese Prime-minister, to kill the Emperor. He sent many wagons, loaded with armed soldiers concealed under decorations of silk clothes and silver and gold. By this means many soldiers entered into the imperial palace. When the Emperor discovered the plot, he fled towards Mongolia by the back-door of the palace. The Prime-minister usurped the throne, from which date China passed into the hands of a native dynasty.

Thus the house founded by the illustrious Khublai ceased to bear sway in China. The throne passed to the traitor Kyen-Hun, whose son Yuñ Miñ was proclaimed Emperor. Miñ presented Tagpa Gyaltsan, son of Sákya Rinchhen, with gold and crystal seals, and the additional possessions of Kham and Amdo, and several suits of kingly robes. He was made the undisputed sovereign of all Tibet which now extended from Ñah-ri-kor-sum to the western boundary of Kham.

Tagpa-Gyal-tshan was succeeded by his son Vañ-juñ-ne who was recognised by the Emperor Kyen-thai Li-Wañ. He prepared a complete set of the Kahgyur written on gold tablets. Tagpa-Gyal-tshan was a great friend of the great reformer Tsoñkhapa whom he assisted with great liberality and zeal. He prepared two sets of the Khagyur in gold, one in an alloy of gold and silver, and three written in ink. He also prepared 1,00,000 copies of Dháranás. For years he supported 1,00,000 monks at his own cost. He built the fortresses of Hu-yug liñ and Karjóñ. His grandson Rin-Dorje obtained the title of Wañ (king) from China. Ñañ-Wañ Taśi was a very impartial and just king. He shewed great veneration for the Dalai Lama Sonam Gyatsho whom he greatly patronized. The celebrated Bhutan Dharma Rájá named Padma Karpo was also his friend. He himself was well versed in Buddhist literature, and impartially respected all classes and religions, and built chaityas in Lhasa and other places. He several times fought with his rebel minister Rin-chhen Puñpa and was every time successful. He was adorned with the title of Kwadin-kau-srib, by the Emperor of China.

Thus during the reign of the Phagmo-du dynasty all Tibet enjoyed peace and prosperity. People became rich in money and cattle. The country enjoyed immunity from famine and plague, and was not harrassed by foreign invasion, being under the protection of China, and more parti-

cularly under the benign rule of the kings of this dynasty. Although some petty fights and quarrels with the disaffected and rapacious ministers now and then disturbed the peace of the kingdom, yet on the whole the dynasty was most beneficial to Tibet. From the time of Namber-Gyal-vañ's reign, the chiefs and nobles of U' and Tsañ constantly waged war with each other, in consequence of which the power of the king waned, to a great extent. At this critical time the king of Tsañ became very powerful and by taking advantage of the reigning king's weakness gradually became *de facto* sovereign of Tibet. He brought the whole of U' and Tsañ under his dominion. Thus when fortune was about to turn towards the proud king of Tsañ, suddenly the Mongolian warrior Guñri Khán invaded Tibet and speedily completed its conquest. Guñri Khán presented the fifth Dalai Lama with the monarchy of all Tibet. From that event, in the year 1645 A. D., dates the Dalai Lama's supremacy.

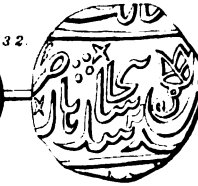
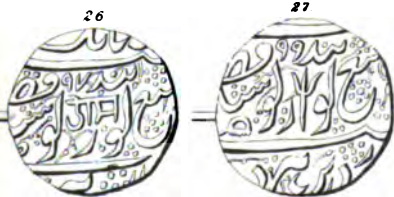
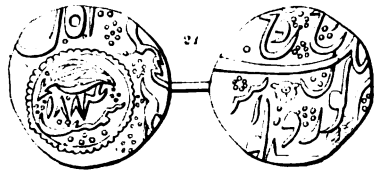
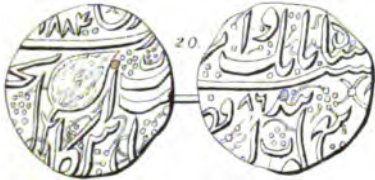
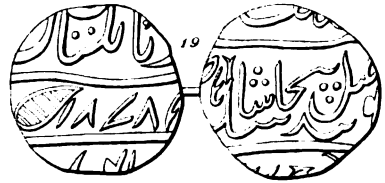
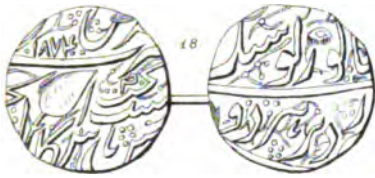
CHAPTER IV.

MINISTERS AND POWERFUL NOBLES OF TIBET.

I. The Family of Rinchhen-puñ-pa.

Ñah-Thi-tsanpo, the first king of Tibet, chose for his minister one of the most powerful and intelligent Tibetan chiefs, whom, owing to his imperfect knowledge of the Tibetan language, he used to call Khyè-hu (or the little man). He was afterwards called by his proper name of Gerpal-leg-po. He had three sons, *viz.*, Chhyi Ger, Nañ-Ger and Dub-thob-Ger. The twenty-seventh descendant of Nañ-Ger, named Kalpa Ssín, obtained seven boat-loads of turquoises from Gruguiyul.

The famous Thon-mi Sambhoṭa was a descendant of Chhyi-Ger. Among the descendants of Dub-thob-Ger, many illustrious ministers were born: Gar, the celebrated prime-minister of king Sroñ-tsan-Gampo, Go, Shañ-shi, Da gyal-tshan, &c., the ministers of Thi-sroñ-deu-tsan were among them. The great saint Vairo-tsana was descended from Dub-thob-Ger. Mashañ and other enemies of Buddhism also belonged to his family. One of the descendants of Dub-thob-Ger became prime-minister of King Tagpa-Gyaltshan of the dynasty of Phagmodu. He obtained the Jónpship of Rinchhen Puñ, the generalship of Chhumig, and afterwards became the highest official under the Sakyapa authorities. His son and grandson Norpu Ssáñpo succeeded him in his dignities. The latter became the commander of the army and headed many of the chieftains of Tibet. He founded the monastery of Roñ-Tsham-çhen and became the chief patron of the first Dalai Lama GedunDub. He left five sons the eldest of whom became the prime-minister of Wañ Tagpo juané, and succeeded to his father's dignities, favoured the Sakyapa



Da-va-tagpa's eldest son Rigpa señge, settled in the Moñkhar country, and inherited his possessions and office. He became minister to the reigning king. Shon-nu-ssañpo and Taśi-ssañpo were ministers of king Situ, the founder of the Phagmodu dynasty of kings. The eldest was the general who defeated the Sakyapa armies at the battle of Yarlún; in consequence of which Sakya, Tsañ, Jañ and Lhomañ came under his master's possession. Paljor Ssañpo the last mentioned in the table, became Joñpon of the town of Ņañ-SamDub-tse. He signalized himself in a war, and was a great friend of the first Dalai Lama Gedun-dub.

Rinchhen-tagpa, probably a son of Paljor Ssañpo, became chamberlain to king Wañtag-gyaltshan, a descendant of king Situ. His younger brother became versed in Tantrik ceremonies and is said to have possessed great influence over clouds and winds. He rendered immense good to the country by bringing down rain in times of drought. Rinchhen-tagpa's son, Hor Taśi Dorje, became minister of king Wañ-tagpa Juñe and founded the monastery of Rivo-de-chhen. He left two sons Tse-wañ-namgyal and Rinchhen Gyaltshan. The first was a professor of Buddhism. The youngest, being a wise and learned man, was elected chief minister of state. He was appointed Secretary to the Commission which sat to settle the great dispute which took place between U and Tsañ. At its conclusion, when matters were brought to a happy close, he was rewarded with a large jagir consisting of three towns. His eldest son was appointed General of the king's army and the second son was appointed Prime-minister. The eldest left two sons, *viz.*, Sonam-Targe and Tondub Dorje. The younger turned an ascetic and the elder became the minister who patronized the Dalai Lama Sonam Gyatsho. His son Sonam-targe obtained the town of Lha-tse Joñ as jagir from the king.

III. rGyal-khar rtse-pa.

This is an ancient family of Kham descended from Da-gyo-loñ, a famous warrior mentioned in the great Tibetan epic called the Gyaldrún, who tamed the savage men of Kham. His dress consisted of 100 tiger skins. He married the daughter of Qesar, the hero of that great epic. One of his descendants was Nam-kha-chyañ-chhub,⁶⁴ whose son Yon-

⁶⁴ Namkha-lhun grub

Yon-dag-Suñ-ñig

rGyal-tsan

Pal-dan /Ssañpo

Rabtan-kun-/Ssañ

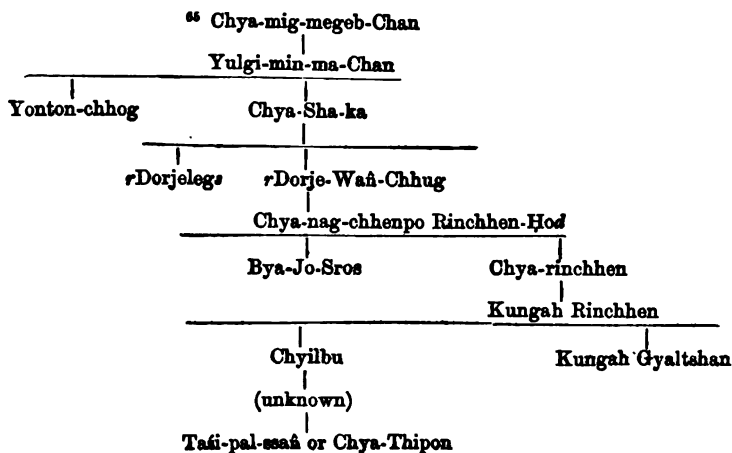
ñKraśi Aphags

Don-Grub Aphags

dag-suñ-ñig was a powerful Tantrik. His son Gyal-tsan knew several languages and was a Buddhist scholar. He wrote several works and favoured the Karmapa sect of the old school. He built the monastery of Tshurphu called Chyañ-chhub-chhenpo. Paldan Ssáñpo, his son, was an official of high rank under the Sakyapa hierarchy. He was sent as ambassador to the Tartar Emperor of China, and returned successful from his mission. He erected the forts of Tse-chhen, Phag-ri, Gyal-tse, Návo and Khyuñtse, and a monastery at Tse-chhen. Rabtan Kun-Ssañ, his son, became minister to king Tagpa-gyal-tshan. He defeated the troops of Namkha-gyalpo, the chief of Rinchhen Puñpa, and made them prisoners of war. He patronized Panchhen Rinpoche, Kha Dub Ge-leg-pal Ssáñ. He founded the famous monastic institution of Gyal-tse called Palkhorehho-de with eighteen schools in it, and erected the picturesque chhorten of Gyal-tse called Chhorten Tañi-Gomañ, which has 108 doors and is several stories high. He was famous for his devotion to religion and was the most celebrated king of Gyal-tse.

IV. Chya-Thi-pon. (The bird-general.)

Once on a time in the lower Yar-luñ District north of Lhasa, a very handsome maiden was met by a splendid looking bird, who captivated by her personal charms had descended from his aerial residence. After some time spent in happiness with the bird she gave birth to a son named Chya-mig⁶⁵ who became a great supporter of Buddhism. Yon-ton chhog, grandson of Chyamig, was a learned man and well-known by the name of Yar-khanpo. Dorje-wañ-chhug his nephew went towards Nñañ and founded the town of Gyam-tsho. Dorje's son Lama Chya-nag was a



pupil of Sákya S'ri Pañdita of Kashmír, who became a renowned teacher and founded the monastery of Yañ-tse. His second son Chya-Rinchhen, after repelling many Tartar armies, became the chief of Enyal. His son Kungah-Rinchhen became a minister of Kungah-Ssáñpo the regent under the Sakyapa Lamas. He was a pupil of Dogon Phagpa. He left four sons of whom the first Kungah-Gyaltshan was appointed minister to the Sakyapa regent Hod-ssér-señgé. The second son Chyilbu being a nephew of the chief of Diguñ, was appointed Joñpon of Chyar Dag. His son became abbot of Ssáñmochhe, whose grandson Taśi-pal Ssáñ became the general of king Tagpo Gyaltshan, under the title of Chya Thipon. Taśi's son Gyal-wa Taśi became secretary to the king and inherited his father's titles and dignities. Gyal-wa's son Taśi Dargye was appointed General of Lhogyud-Luñ by the king. He prepared a set of the Kahgyur in gold characters, constructed many images and chhortens and did many pious acts. From him the title of Chya-Thipon obtained its celebrity. The last men of this dynasty served as deputies to the kings of Phagmo dú dynasty.

V. Secretary Tag-pa-Ssáñpo.

Ñañ-Tagpa Ssáñpo of a family descended from Vañ phugÑan, the secretary to king Thi-aroñ deu-stan, was born in the Eastern district of Tsen-thañ. He became one of the ministers of king Situ. His son S'erab Taśi served as an envoy to the Tartar Emperors of China, from the Sakyapa and Tshalpa Lamas. He was a devoted minister, who in the discharge of his duties did not fear to risk his life. Honesty and self-denial were his prominent virtues. He conducted his affairs personally before the celebrated Thugañ-themur. He returned to his master's presence, having successfully accomplished his mission, with the imperial patent in his hand issued in favour of his master king Situ. Pleased with his conduct, the king presented him with the town and fort of Tag-kar. His son Rinchhen Pal Ssáñ succeeded him as Joñpon and was a sincere patron of the great reformer Tsoñkhapa. He helped him greatly in the building and establishment of the Gah-dan monastery.

VI. Nelvá.

Rinchhen Ssáñpo was a minister of king Situ. In the Sakya war, he made the regent and other chiefs of the Sakya Hierarchy captives and kept them in prison for thirteen days. He punished 500 rebels, for waging war against king Situ. His son Pon-tagpa became commander of the army, and defeated his enemies in a great battle. He was famous for his liberality to the poor, and for his devotion to the clergy. His son Nam-khah Paljor, became Joñpon and favoured the Dapuñ monastery.

VII. Magpon Sonam Gyalpo.

This family is descended from Gar the celebrated minister Sroñ-tsan Gampo. They were the chiefs of Tshal, but being defeated in war by king Situ, they became his vassals. One of the illustrious members of this family was superintendent of the Gah-dan monastery. His son Sonam Gyalpo was a celebrated general who being victorious in war with Rinchen Puñpa in the battles of Lho-bragpa, Dvagio and Koñpo, became well-known by the title Magpon or general. He subsequently became magistrate of Lhasa. He built a gold dome over the great temple of Lhasa. His descendants have all along served their country well.

VIII. Deva-Holkhapa.

This family is of modern origin. The founder of it Taśi Gyal-tshan was chief secretary to king Tagpa-Gyaltshan. He was appointed a Joñpon. His son Chho-Je-Ssân founded the monastery of Śima-liñ and endowed it with grants of land and furnished it with the Kahgyur and the Tangyur. In his old age he led the life of an austere monk. His two sons NorSsânpo and Gyam-tsho-pa became ministers and generals to the king's army. The son of the elder brother was the well-known Khadub Nor Ssân who was profoundly versed in Sūtras and Tantras. He wrote many works, such as *Thimed Hōdchhen*, &c. and was appointed tutor to the Dalai Lama Gedun-Gyamtsho.

(To be continued.)

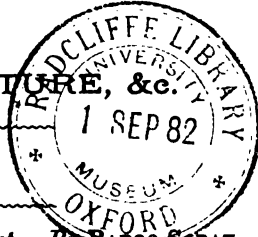
JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. I.—1882.



Contributions on the Religion, History &c. of Tibet.—By ~~SARBOO SAKAT~~
CHANDRA DĀs, Deputy Inspector of Schools, Darjiling.

(Continued from Vol. L, p. 251.)

IV.—RISE AND PROGRESS OF BUDDHISM IN TIBET.¹

CHAPTER I.

Hail to that all-yielding gem, the prince of power, the holy religion of Buddha that came from the precious country of Āryāvarta! By the kindness and generous acts of pious princes, learned Pandits and Lochavas,² it was brought to this snow-girt country of Tibet. Let its brightness enlighten all hearts and the copious shower of its blessings and usefulness ever excite wonder! Be it adored, being placed on the top of the banner of faith!

The Buddhism of Tibet is divided into two main periods:

1. Ņa-dar or Earlier Buddhism.
2. Chhyi-dar or Later Buddhism.

1. EARLIER BUDDHISM.

During the reigns of twenty six generations of kings, counted from Ņah-thi-tsanpo the first of the Tibetan kings to Namri-sroñ-tsan, Buddhism was unknown in Tibet. During the reign of Lha-tho-thori-ñan-shal, who was well known as an incarnation of Samanta Bhadra, there fell on the top of

¹ A literal translation of the 1st part of the 2nd book of Dub-thaḥ űelkyi Mēlōā. See Vol. I, p. 187, note 1.

² Tibetan scholars who were versed in the Sanskrit language were called Loehhava or Lochava.

the king's palace, from heaven, several volumes called Pañ-Koñ-Chhyag-gya.³ The meanings of their contents being unknown, they were adored under the name of "Ñan-po-sañ-wa." This was the nucleus of Buddhism in Tibet. The king learned in a vision that their contents should be known in the fifth generation. Accordingly, during the reign of Sroñ-tsan-gampo⁴ the reputed incarnation of Chenréssig,⁵ the minister Thon-mi-Sambhoṭa visited India to study the various sciences and Buddhism. He became well versed in the classical sciences of the Indians. After his return to Tibet, he framed the Wuchan,⁶ or "characters provided with heads," of the Tibetans after the model of the Nágari, and the Wumé⁷ characters after the *Wurtu*⁸ letters, and thereby founded the alphabetic system of the Tibetans. Sroñ-tsan-gampo brought the image of Akshobhya⁹ from Nepál and that of S'ákya Muni from China, which were the first Buddhist images in Tibet. In order to accommodate these upholders of Tibet, he erected the great Temple called Rasa-thul-nañ-kitsug-lakhañ.¹⁰ He engaged Thon-mi Sambhoṭa and his colleagues to translate Sanskrit Buddhist works into Tibetan, writing them in the newly formed alphabet. Sañgye-phalpo-chhe¹¹ and other books were the first translations which formed the germ of Tibetan Buddhism.

During the reign of Thi-sroñ-de-tsan¹² who was celebrated as an emanation of Manju-Ghosha,¹³ the great sage S'ánta Rakshita and Pandit Padma Sambhava and several other Indian Buddhists and philosophers were invited to Tibet.¹⁴ Among the first seven monks, Vairochana¹⁵ was the chief. Originating from them, the ancient Tibetan Clergy of the "orange raiment" began to multiply. Then, there sprung up a host of Lochavas—those versed in two or more languages—among whom were Lui-wañpo,¹⁶ Sagor Vairochana,¹⁷

³ *d*Pañ-skóñ-phyag *brgya*.

⁴ Sroñ-ḍtsan-sGampo.

⁵ That is, the Bodhisattva Avalokiteśvara.

⁶ Also called Go-chan (*d*Vu-chan) or characters provided with *mátras* or heads.

⁷ Written *d*Vu-méd and pronounced as Wumé, a kind of letters which have no *mátras* or heads.

⁸ Wurtu is probably the language of the people of Kafiristan and Bactria.

⁹ One of the Panchajáti Buddhas.

¹⁰ Rasa-*Aphrul-snañ-gi-gtsug-lag-khañ*. From that date his capital was founded by the name Lhasa or the "land of God." Sanskrit *Kutágára* is the same as Tibetan *Tsug-la-khañ*. See Vol. I, p. 221, note 33.

¹¹ Sañs-*rgyas-phalpo-chhe*.

¹² Khri-sroñ-*de-ḍtsan*.

¹³ The God of Learning and Wisdom.

¹⁴ Under them the first Tibetan Clergy was formed.

¹⁵ Also written Vairotsana.

¹⁶ *ḍ*Khon-*klu ḥi-d*Vañ-po.

¹⁷ Sa-gor-Vairo-tsana.

Rinchhen-chhog,¹⁸ Yeśe Wañpo,¹⁹ Kachog-shañ,²⁰ &c., who translated the Sūtras, Tantras and meditative sciences from Sanskrit into the Tibetan language. S'ánta Rakshita undertook the charge of explaining to his pupils the sacred literature, from the Dulva (Vinaya) to the Mádhyamika philosophy. Padma Sambhava and his colleagues taught the Tantras to a few intelligent pupils, which enabled a few pious persons to obtain sainthood. Then a Chinese sage named Hwashañ-Maháyána came to Tibet to preach a strange form of sophistry. He held that the pursuit of *evil* as well as of *good* binds men equally to a course of recurring existence, and therefore affords no means of emancipation. In illustration of this theory he observed—"your condition remains all the same whether you are bound by an iron or a golden chain; you are not liberated": Wherefore if the mind can be purged of all thoughts, deliverance from recurring existence is secured. The doctrine which he thus promulgated was accepted by all Tibet; and for a time the Darśana and doctrines of the former Indian Pandits such as S'ánta Rakshita were displaced. For he vanquished all in disputation by his powerful logic. The followers of S'ánta Rakshita and other Indian philosophers diminished in number. In order to refute the philosophy of Hwashañ, king Thi-sroñ-de-tsan invited Kamalaśíla, one of the most learned Indian sages of that age. Hwashañ was defeated in disputation, and his fallacies were exposed by Kamalaśíla who wrote three series of books on meditative science and thus re-established the Indian school, its ritual and philosophy.

During the reign of Ralpachan, Pandit Jina 'Mitra and many other learned sages were invited, who, having translated many Buddhist works into the vernacular language, arranged them so as to be accessible to the general reader. Both S'ánta Rakshita, and Kamala S'íla belonged to the Svatantra-mádhyamika school. Thi-sroñ-de-tsan who was a devout follower of S'ánta Rakshita, prohibited his subjects by royal proclamation from following Hwashañ's theories under penalty of death. He commanded all to follow the Mádhyamika school. Although certain Indian Pandits of the Yogáchárya school had visited Tibet, yet they failed to displace the anciently propagated Svatantra school, which prevailed in Tibet till the accession of Lañdarma to the monarchy of Tibet, when the last vestige of Buddhism disappeared from Tibet. The Buddhists of the earlier period or Ná-dar followed S'ánta Rakshita and Kamala S'íla, *i. e.*, the Mádhyamika Svatantra.

2. LATER BUDDHISM.

At the time when Lañdarma was actively prosecuting the destruction of Buddhism in Tibet, three saintly recluses from Pal-chhen-chhu-vo-ri

¹⁸ Achárya Rin-chhen-mChhog.

¹⁹ Yeśes-dVañ-po.

²⁰ Ka-Chog-shañ.

fled towards the Amdo country, where they became pupils of the abbot Lama Góñ-pa-rab-sal.²¹ They were followed by ten other Tibetans headed by Lume-tshul-thim who took the vows of monkhood and were admitted as pupils of the same High priest. After the death of Lañdarma, they all returned to Tibet to their respective monasteries and estates, and increased the number of monks. Thus from the country of Amdo the dying flame of Buddhism was rekindled. Henceforth, Buddhism commenced to spread again, and all quarters of U' and Tsañ were refilled with many classes of congregated Lamas, who actively engaged in the teaching of Buddhism. For this result the inhabitants of the snowy country (Himavat) are indebted to the two Amdo Lamas Góñ-pa-rab-sal and Lume-tshul-thim. During the reign of Lha-Lama, Yeśe-hod the celebrated Lochava-Rinchhen-Ssañpo visited India to study the sacred literature and philosophy of the Indian Buddhists. After acquiring great proficiency in those subjects he returned to Tibet and translated many Súra and Tantra works. He thus established himself as a great teacher of Buddhism.

(Revival of Buddhism by the Lamas of upper Tibet and Ladak called sTod-Latuk.)

A goatherd named Kargyal, under inspiration from a certain Nága of the same name, preached a strange religion (a form of Bonism) which was inimical to Buddhism. Rinchhen Ssañpo overcame him, and also suppressed some of the Tántriks who were in the habit of abusing the Tántrik ritual by committing obscenities under the garb of religion. Thus by purifying the sacred religion, he gained the sincere love and confidence of the dwellers on the snowy mountains. Lochava Shon-nu-pal of Gos remarked that it was owing to the exertions of this great scholar that pure Tántrikism became more diffused in the later than in the earlier period. Towards the end of his life he betook himself to asceticism and, having attained to saintliness, he entered the abodes of the gods. This great Lochava belonged to the Prasanga Mádhyañika school.

The same prince Lha-Lama invited Pandit Dharma Pála with three of his principal disciples named Siddhapála, Guñapála, and Prajñá Pála, from the eastern quarter of India. From these, Gyal-wai-śerab of Shañ Shuñ took the vows of monkhood and afterwards went to Palpa in Nepál to learn Vinaya and philosophy from the Hínayána sage named Pretaka. His spiritual descendants, named Paljor-śerab Chyañ-chhub-señgá &c., were known by the name of Tod-dulva or the up-country followers of the Vinaya.

During the reign of king Lhade the illustrious Kashmirian Pandit S'ákya S'rí was invited, who by translating many of the Sútras and S'ástras greatly promoted the diffusion of Buddhism. The ritual vow intro-

²¹ Góñ-pa-rab-gSal.

duced by him was called Panchhen Domgyun. In the same manner that introduced by Lachhen of Amdo was called Lachhen Domgyun. By persecution the enemies of Buddhism had only succeeded in putting down the external observances and ritual of the clergy, while the real Dharma and moral discipline continued to be secretly practised under adverse circumstances. The basis of Buddha Dharma being Vinaya or moral discipline, the system of Dom-gyun is only necessary as an external observance.

3. GROWTH OF VARIOUS DOGMATIC SCHOOLS.

Thus by the mercy of the victor (Jina) and his spiritual sons (Bodhisatvas), by the kindness of Dharma Rájas and Paṇḍitas and Lochavas, and by the moral merits of the people in the Himavat country, the Buddhist religion progressed more and more, so as to branch out into numerous different sects as the result of its extraordinary growth. These, like the eighteen divisions of the Vaibhāshika school of ancient India, were designated after the names of their respective teachers and places of origin. Some of the Tibetan Lamas who had derived their religious knowledge from Indian Paṇḍits, feeling great veneration for the theories themselves, named their respective sects after them. They did not follow the Indian patriarchs in their nomenclature, for all the Indian Buddhist schools were designated after the general sense of their philosophies. For instance: the Sakyapa, Jonaṅpa, Shaṅpa and Diguṅpa sects of Tibet were designated after the names of the localities where they were taught and originated: the Karmapa and Bulúgpa sects, after the names of their respective teachers: the Kaḥdampa, Dsógchhenpa, Chhyagchhenpa, and Shi-chyepa sects after their respective rituals or external *Kriyá*.

All the various Buddhist sects of Tibet are classed under two schools:

- (1) The Ancient school.
- (2) The Gelugpa or Reformed school.

The ancient school includes seven sects, *viz.*, Níṅma-pa, Kaḥdampa, Kaḥgyu-pa, Shi-chyepa, Sakyapa, Jonaṅpa and Ni-tshepa.²²

In the ancient school there are two general divisions. The earlier Níṅma-pa and the later Níṅmapa called Sarmapa. It has been asserted by Tibetan historians and philosophers that the difference between the earlier Níṅmapa and the Sarmapa exists in the Tantras. In the Sútras there is no doctrinal difference. In the earlier and later periods of Buddhism there were certain dogmatic differences in the Sútras, which justified the distinction. All the Tantras that were translated into Tibetan prior to Paṇḍit Smṛiti's advent, are designated by the name of

²² (1) rNíṅma-pa, (2) bKaḥ-gdams-pa, (3) bKaḥ-brGyud-pa, (4) Shi-byed-pa, (5) Sa-skyapa, (6) Jonaṅpa, (7) Ni-tshepa.

Sañ-ñag Ñiñma,²³ and those that were translated by Rinchen-Ssañpo and other later writers are known by the name of Sañ-ñag-Sarma.²⁴ But although this distinction of Ñiñma and Sarma Tantras is recognized by many authors, yet there exist some irregularities in the application of the terms. For instance the Manjuśrī-mūla Tantras which were translated during the reign of king Thi-sroñ are also accepted as Sarma Tantras. In the face of such irregularities Rinchen Ssañpo has been universally admitted as the founder of the Sarma Tantras. Dogmi Gos and Marpa Lochava are credited as Sarma teachers. The first revival of Buddhism after the death of Lañdarma, known as the Later period, commenced with Loton-dorje Wañ chhyug when Thi-Tashi-tæg-pa, son of Pal-khor-tsan, ruled the kingdom of Kulag. His three sons Pal-de, Hod-de, and Kyi-de requested Loton to send two learned Lamas who could revive the Buddhist religion in Tibet. Accordingly S'ákya Shon-nu and Yeše-tsondu were sent, who re-established the clerical congregation in Tibet. Again that great sage, in consultation with those princes, sent Dogmi and Tag-Lochava to India to study Dulva, S'er-chhyin²⁵ and Tantras which are respectively the basis, essence and pith of Buddhism. Táq Lochava, having devoted his time chiefly to pilgrimage, failed to become a learned teacher, but Dogmi succeeded in his mission and became a great scholar of Buddhism. He introduced the system of Tantras called Mátri Tantras and thereby diffused the teaching of Buddhism. Lochava Rinchen-Ssañpo elucidated Prajñá, Páramitá, Mátri and Pitri Tantras and above all made the Yoga Tantras accessible to the Tibetans. Gos had introduced the Samája Guhya and spread the system of Nágárjuna. The great Tantrik sage Marpa taught the Guhya Samája according to Pitri Tantras, the ritual of Mahámáyá according to Mátri Tantras, the ritual of Vajraharsa and Sambhara. By imparting instructions in several kinds of mysticism, he filled Tibet with learned men. These great Lochavas having charged themselves with these works, Tántrik Buddhism opened a new era in the religious history of Tibet, known as the Sarma system of the later period or Sarmatanpa or Gyu, the same as Navya Tantra.

CHAPTER II.

RISE AND PROGRESS OF ÑIÑMAPA SCHOOL.

In the beginning king Sroñ-tsan-gampo, himself a professor of Buddhism, taught his people the series of scriptures known as "Kyerim" and "Dsog-rim" delivered by Chenressig. All Tibet paid homage and prayed to that merciful Bodhisatva for protection. Sroñ-tsan, in whom was an emanation of Chenressig's spirit, first taught the six mystic syllable

²³ *g* Sañ-sÑag-rÑiñ-ma.

²⁴ *g* Sañ-sÑag-gSarma.

²⁵ Prajñá-páramitá.

bles, "Om-mañi-padme-hum," and their significations and recital. He invited the Indian teacher Kusara, S'ankara Bráhmana, the Nepalese Pandit S'ilamanju and others who, having translated many Tantras, first taught the Tibetans the first principles of Buddhism. The accounts of the first introduction of Buddhism and a few Tantric works were discovered within a stone pillar called Ka-khol-ma, in which Sroñ-tsan-gampo had hid them for the use and benefit of posterity.

In the fifth generation from Sroñ-tsan the illustrious king Thi-sroñ invited the great Indian Pandit S'ánta Rakshita who introduced the observance of the "ten virtues"²⁶ and Dharma which teaches the real state of the eighteen physical and corporal regions with the eight prohibitions²⁷ such as killing, the taking of what is not given, the commission of foul actions, lying, drinking, dancing and singing, and sitting on lofty seats. When the mighty local gods and genii²⁸ who delight in sin found that men were prone to virtue, they became enraged, and one of the most wrathful among them named Nen²⁹-chhen-thañ hurled a thunderbolt on the Marpori³⁰ hill. Another frightful demi-god named Yar-lha-shanpo cast down the palace of Phañ-thañ of Yarlun. The twelve female spirits called "Tanma" spread plagues and murrain all over the country. Under such circumstances thinking it urgently necessary, first of all to overcome these evil spirits and goblins, to ensure the safety of Buddhism, S'ánta Rakshita requested the king to invite Padma Sambhava the great Tántrik

- 26 (1.) Not to commit murder.
- (2.) " theft.
- (3.) " adultery.
- (4.) Not to utter lies.
- (5.) Not to speak evil nor utter abusive language.
- (6.) Not to talk nonsense.
- (7.) Not to slander.
- (8.) Not to be covetous.
- (9.) Not to think on injury.
- (10.) Not to be averse to truth.

- 27 (1.) Dorje-Khadoma.
 - (2.) Dorje-Yama-choñ.
 - (3.) Dorje-Kuntu-Saañ-mo.
 - (4.) Dorje-Kik-je-tsono.
 - (5.) Dorje-Áka netra.
 - (6.) Dorje-Pal-yum.
 - (7.) Dorje-Luma (Náginí.)
 - (8.) Dorje Dagyalma.
- } Demons.
- } Yakshinis.

The first four are demons and the last four are Yakshinis. Dorje-means Vajra.

²⁶ These were probably the Bon-gods.

²⁹ Bon-Demigod.

³⁰ The Hill on which Potálá now stands.

of Uddayana. Accordingly the king sent messengers to India to invite that illustrious sage. By his gift of foreknowledge knowing what was required of him, Padma Sambhava had already started for Tibet. The messengers met him on the way. He obliged all the evil and wicked genii and demons to bind themselves under solemn oaths not to work evil nor stand in the way of the pious. Sitting on a cross made of two Dorje,²¹ placed on a clear space, he purified a spot on which he built the great Vihāra of *Ssan-yad Migyur-Lhun-gyi-dubpai-tsugla-khañ* or the shrine of the unchanging, self-grown working. The king together with twenty six of his saintly subjects, by sitting in three kinds of *yoga*, became possessed of wonderful learning and obtained saintly power, perfection, and, finally, emancipation.

The names and the exploits of the twenty six Tibetan Buddhists who obtained sainthood and worked with the king are the following :

- (1.) Nam-kha-ñiñ-po could mount the rays of the sun.
- (2.) Sañgye-yeśe could drive iron bolts into hard rocks.
- (3.) Gyalwa-chhog-yañ, by transforming his head into that of a horse, neighed three times.
- (4.) Kharchhen Chhogyal brought the slain to life.
- (5.) Pal-ki-yeśe turned three sylvan goddesses into his slaves.
- (6.) Pal-ki-Señge made slaves of demons, nymphs, and genii.
- (7.) Vairochana obtained the five divine eyes of knowledge.
- (8.) Nañ-dag-gyalpo obtained Samādhi.
- (9.) Yu-drúñ-Ñiñ-po acquired divine discrimination.
- (10.) Jñāna-kumāra performed miracles.
- (11.) Dorje-Duñ-Jem travelled invisibly like the wind.
- (12.) Yeśe-Ñañ went over to the fairy world travelling through the void space.
- (13.) Sogpu-Lhapal (a Mongol) could catch ferocious wild beasts.
- (14.) Na-nam-yeśe could soar in the sky like a bird.
- (15.) Pal-ki-Wañ-chhyug could kill his enemies by the flourish of his fists.
- (16.) Den-ma-tse-Wañ obtained unfailing memory.
- (17.) Ka-Wa-pal-tseg could tell the hearts of other men.
- (18.) Shu-bu-pal-señ could make water run upwards.
- (19.) Khe-ñu-chhug-lo could catch a flying bird.
- (20.) Gyal-Wai-Lodoi raised the ghost of the dead and turned the corpse into solid gold.
- (21.) Tenpai-namkha tamed wild yaks of the northern desert.
- (22.) Hodan-Wañ-Chhyug dived in water like fish.
- (23.) Ma-thog rin Chhen could crush adamant into powder and eat it as meal.

²¹ Vajra.

(24.) Pal-ki Dorje passed through mountains and rocks.

(25.) Lañdod Kon-Chhog could handle thunderbolts and drive them away.

(26.) Gyal-Wai-chhañ-chhub could sit cross-legged on empty space.

There also arrived many Indian Pandits among whom Dharma Kirti, Vimala-mitra, Buddha Guhya, S'ánti Garbha and others were eminent, Dharma Kirti introduced the Tántrik ritual of Vajra-dhátu-yoga. Vimala-mitra and others taught mysticism based on Buddhist Tantrikism to their trusted pupils. They did not teach the principal works on differential and atomic philosophy, and metaphysics generally, to any but one or two of their favourite pupils. Tantrik principles being very subtle, intricate and holy, their diffusion was very limited.

The translation of some scriptural treatises such as Kun-chye Gyalpo Do-goñ-du, eight series of Gyu-thul, and Dupaido, Vyákarana and Upadeśa were executed by Vairochana, Ma-Nañ-Nub and other translators after Tantrik interpretation. Padma Sambhava concealed many profound religious treatises underneath rocks, mountains and beds of lakes, for the use of future generations, and afterwards retired towards the south-western quarter called Ña-yab-liñ or the land of genii. From this it will appear that during the reign of Sroñ-tsan-gampo the Tantrik Ñiñ-mapa made only a beginning, but in Thi-sroñ's time spread widely over the country. Padma Sambhava was its greatest teacher, and other teachers were his pupils and followers. Numerous biographies of him are extant, all of which give different accounts of his life. Though the biography of this great teacher is worthy of being treated at large, yet, as numerous historians give different accounts of his life, I refrain from writing about him. Some of the ancient writers state that he resided but for a few months in Tibet, during which time, by the power of his divine knowledge and purity, he subdued the demons and evil spirits of Tibet and founded the monastery of Samyé (Ssan-yad³²). After the departure of Padma Sambhava a certain Bráhmaṇa impostor having dressed himself in *Urgyan-Sahorma*³³ fashion, came to Tibet to pass for that great teacher and spread the different divergent Ñiñ-mapa theories. This assertion has been rejected by many of the best writers of Tibet who suppose it to be simply a fabrication to scandalise the Ñiñ-mapa sect. There are others who believe that

³² This is derived from the Chinese word San-yañ meaning the three bodies. The top of the monastic temple was constructed in Chinese style, the middle part in Indian style, and the lowest part in Tibetan style. This temple, in Tibetan, is called Samyé from Sañ-yad, and is second in sanctity to that of Potálá but first in antiquity.

³³ The fashion of dress anciently in vogue in Uddayana, the tract of country from Gazni to Bactria including a portion of Persia.

the *Ñiñma* doctrine had its origin in Guru-chho Wañ. The kind of costume, now known by the name of *Urgyan-Sahorma*, is said to have been introduced by Chho Wañ, who discovered some of Padma's works and flourished at a subsequent date and was a *Terton* (discoverer of sacred volumes.)

There are nine principal divisions of the *Ñiñma* doctrine:—

- | | | |
|----------------------|------------------|----------------------------------|
| (1) <i>Ñan-tho</i> | (4) <i>Kriyá</i> | (7) <i>Kyepa Mahá-yoga</i> |
| (2) <i>Rañ-gyal</i> | (5) <i>Upa</i> | (8) <i>Luñ Anu-yoga</i> |
| (3) <i>Chyañ-sem</i> | (6) <i>Yoga</i> | (9) <i>Dsog-chhenpo Atiyoga.</i> |

The first three divisions were delivered by the *Nirmánakáya-S'ákya Muni* (Buddha *S'ákya Siṃha*) and are called the general or common *yánas*.

The second three were delivered by *Sambhogakáya-Vajra Sattva*. They are called the external *Tantra-yánas* or *Báhya tantra-yánas*.

The last three are attributed to *Dharmakáya-samanta Bhadra* or *Kuntu Ssañpo*. They are called the "Anuttara" *antara-yána-traya* (according to the *Ñiñma* school). *Kuntu Ssañpo* is the great and supreme Buddha, while *Vajradhara* is the Chief Buddha in the *Gelugpa* school. Again *Vajra Sattva* is second in the *Ñiñma* school, and *S'ákya Siṃha*, being an incarnate Buddha, holds the third place.

Of the *Báhya* (external) *Tantra S'reni* and *Antara* (internal) *Tantra S'reni*, the external ritual or *Kriyá* tantras were delivered by Buddha *S'ákya Siṃha* himself. The "Upa" or *Karma* tantra and *Yoga* tantras were delivered by Buddha *Vairochana*, one of the five *Pancha Jati* Buddhas. The *Antara* (internal) or *Anuttara* tantras were delivered by *Vajra Dhara* (*Dorje-chhañ*) from his celestial mansion of "Chho-Juñ-Yañpa," the spacious mansion of *Dharma-dhatu*.

The *Anuttara yána* was taught by *Dharmakáya Samanta Bhadra*, (*Kuntu Ssañpo*) in his self-created form of *Sambhoga Káya*. When seated in one of the purest of *Bodhisattva Bhúmis* at great ease, by his omniscience, he taught incessantly in four times,³⁴ without error and falling into fallacy.

³⁴ Day, month, year and Kalpa.

- (1.) Every Buddha must possess the five *Jñánas* or divine wisdom called
- | |
|----------------------------------|
| (1.) <i>Chhoki-vyiñ-ki-yeśe.</i> |
| (2.) <i>Meloñ-ta-bui-yeśe.</i> |
| (3.) <i>Ñambar-Ñed-ki-yeśe.</i> |
| (4.) <i>Sosor-togpai-yeśe.</i> |
| (5.) <i>Gya-wa-dupai-yeśe.</i> |

These five *Jñánas* being in themselves abstractions or vacuity cannot be active unless they are impersonated. They are therefore represented by

- (2.) the five *Pancha Jati* Buddhas or *Dhyani* Buddhas, named respectively :
- | | | |
|--------------------------|------------------------------|----------------------------|
| (1.) <i>Akshobhya</i> ; | (3.) <i>Ratna Sambhava</i> ; | (5.) <i>Amogha Siddha.</i> |
| (2.) <i>Vairochana</i> ; | (4.) <i>Amitábha</i> ; | |

(" *l*a-na med-pa-hi theg-pa-ni, *g*Doñ-ma-hi-mgonpo chhos-sku Kun-tu-
*b*Ssañ-po lhun-grub loñs-spyad rdjogs-pahi-skur bśuañs pa-sa-dag-sa-la-gnas-
 pa-hi *g*dul-pya-la rtsol-med lhun-grub tu rgya-chhañ-Phyags-lhuñ-dañ-bral-
 var-dus-bśhir-dus-med-du-ston par-byed-chiñ.")

Numberless precepts and instructions, wide enough to bear comparison with the sky, were delivered, out of which a few were brought to Jambu dvīpa by Gah-rab Dorje, S'ri-Siddha Māna-pura, Vimala, and Padma Sambhava. These Vidyādharae who had obtained perfection clearly elucidated the different theories of Nīnma religion. There are nine classes of Nīnma Lamas :—

*Gyal-wa-goñ*³⁵ are the Buddhas, such as S'ākya Siṃha, Kuntu-Ssañ-po, Dorje Semba, Amitābha.

*Rig-dsin*³⁶ are the learned saints that from their infancy cultivated their faculties, and grew learned by their own industry and assiduity. Afterwards they were inspired by Yeśe Khaḥdoma or the fairies of learning,³⁷ Padma Sambhava, S'ri Siṃha, Mānapura, &c. and other Bodhisattvas.

*Gañ-sag-ñan*³⁸ or the uninspired saints who carefully preserved the secrecy of their mysticism.

*Kaḥ-bab-luñ-tan*³⁹ are the Lamas who obtained divine inspiration according to former predictions in dreams, and therefore did not consult any teacher as usual.

*Le-tho-ter*⁴⁰ are the Lamas who, accidentally discovering some hidden scriptural treasures, became learned without any help from teachers or anybody else.

*Monlam-tañ-gya*⁴¹ are the Lamas who by dint of their prayers obtained sacred light.

(3.) The five Dhyani Buddhas being the personifications of the five Manas or divine perfections of Buddhahood are ideal personages. They were never born like S'ākya Muni, as understood by many scholars of Buddhism.

When it is said that such and such a Lama or Śramaṇa was the incarnation of such and such a Buddha, it is meant that he acquired an emanation of a portion of divine perfection so personified. Therefore every Buddha is a combination of five Divine perfections or five Dhyani Buddhas; for instance, the Taśi Lama is an incarnation of Amitābha, or the 4th Dhyani Buddha.

³⁵ *r*Gyal-wa-*d*Goñs.

³⁶ *Rig-ḥ*dsin-*br*dah.

³⁷ These are like the nine Muses of the ancients.

³⁸ Gañ-Ssag *s*ñan.

³⁹ *b*Kaḥ-babs.

⁴⁰ Las-*ḥ*khro-*g*ter.

⁴¹ *Monlam-g*tañ *r*gya.

These six are the higher order of Lamas; besides these, there are three which are of a practical nature. They are called Riñ or distant order, Ñe or nearer order, and Ssaḥmo or deeper order:—

1. Riñ Kaḥma.
2. Ñe-terma.
3. Ssab-mo-dag-nañ.

The Kaḥma are subdivided into three classes:

1. Gyu-thul.
2. Dupai-do.
3. Sem-*chhog*.

Kaḥma-Gyuthul.

This class spread all over U'-Tsañ and Kham, being first founded by the Indian Pandit Vimala Mitra, who handed it down to his pupil Rin-*chhen Chhog*. Dophuñ Lama was one of the chief leaders of this sect. One of his pupils carried it to Kham, and another towards Dan-bag north of Lhasa and upper Tsañ, called Mañar, and upper Laddak. Again a third pupil of Dophuñ Lama, named Kaḥ-dampa, erected a monastery on a place which was of the shape of the letter ། *ka* at the foot of the Bombar mountains on the Di-*chhu*, the great river of Kham Dirgi, in consequence of which his followers were called Ka-*thogpa* Lamas.

Dupai-do.

This dogmatic sect has only two true scriptural volumes, Múla Tantra or Kundu-rigpai-do, and Vyákhyá-Tantra or Dogoñpa Dupa. The Indian Pandit Dána-rakshita first taught them to the two Nepáli Pandits named Dharma Bodhi and Basu-dhara, King Ru-*chhe tsan* of Brusba (Dusha) country translated them into the Dusha vernacular and spread them to the country of Thogar, upper Bactria and the Pamir.

*Sem-*chhog*.*

This sect was taught by Roñ-sem-Lochava who was believed to have been an incarnation of Pandit Káláchárya of India. He was a profound scholar of Buddhism; being eminently versed in all the branches of sacred literature, he was unrivalled for learning in his age. There are eight ceremonies prescribed to this sect:—Jampal-ku, Padma-sruñ, Thugma-du-tsi, Yontan, and Phur-pa-thin-le, the five series of ceremonies, by which birth in this world can be avoided; and Mamo-bo-tañ, Mod-pa-dag-ñag and Jig-tan *chhod-teñ* for worldly good, consisting purely in propitiating demons. Of the first five ceremonies, those of Tam-den and Phurpa were instituted by Padma Sambhava who induced king Thi-sroñ to invoke the former and his Queen to propitiate the latter. Tamden (in Sanskrit Hayagríva) is a Tantrik god of wrathful temper, who vanquishes the demons. Phurpa is another deity who has a human head, and a body which is of the shape of a pin, standing on its apex. They are generally selected by Ñiñma Lamas as their tutelary deities.

The Tantrik ceremony of the worship of Jampal-ku and his attendants was instituted by Pandit S'anti-garbha. This is the mystic representation of Manju-śrī, who here loses all his amiable, benign and wise character, and is made to assume a very terrible and hideous shape, with several heads, and clasping a woman obscenely in his arms.

The Tantrik ceremony of Yañ-dag was introduced by a Tantrik sage named Huñkara, and that of Du-tsi by Vimala Mitra. The propitiating of Mamo, Modpa-dag, Jigta-chhonteñ and other local demons was intended by Padma Sambhava for the protection of the country, as they were bound by a solemn promise to contribute to the service of the world.⁴⁹

THE ORIGIN OF TERMA-WORKS.

With a view to preserve the sacred writs that they might not be spoiled by water or other agencies, Padma Sambhava and other illustrious sages, for the use and disciplining of future generations, concealed them under rocks. By their divine power they commended those hidden treasures to the care of the vanquished demons who were now made guardians of the land and of Dharma, and prayed that they should be discovered only by the pious and fortunate. They specified the time, name, race and signs of the discoverers in the preface of the books concealed, also, in mystic characters and language, where and when they might be known, on rocks and in other books. Such treasures as were brought to light by men thus specified, were called Ter-chho or hidden treasures. There are accounts of the discovery of such sacred treasures taking place in ancient India. The uninformed only may hold that with the exception of the Nīma schools no other religious sects possess "hidden treasures;" for many illustrious Lamas of other sects, actuated by the same motives as Padma Sambhava, had also hid volumes of their respective creeds. There were also instances of many impostors, who composed works with foul doctrines, and, to attach importance to them, hid them under hollows of rocks and old trees, and after the lapse of a few years, themselves brought them out to deceive the unwary and credulous.

The legendary biography of Padma Sambhava called *Thañ-yig* is the chief work from which many hints about the hidden religious works were drawn out by Sañgye-Lama, Da-chan and others which led to many valuable discoveries. Similar discoveries were made by other writers, about

⁴⁹ Formerly in Tibet, as now in Sikkim, people used to kill animals to appease the wrath of evil spirits who were supposed to spread plagues and ride men or women. They were a terror to the people. Padma Sambhava abolished the system of animal sacrifice for which he substituted meal rice and cake sacrifices called *Torma*. This is the origin of Buddhist worship with flour cakes now so common in the Himālayan countries and Tibet.

whom no mention was made in any of the ancient predictions. The greatest number of discoveries were made during the reign of King Wañde who at one time invited many of the discoverers to one place and examined their respective pretensions. The discoverers of hidden scriptures were not required to take lessons in theology from any superior or spiritual guide. The mere discovery of the books obtained for them immunity from pupilage. Among those who acquired celebrity by such means, Ñi-mai-hodsser of Gyal-tse and Guru Chhoikyí-Wañ-chhyug were the most eminent. They were the arbitrators of the claims of the discoverers. Ñon-sébar was a zealous Lama who discovered many volumes of hidden scriptures and established one hundred and eight religious institutions for the discoverers, of which the one at Ta-thañ was well known. Among his discoveries were four medical works which were a great boon to the country, by reason of their diminishing human misery through their healing efficacy.

SSAB-MO-DAG NAÑ.

There were some Lamas who rose high in clerical dignity in this order. Some of them are said to have seen the face of the Supreme god who taught them religion. This class is common to other Buddhist schools of Tibet, but it obtained great celebrity in the Ñiñmapa school.

Of the Anuttara system of the Ñiñmapa, the Dsog-chhenpa sect is by far the most important and philosophical. In fact it is the chief of the surviving sects of the once most flourishing school of Tibet and Nepál. It is well known by the name of Dsog-chhenpa Lana-me-pai gyu. Atiyoga is its distinctive dogma. It has three divisions, Semde, Lónde and Manñag.

There are eighteen volumes of SEMDE scriptures out of which five are attributed to Vairochana and thirteen to Vimala Mitra. The LOÑDE scriptures, altogether nine in number, were by Vairochana and Pañ-mipham-gonpo. The Tibetan Lamas Dharma-boti of Jé and Dharma Senha were the most distinguished among the teachers of this theory. ÑiÑ-THIG or MAN-ÑAG-de is the most metaphysical of the three. It was first taught by Vimala Mitra to king Thi-sroñ and to Teñ-dsin-ssañ-po of Myañ. The latter founded the monastery of Ui-rushva where he concealed many of his works. At his death he left hints respecting his works to Brom-rinchhen-baz. Buddha Vajra Dhara first delivered this theory to the Indian Pandit Gaḥrab dorje (Ananda Vajra) who left it to his pupil S'ri Siḥpa from whom Padma Sambhava obtained it.

V.—THE LIVES OF THE PANCHHEN-RINPOCHHES OR TASI LAMAS.

(With 13 Plates.)

PART I. THE INDIAN INCARNATIONS.¹

I.

SUBHÚTI, THE STHAVIRA.

Subhúti was born in the city of Srávastí of a wealthy and accomplished Bráhm̐na father, named Bhúti. In his former birth, he is said to have been a Nága from which he transmigrated to man. In his youth he acquired great proficiency in the six Bráhm̐nical Acts (Chárya) and the several sciences. Following the inclinations of his former life, he resided in sandel-wood forests which were filled with innumerable serpents, whence he was conducted before Buddha² by a truth-observing god.³ He was ordained a priest by Buddha's spiritual power.⁴ By his knowledge of the Dharma Sástras, he suppressed sins and thereby obtained the rank of an Arhat. When, by his fore-knowledge, he saw that in his former life he had been a Nága, his heart became greatly grieved. He, therefore, taught morality to 500 Nágas and 500 eagles⁵ who fed on the former, by converting them to the Buddha faith. Buddha also had remarked that "among the galaxy of the learned, Subhúti shines like Venus (the Morning Star)." When Buddha delivered the Prajña-Páramitá on the top of Gṛidhrakúta Parvata, Subhúti served him as chief catechist (the inquirer as well as the solver of doubts by reference to Buddha).

Although, outwardly a man, yet by these means he obtained the Bodhisattva perfection of the Maháyána and became one of the principal disciples of Buddha Sákya Simha.

II.

MANJUŚRÍ KÍRTI.

ManjuśrÍ KÍrti was born in the opulent city of Sāmbhala in the north, of royal parents. His father, king Deva-Indra, was said to have been the incarnation of the Bodhisattva Sūnyagarbha. His mother's name was Kauśikí. Six hundred and seventy-four years after the death of Buddha,

¹ Obtained from the works of the Indian Pandits who laboured in Tibet.

² Sákya Simha.

³ A Buddhist god is a Bodhisattva or Buddha. Such a god is not an ordinary god.

⁴ Buddha said, "let him become priest" and he became a priest. His hair and beard were shaven miraculously, and a consecrated mendicant raiment was thrown over his person.

⁵ He reconciled these two hostile races to each other.

according to Buton,⁶ in the year 159 B. C., Manjuśrī Kīrti ascended the throne of Sambhala. His sovereignty extended over hundreds of petty princes and a hundred thousand cities. During his youth he acquired great proficiency in arts, sciences and magic. It is recorded that within his kingdom there lived 300,510 followers of the heretical doctrine of the Mlechhas.⁷ Among these, there were many sages whose religion consisted in the worship of the vehicle of the sun (Ñimai S'înta). Manjuśrī Kīrti banished the whole infidel population from his dominions, but afterwards, on their embracing the sacred *piṭakas*, he listened to their humble prayer to be permitted to return to their former homes. For the welfare of all living beings and especially of the people of S'ambhala, he explained the Kālachakra system. At last in the year 59 B. C., bequeathing his throne to his son, Puṇḍarīka, he passed away from the world of sufferings, and entered the Sambhoga-kāya of Buddhahood.

III.

LEG-DAN JYAD.

This great teacher was born of a Kshatriya family in Eastern India to the east of Magadha. Being possessed of great natural talents, he very early learnt the principal systems of the Buddhist schools, promulgated by Nágárjuna and other Indian saints, and by his great knowledge of sacred literature became prominent among the learned. He was ordained a priest by Nágárjuna and wrote a commentary on the Múla Prajñā of Nágárjuna and named it Prajñā dípa. He reduced Nágárjuna's reflections into Svatantra and thereby founded the second schismatical sect of the Mádhyamika school, called Mádhyamika Svatantra. He also found fault with Buddha Pála's commentary or *ṭiká* on the Múla Prajñā. There arose many followers of this great teacher, who greatly extended the Svatantra school.

IV.

ABHAYAKARA GUPTA.

Abhayakara Gupta was born in the middle of the 9th century after Christ in Eastern India near the city of Gauṛ.⁸ When he grew up to

⁶ Buddha died 2718 years ago or 833 B. C. according to the Gelugpa Chronology, called the Ka-tan system. According to the Vaidúrya karmo of Desi saṅgye Gya-mtsho, followed by A. Csoma de-Korosi, the date differs by forty years. I have followed the more correct system of the Amdoan Chronologists and, in some places, Buton.

⁷ These were distinct from the Bráhmans, for a Bráhmaṇa is invariably called a Muteḡpa which is the same as Tírthika. He is here called a Lalo Muteḡpa. Lalo means a Mlechha or Yavana.

⁸ Probably the eastern districts of Magadha.

youth, he went to the central country of Magadha, where he learned the five sciences and became well known as a pandit. It was here that he entered the priesthood. During his time there reigned in Magadha king Rāma Pāla, in whose palace he was appointed to conduct the religious ceremonies. By his modesty and liberal accomplishments he greatly pleased the monarch. During the first two watches of the day he used to write Sastras. In the third watch he used to explain Dharma. Up to midnight, sitting in the Himavana cemetery, he used to propitiate his gods, and, during the latter part of the night, to take rest and sleep. One morning a Dākinī disguised in a girl's habit, approached him with presents of meat and wine. Abhayakara, a man of stern morality, did not pay any attention to her, and the woman soon disappeared, and no one knew where she had gone. Afterwards he became anxious in his mind as to who and what she might have been, and searched for her in every direction, but without success. Penitent, he now confessed his mistake, when the selfsame girl once more made her appearance. He asked forgiveness and prayed to be endowed with foreknowledge, whereupon the divine girl, now resplendent in angelic beauty, thus addressed him: "Abhayakara! as in your former birth you were wanting in the faculty of discrimination, so will you continue to be during this life also; but as you have confessed your error, you will obtain foreknowledge during the interval between your death and re-birth. As a step towards its acquirement you must write many works on the Dharma S'āstras." After drawing his attention to the practice of constructing Maṇḍalas (in Tibet Kyilkhor) or the ritualistic circular figures of the Tantriks, she disappeared. Following the advice of this Khaḍdoma,⁹ he composed several commentaries,¹⁰ besides criticisms on other commentators. Once he visited the city of Chara Simha, ruled by a Chaṇḍāla king, who, a believer in the foulest sort of heresy, was preparing to make one hundred human sacrifices to his horrid god. Moved with compassion for the sufferings of these unfortunate men who were bound to the sacrificial pole, he prayed to god for¹¹ their deliverance. All on a sudden a hideous Koluber Nāga coiling round his body, extended its hood over his head. This dreadful sight so terrified the Chaṇḍāla king that,

⁹ Fairy or in Sanskrit Dākinī.

¹⁰ (1) Theñ-wa-korsum.

(2) Commentary on Khajor.

(3) " Man-Ñag.

(4) " Ñema.

(5) Sañye-thod-pai-nam-shé-mi-jigpa.

¹¹ The Buddhist triad or Ratna Traya. Before the Tibetans accepted Buddhism, they seem to have believed in the existence of God whom they called Kon-Ohhog or the chief of the rarities or rare Being.

at the request of Abhayakara, he at once set the victims free. During the reign of Ráma Pála, under the leadership of Abhayakara, the sacred religion of Buddha received a fresh impulse. There were three thousand monks at the Vikramaśilá Vihára, and one thousand at Vajrásana (Buddha Gaya). At great religious festivals and sacrificial occasions more than 5,000 monks generally assembled. Out of the one thousand monks of Vajrásana, 40 of the Maháyána and 200 śrávakas who were resident members of the monastery, received their food from the king's store. The Śrávakas were so numerous in every place, that at times of religious prayer-gatherings their number generally exceeded 10,000. At the monastery of Otanta Puri there were 1,000 monks, including the members of the Maháyána and the Śrávaka sects. Over the former Abhayakara presided. The Śrávakas also venerated him for his great knowledge and practice of discipline (vinaya). He wrote numerous works on Buddhism, several of which are said to be extant even to the present day. He was succeeded in the High-priestship by Ratnákara Sánti. King Ráma Pála after a successful reign of 40 years abdicated the throne in favour of his son Aksha Pála. Abhayakara died before the abdication and Ráma Pála departed this life three years after it.

In the city of Sukhávati there were many hunger-stricken beggars whose sufferings Abhayakara allayed by giving them food and drink from his mendicant platter, which was miraculously supplied from heaven. During his residence in the Vihára of Vikramaśilá, under the protection of the son of king S'ubhaśrí of Eastern India,¹³ the Turushka war¹³ took place. In this war Abhayakara played an important part.¹⁴ Afterwards he cured many poisonous snake-bites and arrested numerous bandits and robbers by the spell of his mantras. He achieved many wonders, the last of which was the bringing to life a dead child in the great cemetery of Himavana.

PART II. THE SIX TIBETAN INCARNATIONS¹⁵
(obtained from biographies).

V.

KHUG-PA-LHAS-TSI.

This great Lochava¹⁶ was born at Tá-nag-phu a town of Tsañ. Following the inclinations of his former life which he retained in this

¹³ Eastern districts of Magadha.

¹³ He invoked the Dharmapálas (the spiritual protectors of the world) by making offerings and oblations. By their aid he converted his cornflour sacrifices into eagles which turned out the Mlechha intruders from India.

¹⁴ The invasion of the earlier Mohammadans under the Kaliphs probably.

¹⁵ These Lamas did not possess any royal dignities. They may, therefore, be called simply Panchhen, while the title Panchhen Rinpoché may be reserved for the later princely Lamas.

¹⁶ The Tibetan translators of Sanskrit Buddhist scriptures were called Lochavas or Lo-tsa-va. The title Pandit is applied to an Indian translator or learned man or sage.

life also, he learned the sacred scriptures from Thog-mi Lochava and others. He went to India where he served 72 religious teachers some of whom were most noted. He also learnt the sūtras and the mantras, more particularly the system of Tantrik ritualism called Guhya Samāja (Sañ-wa-du-pa). By these means he earned for himself the name of an eminent scholar. After his return to Tibet he became a saint. As he had the power of seeing the celestial mansion of the thirty-two mystical gods, he was called Shal-ssig-pa or the "god-seeing recluse." He promulgated the Guhya Samāja system of Tantrikism in Tibet. He had a great many pupils of whom four were well versed in the Mātri-Tantra and Upadeśa. Having done his utmost to further the cause of holy religion and the good of living beings, he passed away from the world in righteousness and piety.

VI.

SAKYA PAṆḌITA KUNGAḂ-GYAL-TSHAN.¹⁷

This eminent scholar was born at Sakya in the year 1182 A. D. of the noble family of Sakya Jam-yañ-gon. His father's name was Pal-chhen-hod-pa and that of his mother Ñi-thi-tsam, and they gave him the name of Paldan-Ton-dub. During his boyhood he learnt the Sanskrit, Lanja, Wartu (the language of Bactria and Kafirstan probably) and Du-sha languages. He was admitted into the holy order by the venerable Tag-pa-gyal-tshan who gave him the religious name of KungaḂ-gyal-tshan. From him he obtained instructions in the Sūtras and Tantras. Other Pandits taught him other branches of science and sacred literature. By his great proficiency in the five great sciences, namely the mechanical arts, medicine, grammar, dialectics and sacred literature, as well as in the minor sciences of rhetoric, synonymics, poetry, dancing and astrology, in short, almost all the sciences, and chiefly by his studying and translating the theological works of the orthodox and the heterodox schools, he acquired the name of Sakya Paṇḍita. He obtained a world-wide celebrity in India, China, Mongolia and Tibet. At the age of twenty-seven he went to the great Kashmirian Pandit S'ákya Srí, by whom he was ordained a priest and instructed in the sūtras and mantras. On the return journey he visited Kyi-roñ¹⁸ where he entered into disputation with a Brahmanical S'ástri, called Samkara dhvaja(?), and defeated him by his logic and quoting of authorities. The S'ástri who had staked his life, now fled by means of his magical powers towards the sky, but Sakya Paṇḍita by the charms of his Mantra Vidyá brought him down tied, and subsequently converted him to the orthodox faith and obliged him to promise to take the sacred vows of priesthood. Desiring to shew the Tibetans the curious and peculiar religious dress of the Brahmanical priests of India he brought the

¹⁷ In Sanskrit Ananda Dhvaja.

¹⁸ Kiroñ in Nepal.

S'ástrí to Tibet in his Brahmanical dress and signs,—an act which gave great umbrage to the twelve demigods and demons who are the sworn guardians of Tibet. They killed¹⁹ the S'ástrí by making him vomit blood and tied his head to the pillar of the great temple of the Sakya monastery, which still exists. After this, Sakya Paṇḍita received an invitation from the Emperor of Hor (Mongolia) whose dominion extends to the north. He was told by his former teacher Tag-pa-gyal-tshan²⁰ that there lived in Hor²¹ a race of men who differed greatly in language from the Tibetans, and who wore hawk-like hats, and shoes resembling the snout of pigs. This teacher advised him not to harbour any doubts or fears about the people in his mind, but to go straight to that country to further the cause of religion and the well-being of living beings, in accordance with the prophecies of old. At the age of thirty-three²² he started from Sakya for Hor, and after a tedious and protracted journey of three years, reached the court of Goyugan the Emperor of the Tartars. He instructed the Emperor in religion and frequently discoursed on religion with him. Thus the barbarians who disbelieved in the sacred tenets of Buddhism were converted by him. The Maháyána system was introduced there.

The Nága²³ princes being pacified by the beneficial influence of the Buddhist religion, there was plenty of rain and water. Maladies of men and murrain were prevented from raging in the country. In Hor, the people lived in plenty and reared much cattle. Buddhism was made as powerful as the sun in dispelling darkness. In the city of Gyu-ma, at the age of seventy, in the year 1252 A. D., in the month of September, during the middle watch of the day, he quitted this mortal coil and entered the mansion of purity, solemnly escorted by a procession of fairies (dákínís).

VII.

YUÑ-TON-DORJE.

Yuñ ton-dorje was born at Gorma,²⁴ a place of considerable trade near Sha-lu in the province of Tsañ, in the year 1284 A. D., in the family of a

¹⁹ The S'ástrí died of vomiting blood, probably caused by the intensity of the cold and the dryness and rarity of the air. All sorts of diseases are attributed to the wrath of evil spirits in Tibet.

²⁰ It is not clear whether Sonam-tse and Tagpa gyal-tahan were one and the same person.

²¹ Tartary or Hor includes Turkistan, Mongolia, and Manchu.

²² Illustrious Lamas cannot travel so fast as ordinary travellers do. At every stage Sakya Paṇḍita received invitations from the neighbouring princes and chiefs, which caused much delay.

²³ The Nága princes are believed by all the Buddhists to have great power over the distribution of water and the occurrence of plagues and cattle diseases.

²⁴ I call this place Korma; although the 3rd letter of the Tibetan alphabet is equivalent to Sanskrit *g*, yet it is pronounced as *k* by the Tibetans.

Tantrik priest²⁵ of the race of Lan. In his youth, he received instruction in the mystic *Ñiñma* system from a learned Lama named Dub-ten-S'ákya Phel. From his seventeenth year he received instruction from many other Lamas²⁶ of the *Ñiñma* school. Becoming a powerful charmer, he subdued the eight demigods and genii of the spiritual world. At the request of the Emperor Goyugan he visited China. Here he was engaged in conducting the religious services and ceremonies, by which means and more particularly by his moral merits he showed the path of spiritual liberation to others. Afterwards he returned to Tibet where he performed many acts of virtue. Being earnestly pressed by his mother, he took a wife and at the age of twenty-eight got a son. At the age of twenty-nine, seeing that worldly existence was illusive, he broke off the bondage and went before the teacher Tag-pashon-nu by whom he was ordained a priest and given the name of Dorje-pal. He also heard sermons on Buddhism from Rañjuñ dorje, Wuton-shag Khanpo-Yeśe, and others. He established many religious institutions, such as Pheñpo-ri-vo-chhe, Garmo-chhojuñ, Taśi-joñ-kha, Chho-diñ, and Tag-gya-dorje-phodañ,²⁷ and wrote many books on the ancient and modern schools of Buddhism, called *Ñiñma* and *Sarma* respectively. Yugde Panchhen and others were his pupils. At the palace of Tag-gya dorje, in the ninety-second year of his age, in the year 1376, he entered the mansion of rest and peace.

VIII.

KHA-DUB-GELEG-PAL-SSAÑ.

This illustrious scholar was born in the year 1385 A. D. at Dag-shuñ. His father's name was Kungañ Taśi, and that of his mother Pudon-gyalmo.

He took the sacred vows of priesthood from the learned sage Señge-gyal-tshan and received the religious name of Geleg-pal-ssañ. He obtained the title of Master of Vidyá by studying logic and sacred literature at the monastic colleges of Sakya and *Ñamriñ*. In the 16th year of his age he commenced a controversy with the celebrated Pudoñ Panchhen which resulted in the defeat of the latter. From this time Geleg-pal-ssañ became well known for his learning. He also learned many *Sútras* and *Mantras* from Je-tsun-Reñdah and other learned Lamas. At the age of eighteen he visited the great Reformer Lo-ssañ-Tag-pa,²⁸ from whom he heard many discourses on the vast and profound teachings of Buddha. On one

²⁵ Tantrik priests are generally married.

²⁶ *Ñetan*, S'ákya Señge, Taton-dajig, S'erab Bum and Chhokyoñ Bum.

²⁷ Phodañ means a palace.

²⁸ Tsoñ Khapa, the great reformer of Tibet.

occasion Tsoñ khapa had remarked of Geleg-pal-ssañ that he (the young and intelligent novice) would one day prove a great promoter of Buddhism. From the twenty-second year of his age for a period of thirteen years he studied under the great Reformer and mastered the Sûtras and the Mantras. He read the excellent and most learned aphorisms, and embraced the reformed doctrines of Tsoñ khapa with unbounded faith. He was invited by Rabtan Kunssañ, King of Gyal-tse,³⁹ to hold a disputation with the venerable Chho-je-Rin-Chhen. The controversy, however, did not take place on account of the latter withdrawing from the contest. Aided by the patronage of Rabtan he succeeded in founding the great monastery of Gyal-tse, which with its eighteen Tvasañ (schools) still exists. At the age of forty-six he was exalted to the golden throne of Gaḥdan vacated by the death of the immediate successor of Tsoñkhapa. He met with great success in extending the Gelugpa system and thus promoting the work of reformation. In the fifty-fourth year of his age, in the year 1439 A. D., he passed away from mortal existence, to rest in the mansion of purity.

IX.

SONAM-CHHO KYI-LAÑPO.

This scholar was born in the year 1439 A. D. of humble parentage on the boundary of Tsañ-roñ. His complexion during childhood being very pale, his parents used to call him Paḥu (calf). When he grew up he was taken to the presence of Gaḥdan Thiḥpa (the great abbot of the Gaḥdan monastery) and other professors of religion. When the abbot demanded his name, he said that it was Paḥu. The abbot smilingly said, "from this day your name will be Sonam-chhyog-kyi-Lañpo (the bull of Fortune) as one day you will grow to be a Láñ or bull". He then admitted him into his monastery. At Gaḥdan, Sonam learnt the different branches of Buddhism, such as Abhisheka, Vyākaraṇa, Sûtra, Tantra, Meditation, Criticism and Upadeśa. He then returned to Tsañ where he got many pupils. By explaining to them the Dharma S'ástras he obtained the title of "the Lamp of religion." Consulting his tutelary deities he came to know that he would be required to construct a bell-metal image of Buddha full one cubit high. He constructed many images and also built the Udiñ Gonpa. Convinced that moral discipline and purity of conduct are the basis of all religion, he enforced the greatest strictness in the behaviour of his pupils. In the latter part of his life, he sent sixteen of his pupils to Tañi-lhunpo and Gephel monasteries. With a view to accomplish the object of his life he retired into solitude, where, free from the confusion and clamour

³⁹ Vulgarly called Gyañ-tse. At this time Tibet was ruled by many petty kings most of whom were called Dharma Rájas.

of monasteries, from inattention and idleness, and all anxieties of life, he could concentrate his attention on meditation and study. By his great erudition, application, and reflection he composed many elegant aphorisms and S'ástras. His tutelary deities granted him several interviews. Having obtained boundless Abhijñána he could find out supernatural secrets. At the age of sixty-six, in the year 1505 A. D., he quietly passed away from this world of pain and sorrow.

X.

GYAL-WA TON-DUB.

This great scholar was born in the year 1505 A. D. at Lha-khu-phu-pen-sa situated on the north bank of the great river Tsañpo, near the famous monastery of Chamaliñ, in the district of Da-gya in west Tsañ. His father Sonam Dorje, and mother Jomkyi belonged to the family in which some of his illustrious predecessors were born. No sooner was the child born than it manifested its compassion for the misery of all unborn and migrating living beings, by uttering the six mystic syllables "Om-ma-ni-padme-hum," at which uncommon occurrence the inmates of the house, with wonder thinking that the infant must be some saint or divine personage, gave it the name Gonpo-kyab. From his childhood, Gonpo-kyab had been fond of solitude. He is said to have seen the faces of Buddha and Tsoñ khapa, from whose hands he received benediction. When only eight years old, he saw in a vision, that, dressed in a white satin tunic and adorned with precious gems, he sat with a bell and a dorje in his hand on the disc of the full moon which rose refulgent from the top of the Segri mountain, and that the sound of the ringing of the bell filled the world. At the age of eleven he became a pupil of Je Tag-pa Ton-dub, abbot of Lha-tse monastery, from whom he received the vows of priesthood and the religious name of Lo-ssañ Ton-dub. He also heard sermons on Kálachakra, Bhairava, and the Bodhisattva Marga. He received instructions in the S'útras, Mantras and the system of mysticism called Guhya-samája. Thereafter coming to Tasi-lhunpo he became a pupil of the abbot Lo-ssañ she-Nen in logic, but soon becoming disgusted with his subtle but trifling and useless system he gave up his connection with his teacher. At the age of seventeen he became a pupil of the sage Chhokyi Dorje and fully mastered the volume of precepts called Gañdau-Nen-gyud. Afterwards returning to Tsañ he resided at the temple of Pamáchen near the Panám-Chomolha-ri.³⁰ Here his teacher the sage shewed him the volume

³⁰ The Chomolhari mountain, from which the river Panam or Pena nyañ chhu takes its rise and, flowing by Gyañ-tse and Panamjoañ, empties itself in the Tsañpo near Shíga-tse.

of illusive mysticism. Lo-ssañ composed four volumes of Nēn-gyud, (pleasing Tantras). During his residence at the castle of Ta-gya-dorje he acquainted himself with the terminology and signification of the classical writings both in the melodious Sanskrit and the insipid Tibetan. In this manner when his life and sainthood were uniformly flowing onward, at the age of sixty-five in the year 1570 he passed away from mundane suffering.

GEDUNDUB,³¹ THE FOUNDER OF THE MONASTERY OF TAŚI-LHUNPO.
(*One of the Grand Lamas of Lhasa.*)

This great Lama was born in the year 1391 A. D., at a place called Guñ-ru in the Dok-pa³² country between Sakya and Taśi-lhunpo. His mother's name was Jomo-namkye, and his father's Gonpo-dorje. They gave him the name of Pemá Dorje. Unlike other children, he was very handsome and of an amiable and pleasing disposition. When a child he used to collect around him a number of children of his age, and talk to them gravely, as if he were their religious teacher. His sports consisted only in making images of Buddhas, erecting chhorten, shrines, altars and viháras. By his command his playmates used to raise stone piles as if to repair the school walls. He seldom engaged in such sports as other children delighted in. At the age of seven he entered the Narthañ monastery, where he prosecuted his studies up to the fifteenth year of his age. Within this period he learnt the Tibetan, Hor (Tartar), Chinese, Wartu and Lanja³³ (ancient Buddhist Sanskrit) languages. In his fifteenth year he was admitted into the holy order by Dubpa-S'erab, abbot of Narthañ, and given the name of Gedundub-pal. He now acquired great proficiency in grammar, polite learning, poetry, arithmetic and other sciences, and also became well acquainted with the Sútras and Tantras. At the age of twenty he took the vows of priesthood at the hands of the same abbot, and became famed for his strict observance of vinaya or moral discipline. By his perseverance and assiduity he became an attentive *śrāvaka*, a powerful thinker, and an excellent meditator. Unmindful of his personal convenience and temporal aggrandisement, and always thoughtful of furthering the cause of religion and the well-being of living beings, he went at the age of twenty-five to the province of U' to see the great reformer Tsong khapa, from whom he received much religious instruction, and who was greatly pleased with his conduct. Gedundub also received religious instruction from the two great Buddhist scholars Semba-chhenpo Kun-ssañ and the venera-

³¹ The title of Gyal-wa-Rin-po-chhe was then not applied to the grand Lamas of Lhasa. They held the position of high priests only.

³² The mountainous portions of Tibet, are inhabited by the shepherds and yakherds who are called Dokpa.

³³ Ranja of the Nepalese.

ble S'erab-señge. Being well acquainted with theology and meditative science he performed many religious ceremonies and observances for the good of all living beings. At the age of thirty-six he returned to the Tsang province where his reputation as a great scholar in theology, disputation and sacred literature was unrivalled. At the age of forty-three he constructed an exquisitely fine image of Buddha Maitreya in the vihára of Khudensá. At the age of fifty-six he was directed in a vision, by Paldan-Lhamo (the goddess S'ri Deví), to establish a religious institution. Accordingly he founded the great monastery of Taśi-lhunpo and furnished it richly with images and books,—an act which greatly extended the Buddhist faith. In the latter part of his life, while labouring under pressure of spiritual business, he succeeded in constructing several thousands of images of Buddha, Maitreya, Tárá, and the Bodhisattvas, besides working a gigantic piece of tapestry. His reverence for the congregation and devotion to the Triad was immense. He wrote five large volumes of commentaries on the Sútras and Mantras. He is said to have held communion with his tutelary deities, such as Bhairava, Tárá, Sarasvati, Manju-Ghoshá and S'ri Deví, from whom he occasionally received prophecies. The purity of his morals made him adored by gods and men. At the age of eighty-four, in the year 1478 A. D., on the morning of the 12th month he was delivered from mundane existence. Amidst showers of flowers and music of cymbals and drums he was conducted before Maitreya the regent of Sukhávati, the paradise of the Buddhists.

XI.

PAN-CHHEN LO-SSAÑ-CHHO-KYI GYAL-TSHAN.²⁴

The important town of Lhen, containing 600 families, is situated on the confines of Tsañ-roñ. It was in the house of a wealthy noble of this town, where formerly many illustrious Lamas were born, that in the year 1569 A. D., Chho-kyi Gyal-tshan was born. His father's name was Pon-tshañ-tsheriñ Paljor and that of his mother Tso-chan. The Abbot Tshem-ta named him Chho-gyal paldan-ssañpo. Even in his childhood he is said to have given many proofs of his wonderful memory: while only three years old he was found able to recite the Manju-S'ri náma nidhi. At the age of thirteen he was initiated into the holy order by Kha-dub-yeśe and given the name of Chho-kyi Gyal-tshañ. Under the tutorship of this Lama, he learnt the mystical worship called Guhya-samájá. At the age of fourteen he was placed at the head of Weñ-gon monastery. He propitiated Yañ-chen-ma, the goddess of learning, for seven days, at

²⁴ First Pan-chhen Rin-po-chhe.

the end of which he saw her face, and welcomed her by singing seventeen hymns. The goddess in return presented him with a cup of gem-like fruits, by virtue of which divine gift, within the course of a month, he learnt by-heart five volumes of Tsoñkhapa's precepts. During this period, one night, he saw in a vision the image of Buddha, as high as a mountain, shining with the brightness of myriads of suns, and approaching him to confer benediction. At the age of seventeen he entered the Thosamliñ college of Tañi-lhunpo, where he studied psychology and logic, and obtained the high degree of Master of learning. At the age of twenty-two he was ordained priest by Pan-chhen-Yar-phel. In the latter part of the same year, he went to U' to visit the sacred images. Here he saw several happy and auspicious omens. Going to Gañdan he disputed with the learned in argumentative science, and secured for himself a world-wide celebrity. At the age of thirty-one he was raised to the sacerdotal chair of Tañi-lhunpo, during his tenure of which he ably turned the wheel of Dharma to promote the diffusion of the sacred religion. He was the first to introduce the annual prayer-fair at Tañi-lhunpo, executed twenty-three satin embroidered pictures, numerous tapestries, paintings and copper and clay images. He richly furnished the recluses' monasteries with religious necessaries. He ordained afterwards the Dalai Lama Yon-ton Gya-tsho into the priesthood and taught him the Kálachakra ritualism. As a punishment for their internal dissensions, he employed the monks of Tañi-lhunpo in erecting three lofty chhorten within the monastery walls. He entertained the monks of Será, Dapuñ and Gañdan several times, distributing gold pieces among them. At the invitation of the Rájá of Gugé he visited upper Tibet. At the age of forty-four he applied to the collected body of monks to be permitted to retire from the abbotship of Tañi-lhunpo, but their earnest entreaties dissuaded him from the resolve. After the death of the Dalai Lama, the Gelugpa church having waned greatly, he was invited to Lhasa where the Synod of the Lamas under the presidentship of the abbots of Será and Dapuñ appointed him to the pontifical throne of Gañdan, which high office he meritoriously filled. During his incumbency there arose a quarrel between the southern Mongolians and the Tibetans, which ended in the invasion of Tibet by Thiñgir-tho, the nomad king of Khokhonur.³⁵ Thiñger-tho's armies slew 500 Tibetan soldiers. The armies of Tsañ and U' consisting of nearly 100,000 soldiers assembled at the foot of Chagpori in the suburbs of Lhasa. Immense hordes of nomad warriors reinforced Thiñgir-tho's armies which were thus enabled to besiege the Tibetans and cut off their supplies. Unable to bear the sight of the distress of his countrymen, Chho-kyi Gyal-tshan sued for peace and delivered his country from the hands of the enemies by the payment of

³⁵ Kho-kho-nur.

a large quantity of gold and silver. At the age of fifty-three he initiated and subsequently ordained to the priesthood the successor incarnate of Yonton-Gya-tsho. It was during this period that he deputed Se-chhen-chho-je to the court of Thai-tsuñ-bogto-khan,³⁶ the first of the Manchu Emperors of China, praying him to assume the protectorship of Tibet. The Emperor gladly accepted the offer and sent him return presents of great value and rarity. Counting from the Emperor Shunchi, his son and successor, all the Emperors adhered to the Gelugpa church. This wise step which was calculated to save Tibet from the hands of the fierce and bloodthirsty Mongols, proved a failure; for, a few years after, the warlike Guśri-khan, the son and successor of Thiñgir-tho invaded Tibet, dethroned all the petty princes of Tibet, of Tsañ and U', and brought all its eighteen provinces under his single sway. He greatly admired the vast learning and moral purity of Chho-kyi Gyal-tshan, whom he afterwards appointed his spiritual guide. Chho-kyi Gyal-tshan immediately before his death received an embassy from the Emperor of China which brought him a letter written in gold and many precious and choice presents. It was the noble and generous conqueror Guśri-khan who made a present of the sovereignty of Tibet to the fifth Gyal-wa Lo-ssañ Gya-tsho, thenceforth called Dalai Lama.

Besides delivering Tibet from many political vicissitudes and clerical crises, he did a great many acts of social and religious utility. He wrote five volumes of sacred aphorisms, and introduced the Kham-tshan.³⁷ He classified the monks into orders. He received into monkhood more than 50,000 novices, and performed the ceremony of final ordination over nearly 100,000 monks. His charities amounted to 3 lakhs of gold *sañs*, or 18 millions of rupees.³⁸ Among his spiritual sons, the 1st and the 2nd Dalai Lamas were the most eminent; and among his lay-pupils, mostly princes and nobles of the country, Guśri-khan was the most renowned. At the age of ninety-three, at 12 A. M., on the 10th of the 2nd lunar month, in the year 1662 A. D., he passed away from this world, after a glorious and most successful career, one of Tibet's most illustrious personages. The Chhyag-Jo³⁹ of Taśi-lhunpo and the rich patrons of religion in Tibet conjointly subscribed 600,000 Rs. (10,000 *sañs*) to erect a gilt copper-roofed tomb over his remains.

XII.

LO-SSAÑ YE-ŠE-PAL-SSAÑ-PO.

This Lama was born of a high and noble family of Thab-gyal in a village of some importance in the province of Tsañ. His father's name was

³⁶ The Emperor Shu-chi.

³⁷ System of national Hostels.

³⁸ A gold *sañ* is equal to Rs. 60.

³⁹ Treasures.

De-chhen-gyalpo and his mother's S'erab-Dolma. Being at once recognized as the incarnation of the late Pan-chhen, he was conducted to Tasi-lhunpo in great pomp and procession, on the anniversary of the emancipation of Tsoñkhapa, on the 25th of the 10th lunar month. He easily learnt to read and write, and soon became versed in rituals. At the age of eight, he visited Lhasa, when, from the Dalai Lama Lo-ssañ Gya-tsho, he received the vows of monkhood and the name of Lo-ssañ-Yese. After his return to Tasi-lhunpo, he was made the president of the grand prayer-meeting called Tshó-chhen. Even in his boyhood he won by his amiable and engaging behaviour the affection and reverence of all men. He heard many of the Dalai Lama's sermons. At the age of twenty he was ordained by Kon-chhog Gyal-tshan. At the age of thirty-two he sent a congratulatory deputation to Peking. The Emperor in reply addressed a letter to him inviting him to Peking, but he begged to be excused for fear of small-pox. At the age of thirty-five he gave the vows of priesthood to the incarnation of the Dalai Lama and named him Lo-ssañ Rin-chhen. At the age of forty he ordained him to the priesthood, but this Dalai having died shortly after, an incarnation was discovered who received at his hands the vows and the name of Lo-ssañ Kal-ssañ. In the year 1713, he received a letter written in gold in three different languages, Tibetan, Mongol and Manchu, from the Emperor of China couched in friendly terms. The Imperial seal-keeper Ja-sag-Lama accompanied the Envoy, carrying with him the Imperial Insignia and a large *Thamka* or golden seal in which was inscribed the title Pan-chhen Erte-ni.⁴⁰ The Panchhen-Rinpoche returned a suitable reply with excellent presents for the Emperor. He subsequently ordained the 3rd Dalai, Kal-ssañ Gya-tsho, and the grand Imperial Lama of Peking, Chañ-kya-Rinpo-Dorje⁴¹, and taught them sacred literature. By the faithful assistance of king Lha-ssañ of Tsañ, Tsheriñ Ton-dub of Juñgar and Pese-bá-dur,⁴² the exertions of this Panchhen in promoting the cause of human good bore excellent fruits. In the year 1728 the Emperor sent Ali-há Ampan to settle the boundary between U' and Tsañ. It was at this time when the kingdom of Tibet was about to fall into the hands of prince Sonam-Topgye, after the abdication of king Miwañ-Pholba, that the Imperial Commissioners requested the Panchhen Rinpoche to accept the sovereignty of all the provinces of Tibet lying between Khambala and Kailása mountain. The Panchhen declined the offer several times on the plea of old age.

⁴⁰ Er-te-ni is Mongolian, and is equivalent to Rin-po-chhe in Tibetan or Ratna in Sanskrit. Pan is an abbreviation of Pañdita, and Chhen means *great* in Tibetan.

⁴¹ Called Changay Lama by Bogle.

⁴² In Mongolian Bahdur means a warrior or hero. Bahdur is probably the same as the Hindustání Bahádúr.

He said that the government of so large a country and its responsibilities were too great for him to undertake, and that he would content himself with his ancient possessions. But the Commissioners insisted on his acceptance, saying the Imperial mandate could not be disobeyed. He, therefore, consulted the then nominal king of Tibet, as to whether his compliance with the Emperor's commands would not clash with his interests. The king who was a pious prince advised him to accept the offer. The Panchhen, therefore, assumed the sovereignty of the whole of Tibet lying to the west of Panám, including the districts of Lha-tse, Phun-tsholiñ, Ñamriñ, Joñkha, Ki-roñ, Ñari-kor-sum, and relinquished the possession of Phari, Gyal-tse, Yar-do-tsho, and other places to the government of Lhasa. He wrote eighteen volumes of sacred hymns and precepts. The number of monks that received the vows from him was very great. Thus devoting his life to the good of humanity and living beings he departed from this world at the age of seventy-five, on the 5th of the 8th lunar month. A tomb with a gilt copper dome, like that of his predecessor, but somewhat larger, was erected to his memory, at a cost of 12,000 sañs or Rs. 720,000.

XIII.

PAN-CHHEN LO-SSAÑ PALDAN-YE-ŠE.⁴³

This great sovereign Lama was born at Tañi-tse, a village of Shang⁴⁴ in Tsañ. His father, named Thañ-Lha, was distinguished for his wisdom, courage and frankness. His mother Jom-kyi was an honest and good natured woman. Previous to his birth there appeared to his father in a vision a golden chhorten, glittering with lustre, and his mother saw in a vision Panchhen Lo-ssañ Yeše presenting her with a life-reviving vessel and some consecrated pills. There appeared rainbows, refulgent with five variegated hues in all directions, five yellow flowers growing out of a single calyx and corn bearing five pods and three ears. All men were singing and dancing with spontaneous mirth and joy. Amid such auspicious and happy prognostics, at dawn, on Saturday, the 11th of the 11th lunar month, in the year 1737, Panchhen Paldan Ye-še was born. The extreme fairness of his person, and above all his lovely face attracted the notice of all men. At the end of the 2nd month the child lisped Oṃ mani.⁴⁵ As he grew up, he was observed to delight at the sight of the monks of Tañilhunpo. Whenever he saw an *Acharya* (Indian Buddhist) he used to say Bhálá,

⁴³ This is abridged from the Nam-thar, or biography of Paldan-Ye-še, written in Tibetan in two volumes containing 2000 pages.

⁴⁴ Name of a district.

⁴⁵ The sacred Vija of the Buddhist as well as of the Bráhmans.

Bhálá⁴⁶. Sometimes holding the dorje and bell and at other times with joined palms, he used to sit in a pensive mood, as if to read or write. He was never known to delight in or amuse himself with ordinary and vain sports like other vulgar boys. When only three years old, he was found continually engaged in worshipping a bright and handsome image of Buddha. The fame of this wonderful child reached Taśi-lhunpo, when the Don-Ñer Lo-ssañ Tson-du was assured by many of the re-appearance of the soul of the late Panchhen in the person of the said child. Accordingly, he equipped himself with some of the personal properties of the late Panchhen Rinpochhe, such as the rosary, dorje, and bell, the articles used in consulting gods, mixed with several imitation sets, and arrived at Taśi-tse. On being subjected to the ordeal of finding out the real properties, the princely child easily and unerringly picked out all that belonged to the late Panchhen, and moreover called Don-Ñer by his name though he had never heard it before. This excellent manner of acquitting himself established beyond doubt the identity of his soul with that of the late Panchhen. The princely child, now four years old, was therefore brought to Taśi-lhunpo with great pomp and procession. The Dalai Lama Kalssañ Gya-tsho gave him the name of Lo-ssañ Paldan Ye-še. On this occasion the Emperor of China, most of the Mongolian princes, the Táránátha Lama of Khalkha, the government of Lhasa with its dependent chiefs, and the three great monasteries of Será, Dapuñ and Gañdan sent him innumerable presents of various sorts. About this time a shower of flowers fell from the sky, which glittered with many a rainbow and conical halo of light. The atmosphere was laden with sweet fragrance. On a background of variegated clouds, the shapes of a lion, a tiger, an elephant, a horse and a man under a canopy of radiance, surrounded by innumerable flags, were manifest to the eyes of all. During the sixth year of his age he was carefully instructed in aphorisms and mysticism by his chief spiritual minister Lo-ssañ Yoñ-dsin,⁴⁷ from whom he received the vows of monkhood when only seven years old. In the 10th lunar month of the same year he took his seat on the chair in the grand worship hall. On this occasion also, the Emperor of China, the Dalai Lama, the king of Tibet Miwañ Sonam-tob and the different Mongol princes sent him presents, which amounted to more than 30,000 pieces of horse-hoof shaped silver, 5,000 gold *saks*, 10,000 pieces of satin, and 20 porters' loads of precious stones, such as turquoises, corals, cat's-eyes,

⁴⁶ In ordinary Hindi meaning "good", "very good".

⁴⁷ His full name is Dorje-dsin-pa, Lo-ssañ-sod-pa, yoñ-dsin. The Vajra-dhara or the holder of the Thunderbolt.

onyx, amber, and pearl: so that Taśi-lhunpo overflowed with riches. The young Panchhen gave sumptuous dinners to all the monasteries of U and Tsañ about 700 in number and distributed alms consisting of silver pieces to all the monks. At the age of eleven he came to Lhasa to visit the Dalai Lama. Although he received instruction in the Śāstras from the Dalai, yet he was seated on the right hand side on a throne as high as the Dalai's own. After a short stay at Lhasa he returned to Tsañ. At the age of fifteen he again visited Lhasa, heard some of the sermons of the Dalai Lama, made offerings to the two sacred images of Akshobhya and Gautama, entertained the Será, Dapuñ and Gaḥdan monasteries with tea and soup meal and distributed a great deal of money for charitable purposes. At the age of twenty he visited Lhasa a third time and received ordination to the priesthood from the Dalai Lama Kal-ssañ Gya-tsho. This time his great liberality in religious donations and endowments, offerings to the sacred shrines, and alms of a silver *saś* (Ra. 2½) to each of the monks of Será, Dapuñ, Gaḥdan, Potálá, Radiñ and various other monasteries, numbering 118 in U and 370 in Tsang, made his name famous far and wide. There were few beggars who did not partake of his bounty. He also spent immense sums of money in administering medicines to the sick. The twenty-first year of the Panchhen's age was inaugurated by the advent to Taśi-lhunpo of Chañkya Rinpo-chhe, the Emperor's spiritual guide, the greatest of the Imperial high priests of the celestial Empire, to see the Vicegerent of Buddha in the person of the Panchhen Rinpo-chhe. He made innumerable kinds of presents among which the following were the principal ones: 6 rosaries of pearls, coral and amber, 20 horse-hoof silver plates, 100 suits of Tartar robes of the very best China satin and numberless scarves. Chañkya Rinpo-chhe stayed at Taśi-lhunpo for several months, and received from the Panchhen lessons in the Sūtras and Tantras. In the year 1759 the Panchhen Rinpo-chhe sanctified the golden tomb of the late Dalai Lama, whose soul was reported to have appeared in the person of the child. At the special request of the Emperor, he visited Lhasa. On examination he found that the incarnation was unmistakably genuine, and gave him the name of Lo-ssañ Jampal Gya-tsho. After lavishing alms on the various monasteries he returned to Taśi-lhunpo. Three years afterwards he again visited Lhasa to place the young Dalai on the throne of Potálá. He commemorated the occasion by giving grand dinners to the temporal and spiritual lords of the country. The amount of gold and silver expended on this occasion could not be estimated. During the return journey to Taśi-lhunpo he visited Gyal-tse the monastery of which place he richly endowed. At Taśi-lhunpo he administered the vows of monkhood to several thousand novices. At the age of twenty-eight he visited Lhasa and initiated

the young Dalai Lama into the priesthood. In the year 1766 he received a deputation from the Emperor of China, consisting of Asákhan Kwañ Ampan, the keeper of the grand seal Ñag-wañ Paljor, a 3rd grade mandarin Khi-ya-thelen, together with twenty other officials. They brought him the Emperor's letter written on thirteen gold tablets, each an inch thick, 8 inches broad and about 20 inches long. The following are the contents of the letter:

"The commands of the all-powerful Hwañ⁴⁸ (Emperor) derived of old from heaven, extend over all the world. The four great oceans alone encompass the reign of his excellent laws which are essential for the well-being and happiness of mankind. Throughout all the quarters in all ages, the fame of Hwañ's merciful and generous protection is proclaimed. He adores and venerates the sacred creed of the yellow hat of sublime precepts, whose saints, pre-eminently holy in the moral virtues, have toiled according to the canonical rules. Thou, O precious Panchhen! having fully comprehended the teachings of that sacred creed, sittest over the head of the Dalai Lama. Thy illustrious predecessor has obtained sainthood. Thou, too, during this sojourn in the world by the observance of discipline and moral rectitude, shouldst obtain sanctity. Till now thou hast grown more and more exalted. By this grant of a golden diploma and seal the all-powerful Hwañ respectfully appoints thee to the dignities and offices of thy spiritual ancestors, to be the sovereign, spiritual and temporal, of the great province of Tsañ. For the propagation of the sacred religion over all the earth, and for the spread of thy holy fame far and wide, thou wilt as of old have a general authority over all Tibet. Vouchsafe the blessing of thy mercy and prayers over us in this central dominion! The 4th day of the 1st winter month, in the 30th year of the reign of the Emperor Chhiñ-Luñ⁴⁹ (of Nam-kyoñ or celestial protector)."

To this the Panchhen returned a dignified reply. In the year 1770 he was invited to Lhasa to supervise the education of the young Dalai Lama. This time also he lavished his bounties over the monks and the beggars of the country. "In the year 1771 he received an embassy from the Duk-desi (Deba-Rájá) of Bhutan named *Shidar* (ལཱི་དྲཱ) which brought him presents of some value. The Panchhen in return deputed one of his secretaries to Bhutan with a letter of advice. Being informed of the misconduct of the Deba Rájá towards the Ghatika Rájá (Rájá of Cooch Behar) whose territories had been invaded by the Bhutanese and who had himself been led in chains to the capital of Bhutan, the Panchhen sent a messenger to Bhutan urging the immediate release of the captive Rájá. The Deba wrote him to say that he (the Deba) implicitly obeyed the command of the Lama by at

⁴⁸ A Chinese word.

⁴⁹ In English works on China he is called Kyen-lung.

once setting the Rájá at liberty. The receipt of this letter greatly delighted the Panchhen. In the meantime the armies of the Ghatika Rájá had applied for help from the owner of Bangala (Warren Hastings), who having espoused the Ghatika Rájá's cause,⁵⁰ made certain proposals to the Deba, to which the latter did not agree. This difference gave rise to something like a war between the Lord of Bangala and Deba Shidar. It resulted in disasters being brought upon the Deba and in the occupation of a portion of his territory by the Lord of Bangala. To avert this calamity, Deba Shidar applied for mercy and intervention to this quarter,⁵¹ at which the Panchhen, unable to bear the miseries of a large number of afflicted people, sent a Deputy to the Court of the Lord of Bangala, entreating him to forgive the Deba Rájá his misconduct, to restore him his territories, and to put an end to further hostilities. Pleased with the mild and pacific tone of the letter, the Lord of Bangala at once complied with the Panchhen's requests. Thus by dispelling the causes of rancour and quarrel between the two powers, he established amity and peace, the direct consequence of which was the establishment of an unrestricted commercial intercourse between the different nations."

With a view to make offerings and oblations to the great Bodhisattva at Dorje-dan,⁵² to the sacred cavern of Gayá-gauri, to the great city of Prayága, and the great river Nairanjana (now called Lilájan or Phalgu), he despatched to India Tuñ-rampa of Doñ-tse Lo-saň tsheriñ,⁵³ and three Lamas together with nine young monks. The three Lamas, being unable to stand the excessive heat of the country, perished on the way. The Tibetan travellers had to encounter many difficulties and fears arising from the immense distance of the journey, the burning heat of the country, the venomous serpents, the wild and ferocious animals, and more especially from the bands of robbers that infested the country at large; and to crown their troubles, the princes of the frontier states had stationed guards to stop foreign intercourse. Yet, depending on the efficacy of the blessing of their spiritual Lord,⁵⁴ they succeeded in accomplishing their object. On declaring that they were the Taśi Lama's priests, sent on pilgrimage, the Rájás of the frontier states did not molest them. On the other hand they received friendly assurances and warm receptions from the different classes of people in India. The *Bhúpál* of Váránasi (now called Kási), named

⁵⁰ Rájá of Cooch Behar.

⁵¹ Tibet.

⁵² Dorje-dan means Vajrásana or the diamond seat of Buddha at Buddha Gaya.

⁵³ A town of considerable size near Gyal-tse. It is well known for being the spot where the spiritual prime minister usually takes his birth.

⁵⁴ Panchhen Rinpoche.

Chete Sing Bahádur,⁵⁵ to whom they carried the Panchhen's letter, gave them a cordial reception. He kindly provided the travellers with passports and letters patent which enabled them to travel in wooden conveyances,⁵⁶ as respectable parties. The same prince, having furnished them with convoys, they reached Dorje-dan in a fortnight from Váránasí. At Dorje-dan they made grand offerings and performed divine services of five kinds before the image of the Mahá Bodhisattva, and paid reverence to the Tírtha-dharas, and S'ivaridhi. They gave dinners to priests, beggars and other men. At this time, hearing that the Maháguru Tasi Lama's offerings had reached Dorje-dan, people from different quarters assembled near the spot to see the sight.

These spectators, full of faith, joining their palms, paid homage to the Supreme dispenser of mercy according to their own religious persuasions. They also made presents of edibles and various sorts of articles to these Tibetan worshippers. The travellers, having made their offerings at other important places of pilgrimage, arrived before the Prince of Váránasí who, according to the Maháguru's commands, conducted religious services at the Buddhist shrine of Váránasí. He showed much hospitality and kindness to these Geloñs⁵⁷ with readiness and pleasure. At last, in order to pay homage to the Maháguru Tasi Lama, Chete Sing Bahádur deputed his general Lálá Kasmíri Mall and two of his officers, Gusankshi-puri and Sopa-ram, to Tasi-lhunpo. Accompanying the Geloñs they safely arrived before His Holiness. The account of the successful termination of this perilous pilgrimage, the offerings and oblations made to the sacred places and shrines, the hospitality of the natives of India, Chete Sing Bahádur's cordial reception of the monks and more particularly the arrival of the Indian envoys, with presents and letters, transported His Holiness with joy. Chete Sing's letter which was written in Nágari, when translated into Tibetan, ran thus:—

“To the most precious and exalted personage, the all-knower who sits like the parent of all living beings that inhabit the region encompassed by the heaven and earth.

“We are in receipt of your favour, the perusal of which has afforded us as much pleasure as could be derived from an actual meeting. The enclosure consisting of satin and gold has been placed by me on the crown of my head as the best of blessings. In accordance with your request, I arranged for the comfortable journey of the Geloñs sent hither by you. They visited all the important shrines and places of pilgrimage, such as Dorje-dan, Prayága and others. I provided them with letters of recommendation and passports as required by them, by means of which they travelled from place to

⁵⁵ Chait-sing, the Rájá of Benares.

⁵⁶ Palanquins.

⁵⁷ Buddhist priests in Tibet are called Geloñ (Skr. Bhikshu).

place, well received by all men. After fulfilling their mission they have returned here. The bearer of this letter Lálá Kásmírí Mall is my faithful minister and general. I entreat you to be kind to him as well as to his companions, Gusankshi-puri and Sopa-ram, who are also my favorite and trust-worthy servants. Every act of kindness and benevolence rendered to them will be gratefully acknowledged by me. I also entreat you to bless me now and then with your kind favours. We shall also send letters to your Holiness. All news about this quarter will be communicated to you by my minister General Kásmírí Mall and the Geloñs. This letter of mine written in Nágari I despatch with the accompanying presents, consisting of a model temple of the Mahá-Bodhi-Manḍa of Dorje-dan, an excellent watch studded with precious stones, a mirror, tusks of elephant, yañti (jade) and many other curious articles."

His Holiness was exceedingly pleased with these presents and expressions. On the 11th of the 10th lunar month a gentleman, named Bogle Saheb (George Bogle), with a small retinue arrived in Tibet from Bangala (Bengal). After making presents which consisted of many curious articles of glass and toys, he solicited an interview with His Holiness. He was well received, admitted into the hall of audience and seated on a state cushion. After tea was served, His Holiness and Bogle Saheb conversed together on different topics in the Nágari language. On the day of the full moon of the same month, Bogle Saheb's party were entertained at a grand dinner and received many presents. The Panchhen often entered into long discourses with Bogle Saheb and evinced great delight at his answers and questions. His Holiness's kind attachment to Bogle Saheb resembled that of a spiritual guide to his disciple or of a Lama to his almsgiver. An account of his conversation with Bogle Saheb, and his correspondence with the Lord of Bangala will be found elsewhere. On the 7th of the 3rd month of the following year, after a residence of five months in Tibet, Bogle Saheb accompanied by Dagdor Saheb (Dr. Hamilton) and retinue, after attending a dinner given by His Holiness, started for Bangala. Making the usual salutation by prostrating themselves before His Holiness, loaded with excellent presents consisting of silk apparel and other things, and furnished with the Panchhen's reply to the letter of the Lord of Bangala, they rode off. A few days afterwards His Holiness dismissed the Envoy, General Kásmírí Mall, with two of his assistants loading them with presents, and furnishing the Envoy with a letter for the Prince of Váránasí in the Aryavarta.

In the year 1777 the Panchhen visited Lhasa and administered the vows of ordination to the Dalai Lama. He also distributed alms to the different monasteries of Lhasa. At the age of forty-two, in the 1st lunar month of the year 1779, he received an invitation from the emperor of

China. The letter was written on a gold tablet, and inclosed was a pearl rosary. After compliments and enumeration of various titles, the emperor continued "Most precious Panchhen Erteni, I beg thee to honour me with a visit. I long to see thy face." The Panchhen in reply wrote thus, "I too long to gratify myself by the sight of the golden face of your Imperial Majesty. Accordingly I have resolved to start for Peking." On the receipt of this, the Emperor in the course of a few months sent three letters one after another, thanking His Holiness for the promised visit. On the 17th of the 6th lunar month, on a Friday, at noon, His Holiness left Tasi-lhunpo for Peking, little thinking that he would never return to his own country. At Yañ pa-chen great preparations were made for his reception. Here the Dalai Lama, the king of Tibet Thi-chhen Erteni Noman Khan, the two Ampan, the four ministers of State, the Lamas, princes, nobles and householders of the realm assembled together to welcome His Holiness and pay him farewell honours. They all approached him with their parting offerings which consisted of gold, silver, blankets, ecclesiastical vestments, ponies, mules, yaks, jo,⁵⁸ and countless other things. The Dalai accompanied him to a distance of 8 days' journey, after which he returned to Lhasa from a place called Tasi-thañ.

He met⁵⁹ with his messengers on their way back from Peking at Lhundubphug, a place on the west of Chha-dañ-La in the Kham country. Here he made a halt of three days which he occupied in conversation with the messengers. The emperor, in making inquiries, is said to have observed "How is the health of Panchhen Erteni? How is that of the Dalai Lama? Is the Dalai Lama making fair progress in gaining accomplishments? Request him, in my name, not to fail to honour me with a visit next year, by which time a great temple, like that of Potálá, will have been erected here in China. This year, also, I have raised a monastery like that of Tasi-lhunpo for him.

"My mind is eagerly waiting for the day when the Panchhen Erteni's advent will sanctify this place. I am occupied with that thought alone. When His Holiness arrives in the vicinity, I shall send Wang and the chief ministers of state to escort him hither. My heart will overflow with joy, when he will arrive here to converse with me. The very sight of his thrice-sacred face will increase my moral merits ten thousand-fold."

So saying he handed over to them his portrait to be presented to the Panchhen as a token of his deep respect for him. When the letter with the enclosures and the portrait were laid before the Panchhen, he was trans-

⁵⁸ A cross breed between a yak and a cow.

⁵⁹ 28th of the 7th lunar months 41 days after starting from Tasi-lhunpo.

ported with joy. He paid great reverence to the portrait, keeping it always before him. Then, by slow marches he reached Ku-bum.⁶⁰ Here he stayed till the 10th of the 3rd lunar month, residing in the new palace erected by the emperor of China at a cost of Rs. 2,50,000. Here in the Amdo country, there were 50,000 monks in all the monasteries, whom he entertained with food, besides distributing alms of one *sañ* to each monk. From the date of his starting from Tañi-lhunpo to the date of his arrival at Pekin, not a single month passed in which he did not receive five or six letters with gold tablets and rich presents. The Emperor's arrangements for his comfortable accommodation and convenience were complete. Each halting station was furnished with 2,000 pack-ponies, 100 dromedaries, 40 Mongol felt tents, 100 cotton tents, stuffed seats and cushions, chairs, and other furniture and utensils. A daily allowance of Rs. 3,325 was allotted from the Imperial exchequer to meet the daily expenses of the Panchhen's party. At each station there waited a chamberlain, a master cook, a Don-Ñer,⁶¹ a store-keeper, several purveyors, a chaplain, a Dorjelopon or master of the ceremonies, a physician, a chief of the grooms, orderlies, cooks and key bearers. The Panchhen Rinpoche's party consisted of 500 monks, 100 soldiers or guards, 800 servants, 100 clerks, besides a few Indian Acháryas⁶² Mongols, Chinese and Tibetan deputations, consisting of Le-hy Ampan, a few officers of the Ampan's staff, Eerteni Nomankhan, Tá-lama⁶³ and many other officers of State. A large convoy of provisions also accompanied them. The Emperor sent for him his own private dress, belt, fur hat, and other necessaries of a journey. Fruits and many sorts of dainties, and delicious dishes, and a few fish some of which were about thirteen feet long. The latter, though considered very delicious by the Chinese, were scrupulously avoided by the Panchhen and his party.⁶⁴ All the Lamas and chiefs of Amdo and Kham, the laity and the clergy, together with the princes of the 106 Mongol principalities, and the governors of the thirteen provinces of China proper, came to pay him obeisance and receive benedictions from his hand. Even on the way he gave the vows of monkhood to three lakhs of novices. By these kind and generous acts he won the affection of all people. He started from Kubum on the 10th of the 3rd month, and reached Siliñ fort, from which by slow marches he arrived at a place called Pelokhé, where a deputation from the Emperor, consisting of the High Commissioner Ta-phu,

⁶⁰ Vulgarly pronounced Kumbum. The birthplace of Tsoñkhapa.

⁶¹ The receiver of guests.

⁶² Pandits or Buddhists.

⁶³ High rank Lamas are called Tá-lamas by the Chinese.

⁶⁴ At Tañi-lhunpo fish life is considered very sacred. Although the rivers teem with varieties of fish, scarcely do the people of Tsañ kill or eat them.

high Lama, S'erab dorje, and others waited upon him. They brought him the following reception presents; a yellow sedan chair with golden spire, a pair of yellow and red umbrellas, a pair of red and yellow fans, embroidered with figures of dragons in gold, and numerous other things. Then slowly marching on he arrived at Taika,⁶⁵ where the Imperial high priest Chañkya Rinpochhe, accompanied by the Emperor's 6th son, also arrived to receive him. The meeting was an event of great joy and happiness to both parties. After exchanging presents, the high priest presented the Panchhen with the Emperor's letter written on a gold tablet, accompanied by a Lama crown studded with pearls, pearl rosaries, one of the best steeds from the Emperor's stable, a Yañ-te (*jade*) saddle, gold pots, and fine sorts of dresses.

From here he started off in advance 2000 loads of Tibetan articles, consisting of images, blankets, shawls, &c., and travelling slowly on he arrived on the shore of Dolonor⁶⁶ where he halted for 8 days. Here more than a million of Mongols assembled to receive benediction from his hands. He was then invited to a big monastery belonging to the Chañkya Rinpochhe, where, after giving dinners to the monks of 12 monasteries, he distributed alms to the mendicants. Proceeding on by slow marches, on the 22nd of the 7th month, he arrived at Ye-hor.⁶⁷ Here he was met by the chief ministers of state, ordered to be in attendance for his Holiness's reception. Party after party of the nobles and chiefs of the empire arrived, all of whom dismounting from their horses, thrice prostrated themselves before His Holiness. After the usual presentation of a *khátag* they received benediction from his hands. The procession of these nobles was a pretty sight indeed. At midday they conducted his Holiness to the top of a hill to show him the scenery of the surrounding country. His Holiness was delighted with the extreme beauty of the place. The green mountains and valleys, according as they were near or distant, resembled heaps of emerald or sapphire. The disposition of the natural obelisks of rocks, resembling so many piles of chhorten, and the fine verdure, with rows of juniper and birch, round numerous gardens, ravished his eyes. On all sides, there were bowers and orchards bearing varieties of flowers and fruits. The green corn-harvest that filled the country, the endless springs, and silvery cataracts that poured forth their foaming water from the neighbouring mountains, and the charming serenade from the warbling groves greatly

⁶⁵ Called in Tibetan Tasi-Chhog-pheh.

⁶⁶ Lake Dolonor or seven lakes.

⁶⁷ Visited by Col. Prijevalsky who calls it Jehole or Yehole. The Chinese call it Ye-hor and the Tibetans call it Tahe-jole.

⁶⁸ Khatag means a presentation Scarf.

refreshed him who was so long tired by continual marches in the endless steppes of Mongolia, and broke the monotony of his journey. The Emperor's palace, environed by numerous shrines, appeared like a celestial mansion. The most remarkable of all the buildings at Ye-hor were the two monasteries called Potálá and Taśi-lhunpo, newly erected after their prototypes of U and Tsañ. Their workmanship and architectural finish struck him with wonder. Just as he was stepping to the back of this sublime eminence, there arrived, accompanied by Chañkya Rinpoche and many high officials, the Emperor's prime minister Ar-a-phu-gúñ, to conduct His Holiness before the Emperor's presence. First they presented him with the Emperor's *khátag*⁶⁸ and with tea. He was then conducted, carried on a State sedan, towards the palace gate, the left and right sides of which were lined with innumerable banners and umbrellas, amidst the solemn and imposing music of drums, cymbals, and clarionets. The Emperor, descending from his throne, came to the door of the reception-room to welcome His Holiness. As soon as he saw the Emperor's face, the Panchhen was attempting to kneel down, when the Emperor stopped him. Then the Emperor, presenting the auspicious *khátag*, softly touched his hands and said—"Welcome, Lama! Is your Holiness's health all right? On account of the length and tediousness of the journey, I believe your Holiness has become exceedingly fatigued?" "By your Imperial Majesty's mercy and kindness," replied the Panchhen, "no fatigue or weariness could do me harm." After a copious exchange of sincere and polite expressions, the Emperor, holding his hand, conducted him to the top of a spacious throne where, seated confronting each other, they conversed as intimate friends. The Emperor added, "Your Holiness has arrived here at a very happy and auspicious time. To-day is the 70th anniversary of my birth. I am exceedingly delighted." After a few minutes' stay here, the Emperor conducted him to the great palace, where seated as before, they both refreshed themselves with delicious tea and engaged in conversation. On this occasion the Emperor took off from his own neck the necklace of pearls of inestimable value,—each pearl as large as an apricot—and put it on the Lama's neck. He also presented His Holiness with a yellow satin hat, the top of which was adorned with a pearl as large and regular as a hen's egg. Presently, they went to the new monastery of Taśi-lhunpo where a grand and sumptuous dinner was served. As soon as it was finished, the Panchhen's presents were laid before the emperor. They consisted of a silver mañdal, images of Buddha, Tsoñkhapa and Sambhara wrought in solid gold, one thousand gold *sas*,⁶⁹ 1000 saddle ponies, turquoises, corals, and amber, besides incense sticks,⁷⁰ European

⁶⁸ A gold *sas* is equivalent to 60 Rupees.

⁷⁰ Called in China joss-sticks.

broadcloth, Tibetan broadcloth, and shawls, all of which formed 100 horse-loads. The Jasag Lama's⁷¹ presents to the Emperor were half as much as those of his master the Panchhen Rinpoche. The Sopon-Chhenpo and chamberlain⁷² also made presents, each half as much as the above. The Emperor, at the first meeting, had made the following presents: Man-dals of gold and silver, three excellent embroidered pictures of the three Tantrik systems, Gubya-Samája, Sambara Chakra, and Bhairava Chakra, a few of the finest gold painted China cups, a gold mendicant's platter, a gold spittoon, a gold water-sprinkler, a pair of gold vases, a gold incense-burner, a square brocade carpet studded with turquoise; many articles of jade and crystal, 500 scarves, 500 gold *sari*, 50 of the very best satin robes, 9 tiger skins, 9 leopard skins, 9 fox skins, 1000 white ermine skins, 1000 beaver skins, and 1000 lamb skins of the finest fur. The Jasag Lama and others also received suitable presents. The next day the emperor went to return visits at the Panchhen's residence at Ye-hor Tasilhunpo. From the 23rd of the month for two days they met each other twice or thrice daily and talked on various topics, each time exchanging presents. From the 25th for 12 days they spent their time in witnessing magical and illusive feats and performances, wonderful sights, horse-racing, dances, operas and theatricals. During his residence at Ye-hor the Panchhen did not forget his religious duties. He initiated many thousands of monks, made offerings to all the temples and viháras, and distributed alms to the congregation of monks. All these acts of piety and virtue raised him high in the Emperor's esteem. One day the Emperor presented him with a seal of yañti (jade) and a diploma written on golden tablets. In his conversation the Emperor expressed great anxiety for the welfare of the Tibetans—"How is the Dalai progressing in his studies? What interest does he shew in hearing religious sermons? Does he possess intelligence and talents? Does he show parental love and affection for his subjects? What is his age? What are the religious accomplishments of the Panchhen himself?"—were some of the points of his enquiries, to all of which excellent answers were given by his Holiness. The Emperor, in accordance with the custom of his ancestors, presented the Panchhen with the Imperial Diploma and seal, appointing him the sovereign of the whole of Tibet,⁷³ advising him to exert himself well to promote religion and the welfare of his subjects. The Panchhen then addressed the Emperor:

⁷¹ Jasag Lama is the prime minister of the Panchhen Rinpoche and Lord Treasurer of Tsaf.

⁷² Called in Tibetan Dsimpon.

⁷³ This does not rob the Dalai of his right, because the Panchhen and the Dalai bear the relation of spiritual son and father, *vice versa* when they differ in age, and of brothers when they are of equal age.

“ O Heaven-elected sovereign, incarnate Manju-ghosha !⁷⁴ Thou who art like the parent of all moving beings inhabiting this earth and the illuminated firmament, especially of China, Tibet and Tartary (Hor), hast vouchsafed to show so much kindness to such a petty Lama as my humble self. Wherefore we shall gratefully apply ourselves to praying to the three Holies to prolong your Imperial Majesty's life and happiness. There is nothing more to convey to your Majesty than the expressions of our sincere thanks and assurance of serving your Majesty to the best of our power in all spiritual matters.” On the 28th of the 8th lunar month they bid good-bye to Yehor. On the 1st of the 9th month the Panchhen arrived at the yellow shrine of the Imperial palace of Pekin where he took up his residence. The Emperor paid him a visit at the palace of Kema park. On the 10th he was invited to the Emperor's palace, where he spent three days. This time both he and the Emperor conversed in private, for 6 hours. Afterwards he visited all the palaces of the Emperor, conversed with the chiefs and nobles of Pekin, sent offerings to the 28 temples of the Emperor, and distributed alms and food to about 10,000 monks. The Emperor entertained him with several dinners and theatricals, and at times he heard his sermons. Even at Pekin his Holiness did not fail to administer the vows of priesthood to several thousand monks.

On the night of the 25th he felt a strong headache and irritating pains in his nose. In the morning he communicated his ailment to his servants. Next morning Sapon Chhenpo asked him how he felt during the night. Nothing very serious, replied the Lama. On the night of the 26th he did not take any food and said that he ailed very much. He also complained of colic and biliousness. All these symptoms of approaching danger alarmed the Sapon Chhenpo who at once communicated his fears to his colleagues. The Chañkya Rinpochhe and some of the Emperor's physicians, came to feel his pulse. They declared, that except some disorders and bodily agitations, they saw nothing so serious in his pulse as would tend to endanger his life. On the 27th his Holiness performed the service of Mahákála for the Emperor's benefit. Hearing of the illness of his Holiness from the Chañkya Rinpochhe, the Emperor requested him to take a few days' rest. The Panchhen himself also thought that a short cessation from labour might do him good. After a few days' rest, he seemed to recover. During this time he performed many pious acts, giving alms to 7,500 beggars, and ransoming 3,00,000 animal lives. His illness again returned. The Emperor, unmindful of ceremonies, privately attended him with two of his chief physicians who administered medicines to him. After this, his sprightliness to some extent increased, and his cheerfulness revived.

⁷⁴ The Emperor of China is the incarnation of Manju S'ri or Manju Ghosha, the Lord of learning and wisdom.

He was always merry when in the company of Chañkye Rinpoche and the Emperor's fifth son. Outwardly, there were no traces of indisposition, but it was apparent that his usual temper and appearance had undergone some change, and his friends and servants when they saw that he could take no food at all became very uneasy at heart. Once, Sapon Chhenpo, drawing up his sleeves, saw an eruption resembling small-pox on his arms. He at once showed it to the Jasag Lama.

Being informed of this, the Emperor immediately sent his best physicians to attend his Holiness. Examining the pulse, they found nothing ominous, but could not mistake the eruption as other than that of small-pox. They gave him some medicines, but to no effect. He soon succumbed. On the 1st of the 11th month, he sent for the two Indian Pandits who had accompanied him in all his travels from Tañi-lhunpo, one of whom happened to be absent, but the other, named Purnagir, came. Seeing Purnagir's face, his Holiness's became cheerful, and his last words were addressed to Purnagir in the Arya language. In the afternoon, sitting up in a cross-legged posture like Buddha Amitábha, he passed away from this world. A few minutes after, his person, still retaining its former brightness, contracted to the size of a boy. During this portentous interval there appeared many auspicious omens and sights. This melancholy event cast the whole of Pekin into mourning. The Emperor overwhelmed with sorrow, did not come out of his chamber for many days. The Sapon Chhenpo, Jasag Lama, Chañkye Rinpoche were the chief mourners. The Emperor preserved the corpse in a coffin of gold and made offerings to it for 100 days. The Emperor and the government of Tsan distributed immense alms to the mendicants and the destitute for the benefit of the departed. Offerings were sent to all the monasteries and religious establishments of China, Amdo, Tibet and Hor for the increase of the moral merit of the deeply lamented Panchhen, which cost 32 millions of Rupees. The Emperor constructed a chhorten of gold at a cost of 42,000 Rupees or 7,000 gold *sañ* in which the coffin was placed. On the 12th of the 2nd month, in the following year he sent up this massive tomb to Tañi-lhunpo, engaging 500 conveyors. The Chañkye Rinpoche and the 6th prince accompanied the remains as far as three days' journey. Great honours were paid to the remains of this deeply lamented and illustrious guest by all classes of men of the celestial Empire. The arrangements for the reception of the remains were equal to what were made for the Panchhen during his journey. At the command of the Emperor the Ampan and many of the generals accompanied the remains to Tañi-lhunpo. Immense offerings were made to the coffin on the way. Headed by the Dalai Lama, all the Lamas of U and Tsan came to make obeisance to their late beloved spiritual guide and sovereign whose remains reached Tañi-lhunpo on the 21st of the 6th month.

All the earnings of the deceased were spent in pious services. About 200,000 silver *sañ* were expended in alms to the poor, and all the presents, made by the Emperor, together with those obtained from other sources, of the estimated value of 4,15,665 *sañ* were spent in erecting his tomb and in decorating and adorning it with precious stones and satin flags on which were woven such mystic phrases as Ye-dharma-hetu, &c. This was the greatest and noblest and perhaps the wisest of the sovereign Lamas that ever appeared within the snow-girt realm of Tibet. Equally wise and noble was his friend the great Chhiñluñ, the Emperor of the celestials.



*Names of the important Stages of Tañi Paldan Yeñe Lama's Journey
from Tañi-lhunpo to Peking. 1779 A. D.*

བད་

TIBET.

- | | |
|------------------------|---|
| ཡམ་ཤིས་གཤོངས་ | 1. Tañi-ñoñ (a village). |
| རོ་རྩེ་པོ་ | 2. Dorje-po (a village). |
| ལུག་གོང་གཞིས་ལ་ | 3. Lug-doñ-shiká (a large village). |
| མཚོང་མཚོང་ན་ག | 4. Tsañ-tsañ-naga (a small lake). |
| མཚོང་གཞོང་གཞོང་དུ་གཤར་ | 5. Shoñ-shoñ-dóñ-kar-gañ (an insignificant vil- |
| ཆུང་ | lage). |
| ལྷ་བུ་དམར་རྩེ་གསལ་ | 6. Lha-bu-kar-teg. |
| རྩ་བལ་སུམ་མདོ་ | 7. Ta-bab-sum-do (the junction of three roads). |
| འཛོམས་འབྲུག་ | 8. Dsom-thañ (plain). |
| ལྷལ་འབྲུག་གོང་ | 9. Lhá thañ-koñ (pasture plain). |
| མཚོང་སུམ་མདོ་ | 10. Má-kyañsum-do. |
| གཡུང་རྩུང་རྩམ་པ་ | 11. Yañ-tuñ-sam pa (bridge). |
| སོག་བུ་ལམ་ནག་ | 12. S'og-bu-lam-nag. |
| སོག་བུ་རྩ་ལྷལ་ | 13. S'og-bu-pa-lha. |
| ཡམ་པ་ཅན་ཡམ་ཤིས་ | 14. Yañ-pa-Chan, tañi thoñ-mon. (River Yañ-pa- |
| མཚོང་ཆོར་ | chan with a bridge.) |
| ན་ཐུ་མོ་ | 15. Na-thu-mo, (one day's journey west of Lhasa). |

- | | |
|---------------------|--|
| ལ་ལུག་ | 16. Sha-búg. |
| ཐུས་ཚིང་ལྷ་ཚུའི་ཁ་ | 17. Bas-tshañ-lha-chhui-kha (river) |
| ལུང་དགའ་མའི་མདེ་ | 18. Kur-karmai-do. |
| ཆུ་ཤང་ | 19. Ne-u-thañ. |
| འདམ་ལྷོད་ལྷ་ཤིས་ཤང་ | 20. Dam-tod-taši-thañ (a large village). |
| མཚོད་རྩེ་བརྒྱུད་པ་ | 21. Chhorten-gya-pá (there is a Chhorten near it). |
| འབལ་འོང་ | 22. Bab-roñ (a small village). |
| ན་གང་མོ་ | 23. Na-tañ-mo. |
| དུག་ཚུ་ཁ་ | 24. Wyug-chhu-kha (river). |
| ས་པ་འུ་ | 25. S'a-pur-thú (swampy place). |
| ཚུ་དགའ་མོ་ | 26. Chhu-kar-mo (river). |
| ནག་ཚུ་མ་ཎི་ | 27. Nak-chhu-mani (a long Mendañ near the vil-
lage. This is the boundary between Tibet
and Kham). |

ཁམས་

KHAM.

- | | |
|----------------|--|
| ནག་ཚུ་པ་རུ་ | 28. Nak-chhupar-bu (a large town with a garri-
soned fort and a monastery). |
| ཁ་ཚིང་ལ་ལས་ | 29. Tha-tshañ-la-deb. |
| ཚུ་ནག་གན་ | 30. Chhu-nak-gan (steppe). |
| ཐུ་ཕོ་མོ་འོང་ | 31. Chyo-pho-de-rog (steppe). |
| གལ་མའི་ལ་ | 32. S'ag-thil (steppe). |
| གལ་དགའ་མོ་ | 33. Tag-kar-mo (steppe). |
| རྒྱལ་ལོ་ལ་མམ་ | 34. N'úg-lai-sam (a high mountain). |
| ལྷུང་ལུལ་ལྷུག་ | 35. Lhún-dúg-búg (steppe). |
| ལྷང་ལ་ | 36. Dañ-la (a high mountain). |
| ཚུ་ཚུ་ཁ་ | 37. Tsha-chhú-kha (a hot spring). |
| ཐལ་བ་ལྷུ་ལུལ་ | 38. Bal-va-lú-yúl (steppes). |
| ཨ་ལ་འདམ་ཚུ་ | 39. A'ka-dam-chhú (an extensive swamp). |

¹ A mountain of low altitude.

- བུ་ཀ་ཀ་ཅུ་བ་ 40. Tag-kar-chhuñ-va (a rocky hill).
 བུ་ཀ་ཀ་ཅེ་བ་ 41. Tag-kar-chhe-va (a rocky peak).
 ཏོ་ལོ་པ་ཐུ་ 42. To-lonpá-thur (a cluster of seven mountains).
 ལྷ་མོ་ལྷ་མོ་ 43. Kyañ-chhúi-núb (river).
 མེ་ཏོང་ 44. Me-dothañ (a plain filled with flints).
 ས་ཀ་ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ 45. San-khúpún-gyiísar Ño-kyithañ.
 ལྷ་པོ་ལྷ་པོ་
 ཏུ་དྲུག་ལྷ་ 46. Tuñ-dúgdá (steppe).
 ཏུ་དྲུག་ 47. Tuñ-t hog (steppe).
 མ་མོ་ཅེ་ 48. Na-mo-chhe (steppe).
 ཧོ་ཅེ་ལྷ་པོ་མོ་ 49. Hor-chhendúl-go (steppe).
 ཐ་ཤ་མུ་མོ་ 50. Tha-tshañsúm-do (steppe).
 ལྷ་པོ་ལྷ་པོ་ 51. Di-chhú (a great river larger than the Tsañpo
 near Tañi-lhunpo.)
 ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ 52. Di-go-lailho-śam.
 ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ 53. Di-goi-laichyañ-śam.
 ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ 54. Di-chhúilho-dam.
 མ་མོ་ཅེ་ 55. Na-mo-chhe (steppe).
 ལ་པ་ཅེ་ཀ་ཀ་ཅུ་བ་ 56. Lab-tse-kar-chhúñ (obo).
 ལྷ་པོ་ལྷ་པོ་ 57. Chhú-mar-kha (river).
 ལ་པ་ལྷ་པོ་ལྷ་པོ་ 58. Yak-go-lá-teñ (a high mountain).
 ལྷ་པོ་ལྷ་པོ་ལྷ་པོ་ 59. Saú-súm-do (steppe).
 ལྷ་པོ་ལྷ་པོ་ 60. Lañ-ma-lúñ (steppe).
 ལ་པ་ལྷ་པོ་ལྷ་པོ་ 61. Pa-yan-ha-raila-śam (a high mountain).
 ལ་པ་ལྷ་པོ་ལྷ་པོ་ 62. La-tehgal-na-śam (on the back of this moun-
 tain).
 ལ་པ་ལྷ་པོ་ལྷ་པོ་ 63. La-matho-lo-ga (a small hill called Lama's
 Skull).

¹ A high mountain.

² North face.

³ South bank of Di-chu.

- | | |
|------------------------------|---|
| མཚོ་མ་འདྲ་ | 64. Zemá-thań (thorny plain). |
| ཏུ་ཏུ་མ་མ་ | 65. Khú-khú-Ama (steppe). |
| མཚོ་ལྷ་འིང་ | 66. Tshokya-riń (a lake about 5 miles in length and a mile in breadth). |
| མ་ཕྱ་ | 67. Ma-chya (steppe). |
| མཚོ་སོ་མ་ | 68. Taho-somá (small lake). |
| བོ་མ་སེ་བེ་སུ་ | 69. Bo-hase-be-sú (steppe). |
| འེ་མེ་ཏུ་ཚུ་ | 70. The-men-khú-tsó (steppe). |
| ཐམ་དཀར་ | 71. Dam-kar (steppe). |
| མ་ཚེ་བོ་མ་འུའི་མངས་འུའི་ | 72. Ma-ehhenbom-raikań-ri-thoń (snow mountains). |
| མའོང་ | |
| ཏུ་འུ་ཏུ་འུ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་ | 73. Túrinur gyi-lhoharasé (lake). |
| མ་འི་མ་ཚུ་ཚུ་ | 74. Krig-chhú-tshen (a hot spring). |

ཕྱོད་སྐབས་

UPPER MONGOLIA, KHOKHONUR.

- | | |
|---------------------------|--|
| མོ་འོ་ལ་ | 75. S'o-ro-la (low mountain range). |
| ཏུ་འུ་མེ་མུ་ཚུང་ | 76. Ur-ge-ta-tshań (a camp monastery). |
| ཚུ་མི་མ་མེ་འོང་ | 77. Chhú-migmé-loń (streamlet). |
| ས་ལ་ལུ་ | 78. S'a-la-thú (nomad village). |
| ལོ་ལོ་ལོ་ལུ་ལུ་ | 79. Alonbú-lag (contains many fountains). |
| མ་ཚུང་པ་མ་མི་ལ་དམའ་ལུ་ལུ་ | 80. Ta-tshańtaśi-gadanpal-jor-liń (monastery located in stone building). |
| མ་འོ་ལའི་ཚུ་འུ་མང་ | 81. Ha-tho-lai (inner side of a mountain). |
| མཚོ་མོ་མོ་མོ་ | 82. Tsho-Non-po (lake Khokhonur). |
| མུང་ཏུ་འུ་ | 83. Kúń-khú-ré (nomad village). |
| མོ་ལོ་འུ་འོ་ལོ་མོ་ | 84. Ho-yor-tho-lo-keh (two peaks). |
| ཏུ་ཏུ་འུ་ལེ་མོ་ | 85. Khú-khúlo-keh (a hill). |
| ཚུ་མེ་འོ་ལོ་མོ་ | 86. Tsha-gantho-lo-keh (a hill). |

¹ A very high and snowy mountain.

- འདྲི་རྒྱུ་ལ་ 87. Ní-Dai-La (the mountains of Sun and Moon).
- རྫོང་ལའོ་རྩ་དཔོན་པ་ 88. Toñ-khorgon-pa (monastery presided over by a Khutug-tu and containing 300 monks).

ཨ་མའོ་

- ཨ་ཁ་རྒྱུ་པ་ 89. Hal-jin-ṭa-pa.
- རྫོང་ལའོ་རྩ་མམ་རྩ་ 90. Ṭon-khorkhar (a fort and a town).
- གོ་ཅུ་མམ་རྩ་ 91. Go-kyakhar (a fort and small town).
- ཏེ་མ་རྩ་འོང 92. Ṭe-marthañ (a fertile plain).
- ཀུ་བུ་མ 93. Kú-búm or vulgarly Kúm-búm (a large town).

ཤུ་

CHINA.

- ཤི་ལོང་མམ་རྩ་ 94. Siliñ (fortress and town containing 800,000 men).
- ཤི་ལམ་ཕམ་ཡི 95. Shi-yañ Phañ-yi (a Chinese town).
- ཕིན་ཏུན་ཡི 96. Phin-tún-yi (a town).
- ཀའུ་ཏེན་ཅི 97. Kaú-ṭen-tsi (a small town).
- ནེན་པི་མམ་རྩ་ 98. Nén-pi (khar or fort and town with a population of 30,000).
- ལཔ་ཅིན 99. La-pa-chhiñ (a small town with about 10,000).
- པིན་ཀུ་སམ 100. Piñ-kú-śan (small town).
- ཧོ་ཁྱོ་ལྱི 101. Ho khyo-ú yi (town).
- སོ་ལམ་ཅ 102. S'o-lañ-tsi (small town).
- ཏོམ་ཅོ་ལི 103. Thoñ-cho-yi (small town).
- ཏོམ་ལམ་མམ་རྩ་ 104. Toñ-lañ (khar or fort and large town containing 60,000 men).
- ཕིན་ཅིན་ཕུ 105. Phiñ-chhiñ-phu (a village).

¹ A mountain of moderate elevation.
² A low mountain.
³ Birth-place of Tsoñkhapa.

ཐུང་ཤན་

106. Ssuñ-śan (a town containing 20,000).

ཐུང་མོ་

107. Khwañ-ko (village).

ས་ཡན་རང་

108. Sa-yan-jañ (military outpost).

ཏུང་ཏི་

109. Ṭun-tsi (a village).

ཡིན་ཕིང་ཤུ་

110. Yin-phiñ-shú (a village).

སྐྱུང་མོ་ག་

ALAKSHA, LOWER MONGOLIA, IN THE SENSE THAT THE MONGOLIAN PLATEAUX SLOPE DOWN TOWARDS THE NORTH.

མོ་ཁོ་ཏོ་ལོ་

111. Me-khe-tó-lón (nomad town).

ཨ་ལེ་སུ་འི་ཐུ་ཏུ་

112. A-le-sú-i-hú-tag (sandbanks and loam piles).

ཡེ་ཁེ་ཐུའུ་ཀེ་

113. Ye khe thúñ-keh (small nomad village).

ཐུ་ལན་

114. Hú-lan or Khu-lan (nomad village).

ཧོ་ཡོ་ཏུ་ཐུ་ཏུ་

115. Ho-yor Hú-tag (there are two wells here).

ཨོ་ལོན་ཐུ་ཏུ་

116. Au lon Hú tag (contains many wells).

ཐུ་མུ་ལ་ཁ་ལ་ཀ་

117. Thú-Myúr Hala-ka (small nomad village).

ཕིན་ཅིང་ཕུ་

118. Pin-chhiñ-phú (a small Chinese fort).

ཤིང་ཤ་མམ་ཏུ་

119. Ņiñ-śa (khar or fort) a large fortress under a Mogul Prince son-in-law of the Emperor, contains 50,000 men.

མོ་ཐུ་མཚན་

120. Ma-chhú (river Hoangho).

ཁིང་ཅིང་ཀོ་འུ་

121. Khiñ-chhiñ-ko-wú (small nomad village).

ཏུ་ཕུན་ཨོ་ཕོ་

122. Tha-pún-au-po (contains 5 "obos").

ལུང་ལུལ་ལྷོ་

123. Ooñ-khúl-tshig (nomad village).

འོ་ཐུ་ལས་

124. Tho-thú-le (pasture land).

ཏོ་སོ་ཐུ་ཨམ་

125. Tho-so-thú-'Am (small nomad village).

སུ་ཇི་

126. Sú-ji (pasture land).

ཨོ་ལོན་འོ་ལོ་ས་

127. On-lontho-lo-ká (a hilly place).

ཕོ་འོ་འོ་ལོ་ས་

128. Parotho-lo-ká (contains many hillocks).

མི་ལན་

129. Mi-lan (a pasture land).

ཧུ་ཏུ་སོ་ཕི་

130. Ha-rakopi (a small desert-like plain).

- ལུ་ཅི་ཏུ་སུ་མི་ 131. Ool-chithú-sú-mí (a monastery).
 ཆ་གན་ཀྱི་ལོ་མོ་ 132. Chha-ganili-keh (a pasture hill).
 ཆ་གན་རྒྱ་ལོ་རྒྱ 133. Chha-ganchhú-lo-thu (a plain filled with
 white stones).
 མོ་ཏོན་ལྷ་ལམ་ 134. Mo-tonpú-lag (a fountain with trees).
 ཕོ་རུ་སུ་ལམ་ 135. Por-sú-Ha (a desert-like plain).
 ཆ་གན་པོ་པར་ལ་ 136. Chha-ganso-por-ka (a chorten built of white
 stone).
 མུ་ག་རྒྱ་མ་ 137. Múr-ga-tshúg (a mountain of low altitude).
 ཇེ་ཀེ་ཀོ་གོ་ལ་ 138. Cher-keh-i-gol (river).
 པ་ག་ན་རིན་མེ་ར་ཆ་ 139. Pa-ga-na-rin Er-ge (a large landslip).
 རོ་ཐོང་ཆོ་ལ་ 140. Ho-thoñ-gol (a large river).
 བ་ཏན་ཆོ་ལ་ 141. Ha-ṭañ-Ho-shu (a rocky hill).
 ཇེ་ཀེ་སུ་ཏུ་སུ་མི་ 142. Je-kehsú-thú-sú-me (monastery).
 བཏན་རྒྱ་མ་ 143. Ṭan-gye-liñ (monastery, 100 monks).
 ལྷུ་བ་པཏན་དཔེ་ལོ་ལ་ 144. Thúb-ṭan gé-phel-liñ (monastery, 200 monks).
 བཏན་མི་པ་མི་ལྷུ་མ་ 145. Taši Mi-gyúr-liñ (monastery, 150 monks).
 ལྷུ་ཏུ་ཏེ་ཆོ་ན་ 146. Mú-ṭai-ṭo-kon (a tent monastery).
 པ་རི་ཆི་ 147. Pa-ri-chhi (a nomad town).
 ཏུ་ར་ 148. Tá-ra (a nomad town).
 དོ་ར་ 149. Dor-je (a nomad town).
 ལྷང་པའི་མ་ 150. Wañ-pai-śan (a high mountain).
 པ་ག་པི་ཆོ་ཆི་ 151. Pa-ga-pi-chhai-chhi (pasture-land).
 པ་ལོ་ལམ་ 152. Pelo-ha (pasture-land).
 ཐོ་ག་མོད་ 153. Tho-ga-mod (a nomad town).
 དཔེ་གན་ལོ་ལྷུ་མི་ 154. Ge-gan-ni-pee-siñ (a large monastery).
 ལྷུ་ཆོ་ལ་ 155. Khu-khe-ho-thú (a large fortress, 30,000 sol-
 diers and a population of 60,000).
 མཁར་རྩོན་པོ་ 156. Khar-Ñon-po.

- ཆ་གན་ 157. Chha-gan (a white stone chorten and small monastery).
- སོ་བེར་ག་ 158. So-ber-ga (ditto ditto).
- མི་རྩི་ 159. Mai-ṭri (a small monastery).
- ཆ་གན་ལྷ་ལྷ་རེ་ 160. Chha-gankhú-khú-re (inhabited village with a few nomads).
- ཚེ་མ་པོ་ལག་ 161. Tsa-hapo-lag (contains a fountain).
- ཕུམ་པ་ཐུ 162. Púm-pa-thu (pasture-land).
- ཨོ་སུ་ཐུ 163. O-sú-thú (pasture-land).
- ཏའི་ཀའི་དཔེན་པ་ 164. Ṭai-kai (gon-pa monastery) (monastery, 200 monks).
- ཏེལ་དེར་ཕུ་ལག་ 165. Ṭel-der-pú-lag (contains a well).
- པ་ཡོན་ཕུ་ལག་ 166. Pa-yon-bú-lag (contains a well).
- ཐལ་བུ་ལག་ 167. Thal-bú-lag (contains a well in the middle of the plain).
- ཇུན་ན་རིན་ཨོ་སུན་ 168. Jún-na-rin O-sun (contains a streamlet).
- ཆ་གན་ཨེར་གེ་ 169. Chha-ganer-ge (a landslip). (ḡ is sometimes pronounced as *ge* and at others as *keh*).
- ཏ་ལན་ལྷ་རུ་ 170. Ṭa-lanthú-rú (filled with a kind of shrub from which Chinese paper is made).
- ཀུན་འོའི་གོམ་ 171. Kún-joi-gom (nomad village).
- ཀ་ཡ་མི་ལཱའི་སུ་མེ་ 172. Ha-ya-tu-wai-súma (a large monastery containing 500 monks).
- ཇལ་མ་ལང་ལྷ 173. Jib-ha-lan-thú (a range of hills).
- ཨེར་ཏེ་ཉི་ཏོག་ཤིན་ཨོ་པོ་ 174. Er-ṭeni-ṭog-shin-O-pa (contains "obo").
- པ་ག་ཐུ་ཅར་ 175. Pága-hwa-chár (contains a mine of soda).
- ལྷ་ལྷ་དེ་རེ་སུ་ 176. Khú-khú-ḡere-su (covered with long grass).
- ཏ་གི་ 177. Ṭagi (a nomad town).
- ཐོང་འཇལ་ 178. Thoñ-jug (a nomad town).

- | | |
|-------------------|---|
| མར་ཐུ་སུ་མེ་ | 179. Nar-thú-sú-me (a small monastery). |
| གུན་ལུ་འ་ | 180. Gún-Nvúra (a small lake). |
| སི་ལ་མེ་ཁུ་ | 181. Sil-ge-khu (a nomad village). |
| ཤན་ཐུ་འོ་གོ་ | 182. Shan-tú-i-gol (a small river). |
| ཆ་གན་གུ་ལག་ | 183. Chha-gan-lag (contains a well). |
| མཚོ་ཡུ་ཤར་ | 184. Tsho-dún (contains a large Lamasary with
3,000 monks, a place of commerce with
20,000 people). |
| OR | |
| ཏོ་ལོན་ནོར་འ་ | 185. To-lon-nor (Dolonor). |
| ཨ་ལྷ་ཐན་ཐུ་ཤི་ | 186. A'lá-than-tú-shi (a nomad town). |
| པོ་ར་འུ་ན་དེ་འ་ | 187. Po-ra-un-der (contains pasture hills). |
| ཅོག་ཏོ་ | 188. Chog-to (a valley with pastures). |
| ཡན་སུ་ | 189. Yañ-sú (a small stream). |
| ནོ་ལ་ཚེན་ | 190. Nol-chhin (a nomad village). |
| སའི་ནན་ཏེ་པ་ | 191. Sai-han-ṭa-pa (a high mountain which cannot be
crossed in one day,—a shelter for robbers). |
| སའི་ནན་ཨོ་པ་ | 192. Sai-han-O-pa (contains an "obo"). |
| ཆ་གན་མོ་རོ་ | 193. Chha-gan-ho-ró (boulder-plains and undu-
lated valleys). |
| སུན་ཏེ་པ་ | 194. Sán-ṭa-pa (a low hill). |
| ཐའི་ཇི་ | 195. Thai-ji (low hill). [mountains). |
| མེ་རི་ཚོ་ལོན་ཨ་མ་ | 196. Ker-chhii-lan-ama (a saddle between two |
| ལུ་གུན་ཀ་ | 197. Kur-gún-hara (a rocky valley). |
| མུ་རན་དེ་པ་ | 198. Mú-ran ta-pa (a high mountain). |
| ཐེ་མེ་ན་ཏ་ | 199. Theme-ha-ṭa (contains a huge rock). |
| ལའི་པ་སུ་མི་ | 200. Lei-pa-súmí (contains a small monastery). |

ཧྲུ་ན་ཤ་

CHINA.

- | | |
|--------------|---|
| མོ་མོ་མེ་ཐེ་ | 201. Ko-ko-gé-ther (Chinese town). |
| ཤི་ཤི་ལུ་ | 202. Shih-kúf (contains a Mogul and Chinese
population). |

- ཡོ་ཧོར་ རོ་ཁང་ 203. Ye-hor (pho-dañ or palace) (Jehor or Jehole).
 རྒྱ་ཐུ་ཐོན་ 204. Wañ-sú-then (a large town).
 ལྷན་ཡོན་ཡོང་ 205. Kwan-yin-liñ (a Chinese town).
¹ཀ་ར་ཚོ་ལོ་ 206. Hárá-hotho (contains a fort and town).
 རྒྱ་མི་ཡོང་ 207. Húñ-sí-liñ (a large town).
 རྒྱ་ཆུ་ཡོན་ཆེ་ 208. Wañ-kya-yin-tse (a large city).
¹ལྷན་ཤ་ཡུ 209. Khyañ-sá-yu (a large town).
 རྒྱ་ཐོ་ཡོང་ 210. Hwañ-tho-liñ (a large town).
 མི་ཡོང་ 211. S'i-liñ (a large town).
 མཚན་ཅན་ཅན་ 212. Men-chan-hañ (a town).
 བད་མི་ཡོན་ 213. Pañ-sí-yin (a large town).
¹ནན་ཅན་མཚན་ 214. Nan-thas-men (a large town).
¹ཡོ་ཐིན་ཆེ་ 215. Yo-thiñ-tse (a large town).
 ཡོ་ཆེ་ཆོ་སོ་ 216. Lo-chi-chho-ko (contains a stone-bridge).
¹ད་མེལ་ 217. Ṭa-mel (a small town).
 ཡུན་ཤན་ 218. Yún-sán (ditto).
¹ཤ་ཡུ་ཤན་ 219. Kho-yú-sán (a large town).
 རན་མི་སོ་ 220. Nañ-sí-so (a small town).
¹ཡན་ལུ་ལུ 221. Lañ-kwa-sú (a town).
¹ཆིན་ 222. Chhiñ (a small town).
 ཡུ་བ་ཕུ་ 223. Bá-ba-phu (ditto).
 ཡོ་ཐིན་ཡོ་ཁང་ 224. Pekin (Imperial Palace and Capital).
 རི་ཁྱུང་ལྷ་མོ་ལྷ་ཁང་ 225. Ree-chyar-Hwañ-si (contains Dalai Lamas
 སེ་ཡོ་ལྷ་མོ་ལྷ་ཁང་
 ཡོ་ཁྱུང་ལྷ་མོ་ལྷ་ཁང་

¹ Contains Emperor's palace.

VI.—LIFE AND LEGEND OF TSOÑ KHAPA (LO-SSAÑ-TAGPA), THE GREAT BUDDHIST REFORMER OF TIBET.

Tsoñ-khapa was born in 1378, A. D.¹ in the town of Tsoñ kha (or Onion valley) in Amdo in Eastern Tibet. His father's name was Lubum-ge, and that of his mother Shiñ-ssañ-á-chho. The house in which he was born was overhung by a sandal-wood tree rich in foliage. It is said to have borne a hundred thousand leaves, on every one of which was visible the naturally grown picture of Tathágata S'éngé-ña-vo (Simha dhvani). There having spontaneously appeared on the bark of that wonderful tree the *mantras* sacred to Manjuśrí, the protector of the three classes of beings, *viz.*, men, suras and asuras, the men of the place erected a *chaitya* at its foot. A large monastery containing 10,000 monks was established near it and called the monastery of Kubum Chambaliñ. It is said that the marvellous leaves of the selfsame sandal tree are even at the present day observed by pilgrims to bear the Tathágata's image inscribed, as it were, by nature.

When three years old, Tsoñ-khapa received the first initiatory sacrament from the celebrated Karmapa Lama Rolpai-dorje, who gave him the name Kun-gaṅ-ñiñpo. At the age of seven the young novice is said to have been miraculously visited by Vajrapáni and the Indian saint Dipánkara Śrí-jñána (called Atiśa in Tibet), from whose hands he received benediction. Having attained his eighth year, he received the second sacrament of novices from the sage Ton-dub Rinchhen who changed his name to Lo-ssañ-tagpa or Sumatikirti in Sanskrit. From the same Lama he received instruction in the Sútras and Tantras. His study-room is said to have been filled with sacred volumes, the lustre of which served him for light. At the age of sixteen he visited Tibet proper, where in the principal monasteries of U and Tsañ, such as Dewa-chan &c, he studied the sacred literature of the Buddhists under such eminent scholars as Lama Wumapa, Je-tsun Reñ-daḅ-va, the hermit of Lho-brag named Lakyi-dorje, Taśi-señgé &c. At the age of twenty he took the monastic vows from Tshul-thim Rinchhen, when he manifested a very powerful memory. He was able to recite at a time about 553 *slokas* of the Dulva without a mistake. He was afterwards initiated into the vows of Bodhisattva and others of the strictest kind appertaining to the Tantras. He now acquired the right to confer benediction on others. He also propitiated the divine mother Tárá called Dolma in Tibet, Dugkar-samája Guhya, Sambara, Bhairava and others of his tutelary dieties. The great Indian teacher, Nágárjuna, Śrí Saraha and the all-knowing Buton, besides many other Indian and

¹ On the 10th lunar month of the year, bearing the name 'fire-bird,' of the 6th cycle in Tibetan chronology.

Tibetan Buddhists miraculously visited him at the time of his studying their metaphysical works. Of all these divine visitors Manjuśrī, the god of learning and wisdom, was his greatest friend. In fact he acquired great proficiency in all classes of science then known in India or Tibet. In the whole of Kañchan or the Himavat country, he was unrivalled amongst the learned. Gonpo-*chhag-dug* or the six-armed Bodhisattva (*Vajrapāṇi*). *Pehar Gyalpo*, *Vaiśramaṇa*, the lord of death called *Tam-*chhen** *S'ínjesé* and other guardians of the world became his friends and helped him uninterruptedly in the work of Dharma and the preservation of moral discipline and purity among the clergy.

Even from his boyhood *Tsoñ khapa* used daily to commit sixteen pages of his text-books to memory. In Tibet he studied up to the thirty-sixth year of his age, when he mastered the Tibetan translation of the Sanskrit Buddhist scriptures and the *śāstras*, the greater and smaller vehicles of law, the ancient and modern versions of Buddha's precepts, and the philosophies of the various heretical and Buddhist schools. By these accomplishments he became matchless in learning in Tibet. After finishing his studies he devoted himself to writing various commentaries and works, such as aphorisms, *Lam-rim*, *Ñag-rim*, *Tantras*, *Vinaya*, *Páramitás* and logic. At the time of his commenting on the Tantrik work called *Sambara-múla tantra*, the god *Sambara* is said to have miraculously appeared before him and remarked—"Tsoñ khapa! even in India such excellent commentaries and synopses as yours were never made." At the time of his commenting on the "*Kálachakra*," its reputed author, the celebrated *Chandra Kirti*, Emperor of *S'ambhala*, is said to have inspired him. The *Yeshé-khadoma* (the fairies of learning) are said to have miraculously transported him to *S'ambhala* before the presence of that deified emperor.

At the age of thirty-seven he bethought himself of paying a visit to India and invoked *Manju-śrī* to advise him on the matter. *Manju-śrī* personally appeared before him and said, "If by remaining in Tibet, through the medium of yoga, you invoke the Buddhas and Bodhisattvas, great good will accrue to living beings. If, for that particular purpose which can as well be attained by residence in Tibet, you visit India, your life will be shortened, consequently you will ultimately do less good to the world. I therefore exhort you to follow *Nágárjuna* and *Chandra Kirti* in doctrinal theories, and *Atísa* in meditative science, and *Upáli* in ritual and religious observances. O saintly *Tsoñkhapa*! let your school be diffused over the whole of *Jambudvīpa* and let mankind abide by its teaching!" On hearing this, *Tsongkhapa* gave up the idea of visiting India. After thirteen years of meditation (*yoga* in solitude) he obtained *samádhi*, after which he saw several of his tutelary deities. Even the fairies of learning came in visible form to pay their respects.

He acquired great proficiency in argumentative philosophy and *vyākaraṇa*. Once, in the course of twenty days, he finished reading 100 volumes of *Sūtras* and *Tantras*, and in thirty days he unravelled the intricacies of those books. His acquirements in the *Alankāra Vidyā* (rhetoric) and in *Upadeśa* were considerable, for he was found capable of explaining three volumes of such works daily. He was possessed of rare gifts of elocution. In fact, being an inspired orator, in the midst of a crowded assembly consisting of several thousand men, he could make himself heard to the satisfaction of all. His delivery is said to have been uniform and engaging, being without variation in the pitch of his voice. Being free from any kind of disease either of mind or body, he preached with untiring zeal in the daytime and during the night time. He used to sit in *yoga* in communion with *Buddhas* and *Bodhisattvas*. "Such rare talents and assiduity" remarks a Tibetan author² "have never been noticed in any of the Tibetan Lamas of ancient or modern times." The works composed by *Tsoñkhapa* are replete with sense and profound reasoning. Excellence of style, perspicuity and conciseness are their never-failing attributes. Few authors can boast of such excellencies as embellish his extraordinary writings. They are scrupulously free from errors and blunders of any kind. Arrangement and judicious order are no unimportant characteristics of his writings. His works are faultless in the qualities called *anga*, *pratyanga* and *mūla*, in consequence of which they are easy and intelligible to the general reader. In Grammar and Dialectics his reputation stands unrivalled in High Asia. He held long discussions with the learned philosophers of Tibet and Amdo. The well known *Dharma Rinchen* and *Gé-leg-pal-ssang* were forced to acknowledge his superiority. He discussed the merits of the *prasanga mādhyamika* school with the celebrated *Tag-tshang-Lochhava* and *Sherab Rin-chen* whom he vanquished by his powerful logic and obliged to compose 80 slokas or verses in his praise. From that date his fame spread all over the country. The pride of rival *servants* was humbled when they came in contact with him, and they prostrated themselves before him in reverence and awe. These were the causes which led to the wide diffusion of his reforms. Prior to his advent, Buddhism, though widely spread in Tibet, had greatly degenerated through having assimilated much of the Bon heresy, and especially on account of the clergy having shewn some disregard for moral discipline and the teaching of Buddha. Every one behaved as he pleased under the shelter of its corrupt doctrines, and practised diabolical acts in the name of the *Tantras*. There were few among the Tibetan clergy who abstained from women and wine. It was *Tsoñkhapa* who preached strict

² *Gyal d'Vañ mKhanpo*, the late abbot of the Sera monastery who wrote a voluminous life of *Tsoñkhapa*.

observance of the laws of the *Dulva* (vinaya or moral discipline), and by thus conforming to the precepts of Buddha, he revived the purest kind of Buddhism. Tsoñkhapa introduced reforms in every direction. In his reformed school was to be found the essence of the *Sútras*, *Tantras* and *Dháraṇis* of the *Maháyána* and *Hináyána* schools. One who is well versed practically in the *Vinaya* teaching of the *Hináyána* school, and who acquires the *Maháyána* or *Bodhisattva dháraṇí*, can become a good *Gelugpa*.

After *S'ákya Simha*, no teacher of Buddhism was so eminent as *Tsoñkhapa*. Even in the *Arya-deśa*, no such refined school as that of *Gelugpa* was known to exist. In *Tibet*, *Tsoñkhapa* is called the second Buddha, a title which *Nágárjuna*, the founder of the *Mádhyamika* philosophy, enjoyed in ancient *India*.

At the age of fifty-three, in the year 1429 A. D., he founded the great prayer assembly consisting of 70,000 monks well known by the name of the *Monlam Chhenpo* of *Lhasa*. It was held annually, and the practice continues up to the present day. *Tsoñkhapa* on that occasion adorned the head of the image of *Jovo* (lord) *S'ákya Muni* with a diadem of lapis-lazuli, pearls, rubies and other precious stones, at a cost of 500 gold *sras* (or 30,000 *Rts*), and prayed that the sacred religion might continue for ever without being corrupted or degraded. Immense offerings were made. A hundred thousand edibles were placed in heaps to the height of a man's stature. A hundred thousand lamps, fed with butter in huge caldrons, with wicks as big as the largest handkerchiefs rolled up, were lighted, so that the whole city of *Lhasa* was illuminated. The glare was so great that the residents of *Lhasa* could hardly distinguish the stars in the sky. Frankincense, joss-sticks, myrrh, and flowers were offered in great profusion. There were present on the occasion, under human guise, all the gods and demigods, *Nágas* and *yakshas* that were friendly to Buddhism, together with the four classes of genii called *Gyalpo* with the great *Pehar* at their head. All these, disguised in human shape, took part in the proceedings. *Tsoñkhapa* observed similar ceremonies in subsequent years. In the same year, the great reformer founded the famous monastery of *Gañdan*. In the course of the next ten years, he turned the wheel of *Dharma* with unprecedented zeal.

In the sixty-third year of his age, knowing that his end was drawing nigh, he entrusted his principal disciples *Gyal-chhab-je*, *Kha-dub Chho-je*, *Je-śerab-señgé*, *Jam-vyañ Chho-je*, and *Chyam-chhen-chho-je*, with the charge of protecting Buddhism. He also charged the lord of death, called *Tam-chhen-sinje-chhoikyí-Gyalpo*, with the defence of the sacred creed, thus exhorting him:—"O thou, the lord of *Dharma*, in this country of *Kañ-chan* (*Himavat*), may thy religion so long as animal life

remains unextinct, be defended by thee! Thou, together with thy retinue, shalt drive away all enemies, whether internal or external, and the warlike foes of the border lands; thou shalt extinguish all kinds of heretics, who may try to injure the religion." The statue of this dreadful lord of death, who is the sworn guardian of Gaḥdan inspires terror in the minds of sinners who, even to the present day, tremble at his name. It was, according to the popular belief, by the might of this dreaded deity that the progress of the Gurkha armies beyond the boundary of Tsañ was arrested. On the 25th day of the 10th lunar month of the same year, Tsoñkhapa's person having been contracted to the size of a boy of eight, and placed in a mansion encompassed by the radiance of the rainbow, prepared to start for the land of bliss. On that occasion innumerable Suras, Asuras, fairies, gods and goddesses played instruments of music in his honour, showered flowers, and with flags and umbrellas joined in a pious dance for full seven days. On the morning of the seventh day, when by the act of his will he was lost in *yoga*, his soul, leaving its mortal frame, was absorbed in the Sambhogakāya of Buddhahood. Thence forward Tsoñkhapa, under the name of Jampal Nīñpo, sits by the side of Maitreya the Regent of Tushita (Gaḥdan). His remains, wrapped in cloths inscribed with texts from the Dhāraṇīs,³ were preserved in a Chaitya of gold. His tomb is a lofty edifice, with a gilt roof, and a golden Chaitya inside.

The Tibetans have the following account of Buddha's prediction respecting Tsoñkhapa:—In ancient times, when Bhagaván S'ákya lived, a Bráhmaṇ boy prayed to him after presenting him with a crystal rosary. Bhagaván, in return, drew from his right side a white conch shell and gave it to him, saying, "Oh Bráhmaṇ boy, in time to come thou shalt work for my religion; when it shall spread in the Himavat country, thou shalt be the president of the Dharma." The same conch shell was then concealed in the hill called Brogri, in Tibet. It is now to be found in the Dapuñ monastery and is said to be possessed of miraculous powers.

³ The mystical writings, called Dhāraṇīs, were brought from India during the Sakya hierarchy in the 10th and 11th century A. D. The inscriptions were prepared in Tibet.

VII.—RISE AND PROGRESS OF BUDDHISM IN MONGOLIA (HOR).

TIBETAN TEXT.

11th Book of *Dub-thak Selkyi Melok*.¹

(*ཐུབ་མཐུང་ཤལ་ཐི་མེ་ལོང་།*)

མགོན་པ་ལྷལ་གྱི་གཞན་འགྲུབ་ལྗོངས་ཐ་གུལ་མཐུང་རྒྱལ་ནི། དེ་ཡང་ཁ་ཚེ་
 དང་། བལ་ལྷལ་དང་། པར་སིག་དང་། ཚིམ་པ་ཀ་དང་། རྩུ་ཕ་དང་། མལེར་མེག་
 དང་། རྩུ་མ་དང་། རམ་མ་དང་། རྒྱུང་སྤྱིང་། སྤུ་ལའི་སྤྱིང་དང་། སྤི་ཡང་
 ལུའི་སྤྱིང་དང་། ཡ་ལྷན་འི་སྤྱིང་དང་། མལེར་སྤྱིང་། རྩ་བའི་སྤྱིང་། མ་ཁ་དང་།
 ཀ་དང་། རྩུ་ལྷང་དང་། ཞང་ལྷང་དང་། རྩུ་ཤ་དང་། ལ་ཤ་དང་། ལུམ་པ་དང་།
 ར་ཁེར་དང་། མི་ཉག་དང་། འཛང་ལྷལ་དང་། ཡུ་ལྷར་དང་། འོ་མར་དང་། རྩོ་ཐུན་
 དང་། འཕྱོ་སྤྱིང་པའི་ལྷལ་དང་། ལོད་པའི་ལྷལ་དང་། ཚི་ལ་དང་། ཀ་ལིང་ཀ་ལ་
 སོགས་པའི་ལྷལ་ཚེ་རྒྱུང་མང་པོ་ན་སངས་ཐུམ་ཐི་ཚོས་ཤོག་པ་གསུམ་རྩེད་པ་དང་།
 མ་རྩེད་པ་ཚི་རིགས་དང་། ལྷལ་དའི་འཕྱོ་བ་ལྷན་མེད་དང་། ལྷན་མེད་མ་ཡིན་གདུལ་བྱ་
 ཁོ་ནའི་སྤོད་ལྷལ་ཚི་རིགས་པའི་རྒྱལ་ཐིམ་དར་བ་རྩལ་པ་ལྷ་རྩེད་མེད་པར་བཤད་ལ་།
 དེ་དག་ཅ་ཅུ་བ་ངན་པའི་རིགས་བྱང་དུ་མ་ཡོད་དེས་པས། དེ་ཅིམས་མཐུང་དག་པ་ནི་
 བརྩོད་ཐིམ་མི་ལངས་སོ། དེས་ན་འདྲི་སོག་ལྷལ་དང་། ལེ་ལྷལ་དང་། མལ་ལ་
 ཅིམས་སྤུ་ཚོས་དར་བའི་རྒྱལ་ཚིམ་བརྩོད་ན། འདྲི་ལ་གསུམ་ལས། དང་པོ་སོག་ལྷལ་དུ་
 དར་བའི་རྒྱལ་ནི། ལྷལ་འདྲི་ཚི་གར་ཐི་པར་གྱུ་སོགས་ཐོན་ནས་བརྩམ་པའི་ཕོ་ལ་ཐོ་
 བའི་ལོ་ཐུམ་མི་འདུག་པས། ཚོས་ཐི་ཤོག་མ་བོད་ནས་བྱང་བ་ཡིན་ལ། དེ་ཡང་དང་
 པོ་བྱང་བ་ནི། ས་ལྷ་པའི་ཚོས་ལུགས་ཡིན་ཏེ། རྩུ་བས་ཐིམ་འཁོར་ལོས་བརྩུར་པ་རིང་
 བི་སི་བོད་དུ་ཐོན། མངའ་རིས་སློར་གསུམ། དཔུས་གཙོང་ཆ་བཞི། ལྷོ་ཁམས་སྤང་
 གསུམ་འམས་ཅད་དབང་དུ་བརྩུས། གཙོང་དུ་མི་ལྷ་བཤང་ཉེ་ས་ཚེན་ལུན་དགའ་སྤྱིང་
 པོ་ལ་འབྲུལ་ཞོད་སོགས་བཞིས་ཤིང་མཚོད་ལོ་ནདུ་ལྷུར། རྩུར་ནས་སོག་ལྷལ་དུ་གདན་
 འདོན་པའི་ལྷ་བ་རྩུལ། ཅོན་གསུམ་འགྲུབ་ལོག་དངས། དེ་ལ་བརྩོན་ནས་
 སོག་པོ་འམས་ཅད་བརྩམ་པ་ལ་དད་པར་ལྷུར་ཏེ་དཔོན་མཚོག་མཚོད་པའི་མགོ་

¹ See Vol. L, p. 187, note 1.

བཟང་མོ་ཐུ་བ་ཐུ་མ་འཕགས་པ་ལ་ལུས་སྒྲིང་། རྒྱལ་པོ་ཡིད་ཚེས་པའི་ཚད་དུ་བསྐྱེད་དང་
 རྒྱ་འབྲུག་འབྲུག་པར་གསོལ་བ་བཏབ་པ་བཞིན་ཞལ་གྱིས་བཞེས། རྒྱལ་པོ་སེའི་ཕྱི་མདུན་
 སུར་བསྐྱེད་ནམ་མཁའ་དཔྱིལ་གྲུང་བཅའ་བ། རི་ལ་ཐལ་ཐུང་དུ་འགྲོ་བ་སོགས་
 བཟུན་པ་ལ། འཕགས་པ་ལ་རང་ག་ཡན་ལམ་ལུ་བཅའ་ནས་སོ་སོར་རྒྱུར་བ་རྒྱལ་བ་
 རིགས་ལཱ་རྒྱུར་པ། རྒྱུར་ཡང་འཕགས་པའི་རྒྱུར་རྒྱུར་པ་སོགས་རྒྱ་འབྲུག་བཟུན་ཞེས་
 ཡི་མེ་འབྲུག་ཞིག་རྒྱ་མཐོང་། རྩེ་བ་ལྷོ་ན་ལས། རྩེ་པོ་ལོ་བསྐྱེད་དང་མཚའ་ནས། བོད་ཡུལ་
 སོགས་མང་བཤེར་ཚེས་ལྷོད་ཅིང་། ངེད་ལ་ལྷོ་ན་ལས་བཟང་པོ་ཐོབ་ཅེས་ལུས་ཏེ་
 འཚའ་ས་བཟང་པོ་བསྐྱབས། ཞེས་པ་ཚིམ་ལས་མི་འབྱུང་ངོ་། ལང་རྒྱའི་མཁའ་ནང་
 དུ་སུ་ལི་མིའི་མཚོད་དེན་ཐུ་བ་ཞིག་ཡོད་པ་འདི་ལས་པརྩིའི་མཚོད་དེན་ཡིན་པ་ལ།
 རྒྱུད་རྒྱང་ཉམས་ནས་ལམ་ལི་མིའི་མཚོད་དེན་དུ་ཐུགས་སོ་ཞེས་དམ་པ་འབྲུག་ཞིག་གིས་
 གསུངས་པ་ལྷུར་ན། ལམ་པརྩི་གནས་འདིར་རྒྱ་ལྷ་དཔན་ལས་འདས་པ། མོར་མ་ཚལ་
 ཐུང་། དེ་བ་ལྷོ་ན་སོགས་སུ་བོད་དུ་ཕྱོད་པའི་ལོ་རྒྱུས་འདྲ་ག་མོ། རྒྱལ་པོས་རི་ཞིག་
 འཕགས་པ་ལ་དབང་མ་ལུས་པར་ཐོས་མར་བརྩོན་མོ་ལ་ཕྱི་རྩེ་དབང་ལུ་བརྩམས་ཏེ།
 དམ་ཚིག་ཅི་འདྲ་དཔོས་པ་འདྲ་ག་ཅེས་དེས་པར། བརྩོན་མོ་དམ་ཚིག་ནམས་རྒྱས་པ་ལ།
 རྒྱལ་པོ་ན་ཤེ། དམ་ཚིག་གཞན་ནམས་བསྐྱང་རྩལ་ཐུང་། རྒྱ་མའི་བཟའ་ལས་མི་འདྲའ་
 བ་དེད་རྒྱལ་པོ་ཚེན་པོ་ཡིན་པས་མི་རྩལ་རྩེར་བ་ལ། བརྩོན་མོས་འཇིག་རྟེན་གྱི་ཐུ་བའི་
 རྩོགས་ལ་རྒྱལ་པོ་དང་། ཚེས་ལྷོགས་ལ་རྒྱ་མ་གཅི་པོ་ཐུས་ཚེག་རྒྱས་པས། རྒྱལ་
 པོའི་སེམས་ལ་འཕྲུག་པར་རྒྱུར་ཏེ། དམ་ཚིག་ལྷལ་པའི་འཇོར་ཤེར་བཞི་དང་བཅས་
 པས་དཔེས་བ་དོ་རྩེད་དབང་ཉན། དབང་ཤོན་དུ་གསེར་གྱི་མཚུལ་ཚེན་པོ་གཉིས་གྱི་གཅིག་
 ལ་རྩ་དེག་ལྷུ་མ་མེད་པ་ལྷུག་རིལ་ཚིམ་རྒྱུད་པའི་ཚེས་ལྷུ་བཀོང་པ་དང་། གཅིག་ལ་
 གསེར་གྱི་རི་རྩིང་སོགས་བཀོང་པ་དང་། གཞན་ཡང་རྩ་འཕྲུག་མོང་གསེར་དུལ་གས་
 དར་བསམ་གྱིས་མི་ཚལ་པའི་འབྲུག་བ་ལྷུག་ཞིང་། རྩ་ནལ་རྒྱུད་དུ་མིང་མིང་རྒྱུ་གྱི་ཕྱི་རྩེ་
 རམས་གསུམ་ཚེས་ཕྱི་རྒྱལ་པོ་ཞེས་པའི་མཚན་གསོལ། མོང་ལྷུར་ལི་མིམ་གྱི་ས་ཚ་ཡུལ་
 མི་དང་བཅས་པ་དང་། རྩལ་སུ་རིམ་པས་བོད་ཚོལ་ཁ་གསུམ་ཡོངས་སུ་རྩོགས་པ་
 འབདས་སུ་ལུལ། རྒྱལ་པོས་བོད་ཕྱི་བརྩེ་ཐམས་ཅད་ཚེས་ལྷུགས་ས་རྒྱ་པ་ཐུང་དཔོས་
 པའི་ལུང་བསྐྱབ་རྩེར་བ་ལ་འཕགས་པ་རིན་པོ་ཚེས། རང་རང་གི་རྩོན་ནས་དར་བའི་ཚེས་
 ལྷུགས་སུ་གནས་ན་ལེགས་རྒྱུལ་གསུངས་པས་བཟང་ལྷོམས་སུ་བཞག་མོ། འཕགས་པ་
 རིན་པོ་ཚེ་མིང་རྒྱང་ལོ་བོད་དུ་ཕྱོད། རབ་རྒྱུད་ལྷ་པའི་ས་རྒྱལ་ལོ་རྒྱུར་ཡང་མོར་ཡུལ་དུ་

སེལ་པ། ལྷ་ལས་ཏེ་ལོ་སོག་ཡིག་འཁོར་མ་གྱུ་བའི་བརྩོན་ཤིང་ འཚད་ཉན་དང་སྒོམ་
 ལྷུ་པ་སོགས་ཉེད་པའི་སྟོན་བརྩོན་ལས་ཏེ་བཟུན་འཕྲོའི་དོན་ཚུ་ཚུ་པོ་མཛོད་། རྩལ་པོས་ཚུ་
 མར་ལས་སངས་ཚུལ་གྱི་རིང་བསྟོན་སོགས་ཅིན་ལས་མཛུ་མང་པོ་ལྷན་དངས་ཏེ་གཞིན་འག་
 མང་བཞེངས་ཤིང་། དམེ་འདུན་གྱི་མེ་བརྩོན་ལས་ལས་བཟུན་བ་དར་བར་ཉལ་སོ། འོན་
 རྒྱུད་འཁོར་ཡིག་གིས་སོག་སྐད་དུ་ཚོས་བཟུར་མ་ཉལ་པས། སོག་པོ་རིམས་ཚུལ་ཚོས་
 འདོན་པའི་ཚེ་ལྷ་ལྷུ་སྐད་ཚུལ་འདོན་པ་ལ། མོལ་ཚེའི་རྩལ་པོའི་དུས་སྐུ་ས་ལྷ་པ་ཚོས་
 འོ་རྩེ་ལྷ་བ་ཉེན་ལས་ལྷུ་ས་པར་ཚུལ་བརྩོན་པའི་ཡི་མེལ་ཡི་མེའི་མཛུ་མ་ཅན་གྱི་མང་
 པོ་བཟུན་ལས་ཚོས་བཟུར་ཉལ་པ་མཛོད་། ཚུལ་ལྷ་ཉེའི་ལན་ལྷ་ལྷུ་ལྷུ་ལྷུ་པོའི་དུས་
 མཉུངས་ལས་སོགས་བཀའ་བཟུན་ཚོས་སོག་སྐད་དུ་བཟུར། པོ་ལན་གྱུའི་རིང་ལ་ལྷུ་
 གང་འཛུ་འལ་གྱི་སྟོན་མ་འཚམ་དཔེངས་ཉེར་ལྷུ་དུ་ཉེན། འདི་ལྷུ་འཛུ་དུ་ལོང་དུས་
 འལས་ཉེན་ལས་འཛུ་འལ་དངས་པར་ཉལ་པས་སྐ་མ་ཉུགས་མི་མཉེས་པར་ལོད་པ་ལ།
 སོག་ལྷུ་ལས་བཀའ་འཛུར་བཞེངས་ཉེབས་གྱི་ལོ་ཉེད་ཚུ་ཚུ་བཟུར་ཞིང་། ལྷུ་པར་
 དུ་ཚུ་ལས་བཟང་པོ་སྐམ་ཚུང་ལང་སྟོན་ལས་སྐ་མའ་དང་མཉེས། ཚ་ཚུན་བཟུར་བ་དེས་
 བཀའ་འཛུར་བཞེངས་པ་ལྷུ་འཛུ་མི་འཚམ་དཔེངས་སྐ་ལང་དུ་བཟུགས་སུ་གསོལ་ཞིང་
 དེ་ལས་ཉེ་ལྷུ་ཏེ་བཀའ་འཛུར་མང་དུ་འཕྲོལ་ལོ། དེ་རིམ་ཞིག་ཀླུ་འདྲུང་དེ་རིམ་ཉེན་
 ལས་ཉེར་གྱི་རྩལ་པོ་ཞིག་ལ་དབང་བཟུར་རྩེར་ཏེ། ཅི་ལྷ་ལྷ་རྩལ་པོ་ཡིན་ལས་སྐམ། འོ་
 ལྷུ་ལྷུ་མེར་ཚུལ་ཀླུ་འོལ་པའི་དེ་རིམ་གདན་དངས་པ་དེ་ཉིད་དཔེངས་ལོ་བཟུ་དཔུལ་ས་ལོ་ཚུའི་
 ལོ་ལཉེན། ཚིང་མིར་ལས་མི་རི་རི་ཚོས་གྱུའི་བར་རྩལ་པོ་བཟུ་བཞིའི་རིང་ལས་ཀར་གྱི་སྐ་མ་
 མང་དུ་ཉེན་འདུག་ཅིང་། རྩལ་པོས་ཉིའི་མིར་བཟུར་བ་འདུ་ལས་ལྷུ་དང་དུག་། དམེ་ལྷན་
 པ་དང་ལོན་ལོད་དུ་འཕྲེལ་ཚུལ་ནི། ལྷུ་མེར་གྱི་ལལ་ཉན་ཅན་གྱི་དུས་རྩལ་དབང་ལས་ལྷུ་པ་
 བསོད་ལས་ཚུ་མཚོ་སོག་ལྷུ་དུ་ཉེན། སོག་པོ་རིམས་ཚུལ་མོང་སྟོད་མཚོད་པའི་ཚོད་དུ་
 སོག་ལེའོང་མང་པོ་ཉེད་པའི་སྟོན་བཅད། ལྷ་སེར་གྱི་བཟུན་པའི་སྟོན་བརྩོན་ལས་དབང་
 དེ་ཉིད་སོག་ལྷུ་དུ་ལྷ་དན་ལས་འདས་པའི་སྐུལ་སྐྱ་རྩལ་དབང་བཞི་པ་ལོན་ཅན་གྱི་མཚོ་སོག་
 ལྷུ་དུ་སྐྱ་འཛུངས་པས་ལྷན་པར་སོག་ལྷུ་དུ་བཟུན་པ་དར་བ་ལ་ལྷན་པར་ལྷུར། སོག་
 པོ་ཉམས་ཅད་དམ་ལྷན་པའི་ཉེན་བདུན་ཏུ་འཛུར། དེ་རིམ་ཤིའི་ལྷ་ལྷུ་ལྷུ་ལྷུ་ལྷུ་སོག་
 སྐད་དུ་བཟུར། ཚ་ལྷུ་ལོགས་ལྷན་ཚུ་ཉེན་གྱུའི་དུས་སྐུ་དཔེངས་འོད་རྩེར་གཅི་པའི་ལོ་ལྷ་
 བ་མང་པོས་བཀའ་འཛུར་ལོངས་སུ་རྩེགས་པ་སོག་སྐད་དུ་བཟུར། སོག་པོའི་རྩལ་ལྷན་
 ཉེ་མ་འལས་ལྷན་གྱིས་འད་མིད་འད་ལས་ཉམས་པར་ཉལ་ཏེ་ཉེར་གྱི་རྩལ་འལས་རིམས་

པར་ལྷུ་མཉམ་། བདེ་ལྷོད་ཆུལ་པའི་དུས་སོག་ཡིན་མི་བསམ་འཕྲུལ་ལྷུ་དཔལ་མཛོད་ཀྱི་
 དཔར་དུ་བསྐྱབས། འཛོལ་སྤོང་གོང་མ་ཆེན་ལུང་ཆུལ་པའི་བསམ་འཕྲུལ་ལྷུ་ལོངས་སྤྱོད་
 རྒྱུ་ལ་པ་སོག་སྤང་དུ་བསྐྱུར་ཀྱང་པར་དུ་བསྐྱབས། འདི་དུས་ལུང་རྒྱ་ཤམས་ཅན་མཛོལ་པ་
 རྩོལ་པའི་རོ་རྩེས་སོག་སྤང་དུ་ཚེས་བསྐྱུར་བའི་མདོ་མི་ཅུང་མི་དཔལ་ཡིན་མཁས་པའི་འཕྲུང་
 མཁས་རྣམས་རྩོམ་མཛོད་པ་ལྷིས་ལྷི་རྒྱུར་ལེད་ཅིམས་ལ་མཚུངས་པར་ལྷི་བཟང་དོན་བཅུ་པའི་
 མིལ་རྒྱུར་ཏེ། རལ་མཉེ་ལུལ་དུ་ཨ་ལུ་ཤའི་ཆུལ་པའི་བསམ་འཕྲུལ་ལྷུ་མཛོལ་སོག་ལུལ་དུ་
 རྩོམ་དུས་མཛུལ། ཨེར་ཏེ་ཏེ་རོ་པའི་མཚོན་ལམ་ཁང་བཟེངས། དེའི་ཏེ་པོ་རོ་རྩེ་མི་ལོ་
 ལྷ་ཚན་ལྷི་མས་སུ་རྒྱ་ར་ཀ་ཤའི་རྒྱ་བ་རོ་བཟུང་དམ་པ་སློ་བཟང་བཟུང་པའི་ཆུལ་མཚོན་
 འཕྲུངས། རལ་མཉེ་ལྷོ་བཟུང་ལོངས་ལྷི་མཚོན་ཆུང་དུ་ལྷུར། འཕྲུང་དཔེད་མོང་མ་ཆེན་
 པོས་ལྷུང་བསྐྱུར་ལྷི་མཉེད་པ་བཟོད་མིན་རྒྱ་ཚོ་བ་མཛོད། རྩོམ་པོ་ལྷོ་ཆུལ་ལྷི་ཤོན་
 པ་བཟུང། དེ་ཀྱང་རྒྱལ་པའི་རྒྱ་རྩིས་པར་ལེན། ལང་པར་ཆེན་སློ་བཟང་ཚོས་ལྷོ་དང་།
 ཆུལ་དཔེད་ལྷོ་པའི་སློ་བ་རྩི་ལ་པཱི་ཏ་སློ་བཟང་འཕྲིན་ལས་དང་། ཨེར་ཏེ་ཏེ་པཱི་ཏ་
 སློ་བཟང་བཟུང་འཛོན་གཉིས་ལྷིས་ལྷུང་དཔོན་པ་བཟོན་ཀྱང་ཀྱང་བཟུང་པའི་ལྷ་བཟོ་ཚེར་
 མཛོད། དེ་ཀྱང་བཟུང་ལལ་མཉེ་ལུལ་དུ་སློ་བ་སྤང་པ་དང་དཔེ་འཕྲུང་ལྷི་སློ་བ་ལོངས་སྤྱོད་
 མང་ཆེ་བཟུང་རྒྱལ་ལྷི་བཟུང་པ་ལྷི་པར་ལྷུར། ཤེར་གོངས་ལྷི་ལུལ་དུ་ལུང་སོམས་སྤྱོར་
 ལམ་པར་གཞུག་པ་སློ་མང་དཔོན་སློ་བ་དོན་གྲུབ་ཆུང་ཚོ་ལྷུ་ཀྱང་བཟུང་པའི་སློ་བ་པཱི་ལས་
 ཀུང། ཨོ་རྩོ་སྤེལ་མངའ་འོག་རྒྱ་སོང་བས་ཀ་ཅང་འཕེལ་ཆུང་མཚུངས། དུས་ལྷིས་
 ཨོ་རྩོ་སྤེལ་འོག་ཀྱང་ཏེ་
 ཅིམས་སོ་སོར་རྩོམས་ཏེ་དང་དུ་བསོག་ཀྱང་འཕྲོད་ཅིང་བཟུང་པ་རིན་པོ་ཆེ་ལས་མཚོད་ལྷུར་
 འོན་པར་ལེད་དོ། ཨོ་རྩོ་དམ་ཨུས་ལོད་ལ་ཚོ་པ་བཞི་ལོད་པ་ལས། ཆུལ་མིད་ཚོ་མིད་
 ལྷིས་འཛོན་བཞིན་པ་ལོན་ལྷུང། ཚོ་རྩོ་སྤེལ་ལས་སོན་པ་པོ་ལོག་གྲུ་ཚན་ལོག་ལྷུང་འཕྲུར་
 ལྷིས་པས། ཏེ་མོད་ཆ་ཆེན་ཚན་ལྷི་ཆུལ་མིད་འཕོགས་ཀྱང་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་ཏེ་
 ལེད་ལང་བསྐྱུར། མདོ་རྩལ་ལྷི་ལྷོ་ཚང་མང་དུ་བཟོན། དེའི་རྩེས་སུ་ཨེར་ཏེ་ཏེ་རོ་ལྷི་ལྷུ་
 ལྷུང་ཤམ་ཅིན་དཔེད་པར་ལྷུང་ལྷི་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་ལྷུང་
 ཆེས་ལྷི་དང་པོ་ལོག་ཆེ། བསྐྱེད་སྤོང་ལྷུང་པོ་ཀྱང་ལྷུང་པོ་ལྷུང་པོ་ལྷུང་པོ་ལྷུང་པོ་ལྷུང་པོ་ལྷུང་
 དང་དཔེལ་འཕྲོད་ཆུང་ཚོ་གཉིས་རིམ་པར་སྐྱུང་ཅངས། དེ་རྩེས་འབྲས་སྐྱུངས་ཀྱང་ལྷུང་
 པ་བཟུང་པ་པར་ལྷིས་སོགས་མཁས་པ་མང་པོ་སྐྱུང་ཅངས་ཏེ་རིམ་པ་ཅིམས་བཟུང་གཞུག་ལ་
 བསོད། དཔེ་ཚུལ་སློད་ཅིམས་ལ་བསྐྱབ་ལྷུ་གཞུག་རྩོ་མིང་མ་གཉིས་འཛོན་ཏེ་བཟུང་ཀྱང་

དུ་ཕྱོད། རྩལ་པ་བསོད་ནམས་རྩི་མཚོ་ལ་ཞོ་རོད་ལྷི་མི་ཞིག་པ་མདོ་རྩེ་གསེར་འོད་དམ་པ་ལ་
 རྩལ་ནས་ལྷུས་པའི་རྩི། མིང་ཟིན་པར། ཞལ་འབྲེལ་སོ་འཇེར་ལྷུས་པས། དེ་ནས་མི་
 ལོ་ཉི་ལྔ་ན་རྩོད་ཅི་ལུག་དུ་ཚོས་འདི་དར་བར་འབྱུང་རོལ་ལུང་བརྟན་པ་ལྷུར་བྱིན་བདག་
 མཛད་དེ། ལས་འོད་དམ་པ་སོགས་ཚོས་མང་དུ་བརྒྱུར་ཅིང་བརྟན་པའི་ཕྱོག་བཏོད།
 ཚ་ལར་རྩལ་པོས་སོག་པོ་རྩི་ཚེན་དུ་ག་མི་ནང་དུ་དུས་འབྲུག་པ་མཛད་པར་བརྟན། ལལ་མའི་
 རྩོད་དུ་འབྲེལ་ཞིག་བོས་པར། དཔོན་པོ་པམ་རྒྱུན་ནང་མ་འོངས་པའི་རྩི་ལྷུས་ལལ་མ་ཚོས་བྱ་
 རང་ལུག་ནས་རྩལ་པ་མཚོ་ཁར་འོད་སྲོལ་ནས། ལ་མདོའི་ས་ཚ་རྩམས་མངའ་འོག་ཏུ་
 བརྩམས་ཏེ་ཞིག་དབང་འདེད་པར་བྱུང་བས་བརྟན་པ་བྱི་དང་། ལྷན་པར་རྩི་པོ་དཔེ་ལྷན་
 པའི་བརྟན་པ་ལ་ལམ་ལོད་པ་ཅི་འབྲེལ་བུས་པའི་རྩི་མཚོ་ན་རྩལ་པོ་འདིའི་རྩལ་དུ་སོན་ཏེ། རི་
 རི་པོ་ཚེ་འི་བརྟན་པ་འབྲེལ་ཞིག་གཅེས་པར་དཔོན་པོ་ནས་དམག་མི་དཔྱད་ཚེན་པོ་དང་
 བཅས་རང་ལུག་ནས་ཕྱོད་པ་མེ་རྒྱང་རྒྱ་བ་དང་པོར་མཚོ་ཁར་འབྱོར་ཏེ། ལལལ་བཏུ་བས་
 ཚོས་ལྷའི་དམག་ཁྲི་ཁག་བཞི་དང་བཅས་པ་ལྷན་མ་མདེད་པར་བཅོམ་བྱེ། མདོ་རྩལ་ཏེ་ལྷོ་
 ལས་མཐའ་དལ་མངའ་འོག་དུ་བརྩམས། དེ་ནས་རྩལ་པ་ལལ་ལས་ལ་མཇལ་བའི་ཚེད་
 དུ་དཔྱད་སྲུ་ཕྱོད། རྩལ་དབང་ལྷ་པ་ཚེན་པོ་དང་། པར་ཚེན་ལོ་བཟང་ཚོས་རྩི་རྩལ་མཚོ་ན་
 ལའི་ས་ཏེ་ལལ་མཇལ་ཏེ་གཟུང་གི་རྩི་དུ་བརྟན། དལའ་ལྷན་དུ་བཇལ་ལར་ཕྱོད་པའི་རྩི།
 དེ་དཔོན་པོ་ཉེར་བུ་ལོན་ནུང་ཕྱོད་ཅི་དུས་རྒྱུ་མོ་ཚམ་ལང་མའོད་བའི་རྩལ་པ་ལིན་དུ་
 དམར་བ་བྱུང་བས་བརྟན་ཕྱིད་མཐའ་དལ་དམར་འབྲེལ་དུ་འབྱུང་བའི་རྩི་འབྲེལ་འབྲི་ག།
 དེ་ནས་རྒྱང་ལོའི་ལྷན་ལྷིར་མཚོ་ཁར་ཕྱོད། བར་ཁམས་སྲུ་བའི་རྩལ་པོ་དོན་ལོད་སངས་
 རྩལ་བརྟན་པ་ལ་ལིན་དུ་ལམ་མའི་དང་། ལོན་ཏེ་རིང་ལྷན་པ་ཁོན་གཅི་པོར་མཚོད་པའི་རྩི་
 མཚོ་ན་ལས་ཏེ། ས་ལོས་མོར་རྒྱ་ལ་པའི་ནང་དུ་དཔྱད་མི་རྩི་གས་དང་བཅས་པ་པོ་འོ་རྩོད་
 དུ་ཕྱོད། མངའ་འབངས་ལལ་ཚེད་རྒྱངས། པོ་རྩི་ལལ་པོ་ལྷོ་གས་ལམ་ལོན་དུ་བོས་པ་ལྷན་པ་
 འབྲེལ་རྒྱ་བ་བརྩམས་པའི་ཉེར་ལུ་ལ་བརྟན་ཏེ་ལྷོ་མོན་དུ་བརྩམས། ས་དཔོན་ལར་འབྲེལ་
 ལྷན་ལུང་པ་སོགས་ཏེ་སྒྲ་དཔོན་བཅོན་དུ་རྩལ་པ་རྩམས་ཏུང་བཏོན་ཏེ་རང་གསལ་སྲུ་བརྩམས།
 འབྲེལ་རྩལ་པོ་རྩི་ཚོད་ཚོད་ཏེ་རྩི་རྩམས་ཏེས་ལང་དཔུ་ཁལ་འབྲེལ་ཞིང་རྩལ་འབྲེལ་ལྷུར་བྱུངས།
 དའི་རྩི་དཔྱད་གཅིང་གི་རྩལ་པོ་ཉི་མོ་ཕྱིད་གཅིང་པ་ལིན་ཅིང་། དུས་ལམ་པ་སྒྲ་མ་མཚོད་ཏེ་
 ལེ་པོར་པརྟན་བྱེ། དམེ་ལྷན་པ་རྩི་གས་ལ་བསམ་ལྷོར་འོག་པ་མང་དུ་བྱས་པར་བརྟན།
 རྩལ་པོ་འདི་དཔྱད་མི་རྩི་གས་ཚེན་པོ་དང་བཅས་ཏེ་དཔྱད་གཅིང་གི་རྩི་གས་སྲུ་བཏེས། ལེ་པོ་
 བའི་དཔྱད་མཐའ་དལ་བཅོམ་བྱེ་གཅིང་བ་རྩལ་ལྷོན་བརྟན་ནས་དཔྱད་ཏེ་ལྷོ་ལའི་ས་པོ་

བཅོམ་དུ་བརྒྱལ་ཅིང་དབྱུག་གཅིང་གི་ལྷོན་གྱི་མངའ་འོག་དུ་བསྐྱུས། ཤེད་ཚེས་ཁ་གསུམ་གྱི་
 རྒྱལ་པོར་ལྷུང་དེ་བཟུང་ཞིབས་ཀྱི་གཏུགས་དམར་པོ་ལོ་ལྔ་རྩ་ལྔ་པ་དུ་འཇོམ་། དམུགས་ལ་
 འོག་པར་འཇུག་པོ་གི་བསྐྱེད་པའི་སྒྲིབ་པོ་ཤམས་ཅད་རྒྱུ་བཟང་། རྒྱ་མར་གྱི་རྒྱལ་པོར་པོ་
 ལོང་། ལལ་པོ་ལམ་གྱི་རྒྱལ་པོ། མངའ་རིས་རྒྱལ་པོ་ལོགས་མཐའི་རྒྱལ་ལྗན་མང་པོས་
 རྩལ་ལུང་ལུགས་ཀྱི་སྤྱོད་ལུང་། དབྱུག་གཅིང་གི་མངའ་འབངས་རྒྱལ་དབང་ཤམས་ཅད་
 མཚན་པར་ལྷན་དེ། མཚན་བསྐོས་དགའ་ལྷན་པོ་བྱང་ལི་རྩལ་ལོ་དྲུག་གི་དབྱུག་འཕང་དམངས་ལ་
 དམུགས་པར་ལྷན་དེ། ད་ལྟའི་བར་དུ་ས་དགའ་ལྷན་མཚན་དགའ་ལྷན་དུ་བཞགས་པ་རྒྱུ་ལང་རྒྱལ་
 པོ་འདྲི་ཅིང་དུ་འཇུགས། འདི་ལ་ལྷོ་ས་བརྒྱུ་ལོད་པ་ལས། ཏ་ལན་ཅན་དང་། དེའི་ཚི་བོ་
 ལྷ་བརྒྱལ་གཉེས་རྒྱུ་ལོགས་པར་བོད་ཀྱི་རྒྱལ་པོ་བུས། ལྷོ་ཤ་ལྷང་ཨ་རྩ་བཟུ་ཤིས་གྲུ་
 རྒྱུ་མཚོ་སྤོམ་པའི་རྒྱལ་པོ་བུས། དེ་ལྟར་གོ་བྱི་ཅན་གྱི་བརྒྱུད་པ་དཔོན་ཁ་མ་སོ་སོར་བྱོས་པ་
 ཅང་རྩོམས་འབྲེལ་དབང་ཤང་དང་ལྷན་ཞིང་། མཚན་ལ་སྤོམ་མི་དཔོན་པའི་རང་རྒྱུགས་
 ལྷལ་བར་ལོད་བྱང་། རྒྱུ་སུ་བརྒྱན་འཇིག་གུང་གིས་འཇུགས་པ་བསྐྱངས་པར་བཅོམ་
 ལྷམས་ཅད་འཇམ་དབངས་གོང་མའི་མངའ་ཞལས་སུ་རྒྱད། གོང་ནས་སོ་སོར་ཤོམ་དང་
 བདམ་ལྷན་གནང་ཞིང་། ལལ་མེས་གོང་མའི་སྤོམ་བཞིན་རི་བོ་དམེ་ལྷན་པའི་བརྒྱན་འཇིག་
 དང་བཅས་པ་ལ་གྲུས་མཚོད་དང་རང་རང་གི་གནས་སུ་དམེ་འབྲུག་གྱི་སྤོམ་འཇུགས་པ་སོ་ཞུས་རྒྱུ་
 བརྒྱན་པའི་ཞལས་འབྲུག་སྤུང་ལྷུང་པར་བྱེད་དེ། དེ་ལྟར་སོགས་པའི་ལལ་གྱི་ཤ་དད་པར་བརྒྱན་
 པ་དར་ནས། བར་སྐལས་ཞིག་ནས་སོགས་བརྒྱུན་རྒྱུས་དབྱུགས་གཅིང་དུ་སྐྱོམ་གཉེར་ལ་འབྲུག་པའི་
 ལོལ་དར་བས། བོད་དུ་སྐོམ་གཉེར་ཅིང་ལྷན་བཞིན་དེ་སོགས་ལལ་དུ་འདྲེས་ནས་བཟང་སྐལ་
 ཅི་རིགས་རྒྱུས་བརྒྱན་པ་འཇིག་སྤོམ་གྱི་ལྷུང་ལྷུང་ལ་མང་དུ་བྱུང་ཞིང་། དབྱུགས་གཅིང་དང་མདོ་
 ཞམས་ཅི་རིགས་ནས་སྤོམ་ཚེན་དམ་པ་སྐྱེའི་མང་དུ་བྱེན་པལ་བཅོམ་ནས། དང་སང་གི་དམ་
 སུ་ལོར་བྱི་ལལ་གྱི་ཤམས་ཅད་གཏུགས་ལ་མ་ཁང་དང་དམེ་འབྲུག་གྱི་སྤོམ་གང་ཞིང་། མཚན་ལོད་ཀྱི་
 བཟོ་གལང་དར་བས་བརྒྱན་པ་རིན་པོ་ཚེ་འཕེལ་ཞིང་རྒྱལ་བར་སྐྱར་དེ། ལོ་ལོ་ན་བར་
 ལྷད་ཀྱི་སྤོམ་ལྷུང་ཞིག་ཅིམ་མ་གཤོགས་སོགས་ལལ་གྱི་དུ་སྐྱེ་ལྷུགས་དང་སྤོམ་སོ་སོགས་ཀྱི་སྤོམ་བཟོ་
 པའི་མང་མཚལ་ལང་མང་ལ། སྤོམ་བྱུང་གིས་སྤོམ་དང་གཅིང་ཚེས་བརྒྱུད་འཇིག་མཚན་ཅང་དང་
 སང་མདེ་བས་ལྷོ་སེའི་ཀྱི་རྒྱུ་ལྷུགས་འབྲུག་ཞིག་གིས་ལྷལ་པར་ལྷུར་།

TRANSLATION.

The three wheels of the Buddhist doctrine spread over various countries, large and small, such as Kashmir, Nepal, Persia, Champaka, Kí-kindá, Sermig, Gyugma, Ramma, Siam, Singala, Priyanku, Yamuna, Chandra dvípa, Makha, Kaśa, Gyi-Jañ, Shañ-Shúñ, Brusha, Hasha, Sumpa, Sahor Miñug or Burmah, Jañ-yul, Yugur, Thogar, Orgyan, Dodípa, Lodpa, Chola, Kalinka, &c., &c. Various accounts are given of the rise and decline of the sacred creed in these countries in converting all living beings universally and partially, according as *Karma* permitted. In those countries many heretical doctrines also existed, which will not all be described here. It will be enough to describe the propagation of Buddhism in Sog-yul (Mongolia).

There is no account of the introduction of Buddhism in Hor by any Pandits or saints from India. The first light of Buddhism came from Tibet—and that from the Sakyapa school. Chhingis Khán who turned the wheel of might (became a mighty conqueror) visited Tibet. After subjugating Nari-kor-sum, U' and Tsañ, Lho, Kham and Gañ, he sent an envoy to Tsañ, offering large presents to the learned Kun-gaḥ-Ñiño, the hierarch of Sakya, and appointed him his spiritual guide, and subsequently invited him to visit Hor. He obtained from Tibet some images, sacred volumes and Chaityas, from which the Mongols imbibed faith in Buddhism and commenced to adore Kon-chhog or the Supreme Being. During this time some Mongols also took the vows of Upásaka &c., whence they got hold of Dharma. This took place in the *fire-hare* year of the 4th cycle or 2041 of the Buddhist era, if Buddha's Nirvána were calculated from the year of the same name; but if it be calculated from the *iron-dragon* year, the introduction of Buddhism in Hor must be placed in 2097 B. E. From the *fire-hare* year to the *iron-dragon* year of the 10th cycle 503 years elapsed. During the reigns of Goyug and Gútan, the two grandsons of Chhingis Khán, Buddhism was formally introduced into Hor. Gútan whose capital was in Lañ-du, hearing the fame of Sakya Pañḍita, sent an envoy to Tibet with rich presents to invite him to visit Hor.

Sakya Pañḍita had been previously told by his tutor Sonam-tse-mo about a prediction, that he should be invited to propagate Dharma by a border race who wore hats like falcons and shoes like a hog's snout. The prophecy being now realized, Sakya Pañḍita accepted the invitation. Accompanied by his nephew Phag-pa and Chhyagna he set out for Hor and met the king in the year *fire-sheep* of the 4th cycle (this date corresponds with A. D. 1248). The king was laid up with a disease called *sadag* (leprosy),

of which Sakya Paṇḍita cured him by the mystical invocation of the *Simhanāda dhāraṇī*. The king and his ministers heard from him the mystical worship of Gye-va-dorje.

He secured to himself their sincere faith by performing various miracles. Prior to this period the Mongolians possessed no written language. Sakya Paṇḍita became desirous of designing a new alphabet for them. Once he observed a certain woman rubbing (softening) a piece of hide with a piece of timber of the shape of the teeth of a saw. He shaped the Mongolian characters after the teeth of that implement. By arranging the letters, divided in masculine and feminine characters,* with hard or tight, loose or slack, and weak or soft powers he invented the system of writing of the Mongols. In the year *iron-hog* (corresponding with A. D. 1252) both Sakya Paṇḍita and the king died. The remains of the former were deposited in the Chhorten of Dulpai-dé outside the fortress of Lañ-ju. Subsequently in the reign of Muñkhe, Karma Bakshi and others from Tibet visited Hor. Muñkhe's younger brother named Khúblai became very powerful. He conquered China, Tibet, the whole of Hor, and about half of India up to the furthest boundary of Kashmir. He invited Phagpa-Lodoi-Gyaltshan,† the nephew of Sakya Paṇḍita, from Tibet. On his coming to Hor in the year *water-ox*, the Emperor met and held long discussions on religious matters with him, and imbibed much faith in him. Previous to this, he had showed much attachment to Karma Bakshi. Although Phagpa's acquirements in grammar and sacred literature were great, on the other hand the acquirements of the bearded Lama, as Karma Bakshi was called, in judicious learning were eminent. Once under the secret advice of the Emperor, the Empress, named Jema-ssañmo, who revered Phagpa above all, asked him to enter into competition with Karma Bakshi in the performance of miracles. This was done with a view to amuse the Emperor. The parties having agreed to the proposal, the Bakshi, in the presence of the Emperor and his ministers, mounted the sky where he sat cross-legged, as in *yoga*, and passed right through mountains, &c. Phagpa also performed miracles by decapitating himself, then severing the five limbs and turning them into five Dhyáni Buddhas. He afterwards accomplished their re-union to restore to himself his own body. * * * * *

* Of the consonant characters, every individual was formed by the combination of a vowel and a consonant, such as—

Na	pa	gha	la	ta
Ne	pe	ghe	le	te
Ni	pi	ghi	li	ti

and so on.

† Arya Mañi Dvaja.

Within the fortress of Lafju (or Lañdu) there is a tomb called the Chhorten of Karma Liśi which is identified with the tomb of Karma Bakshi, Karma Liśi being a mere corruption of the name Karma Bakshi. In the face of this account, the Debther Ņonpo and other works say that Karma returned to Tibet where he died.

Previous to the Emperor's taking spiritual vows, the Empress observed the mystic ceremonies of Kaidorje. He inquired what kind of vows were to be taken. When the Empress uttered the words of the vow, he remarked, "Although I might take some of the vows, yet being a sovereign, I cannot say that I will not violate the words of my spiritual guide." The Empress removed the objection by observing, that in worldly matters the Emperor's authority should be supreme, whereas in spiritual affairs the Lama's command should be paramount. The Emperor, satisfied with the suggestion, observed 24 ceremonies, called Thub pai Khor, together with the invocation of Gyeva-dorje. On the occasion of initiation, Khúblai presented the Lama with two large maṇḍalas (circular heaps of precious things) of which the one on the right-hand side was full of pearl balls without pin-holes and as big as sheep's droppings, placed in bundles; the other on the left consisted of heaps of gold. Besides these, immense presents consisting of horses, mules, camels, silk robes, silver and gold, &c., were made to him. He decorated him with an exalted order which in Chinese is called "Sĩńĩń tákausri," meaning the spiritual king of the three worlds, and conferred on him the city and country of Lishim and subsequently the entire sovereignty of Tibet and Tsholkha (Khokonur). Although the Emperor ordered that all the *Bande* of Tibet should adopt the Sakyapa theories, yet the most estimable Phagpa, thinking it fair to let them pursue their anciently adopted doctrines, showed toleration. He returned to Tibet in the year *tree-ox* and in the year *earth-serpent* of the 5th cycle revisited Hor. In the year *iron-horse* he framed the square shaped form of the Mongolian characters, and introducing the system of worship, meditation, and propitiation among the Mongols, furthered the cause of Dharma and living beings. The Emperor having obtained the sacred relics of Buddha, images and sacred books and chaityas from India, erected temples and monasteries by which Buddhism was greatly promoted. The square shaped characters, called Khorig, having failed to answer the purpose of translating the sacred books, the Mongolians made use of the Yugur character in writing their language as a medium for the expression of the sacred hymns. During the reign of king Olje, the Sakyapa Lama named Chhoikiy-hodsser came to Mongolia and perfected the saw-teeth shaped characters invented by Sakya Paṇḍita by adding tails to the letters. The Mongolian characters were thus fit to be used in writing translations from foreign languages. Subsequently in the reign of Hai-san-khúlug portions of the Kah-gyur

and grammar were translated into the Mongolian language. In the reign of Poyanthu, Jam-yang the pupil of Rigral the Prefect of Narthañ, who during his visit to Narthañ had incurred the displeasure of his Lama by appearing before him in a mask, paid a visit to Hor. Subsequently Jam-yañ pleased his master by sending him large presents for a copy of the Kahgyur collection. Among the presents there was a small box full of Chinese ink which delighted Rigral very much. On his return to Narthañ, Jam-yañ resided in the house where the Kahgyur was copied and which was called Jam-yañ Lhakhañ.

In this manner, the way being opened, the copies of the Kahgyur gradually increased. After Jam-yañ, Karma Rañ-Ju-Dorje visited Hor and became the spiritual guide of one of the Hor kings, who, it appears, was named Chiya-thu. Thogan-themur (the last Emperor of the Mongol dynasty), the well-known descendant of Chhingis Khán, invited Karma-Rolpai-dorje who accordingly in the 19th year of his age in the year *earth-dog* came to Hor. During the fourteen reigns from Chhingis Khán to Erteni Chhogthu, many Sakyapa and Karmapa Lamas visited Hor, some of whom received the honour of the order of Ti-sri. The introduction of the Gelugpa church in the spiritual relation of Mongolia commenced at this time. During the reign of Thumer-kyi Althan Khán, the third Gyal-vañ (Dalai) named Sonam Gya-tsho visited Hor and abolished the worship of Oñ-gvad (the chief Demon) and the practice of offering animal sacrifices to demons. He introduced the Gelugpa (yellow-hat) school of Buddhism in Hor where he died, and his incarnation named Gyal-vañ Yonton Gya-tsho appeared in Mongolia, for which reason Buddhism became greatly diffused over that country, and all the Mongols were converted to the Gelugpa church. Afterwards Shere-thu-gusri translated the three *yum* (vulgarly called *bum*) into the native Mongolian language. In the days of Chhahar-leg-dan Khuthog-thu several translators headed by Kungah Hodsser translated the whole of the Kahgyur into Mongolian. The last of the descendants of Chhingis Khán named Santhu-gusi (called Legdar in Tibetan), a petty prince, was so degenerate that he failed even to rule over his own country and his dynasty passed off from power. In the reign of Sunchi (De-Kyi) the translation of the Kahgyur in Mongolian was revised and partially printed. It was in the reign of the Emperor Chhinluñ (Kyen-long), the incarnate Manjuśrí, that the entire Kahgyur and Tangyur were for the first time printed in the Mongolian language. Then also the all-knowing Chañkya-Rolpai Dorje prepared the Khapai-Juñné, a compendious grammar of the Mongolian language, which was indispensably necessary to facilitate translations (lit., which served as an eye to the future translators.) Asuthu, king of Kháikhá, had met the Gyal-vañ (Dalai Lama) Sonam Gya-tsho during his sojourn in Mongolia and erected the temple of Erteni Jovo.

At that time the incarnation of Tárá Nátha (Je-tsun-dampa) named Lo-ssañ-tanpai Gya-tsho in the person of the son of his grandson Dorje Thushi-ye-thu Khán, was acknowledged as the supreme head of the seven Kháلكhá Khanates. The Emperor of China greatly exalted his position by conferring on him high distinctions. The great monastery of Urga called Rivo-ge-gye-liñ was founded, and from that time the incarnations of Tárá Nátha successively appeared. Jaya Pañdita Lo-ssán-thin-leg, who was the pupil of the fifth Gyal-vañ and Panchhen-Lo-ssañ Chho-gyan, and Erteni Pañdita Lo-ssañ tan-dsiñ founded many monasteries and promoted the spread of Buddhism in Hor. From this period the land of the Kháلكhá became filled with priestly congregations, sages and saints of immaculate birth, and sacred study and saintly communion were greatly diffused. The Prefect of the Gomañ College of Dapuñ, named Ton-dub Gya-tsho, who was famed to have attained the 2nd stage of Bodhisattva perfection, introduced Buddhism into the Thorgwod country, the progress of which was, however, impeded by the surrender of the country to the Russians (Orrus). Subsequently, when the country was brought under the Emperor of China, the chiefs were re-instated in their respective states and the practice of the precious religion revived. Hashag-chhe-chhu Khán, the reigning chief of the four great tribes of Æ-loth, also called Orod, was defeated and dethroned by Boshog-thu Khán of the tribe of Tshoru who had grown powerful, in consequence of which the whole of the Æ-loth kingdom came under his possession. He established many schools for the instruction of monks in the Sútras and Tantras (aphorisms and mysticism). Thereafter Erteni Jorig-thu khuñ tho-che-Tshe-vañ-rabtan encouraged Buddhism in general and especially the Gelugpa church. He by turns invited the Mahámantrí of Tañi-lhunpo named Geleg-rabgya, and Paljor-gya-tshog, and latterly by inviting Tampa-rabgya of Washul from the Dapuñ monastery and many others, introduced domestic priesthood and service (like that of the Upásakas) among the Mongols. He founded the monasteries of Nam-tæ-diñ and the system of imparting instruction to neophyte monks, and established moral discipline and training. Although he failed to establish schools for the study of dialectics, yet by teaching the higher and lower (simpler) Lamrim of Tsoñkhapa, he introduced the secret way to Bodhisattva (perfection). Like the celebrated Ralpachan sovereign of Tibet, he allotted three families of tenants, 6 camels, 40 cows and horses and 200 sheep &c., for the maintenance of every monk or neophyte. After him his son Gañdan-tsheriñ Wañpo invited the celebrated professor and sage Paldan-Yesé, the learned principal of Thosam liñ of Tañi-lhunpo, the Vinayic ascetic Lo-ssañ Phun-tsho from Dapuñ, who held the office of the Prefect of the Gomañ College, and Ge-dun-leg-pa the Prefect of the Será monastery, of whom the last succeeded in opening classes for the study of metaphysics

and dialectics. He erected many monasteries and filled them with images, sacred volumes, and chaityas by which he filled the Chungar country. By conferring distinctions and endowments on the scholars of philosophy, he greatly diffused Buddhism.

Afterwards when the kingdom was overthrown by internecine wars, all the religious edifices were demolished, the effect of which even now survives in the desolate aspect of the country like the fields of autumn (after harvest). From one of the four famous tribes of Orod, the celebrated king, the upholder of religions, called Guśri Khán, son of the Khán of the Hoshad, was born in the year *water-horse*. His name was Thorol-bá-dur. According to the prophecy of Ti-me Lhun-dub the obtainer of *sacred treasure*, he is said to have been the miraculous emanation of Chhyagna Dorje (Vajrapáni), and according to the revelation of the Kaḥgyur, he was a religious king who obtained one of the Bodhisattva perfections. At the age of thirteen he assumed the command of the army of the Gokar (white heads), numbering 10,000, and went on an expedition against Hoi-Hoi (Tangyut). He gained a complete victory in the fight, for which he became eminently famous. During this time Buddhism was not spread in the Oeloth country. In other Mongolian countries the Gyal-vañ (Dalai-Lama) Sonam-gya-tsho, at the invitation of Althan Khan, had visited Kháلكhá. By reason of their spiritual relation Buddhism flourished there. Guśri-khán, on only hearing its name, imbibed faith and veneration for Buddha. He made many salutations by repeated prostrations towards that sacred country (Tibet), thereby hurting his forehead. When he was twenty-five years old, his mother died. In order to celebrate her funeral and for her salvation, he distributed a large quantity of gold and silver as alms to the poor. On a certain occasion there arose a dispute between the Orod and Kháلكhá. Being overpowered by compassion, he came before the Kháلكhá assembly to plead for the amicable settlement of the matter, removed their differences and, having brought the contending nations to terms, returned to his own country. At this Ton-khor Chho-je and the princes and ministers of Kháلكhá became greatly delighted. They gave him the title of "Tai-kausri." During the Dalai Lamá Sonam Gya-tsho's visit to Mongolia, an Orod came to reverence him. He saluted and presented him a book called Serḥod Tampa. On being asked the name of the book, the Orod replied, "Lord! this is called Althan-kereł."* The Gyalvañ (Dalai), then accepted the man's alms and predicted that in the land of Orod after twenty years Buddhism should be introduced. According to this prediction, Guśri-khán introduced Buddhism by translating Serḥod-Tampa and many other volumes after a lapse of twenty years.

* From althan, gold, and keral (Sanskrit *kīraṇ*), ray of light, golden light.

During this time king Chha-Har having embroiled the six great principalities in internal wars, one of the princes took refuge among the Kháلكhá tribes. The Kháلكhá princes not agreeing to shelter the refugee, fell out among themselves. One of their chiefs named Chhog-thu, banished from his own country, took possession of the Amdo province. No sooner had he established his power over the Amdo people, than he began to injure Buddhism in general, and more particularly the Gelugpa church. When the report of his evil doings reached Guśri-Khán, he became greatly enraged. In order to succour particularly the church of Tsońkhapa, he left his native place at the head of a large army, and in the year *fire-ox* arrived near Khokhonur where he inflicted a signal defeat on Chhog-thu and slew 40,000 soldiers in the field. The whole of Amdo now passed under his power.

He then started for U to pay homage to the Dalai, Tasi and Gaḥdan Thipa of whom the last was the spiritual father of the other two. He had an interview with the fifth Gyal-vań (Dalai-Lama) and Panchhen-Lo-ssań Chhoi kyi-gyal-tshan whom he greatly venerated. At the time of his visit to the Gaḥdan monastery which took place during the night of the new moon, he saw the interior of the monastery by the light emitted from luminous pebbles on the floor and through the avenues. This event he considered very auspicious. In the year *fire-ox* during the winter season he returned to Khokhonur. In the mean time king Beri of Kham commenced to persecute the Buddhists, having himself become a proselyte to the Bon religion. Hearing this, Guśri-Khán marched towards Kham in the year *earth-hare* with a large army, commenced hostilities and annexed Kham to his dominions. King Beri was captured in the year *iron-dragon*, on the 25th of the 11th month and was thrown into a prison in Kham, while all the Lamas and chiefs of the Sakya-pa, Gelug-pa, Karma-pa, Duk-pa and Tagluń-pa sects were liberated, and sent to their respective monasteries. After defeating Beri, Guśri Khán turned his attention towards the conquest of Jań, the king of which country submitted to him without hostilities and agreed to pay him homage and tribute.

During this period the whole of Tibet was ruled by king De-si-Tsańpa whose fort was the castle of Shi-ga-tse. Having adopted the teaching of the Karmapa school, he tried to exalt it above all others and evinced much disregard towards the Gelugpa school. Guśri Khan took umbrage at this. Accordingly, to raise the prestige of the Gelugpa church, he invaded U and Tsań at the head of his army, defeated all the armies of Tsań and sent the vanquished monarch and his ministers captives to the prison house at Neḥu, in U, and brought the whole of Tibet under his power. He was now acknowledged as the sovereign of the countries Tibet, Kham and Amdo. He organised an enlightened

government. He extirpated all enemies and rivals of the Gelugpa church. The Indian king Rabo Siñ, the king of Yambu (Nepal), and the Rájá of Ñari and many other border kings sent him presents according to their national custom. Afterwards he made a present of the whole of Tibet proper to the fifth Dalai Lama in the year 1645 A. D., and thereby laid the foundation of the fame and dignity of the Court of the Dalai Lamas. Even at the present day their earthly mansion Potálá or Gañdan Phodañ is believed to be a counterpart of the celestial mansion of Gañdan or Tushitapuri (Paradise). Guśri Khán (Kauśri Khán) had ten sons, of whom Táyen Khán and his grandson Lhá-ssañ ruled successively in Tibet. Guśri's son, Tha-ákhu-taśi Bathur, became king of Khokhonur. Thus the descendants of Guśri Khán, though they ruled separately as independent princes, did not require to be directed by others, but, subsequently, on account of the war raised by Tan-zing Wañ, they were weakened, when the Emperor of China subjugated them all and annexed their countries to his dominions. But he allowed them to retain their respective possessions, and permitted them to follow their religious observances, according to the Gelugpa principles. It became customary with a great number of Mongolian Lamas to enter the different monastic colleges of Tibet, to study sacred literature. On their return from Tibet they shewed themselves capable of teaching the sacred religion. They founded schools in their respective native places. Holy personages from U and Tsañ, Amdo and Kham, having come to take their birth in Mongolia, the country of Hor has now become flooded with monasteries and chhortens and religious congregations. The study of dialectics also has been introduced there.

With the exception of Solonpa, Bargwad and a few other savage tribes, all the Mongols are Buddhists. The heretical Yavana (Lálo) religion decayed and passed away. The old schools of Sakyapa and Karmapa Lamas were abolished, and in their place the Gelugpa school flourished encompassing the land.

A GENEALOGY OF THE MONGOLIAN MONARCHY.*

(Ancestors of Jeñghis-khán).

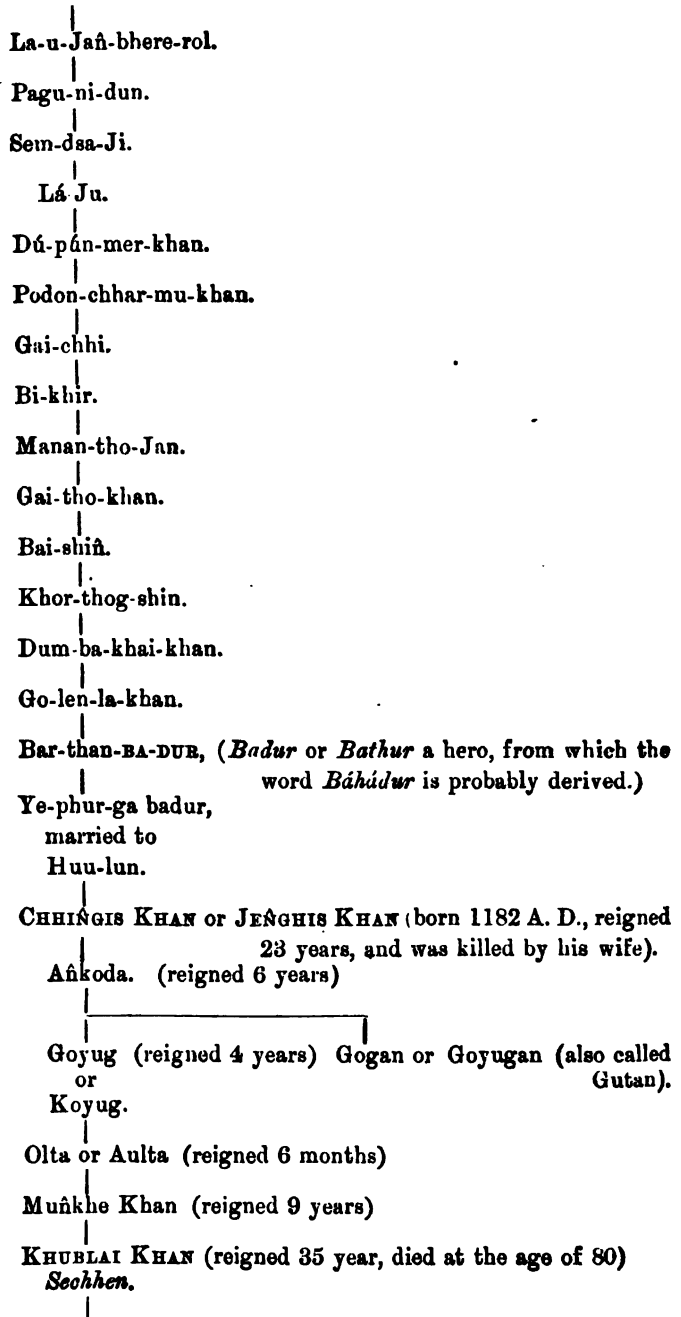
Theñgir-khu-borta Chhi.

—|
Bada-chhi-khan.

—|
Tham-chhag.

—|
Chhi-Jimer-khan.

* Obtained from Tibetan sources.



Yesun Themur (reigned 5 years)

O-Wań-Je or Olje (reigned 13 years)

Haisan Khulug (not known)

Poyanthu (reigned 9 years)

Siddhi Pála Yeñ (reigned 3 years)

Ju-thi

Yesun thumer (reigned 5 years)

Ra-khyi-Phag (reigned 40 days).

Kushala-go-thiñ (reigned 30 days).

Thog-thumer Chi-ya-thu (reigned 5 years).

Erteni Chuhog-thi (reigned 1 month).

Tho-gan Thumer* or Themur (1333 A. D., he sat for 35 years on the Imperial throne of China, and fled from Pekin in secret to save himself from the conspiracy formed by the Chinese nobles against his life).

The Miñ Dynasty superseded the Mongol Dynasty in China.

* From Thumer or Themur the name Timur is probably formed.



OF THE

ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. II.—1882.

Contributions on the Religion, History &c., of Tibet.—By BABOO SABAT
CHANDRA DÁS, Deputy Inspector of Schools, Darjiling.

(Continued from page 75).

VIII.—RISE AND PROGRESS OF JIÑ OR BUDDHISM IN CHINA.¹

CHAPTER I.

BUDDHISM INTRODUCED FROM INDIA.

Mé-tse religious sect.—Previous to the spread of Buddhism in China, there arose certain religious sects which possessed something in common with Buddhism. One of those sects was called Mé-tse after the name of its founder. It enjoined every man to devote himself to the service and welfare of others even at the sacrifice of his own interests, life and body; it also taught that the nature of the soul from the beginning is pure and immaculate, and that only at times it suddenly becomes perverted by admixture of impurities produced by evil thought and action.

Li-ye-tse religious sect.—The second in importance among the non-Buddhist religions is that of Li-ye-tse, who taught that all things depend for their existence and development on mutual coherence and support. During this period, there having existed no communication with India, not a word of Buddha's name or religion was known in China. But Li-ye-tse, by his power of foreknowledge, wrote in his own work that in the West there would appear a self-created noble sage, the performer of great deeds, capable at will of engaging in the highest degree of meditation, and passing beyond the region of speech, who would be called by the name

¹ Translated from *Dub-thah selkyi Mélóñ*. See Vol. I, p. 187, note 1.

of Buddha. By this prediction he first made known the sweet name of Buddha in the country of China.

Chwañ-tse.—Again the founder of another religious sect, called Chwañ-tse, saw in a vision that he was metempsychosed into a butterfly. After awaking from sleep, he reflected on the meaning of such a transient and empty dream which lavishes all on you and at last vanishes as a phantom, and inferred that life was an illusion.

Yu-su.—Again another teacher named 'Yu-su' (meaning the lord of the world), who was famed as born of a rose, preached a religion which forbade the destruction of human lives and instituted the taking of vows for observing ten moral acts, similar to those of the Buddhists. It also taught that, the results of virtuous actions being multiplied, the pious should be born as gods to enjoy eternal happiness; that on the other hand, the perpetrators of sinful actions should be plunged in hell, to be afflicted with everlasting pains; and that despite their repentance or confession of sins, greater damnation would await those who had knowingly and deliberately transgressed.

All these different sects prevailed in China as can be gathered from the religious histories of China. They did not spread all over the country, nor did their influence guide men for any considerable length of time, but they paved the way for the reception of Buddhism in that vast country.

In the 26th year of the reign of Chou-Wañ, the fifth of the Tehu Dynasty, there appeared, towards the south-western boundary of the kingdom, a halo of golden light, the lustre of which illuminated the realm. The king having witnessed this wonderful spectacle asked the astrologers what was meant by it. They declared that it presaged the birth of a saintly personage in that quarter, whose religion, after one thousand years, should be known in their own country (China). The king recorded this wonderful phenomenon in the Imperial *debthens*.² It was in that very year³ that Buddha was born. Some authors believe that it was the 24th year of the Emperor Chou-wañ's reign. At the age of twenty-nine Buddha entered on the life of a mendicant, on the 8th of the 2nd lunar month; he turned the wheel of Dharma between the 30th and 49th years of his age, and last of all it is mentioned in the works of Chinese Buddhists that he obtained nirvána⁴ in the 79th year of his age, on the 15th day of the second month.⁵ Buddha died in the 53rd year of the Emperor Moo-wañ's reign. In the 8th year of the reign of the Emperor Miñdhí-yuñ-phañ of the great Hán dynasty, 1013 years after

² Records.

³ The year 1882 A. D. = 2835 A. B., after the birth of Buddha.

⁴ Died.

⁵ This does not tally with the more correct account of the Indian historians, as may be collected from several Tibetan chronologies.

the birth of Buddha, Buddhism was brought to China. On an auspicious day, in the third year of his reign, Miñdhi saw in a vision, that a saintly personage with a golden complexion, bright as the sun, full three fathoms high, approached his throne from the direction of heaven. In the following morning Miñdhi communicated the night's dream to his ministers, one of whom named Fu-ye informed him, that there existed a certain prophecy about the appearance of a great noble sage in India, of the description that the king gave, and he begged to ascertain if it was not so. The king referred to the ancient records, and computing the dates, found that just 1010 years had elapsed. Exceedingly delighted with this remarkable coincidence, he despatched a messenger of the name of Wañ-tsun to India, in search of the doctrine of Buddha. During that time, there lived in India two great Arhats, one called Mátanga who was born of the race of Kaśyapa, and the other named Bháraṇa Pañḍita. The Chinese messenger besought them to visit his country, in order to spread the benefits of Buddhism among the teeming millions of his countrymen. The Arhats welcomed the invitation and equipped themselves for the journey. A few volumes of sacred scriptures, chiefly of the Maháyána school, several portraits and some sacred relics, all of which they packed on a white horse for conveyance, completed the church necessaries with which they marched towards that distant land. They entered China by the southern route and were received by the Emperor at a place called Lou-yo-khyi in southern China. Accompanied by Wañ-tsun, the messenger, they arrived at the palace, while the king, with the greatest demonstration of reverence, approached to receive them. They presented to the king all that they had brought from their country. The king expressed himself well pleased with the presents, and especially with the image of Buddha which bore a striking resemblance to what he had seen in his vision. The Indian Arhats performed some miracles which served to strengthen the monarch's faith in Buddhism. He built a large temple called Péima-si and engaged his two Indian guests for conducting religious service therein. Seeing this, the priests of Lo-u-kyun,⁶ whose religion was then prevalent in China, remonstrated against the king's encouraging the new doctrine. They said that it would be improper to introduce an alien creed dissimilar to the ancient religion and practice of the country. They also exhibited many prodigies to convince the king of the superiority of their religion over Buddhism. The king, wavering much, at last decided that he should test the merits of both, by casting their respective religious scriptures into fire: whichever passed the ordeal successfully by being untouched by the fire, should have his patronage. It so happened that all the To-u-se⁶ books were burnt and the Buddhist volumes remained undamaged. The king being convinced of the impositions of the To-u-se priests, ordered that their high

⁶ [Referring to the Bon religion of China, see p. 112, Ed.]

priests Selou and Chhushen should be burnt alive. The two Indian Pandits were extolled to the skies. The king with his ministers and a large number of subjects embraced Buddhism.

On this occasion of the triumph of Buddhism over the To-u-se religion, the king uttered the following verses :

In a fox are not to be found the virtues of a lion,
 The torch cannot enlighten like the sun or moon,
 A lake cannot encompass the earth like the boundless main,
 The splendour of Sumeru is not to be seen in a mountain,
 The blessed clouds of religion encompassing the world
 Will rain upon and quicken the seed of universal good ;
 All that existed not before, will now appear.

From all quarters, ye moving beings, draw near the Victor (Jina) !

In the great fortress of He-nan-fu, the king erected seven temples, of which the temple of Peimassi⁷ was the principal one. He also established three convents for the use of nuns. The king himself took the vows of an Upásaka (a lay devotee). More than a thousand men, headed by the ministers of State, entered monkhood. Once the king addressed the Indian sages thus,—“Venerable Fathers, within the environs of my kingdom, is there no saintly Being residing for the permanent good and protection of all living beings”? Mátaña replied : “Yes, Árya Manjuśrí dwells in Revo-tse-ña on the top of Panchággra parvata.” He then gave an account of Manjuśrí’s chosen land, which, accompanied by his friend Pandit Bharapa he now prepared to find out. After much search he reached the enchanted spot which he distinguished from others by his saintly knowledge. He then reported it to the king—“During the days of Buddha Kaśyapa there lived a king of the name of Áśvakála who, with the help of demons, constructed 84,000 chaityas, one of which exists on Revo-tse-ña containing a fragment of the genuine relics of Kaśyapa Buddha.” The Emperor, in order to preserve the ancient chaitya, built a lofty temple over it which is now called by the name Tábotha chhorten. Near it he erected the great monastery of Shen-thuñ-su. Among many other religious edifices that were built by this pious monarch, one is the “white chhorten” of Pekin (Pechin). The monastic establishment of Revo-tse-ña consisted of 620 monks and 230 nuns. The learned Arhat prepared an abridgement of the Hinayána Aphorisms and Sútrántas in the language of China. This work, the first Buddhist work in Chinese, is extant to the present day. Pandit Bharapa also translated the five Sútrántas, such as Dasa-Bhúmi &c. but unfortunately they are lost. In course of time Arhat Mátanga and Pandit Bharapa died. Miñdhi’s successor invited several other Indian Pandits. Among the first batch Árya-kála, Sthavira-Chilukáksha, Srámapa Suvinaya, and five other Pandits were well-known. In the second batch

⁷ That is, ‘the Lord of the white elephant.’

Pandit Dharma-kála and several other Pandits, well versed in Maháyána, Hináyána and Vinaya Dharma (discipline), were of great note.

The third batch of Indian Pandits, Gaṇapati, Tikhini and others, propagated Buddhism in Kiñnan and other provinces of southern China, These, with the Pandits who appeared during the reign of Napo Ńaan, were the most learned translators and best linguists. Thereafter, during the reigns of the thirteen kings of the Han dynasty, fourteen kings of the Jin dynasty, several kings of Jin-Yugur Su and other dynasties, the Thań dynasty of twenty kings, and eighteen kings of the Soong dynasty successively, Indian Pandits and sages were invited to China, all of whom exerted themselves to increase the stock of Chinese Buddhist scriptures. There also appeared a host of learned Hwashañ⁸ (Chinese monks and Sramanas), some of whom visited India to study Sanskrit and Buddhism. There were others who acquired great proficiency in Sanskrit without going to India. They were all profoundly read in Buddhism and wrote numerous elaborate works in the Chinese language, besides translating many volumes of Sanskrit Scriptures. They also wrote the lives of eminent Pandits of China, who laboured with wonderful energy for the diffusion of Buddhism. These are to be found in the Chinese works called "Histories of religion."

CHAPTER II.

BUDDHISM INTRODUCED FROM TIBET.

From the time of the establishment of the Tartar (Hor) supremacy in China, many Tibetan sages visited China and contributed more and more to the propagation of Buddhism. The number of translations of Buddha's teachings and S'ástras increased. Those that were translated after the reign of king Wendhu of the dynasty of Su were analyzed and catalogued. Twice during the reign of the Thań dynasty and twice in that of the Sooń dynasty, the scriptures were revised, and additions made to them. All the books that were subsequently written were furnished with tables of contents and indexes. Last of all during the reign of the Tartar Emperor, Sa-chhen, the Chinese scriptures were compared with the Tibetan collections of the Kahgyur and Tangur. Such treatises and volumes as were wanting in the Chinese were translated from the Tibetan scriptures. All these formed one complete collection, the first part of which consisted of Buddha's teachings (Kahgyur). To the second part 21 volumes of translations from Tibetan, the Chinese S'ástras, and the works of eminent Hwashañ, comprising 153 volumes⁷ were added. The whole collection consisted of 740 volumes. An analytic catalogue of all these books was also furnished. In this collection many S'ástras were found which did not exist in the Tibetan collections.

⁸ The same as Tibetan Lamas.

In China there were five Buddhist schools :

- I. The Vinaya or Hínayána school.
- II. The Mantra or Tantrik school.
- III. The Maháyána school.
- IV. The Gabhira Darśana school.
- V. The Sárártha Tantra.

I. VINAYA OR HÍNAYÁNA SCHOOL.

The Indian sage Mátanga who first carried Buddhism into China was the first of this school in China. His successors, for a length of time maintained his school, but latterly it dwindled away when Kumára S'rí was invited to China. Kumára S'rí was a great scholar and deeply read in the sacred literature of the Buddhists. He had also a great fame for prodigies and foreknowledge. During this time Chandana Prabhu⁹ was also invited. King Huñ-shi showed great reverence to him. Che-u-Hwashañ and 800 other pupils of the Prabhu were engaged in the great work of translating the sacred scriptures into the Chinese language. Sermons and instructions in Maháyána philosophy were copiously given, and more particularly the vows of monkhood and of the Bodhisattva order were taken by many. Henceforth the Hwashañ of China introduced the system of entering into the Bodhisattva order—a stage which is only attained after fulfilling the duties of asceticism of the first order. Kumára S'rí, together with Buddha Jñána, professor of Vinaya, Vimala Chakshu, and Dharmaruchi and the most eminent of his colleagues, translated the four Vyákaranas of the Vinaya portion of the sacred literature, and thereby succeeded in enhancing the teaching of the Hínayána philosophy to the monks. Sthavira Sánta Varma, another illustrious Buddhist teacher, came from India to this country (China). The system of the Vinaya school, introduced by Kumára S'rí and matured by Sánta Varma, still prevails in China.

There is an account of the arrival in China of a famous Siñalese nun named Devasará, accompanied by ten nuns from India. It is not known whether she was successful in her attempt to organize the convent system and of extending the vows of chastity and religious devotion to females.

In the four fundamental truths of religion and in works respecting the solution of disputes and doubts about them, the Chinese do not differ from the Tibetans. From among the large body of books of instruction they selected those which suited them most in respect of their habits and ways of life ; in consequence of which they differ in some external observances from their co-religionists in other countries. They have their own

⁹ The Chankya Lama, the spiritual guide of the Emperors of China, is believed to be an incarnation of Chandana, one of the disciples of Buddha.

peculiarities. Animal food is forbidden according to their custom. They do not ride nor drive such animals as are naturally intended for those purposes. They prefer the smallest kind of mendicant's platter to the larger sizes. The mendicant's raiment is sewn with depressions and loopholes, in the order and arrangement of birds' feathers. In China, in fact, there is but one class of Buddhists, in consequence of which there is no necessity for the Hwashañ to put marks on their dress, like the Tibetan Lamas of the present day and the Indian Śramaṇas in ancient times, to distinguish the followers of one school from those of another.

According to the established laws of China, yellow is the sign of royalty, red being the colour reserved for the ministers and nobles. The kings of that age, not liking to alter the ancient usage and also to give a distinctive appearance to the monkish dress, prescribed scarlet for the clergy. In China, people consider it a shameful matter to appear in public with naked arms. So they did not choose to adopt the mendicant's raiment as prescribed in the sacred books. Unlike the Tibetan monks who are forbidden to use sleeves, the Chinese Hwashañ wear them.

In later times when Tibetan Lamas visited China, the question of uniformity in clerical dress arose. The Tibetan Lamas succeeded in preserving their own uniform, owing to the supremacy of the Tartar¹⁰ Emperors over China who tolerated national practices. Up to the present day, those customs remain unchanged. The Chinese Hwashañ dress in scarlet with sleeved jackets, and the Tibetan Lamas dress themselves in red and yellow, each according to their national practice.

II. TANTRIKISM.

The first of all the Tantriks who came to China from India was Sthavira Śrī Mitra. He diffused the knowledge of Tantrikism by translating the Mahāmāyūra and other Dhāraṇīs into the Chinese language. Although contemporaneously with him many other eminent Indian Tantriks came to China, yet very few books on Tantrikism were translated for the public. The sage Kumāra Śrī also did not communicate his Tantrik lore to the general public, but only to one or two of his confidential disciples, so that Tantrikism made very little progress in China. The little progress that it made, was due to Vajra Bodhi, a learned Āchārya of Mālava, and to his pupil Amogha Vajra. These two arrived together in China during the reign of the Emperor Thañ-miñ hūñ. Vajra Bodhi instructed Shi-ye-she-thah-yé and Sherab-thah-ye,¹¹ the two great Hwashañ, in mysticism. Amogha Vajra performed the ceremony of Vajra Garbha

¹⁰ Mongol.

¹¹ These are Tibetan translations of Chinese names.

Maṇḍala for the benefit of the king who, on account of his devotion to Buddhism, was given the religious name of "Repository of wisdom and knowledge of the triple piṭaka." The astrologers having found that malignant stars were ascendant on the king's destiny, he averted the evil by performing a yajña as prescribed in Buddhist mysticism. Amogha Vajra also propitiated one of the guardians of the world called Vaiśramaṇa and thereby enabled the king to triumph over his enemies. Being pleased with him for his eminent services, the king made him a gift of a piece of land supporting three thousand tenants. He translated seventy-seven principal treatises on Tantrikism. After installing his pupil, Huilaṅ, in his place as the high priest, or Vajrácharya, he retired to the region of peace. Although both these two great Tantriks and their pupils passed for saints and sages, yet Tantrikism did not flourish long but soon declined. During the reign of the Sooñ dynasty, Pandit Dánarakshita, Dharmabhadrā and other Indian Pandits visited China, but, being very jealous of their mystic operations being known to the public, they only communicated the mantras to a selected few, under solemn promise of not revealing them to the people. The later Hwashaṅ were taught in only a few of the Tantrik rites, such as the ceremony Amoghapáśa. It was owing to these several restrictions that mysticism made no progress in China.

III. VAIPULYA DARŚANA (MAHÁYÁNA SCHOOL).

The founder of this sect was Thaṅ-saṅ,¹² one of the most famous Buddhist teachers of China. He was a descendant of Tuṅ-kúṅ, the chief minister of 'Tháñ kiñ. He was admitted into the order of monkhood at a very early age. Being of saintly origin, in intelligence, quickness, sharpness of mental faculties and aptitude for learning, he was unrivalled by any boy of his age. While only 11 years old, he committed to memory the Vimala-kírti sūtra of the Tangur and the Saddharma Puṇḍarika of Kahgyur, both of which he could reproduce from memory. He first mastered the Abhidharma piṭaka and then studied all the volumes of the Kahgyur and Tangur collections. At the age of twenty-nine he became acquainted with the Prákrit language of India, and with a view to travel in that country, secured for himself a passport from the Emperor. Passing through different countries, he reached India, and travelled all over its central and border provinces, such as Kashmir, in all of which he visited numerous places of pilgrimage. He learnt many of the higher and lower yánas from several Indian Pandits. Jetári, an illustrious sage, was his chief preceptor. At the noble monastery of Nalendra, he learnt the Yogácharya philosophy from one of its most learned professors, Dánta Bhadrā or Dánta Deva, who was then in his 106th year. Some

¹² Contraction of Thaṅ-Ssen-tsaṅ.

writers identify him with the *Acharya Dantasena*, the pupil of *Vinaya Deva*. He met his chief preceptor *Jetāri* a second time, from whom he again received instructions on the *Yogacharya tenets*. Besides *Jetāri* and *Dantasena*, there were other *Pandits* from whom he received instruction in *Buddhist philosophy*. He devoted one year and three months to hearing lectures on *Maitreya's series of Dharma śāstras*. In the remaining nine months of the second year, he completed his study of *Nyāya (Logic)*. Since then during a period of three years he studied *Indian philosophies* of various schools, and vanquished a certain *Brāhmanist king* in disputation. In refutation of heresies, he wrote a work based on *Maháyāna principles*, called "The Extinguisher of Heresy," containing 6600 ślokas—the excellence of which struck all *Indian wise men* with wonder.

Again *Pandit Haraprabha* having written a treatise in refutation of the *Yogacharya tenets*, *Thañ-Ssan-tsañ* also wrote a volume containing 8000 ślokas, called *Ekāntasiddha*, which he presented to his teacher *Dānta-bhadra*. All these works being written in the *Sanskrit language*, the *Chinese philosopher* became eminently famous. The people of *Aryavarta* gave him the name *Maháyāna Deva*. Some of the *Indian Acharyas* became his pupils in *Buddhist philosophy*, and *king S'ilāditya* and *Kumāra*, and the king of *Southern India* called *Dhātubhadra* and several other princes treated him with great reverence. Among the numerous *Hwashañ teachers* who visited *India*, *Thañ-ssan-tsañ* was the only one who obtained the high dignity of *Pandit* and enjoyed the veneration of *Indian kings*. After an absence of seventeen years of which three were spent in the return journey, he returned to *China*. The reigning *Emperor of China*, *Chen-ku-an*, received him with the greatest demonstration of reverence and respect, and *Thañ-Ssan-tsañ* presented him with more than 600 volumes of *Sanskrit manuscripts* written on *palmyra leaves*, relics of *Buddha*, images, portraits and different sorts of *Indian articles*. The king placed him at the head of the monastery of *Huñ-fussi*, where he employed him, together with other learned *Hwashañs*, in translating 607 volumes of *Buddhism* including the *Sherchin Ashtasahasrika*, chiefly of *Maitreya Dharma*, also in revising many of the ancient translations. He rebuilt the monastery of *Tshi-ain-ssi* or in *Tibetan Chambaliñ*. During that period there were 3,716 religious establishments in *China*, from all of which he recruited intelligent and well-behaved monks for his new monastery. He also admitted new monks. By these means he was enabled to establish a grand monastic establishment, containing 18,630 monks of which he became the abbot. After the death of *Chen-ku-an*, his son *Ka-utsuñ* became *Emperor*. He greatly patronised *Thang-ssan-tsañ* and his monastery. To every fifty principal monks of *Paimiñ-ssi* he supplied four servants, namely, three apprentice monks and one neophyte. He made

excellent arrangements for the support of the clergy and appointed the illustrious sage as bishop of the three great monasteries, Paimiñ-ssi,¹³ Huñfussi and Tshi-an-ssi.

Thañ-ssan-tsañ introduced the three orders of priesthood and the five methods of meditation among the clergy, and wrote commentaries on the Śāta-sahasrika, according to the Yogāchārya method, eight treatises on his own system (Vipulāchārya), the Lankāvatāra sūtra and many other sūtrāntas.

He also wrote many śāstras in general, such as Nyāya Sangraha, Kriyā Sangraha, &c., &c., and devoted all his attention and energies to diffusing the Mahāyāna and Yogāchārya schools. He erected a lofty chaitya called Ārya Pantha to the south of the monastery of Tshi-ain-ssi, in which he deposited palmleaf MSS. in Sanskrit of Indian scriptures and some sacred relics. He collected one million sacred images from various sources, ransomed 10,000 animal lives, distributed alms to 10,000 men and offered ten millions of lamps to sacred beings. Having worked for a period of nearly forty years to promote the well-being of all living beings, at the age of sixty-five he was emancipated from mundane sufferings. The Vipulāchārya doctrine of Buddhism, taught by him, was obtained by him from his teacher Dānta Bhadra. The following were the illustrious professors whom he followed :

- | | |
|----------------|---------------------|
| 1. Buddha. | 5. Dharma Rakshita. |
| 2. Maitreya. | 6. Ananda. |
| 3. Ārya Sanga. | 7. Vinaya Bhadra. |
| 4. Vasu Mitra. | 8. Dānta-sena. |

It was Thañ-ssan-tsañ who first introduced this system of Buddhism into China. The name Thañ-ssan-tsañ means "the knower of the three Piṭakas in the kingdom of Thañ."¹⁴ From one of Thañ-ssan-tsañ's pupils named Khuhu-ki-fuśi, Ti-yan-Shi-han-shehu (teacher of the Śūnyatā philosophy) and other learned Hwashañs received instruction, and handed down the system to posterity.

IV. THE SPREAD OF THE ŚŪNYATĀ PHILOSOPHY.

Buddha delivered this philosophy to Manju Ghosha¹⁵ who in turn delivered it to Nāgārjuna. The following were the eminent teachers of this philosophy :—

1, Nāgārjuna. 2, Ārya Deva, also called Nīla-netra, on account of his having two spots, as large as the eyes, on both his cheeks. His real name was Chandrakīrti. 3, Svāmī Prajñā-raśmi. 4, the Chinese sage Yeśe-pal who was miraculously visited by Nāgārjuna. 5, Yeśe-Lodoi, from whom

¹³ Various called Pai-massi or Pimañ-ssi.

¹⁴ He was a member of the Thañ royal family.

¹⁵ The same as Manjuśrī.

Ti-chi-taí learnt it. The last was an eminent scholar who first introduced this philosophy into China and by his piety and excellent accomplishments, promoted the well-being of his countrymen. In the knowledge of the Abhidharma, there was none in China to equal him. In the practice and observance of Vinaya, he is said to have been like a Bodhisattva (saint). He became spiritual guide to the second king of Thengur in Southern China and also to king Wendhi of the Su dynasty. In moral merit he was incomparably great. He erected a monastery called Kw-chhiñ-ssi, on mount Thó-an-tha, and another on the hill called Yu-khyu-wan. In these two he founded thirty-six schools, and furnished them with complete copies of the Kahgyur and Tangur. He constructed 800,000 images of Buddha and Bodhisattvas and miniature chaityas, in gold, silver, brass, sandalwood, &c. He ordained 14,000 monks and had 32 principal disciples, all of whom were versed in the Súnyatá philosophy. He wrote numerous commentaries on the various branches of Buddhism, besides notes on Buddha's precepts delivered at the Mṛigarshi grove, the Mahávaipulya sūtra, Prajñá páramitá and Mahánirváṇa tantra. He also introduced the study of a series of books called "The sacrament of offering obeisance by prostrations," "Tun-min," "Tse-yanmin," "Beema," a treatise on mysticism, "Má-ñe," and "Sútránta Vidyá," a complete analysis of Dharma and perfection.

At the request of Kiñ Wen-dhi, he wrote forty religious treatises and fifty synopses of the Prajñá-páramitá, Sadharma Puñdaríka, Múla Prajñá,¹⁶ &c., for the use of students of Buddhism. After labouring for thirty years in endeavouring to propagate the Mádhyamika philosophy of Nágárjuna, at the beginning of the sixtieth year of his age,¹⁷ in the 17th year of Khai-hu-ai's reign, he sat absorbed in deep meditation to pass away from this life. He vanquished the "great god" of the Chinese, named Kwan-yun-chhañ,¹⁸ or "the lord of clouds and thunder," and bound him under a solemn oath to defend Buddhism in China. He had thirty-two principal disciples of whom the following were the most remarkable for their learning and purity of life :

- (1) Tañ-an-tsun-che.
- (2) Fu-hu-wá-tsun-che.
- (3) Tuñ-yañ-the-an-tsun-che.
- (4) Cho-shi-lañ-tsun-che.
- (5) Kiñ-shi-tsun-che.

Among his spiritual successors, one named Tha-an-thai-tsuñ who spread his system in the southern province of China called Kiñ-nan, became

¹⁶ Commentary by Nágárjuna.

¹⁷ On the 24th of mid-winter month.

¹⁸ Also-called Kwan-lo-yu-yor.

very eminent, while the northern part called Tuñ-yu-an, adopted a different school. Commencing with Ti-che, spiritual father and son, and during the five spiritual successions—*viz.*, (1) Dhi-sin-fu-sun-da-shee, (2) Yun-hu-wa-ti-yan-dá-shee, (3) Shi-an-she-hu-fa-tsañ-dashee, (4) Chhiñ-li-hañ-chhiñ-kwa-shee, and (5) Ku-hi-fuñ-chuñ-meedáshee, the study of "Phal-chhen" was chiefly pursued by Chinese Buddhists. The same practice has come down to the present day and it must be admitted that Phalchhen is the favourite scriptural work of the modern Chinese Buddhists. The fourth chief Hwashañ, named Chhiñ-li-hañ-kwashie also known by the name of Then-kwan, meaning Vimala-drishṭi or "clear sight" became the abbot of Revo-tse-ña, for which reason he was called Chhiñ-li-hañ-kwashie. He flourished during the reign of Thañ. Miñ-hu-añ, and was well versed in the ten branches of sacred literature as well as in the science of government. Through the religious sanctity and purity of his life, he obtained sainthood. Although he did not visit India, yet he had mastered the Sanskrit language and could fluently converse in it, nor did he require any interpreter to explain Sanskrit works. He had a gigantic frame, nine cubits high; his hands hung to his knees; he possessed forty teeth; his eyes were scarcely seen to wink; and the very sight of his monstrous person struck men with awe and reverence. Throughout the country of China he was famed as a Mahá Pañḍita, who had no rival. The illustrious Chankya Rinpoche Rolpai dorje, the spiritual guide of the Emperor Chhiñ-luñ, in his hymns on the story of Revo-tse-ña describes this great Pandit as an incarnation of Maitreya Buddha. Other writers believe him to have been an emanation of Manju Ghosha. Among the Chinese, he was the greatest scholar in Phal-chhen, on which subject he wrote three large commentaries. Among his principal works the following are well known:—(1) "Vows," (2) "the Mirror of Dharmat," (3) "the Mirror of Lamp of S'ástras," (4) Bodhisattva Pancha Márga, and other synopses of the triple piṭakas, (5) three hundred detached treatises of S'ástras. It is universally admitted that a greater scholar in Phal-chhen never appeared in China. He lived one hundred and two years, during which time he became spiritual guide to seven kings in succession, and taught the sútrántas several times. His school is known by the name of "S'hi-an-she-hu." Its tenets differ very little from those of Thañ-ssan-tsañs, the difference being in the ways prescribed. The 21st spiritual successor of this great teacher named Khu-an-fu thai-fa-shee became celebrated for his learning. He is said to have been miraculously visited by Maitreya, while going on a pilgrimage to Revotse-ña. Although the school founded by Tishi, and his spiritual son, continued for a long time, yet it wrought very little change in the religious persuasion of north and south China.

V. FIFTH SÁRÁETHA-VÁDI SCHOOL.

This is the most ancient school of India, derived from Buddha and handed down to his spiritual successors directly. The following is the order of succession in which it has come to posterity :

Buddha, Mahákaśyapa, Ananda, Shanabastri, Madhyamáhna, Upagupta, Dhitika, Arhat Krishṇa, Sudarśana, Vibhaga, Buddbánanta, Buddha Mitra, Panasha, Aśva Ghosha Mashaba, Nágárjuna, Aryadeva, Rahula-bhadra, Sangánanta, Arhat Ghanasa, Kumarata, and Sha-ya-ta.

 IX. ANCIENT CHINA, ITS SACRED LITERATURE, PHILOSOPHY AND RELIGION AS KNOWN TO THE TIBETANS.¹

The name of this great country in its own language is Sen-te-hu (Sen = God, Tehu = land) or the celestial country. Some authors identify it with the fabulous Continent of Lu-phapa.

The people of Aryávarta call it Mahá China, where Mahá means great and China is a corruption of Tshin. Among the sovereigns of China She-hu-huñ, king of the province of Tshin, became very powerful. He conquered the neighbouring countries and made his power felt in most of the countries of Asia, so that his name as king of Tshin was known to distant countries of the world. In course of time by continual phonetic change, the name Tshin passed first into Tsin and then into Chin or China, whence the Sanskrit designation Mahá China or Great China. The Tibetans call it Gya-nag, (Gya "extensive" and nag "black") or people of the plains who dress in black clothes : for all the Chinese dress in blue or black. So also the Tibetans gave the appellation of Gya-gar to the people of India, on account of their wearing white dresses. According to the ancient historical records, many religious schools and customs originated in China. Of these, three were the most important, viz., She-hu, Do-hu and Jiá. The first, She-hu, partakes more of a literary than of a religious character. We shall therefore treat it as literature. According to Sambhoṭa, the father of Tibetan literature, letters are the origin of all science

¹ Translated from Dub-thaḥ-selkyi-Mélon. See Vol. L, p. 187, Note 1.

and speech: they are the rudiments of words and their significations: to the formation of letters, religion owes its success: but for the principles of reading and writing, the progress of work, knowledge and science in the world would have come to a standstill.

The first sovereign of China, King Fohi, was a very accomplished prince, possessed of an intellect quick, powerful and discerning. With the aid of his wise minister Tshankye he first invented the art of writing and gave to the letters their form, power and inflection or orthography. He introduced the system of writing on bamboo slates with waxen pencils. His characters were of a rounded shape called Toñ-tse, and it was during the reign of Tshin-shi-huñ that his minister Li-si invented the running hand which were called Li-si after his name. His General Miñthe-yañ invented the brush pen made of hare's hair, and with ink prepared from the smoke of pine-wood painted the characters on silk cloth. Afterwards Tshai-wan of Ñag-rum invented paper. Then, by the invention of a neater sort of characters called khya-i-si (and the cursive called Tsho-u-si) a more convenient and easy method of writing was introduced which gradually displaced the earlier systems. Many works were written which illustrated the simple and childish character of the earlier people. Li-si and Miñthe's systems of slow and quick handwriting were found unfit and rude and so fell into disuse.

The first king Fo-hi wrote a large treatise on the art of divination and astrology called Khyen-shan which is the earliest work of the kind known. He also wrote a book on Ethics, called "The perfect and judicious behaviour." Then appeared the five literary and moral works called by the general designation of Ookyiañs, *viz.*:—Yeekyiñ Shee-kyiñ. Shoo-kyiñ, Lee-kyiñ and Chhun-cho-u. The authorship of Yeekyiñ is attributed to Fohi, the writers of the remaining four being unknown. She-hu is also a well-known term for that science which treats of the regulation of the customs and manners of a nation.

CHAPTER I.

ETHICAL PHILOSOPHY.

The works on this subject are very interesting. The founder of this philosophy was the famous sage Khuñ-fu-tse (in Tibetan Koñ-tse, the latinized Confucius). He was born not long after the birth of Buddha. In the latter period of the Te-hu dynasty, during the reign of Te-hu-wiñ, Khuñ-fu-tse was born in Shan-tu one of the thirteen great divisions of China. His biography is well known every where in China and he is universally believed to have been a particularly sacred personage. The present laws of China and the ethical works, so well suited to the welfare

of all classes of men, are all founded on the Code of laws first drawn up by this great philosopher. From that time to the present day, for a period of more than two thousand and five hundred years, during which time China has witnessed many political changes and revolutions, the downfall and growth of many dynasties, the laws of Khuñ-fu-tse have continued to regulate and govern the manners and customs of the whole community from the Emperor to the meanest subject. So wise and excellent are those laws that they have undergone little change in the course of time. Being the first and wisest preceptor of the monarchs of China, the portrait and name of Khuñ-fu-tse are adored and venerated by every sovereign who succeeds to the celestial throne. This ceremony handed down from generation to generation has got the sanction of antiquity as a heritage to the Emperors of China. The descendants of Khuñ-fu-tse enjoy the second order of the Empire as an hereditary honour, in token of the high regard due to the memory of the wisest man born in China. The Tibetans believe that their celebrated Sroñ-tsan Gampo was an incarnation of Khuñ-fu-tse—one of miraculous birth—in whom was manifest the spirit of Chenressig. Some authors conjecture that Khuñ-fu-tse was the inventor of astrology from the few verses bearing his name and praise, which head almost all the astrological works of China and Tibet. He is also believed by some people to have been the inventor of handicrafts, manufacture, technology &c. It was Khuñ-fu-tse who first taught philosophy and literature in China, but he wrote only a few works on those subjects. His pupils and followers made copious additions to and improvements on his works, which were revised and annotated. The works so annotated and revised which served as guides to the scholars of China, are four in number, *viz.* :—Ta-she-u, Chuñ-yuñ, Loon-yu and Meñ-tse. The outlines of Ta-she-u, drawn up by Khuñ-fu-tse himself, were enlarged by his pupil named Choñ-tse from hints taken from him. The second work Chuñ-yuñ was composed by Tse-se. The third work Loon-yu was attributed to the joint authorship of Tse-le-u Tse kyañ and Tse-sha. The fourth work Meñ-tse derived its name from that of its author. These writers were either Khuñ-fu-tse's pupils or pupils of his pupils. From the time the Te-hu dynasty was founded, literature made rapid strides in China and the number of literary works greatly increased. There grew up during this time, (as afterwards), a number of scholars (not less than 100) who interpreted these works and wrote commentaries on them. The statutes and laws which uphold the government were drawn up during the reign of Hwanku by a learned scholar named She-u-hu, on the basis of Khuñ-fu-tse's works. A few years afterwards, Tse-u-fu-tse, a great philosopher, wrote many original works which, even at the present day, are considered as great authorities and works of reference. Again, there are five other works, called Kañ-chen, which resemble

the Deb-thers or Historical records of Thibet in subject matter ; besides they contain many literary and philosophical notices which come more properly under the heading of She-hu, Astrology or the art of Divination.

The earliest written encyclopædia of Astrology is the chief repository of Yeekyiñ, the first of the Uhú series. The art of divination called Porthañ which was brought into Tibet during the reign of the Thañ dynasty was obtained from this great work. In early times, as stated above, there reigned in China the Hun dynasty of three kings and that of Dhi of five kings. During the reign of Fohi (whose name is also written as Hpushy), the first of the Hun kings, there came out from the great river Hé in the province of Henan (modern Ha-nañ) a monster called Luñ-ma having the body of a horse and the head of a dragon. On the back of this hideous monster there were eight figures or Mudrás (called Pakwas in Chinese), curiously inscribed. The eight Pakwas being multiplied to 64 by permutation, a work was written under the name of Lyan-shan (chief work). The figures on the back of the monster were called Hé-tho-hu ; tho-hu in Chinese meaning "figures" and Hé being the river from which the monster issued. This earlier account of the origin of the Pakwa is called the "First Heavenly System." Afterwards a learned man by the name of Sen-noñ wrote a work on the Porthañ, called Ku-hi-tsañ, based on the first work on divination. It is also said that it was brought down by an eagle from the mountain called Swan-ywan. It is related by some writers that there is a work which was composed from the cry of an eagle. The third monarch of the Hun dynasty named Yee-khyuñ (written as Yihi-shyiñ), by accurate observation of the heavenly bodies and by assigning the distinctive signs of male and female to the five elements, formed the ten fundamentals² (and gave the names of mouse, bull, &c., to the twelve concatenations or *Dondals*³ named the divisions of time, viz.,—years, months and days). All these were represented on a globe,

² The five elements of astrology—

1. Tree, Male and Female.
2. Fire "
3. Earth "
4. Iron "
5. Water "

³ The Sanskrit words corresponding to the 12 Dondals of the Tibetan astrology or causal connection on which the existence of the human soul depends are :—

- | | |
|---------------|-----------------|
| 1. Avidyá. | 7. Vidana. |
| 2. Saṃskára | 8. Rishpa. |
| 3. Vijñána. | 9. Apádána. |
| 4. Námarúpa. | 10. Bháva. |
| 5. Shaḍyatna. | 11. Jati. |
| 6. Sparśa. | 12. Jaramaraṇa. |

called Hun-thyeu-yi constructed by him for the purpose. The clocks (Tse-men chiA) and watches (Pe-yo-hu) of modern China are prepared after those illustrations. Moreover, the invention of chariots, boats, forts, ten sorts of musical airs and the use of arms were attributed to him.

The later heavenly system.

The fourth king of the dynasty of Te-hu named Yo-hu-tho-hu-thai-shi, was, in the year tree-dragon (the first of the heavenly years according to this system of calculating time), presented with a wonderful tortoise by a man from the south named Yui-shaŋ-she. By carefully observing the figures and marks on the tortoise's shell, which were supposed to express the names of divisions of time, the king improved the former books on astrology and the art of divination. From that year to the *fire-dragon* year of the 12th cycle when the Emperor Chheu-luŋ ascended the throne, there elapsed 4092 years. There are legends which relate that a subject presented a wonderful tortoise to king Yo-hu, but there is no record of his utilizing the marks on the shell for the purposes of astrology. It is stated that king Shi-hu-yohi obtained a wonderful tortoise of miraculous origin from the River Loo of Hanan, and by reading the astrological symbols and marks known as Pakwa, found on its shell, wrote a large treatise on "divination." He gave the name of Loo-tho-u⁴ to it, from Loo, the river whence the tortoise came out.

The period during which the heaven and earth remained one and undivided,⁵ was known as Nam Na, and the period when they became separated and distinct from each other, as Nam Chhyé. During these two periods, and also previously, the science of Pakwa or astrology and divination is said to have existed in itself, in consequence of which it is considered as ever unchangeable. It is not stated in the Chinese books that the "great tortoise" is the prime cause of all things, as is fabled by Tibetan writers on astrology and the black art, after the above account of the wonderful tortoise of the Chinese from whom undoubtedly they have derived their knowledge of astrology and divination. The following are the verses on which the Tibetans, after the Chinese, base all their knowledge of astrology and of the position of the earth.

⁴ Tho-hu meaning the book of symbols and signs.

⁵ From this it must not be understood that the first work on divination written from the figures on the horse-dragon, was composed before the formation of the Heaven and Earth from chaos. The name Nam Na is used to distinguish its priority to that which immediately followed it.

Tsug-lag-tse-kyi-tsa-va-ni	The principal root of astrology.
Ma-há-ser-gyi-rus-bal-dé.	Is the great-golden tortoise.
Go-vo Lhōr-dāñ Jud-ma Chyañ.	The tail to the north and the head above.
Shog-yeshar-la-shog-yen- nub.	The right and left sides lie east and west.
Yau-lag-shes-po-tsham-zi- knañ.	The limbs extend to the four quarters
Gan-kyalne-pade-ye teng.	On which lies supreme
Dsam-liñ Jig-ten Chhag- par-dod.	The world Jambudvīpa and rests.

Wen-wañ father of the first king of the Chigur dynasty who was a saintly personage revived the first work on astrology written by Fohi. The later heavenly system of astrology, based on the symbols and marks on the tortoise's shell, was revised and improved by Che-hu-ween. Altogether there were three great works on astrology written at three different times, the first being Le-an-shan's, the second Ku-hi-tsañ's and the third Wen-wañ's—all well known in China. During the latter period of the Te-hu dynasty, the wicked and stupid king of Chhen-gur in utter ignorance of the worth of astrology, and apprehending danger from the existence of astrological works which in his eyes appeared ominous and fraught with evil, ordered them to be burnt. The first two works were destroyed, but fortunately Wen-wañ's work survived, and it is on this that the modern astrological works of China are chiefly based. Wen-wañ's son, Chi-hu-kyuñ, revised and illustrated his father's work. Khuñ-fu-tse is said to have improved upon the writings of his predecessors, but this is questioned by some writers who doubt if he ever wrote on the subject of astrology and divination. Another painstaking author wrote a small treatise on astrology, based on Che-hu-kyuñ's work. One of Khuñ-fu-tse's pupils is said to have drawn up some astrological formulæ under the name of Shi-chiñ, which were ascribed by some to Khuñ-fu-tse himself. Probably people mistake this book for Khuñ-fu-tse's. Among the ancient writers of China, Fohi Wen-wañ, Chi-hu-kyuñ and Khuñ-fu-tse are famed as four saintly authors. Old men of Tibet believe that the art of divination was first discovered by Manju-śrī, the god of wisdom, on the summit of Revo-tse-ña. Other accounts, stating that it was given to the world by the goddess Namgyalmo (S. Vidyá) and by Padma Sambhava, also obtain credit in Tibet, but are mere fabrications, having no more truth in them than those ascribing the origin of astrology to Buddha.

Medical Works.

The second king of the Huñ dynasty named Yan-dheu-shen-huñ-shi was the first who wrote on medicine. To feel and understand the pulse and to divine human destiny by an intimate knowledge of the fundamental elements were the principal subjects of his works. This latter science⁶ was unknown in India and other countries. The four great classes of Tibetan medical works are said to have been based upon the above named early Chinese works. The five fundamental elements of the Chinese are quite dissimilar to those of the Indians, being tree, fire, earth, iron, and water, while ákása has no place. Tree probably supplies the place of wind, but it is not easy to understand how iron could be imagined to be a substitute for ákása.

Music.

Yu, minister of King Shun, discovered the use of the five Khin or Sanskrit Tár and the twenty-five tones of music called Shee in Chinese or Sur in Sanskrit. He wrote a book on songs and musical performances called Sho-hu. The Tha-shi dance of Tibet of the present day was based upon this Chinese mode. There also appeared many original works on rhetoric (*Alankára Vidyá*) in both the periods. The number of figures of speech in the Chinese language is greater than in Tibetan.

Works on history, technology, selection of lands, physiognomy, and prognostication existed from an early age. The number of works on these subjects increased in latter times, but they are not classed as great works.

She-hu or an exposition and vindication of the Confucian philosophy.

With regard to religious faith among the She-hu scholars very few persons possess the "predisposition to piety" (according to Buddhistic principles). The majority of them, content to limit their aims to this life, are careless whether their future after death be one of happiness or damnation, while others look upon this life as the consequences of Karma and Phala. They argue that had it been true, Khuñ-fu-tse and King Fo-hi would have mentioned it in their works, which contain no such account. Both King Fo-hi and Khuñ fu-tse who were distinguished for their profound wisdom and learning were, no doubt, aware of those religious principles, but omitted them in their works, owing to the people of the age not having been so far advanced as to comprehend the triple piṭakas of Dharma. The

⁶ The science of predicting human destiny by marking the pulsation is different from palmistry which was known in India.

works called U-hu-jiñ and Ssi-shi-hu, &c., treated of such matters of worldly utility as would meet the requirements of the age they lived in, and would pave the way for the future reception of Buddhism. Fo-hi and Khuñ-fu-tse did not speak a single word against Buddhism like the unprincipled Chárvakas who reject the theory of the transmigration of souls and the inevitable consequence of Karma and Phala. Once, one of Khuñ-fu-tse's pupils asked him what would be the state of man after death. Khuñ-fu-tse answered that he could not say that there was no future existence: that it was so mysterious and unknown, that he could not hazard any opinion on it: but would presently explain all that was conceivable and open to cognition. Again once while he was explaining some metaphysical points respecting the supreme being, one of his pupils, Wuen-fu-hu, questioned him thus, "Sire, if there is a great being as you mention, what and where is he? Is he so and so?" Khuñ-fu-tse having replied in the negative, the pupil asked if he (Khuñ-fu-tse himself) was not that being; "No, how could I be like that supreme being?" replied Khuñ-fu-tse. "If so" retorted the pupil, "where must he be?" Khuñ-fu-tse said, "such a being is born in the western quarter" (by which he evidently meant Buddha). In the works of these two personages there are some mysterious passages which appear like the aphorisms of Buddhism, capable of a higher signification than the mere earthly objects they are taken to mean. The text of Yee-kyiñ in some respects resembles the Tantrik philosophy of the Buddhists, as has been explained by the most learned Lama Chan-kya Rolpai Dorje. During the supremacy of the Jiñ dynasty, two eminent Chinese scholars named Hwa Shañ Fo-shen and Dhu-hu-min, wrote commentaries on both She-hu and Dohu, in which they pointed out many striking resemblances to the theories of Buddhism. In a later work called "The History of the rise and progress of religion (or Chhoijuñ)" being an exposition of the works of the great She-hu teacher Khuñ-fu-tse, it is found that his teachings were akin to those of Buddhism. Khung-fu-tse's works avowedly treat on ethics and on public utility for the benefit both of individuals and of nations, but essentially they point to saintly *wysa*. Those who have studied Buddhism critically, can easily perceive the similarity between Khuñ-fu-tse's teaching and that of Buddha, but the general readers of Khuñ-fu-tse may not form any sound judgment in this respect. Of the classes which go by the name of U-hu-chiñ, five *viz.*, Yin, Yee, Lee, Kyi, and Sheen, are the principal works. In the Chinese language they are called U-hu-chhañ or one's own doctrine, behaviour or morality. The first, Yin, inculcates mild and gentle behaviour; the 2nd, Yee, treats of affection, cheerfulness, and good humour; the 3rd, Lee, of manners and customs; the 4th, of wisdom; the 5th, of a calm and firm mind. The four well known ethical works called Ssi-she-hu are mere

applications of these five subjects. Those who in China carefully master these five subjects are regarded as sages, those who can practise them, as saints.

Origin of Heaven, Earth and Men according to the "Ye-kyiñ".

In the beginning, before the formation of Heaven and Earth there existed nothing but "Hun tuñ" or void, which evolved of itself and was in a state of chaotic agitation from eternity, until it fell into utter confusion and disorder. In this state of chaos, the order, distinction, cognition, classification and nomenclature of things were unknown. The Chinese account bears a striking resemblance to the account as to the origin of the world in all Tibetan works on mysticism that in the beginning there existed nothing except void from which the world arose. In that chaotic state there was the virtue of "The-ji" that is, the supreme nature, matter and self-existent energy. Just as we have the innate power of distinguishing different things in ourselves, so the primeval chaos possessed the virtue of giving rise to distinct existences. From its internal agitation, it produced first of all Namba (species), and nature, which were like male and female. Again these being endowed with a virtue like the germination of the seed by the union of the male and female elements, divided themselves into the "Tsha-shiñ," i. e., the fourfold distinction into (1) great male, (2) little male, (3) great female and (4) little female. Afterwards from the union of those two species sprung the Pa-kwa or Tibetan Parkha and Choo-guñ or the nine mansions with forty-five gods residing in them. Thereafter from the virtue of these two, light and clearness came forth. All light substances flew upwards from the ocean of chaos, the thin and attenuated things resting on the surface. When this separation took place the upper region or Heaven (or Thain) was produced. This was called the age of the formation of Heaven (Nam Ñama). All heavy (Sanskrit guru), thick, unclean and ponderous substances sank to the bottom and formed the Earth called Tee. This is called the age of the Earth's closing. When Heaven and Earth were produced, the shining lustre of the former radiated from above and the bright effulgence of the latter rose upwards. These two, united together, produced "Man." This age was called the period of the formation of Man. Heaven, Earth and Man are possessed of three virtues or potential energies and three aims (designs). In works on mysticism a similar description is given. Heaven is said to have been anciently the father and Earth the mother. These two meeting together produced a sound, whence emanated Man. The Tibetan "Nam" or Chinese "Thain" means both Heaven and potential Energy. Tibetan "Sa" or Chinese "Tee" meaning Earth is purely matter that has productive powers.

Parkha or Pakwa or Mudrá Symbols.

Tibetan	me	sa	chag	namkha	ohhu	ri	shiñ	loñ
Chinese	li	khon	ta	khin	kham	kin	sin	son
English	fire	earth	iron	sky	water	hill	tree	wind.

Chinese Choogua or Tibetan Mevagu. English nine mansions of the 45 gods.

Tibetan	chikar	ñinag	sum	thiñ	shijuñ	ñaser	tugkar	dunmar	gyatkar	gumar
English	white	black	blue	green	yellow	white	red	white	red.	
No. of Mansions	1	2	3	4	5	6	7	8	9	

Again, the blue sky (or the middle illuminated atmosphere), and the Earth are both called the world. Vulgar people say that the Heaven is of dark blue colour and the Earth four-sided. According to this system only nine heavens are mentioned without a word about their disposition. The Tibetans alone hold that there are nine strata of earth, one above another and nine heavens in regular succession. The great period counted from the beginning of the formation of Heaven, Earth and Man till their destruction is called Yi-yvan (*Ævum*). The measure of time in one Yi-yvan is equal to 129,600 human years of the Hindu system or "kalpa." After the destruction of Heaven, Earth and Man, Húntúñ and Theji will be convulsed to form a second chaos, from which there will be a renewed formation of the world.

Man is like the effulgence or the essence of all conglomerate matter. The Chinese do not recognize the theory of the four ways of birth, *viz.*, from the egg and the womb and the manner of production of insects and plants. According to them, man was not born in the beginning but formed after the manner above described. The earliest writers do not appear to hold that the Heaven, formed after the dissolution of Chaos, possessed any visible appearance or magnitude, nor do they explain what will be the state of man after death. They neither enumerate the six classes of living beings, nor describe how they were produced. Latterly an eminent Chinese writer called Chou-tse, who was acquainted with the works of the Buddhists wrote as follows:—After death, those portions of the mind and soul or the spiritual effulgence, obtained from the Father consisting of the Three Prápas (called Sññhaon) fly towards the skies and became absorbed in S'en (divinity), while the six parts (consisting of spiritual emanations) obtained from the mother (Lehu-pho) go down towards the earth, and mix with the spirit called "ku-hi" or the devil. All the Chinese authors attributed the happiness and sufferings of this world to The-han (Thain) or Heaven. The same theory prevails now all over China, the Heaven of the Chinese bearing some resemblance to the idea of the Supreme Being. According to them, pigs, sheep and other animals (as well as herbs and vegetables) being designed for human

consumption by The-han, there is no harm in killing them. The Chinese adore many gods endowed with a visible shape among whom Yoob-Hwañ is well known. They also worship a multitude of devils. They pay homage to dead bodies and, under a belief that the *manes* of the dead, though in Hades, can enjoy earthly pleasures, offer them meats and other edibles. Some of their customs are formed by affinity with those of their neighbours the Lalos and To-u-se. There are also some customs which are evidently borrowed from the Buddhist creed.

Khuñ-fu-tse's teaching compared with the doctrines of Buddhism.

Khuñ-fu-tse in his work on the fundamental formulæ called Ta-she-hu while describing the manners and attributes of a "Teacher" says, that liberal and enlightened accomplishments depend much upon clear judgment and understanding. The doing of good and contributing to ennoble others depend first on one's own goodness and excellencies. After the acquisition of knowledge it should be retained, when it is comprehended it should be practised. When it is practised it will produce happiness, when it has imparted happiness, it can be utilized in teaching others, when it is communicated to others, knowledge is acquired. Thus by progressing further and further from the origin or beginning of learning, the ultimate object can be obtained. It is easy to understand the apparent meaning of his words which generally relate to the enumeration of moral virtues pertaining to this life, but a mystic and deeper meaning pervades them all, which may be interpreted thus:—By enlightened knowledge he meant, the clear knowing of what the true and false ways (of religion) are, which he exhaustively illustrated in his chapter on the "duties of a Teacher." By ennobling others and leading them to good &c. he meant that, in order to be able to do good to all animate beings and to lead them to the real and true end of existence, one must first himself arrive at perfection. When he has first become good, others will follow him. Having himself obtained happiness, he will be able to conduct others to happiness, who have not already obtained it. After reaching perfection himself and bringing others to it, right discrimination is attained when he will know the means of emancipating himself from transitory existence. Thus by progressing further and further he will see the beginning and end of all knowledge. From this, it is evident that Khuñ-fu-tse's doctrines were akin to those of the omniscient Buddha. The maxim, "First mature yourself and after you have done so, try to mature others" and others of a like nature correspond with those contained in the Maháyána philosophies. Although the name of Buddha was unknown to Khuñ-fu-tse, yet in saying "gone to the extreme limit of knowledge" he must have meant an exalted state of being, closely resembling that of Buddha.

Thus he approached very near to Buddhism in that twilight of civilization. The Chinese scholars who, by critically studying Khuñ-fu-tse's works became learned, are given the title of "Shyan-shen." For having mastered the ancient classics, they are called wise men. Above all, when they have mastered the above-mentioned five classical works and can elaborately elucidate the formulæ and riddles, they are styled Sho-hu-tsha or Chwañ-ywen. Thus by studying the classics they become learned, and then by acquiring a knowledge of the laws of their country, they become possessed of a knowledge of things. Having acquired both kinds of knowledge, they discharge the duties of the administration of their country. Such learning qualifies them for preferment in the government of their country. Learning alone opens to them the chances of reaching the highest offices in the land including those of Governor and Minister of State. It is such literary distinctions that raise men in China to rank and position in utter disregard of birth or riches. All public offices in China are in fact open to competition.

Among the theological distinctions of China the three highest are—

Shyan-shen equivalent to Tib. Ge-she = neophyte.

Sho-hu-tshahi	„	Tib. Kahchu = monk who has observed the 10 Command-	
Chwañ-ywan	„	Tib. Rabchyam = superior monk.	[ments.

As by proficiency in classical studies men are raised to governorships in China, so in Tibet scholars of sacred literature are placed at the head of all religious institutions as prefects and high priests. But now-a-days the number of such erudite scholars is very small both in China and in Tibet. There are some Khuñ-fu-tse's saints who being profoundly read in the great classical works of China, regardless of high preferment in government service, of commercial emoluments and of the pleasures and allurements of a worldly life, betake themselves to asceticism and a life of seclusion in caverns of hills or in the solitudes of the wilderness. They take such students as are willing to accompany them, and do not care if they get none. These men are like Buddhist hermits who pass their days in solitude, devoting their lives to study, meditation, and asceticism, but it must be admitted that there are few such in both countries. It appears from his writings that Khuñ-fu-tse had veneration for Buddha although Buddhism was not in existence in his age. In his works he neither remarked as in prophecy that Buddhism was good or bad. Chau-fu-tse, another writer of fame, evidently had some knowledge of Buddhism. In his writings he speaks in commendation of it rather than with any dislike. Subsequently one Cho-u-tse wrote blasphemously of Buddha. He was happy in his discussions on other matters but not in those on Buddha. He argued thus:—As the prosperity and happiness of a nation arise from the king's virtue, it is the king's first and

prime duty to treat his subjects kindly. One's own body being derived from his parents, they are his great benefactors. Among his subjects those who are intelligent, industrious, learned, able and powerful should help their king in the administration of the State and in war. The people generally should in return help him with tribute, revenue and presents. Again it will be the duty of all men to respect their parents besides supporting them and ministering to their wants; and after their death to honour and pay homage to their manes and bones.—Thus his moral sayings are excellent, but at the end he rushes into blaming Buddha:—“Afterwards one S'ákya Muni, unmindful of his duties towards his king and parents and forgetful of their kindness, quitted his home and preached a religion of which selfishness is the leading feature, inasmuch as it enjoins on each man separation from the world and care for only his own food and clothing. This religion being introduced into China during the reign of the Emperor Hwan-miû-yun-phiû, many a family became destitute and extinct. The excellent creed of ancient times faded away as the new one progressed.” But, indeed, the religion of Buddha does not specify one's duties towards his parents and the king, but aims at a wider good,—the good and well being of all living beings of the world by freeing them from miseries and sorrows not only of this present life but also of all transitory existences. The aim of Buddhism is to know how to lead all living beings from misery and grief to a state of endless beatitude. So that there is a vast difference between the doctrines of Cho-u-tse and those of Buddha, the aim of the former being as small as the point of a needle, while that of the latter is as wide as the immeasurable Heavens. The writings of Cho-u-tse with the exception of some vilifying expressions towards Buddhism contains not a word of argument and refutation. They only contain some erroneous views besides some commonplace principles. Since the introduction of Buddhism into China to the present day all the monarchs, with the exception of one or two, were devoted followers of the Buddhist faith in consequence of which such insane observations as those of Cho-u-tse and other profane writers, have been as ineffectual in their aims as echoes returned by rocks. Nowadays there are some among the vulgar classes who obstinately follow these stupid writers who can show no reasons but bark like old dogs.

CHAPTER II.

TO-U-SE OR THE BON (PON) RELIGION OF CHINA.

The chief god or teacher of this most ancient religion of China was Lo-u-kyun. He is both god and man. As a god he is called by the name "Thai-shaň Lo-u-kyun" which in Tibetan means the chief lord of goodness. He is said to have appeared when, according to the Chinese account, Heaven and Earth were first formed. Some writers identify him with the god Brahmá, which conjecture is accepted by many. In the beginning of the formation of the world the great Brahmá formed the superb mansion of the gods and thereafter the Earth, which accounts agree with those given of Thai-shaň Lo-u-kyun as well as with the signification of his name "Brahmá built the world." Lo-u-kyun from that period to modern times is said to have sent forth 81 emanations among which the great teacher Buddha is counted as one, just as the Brahmanists reckon him (Buddha) as one of the Avatárs of Vishnu. The human Lo-u-kyun was an incarnation of the divine Thai-shaň Lo-u-kyun. He is believed to have been contemporary with Khuň-fu-tse. After a stay of 82 years within his mother's womb he was born when all his hair had turned grey, for which reason he was called by the nickname Lo-u-tse or the grey-haired old man. His followers addressed him by the name "Lo-u-kyun" the honorific equivalent for Lo-u-tse. Having obtained 72 chapters of what are called "heavenly scriptures," from a certain cavern of a hill, he became a religious teacher and preached the religion called "To-u-se." The famous Chankya Rinpoche Rolpai dorje observed that this Lo-u-kyun is identical with S'en-rab of the Tibetan Bonpo⁷. In Chinese a sage is called Shyan-sheň of which the first syllable *shyan* by the phonetic laws of the Tibetan has been changed into *shyen*, whence "šen"; *sheň* means *rab* or "excellent." Ywon-shi-then-tsun another celebrated teacher of the To-u-se religion who appeared after the founder, is also considered as one of the 81 incarnations of Lo-u-kyun. The pith of To-u-se doctrine as originating from Thai-shaň Lo-u-kyun is similar to that of the religion of the god Brahmá. The To-u-se religion obtained its greatest diffusion under two of Lo-u-kyun's incarnation called Lo-u-tse and Ywon-shi-theu-tsun.

To-u-se religious theories.

The supreme being is immaterial (Arúpa), shapeless and invisible. He is self-created and matchless and most noble.⁸ In the abridged To-u-se scripture there are mentioned many gods possessing a shape, being the

⁷ [See Vol. I, p. 187; also *ibidem*, p. 195, note 5. Ed.]

⁸ The writer did not see the chief of the To-u-se scriptures for which reason he could not describe what views they had respecting the state of the soul and transmigration and emancipation.

presiding deities of the five great mountains of China, of the four great rivers and of wind, rain and lightning, besides many powerful demons, for whom several ceremonies are prescribed. At the time of propitiation (ascetic performances) the To-u-se hermit is required to purify himself by washing his body, mouth and tongue, before beginning the mantras. Purification of the body by ablution is the principal feature of the religious rites of the To-u-ses. Having prepared for the ceremony by careful ablution &c., the devotee sits and regulates the exhaling and inhaling of his breath. He then extols and praises his own rambling "spirit," abstracts his mind, absorbs himself in deep meditation and chants the sacred mantras. In this way there grew eight saints who obtained the power of working miracles according to their will. They are called Pa-dud-shyan-shiñ or the eight saints. Another saint named Tañ-thwen-shi by skill in mysticism subdued many demons and evil spirits, all of whom he bound by solemn oaths to guard the Imperial Palace of Pekin. These demi-gods and demons even at the present day are found to stand sentry round it as of old. The descendants of Tañ-thwen when they approach the palace walls, are politely received by these spirit sentinels. There are also accounts of many who acquired superhuman powers such as that of performing miracles and illusions. There are mantras and incantations for performance of the lowest classes of samádhi. But notwithstanding all these, there is not found in their scriptures the true way of emancipation which can be obtained in Buddhism alone. Witchcraft, rites and ceremonies of mysticism and concatenation of time and circumstance, besides those which are used by gods and sages in the way of Tantrikism are numerous among the To-u-ses. Among them there are two classes, the lay-people and the monks. The latter take vows of piety and discipline which they scrupulously observe.

An Episode.

During the reign of the great Han, a heretical Pandit of Singala-dvípa called Mahá Bráhmaña arrived in China. He was warmly received by the king Yo-hu-chhañ, whom he exhorted to introduce his doctrine all over China. During this time the celebrated sage Hwashañ Dha-hu, who was versed in the Vedas of the Tirthikas was present. He held long discourses in most of the heretical Sástras of the Tirthikas with the Singalese Pandit. The controversy was conducted in the Sanskrit language in which the Chinese sage debated with fluency and facility. The heretical Pandit was defeated, which he publicly acknowledged by prostrating himself before the learned Hwashañ. The king greatly rejoiced at the Hwashañ's triumph over the Singalese who was ignominiously expelled from the country. It was for this reason that Brahmanical doctrines obtained no footing in China. They are not known there even at the present day.

CHAPTER III.

HO-U-SE OR HOI-HOI RELIGION OF CHINA.⁹

During the reign of the Thań dynasty in one of the wars, a large army was brought to China from the country of Tho-kar (Sita or Turkistan) which, unable to return to their homes, settled in China. Their descendants gradually multiplied and formed a large tribe who were known by the appellation of Housi or Hoi-Hoi. Again, the great warrior Jengis Khán after conquering the countries in the West when returning home brought with him a man of the country of Siyang which is an Island. This man, being versed in a kind of religion in which The-yau-nu the lord of Heaven was adored by all, taught the principles of the Hoi-Hoi which became their adopted religion. Their descendants followed this religion and much of the Chinese religion came to be mixed with it, but the Chinese though dwelling with them did not become a whit connected with them in their religion and manners.

Religious theories of the Hoi-Hoi people.

They believe that all happiness and misery, good and evil, are the doing of The-han. The god The-han dwells in Heaven and in all things. The Hoi-Hoi people will never act contrary to the word of The-han. They do not take refuge with any worldly gods nor worship nor bow down before them. The souls of all the dead are collected by The-han, who ordains their second existence. They are to be re-born when this world will be re-created by him after destruction, and within this interval the souls of the dead will remain mixed with the void space of Heaven. Some among them also believe that men are born very often, and that all their senses and faculties are lost at each break of existence. They send the spirits of all animals killed by those who belong to their faith to The-han who takes charge of them. The spirits of those that are killed by others, who are not Hoi-Hoi are damned. A Hoi-Hoi will not eat the flesh of an animal that has been slain by outsiders. If they remain unclean The-han becomes displeased. It is therefore of great importance to them to wash and keep aloof from unholy things. Besides these they have no knowledge of the transitory state of existence, the misery, and the confinement and emancipation, of the soul. They possess not the learning of the Tírtikas, or the materialists, but resemble the Yavanas (Lalos). These wicked people certainly turn into pigs after their death for which reason they do not touch pork, the touch of which brings defilement, and the eating of which destroys their intellect and understanding.

⁹ This is a form of Muhammadanism.

X.—LIFE AND LEGEND OF NÁGÁRJUNA.¹

When the dynasty of Aśoka waned and gave place to that of the illustrious Chandras, Nágárjuna was born in Central India destined to play an important part in the religious history of Buddhism. According to the Tibetan historians who wrote on the authority of Indian historians, he was born a century before Chandra Gupta's accession to the throne of Magada. But to conform his age to the conjectural chronology of the occidental orientalisists one would be required to bring that date more than a century later than Alexander's invasion of India. Nágárjuna's age must remain a positive uncertainty as long as we cannot get hold of the historical works of the Indian authors of the Buddhistic period. I am sanguine of being able to bring to light much about Buddhistic history from the works about Nágárjuna and other Indian philosophers. For the present I will only mention certain legendary accounts of Nágárjuna which I have gathered from detached sources.

A rich Bráhmán of the Vidarbha country to whom no son had been born for many years, once saw in a vision, that if he gave alms to, and entertained one hundred Bráhmans, he could get a son. Accordingly he made offerings and prayers to the gods and entertained one hundred Bráhmans. After ten months his wife gave birth to a son. The rich man invited learned astrologers to predict the fortune of his child, but they found that it would not live more than a week. In all other respects the child was calculated to be fortunate. In consequence of this sad intelligence, the minds of the parents were overwhelmed with extreme sorrow, and in their deep anxiety they urged the astrologers to discover some remedy to save the child. The astrologers assured them that if they observed some religious ceremonies and paid money for virtue's sake, read religious books, and entertained one hundred Bráhmans, the child would live seven months, and if they entertained one hundred Bhikshus, it would live seven years, beyond which its life could not be prolonged by any means whatever. They accordingly underwent all sorts of ceremonies and observances calculated to prolong the child's life. When the seventh year was about to expire the parents were overwhelmed with grief.

To avoid the painful sight of their son's predicted death, they caused him to be removed to a certain solitary place in company with a few retainers. As the boy was passing his mournful days, one day the Mahábohisattva Avalokiteśwar Khasharpana visited him in disguise and advised him to go to the great monastery of Nálendra in Magadha as the surest means of escaping from the hands of death. He accordingly repaired to that famous Vihára and arriving at the gate recited some gáthás. During that time

¹ The great Buddhist reformer of ancient India and founder of the Mádhyamika Philosophy.

the great sage Śrī Saraha Bhadra was the high priest of Nálendra. Hearing the gátha the sage sent for the boy who was accordingly brought to his presence. Saraha asked him who he was and what brought him there, on which the boy gave a faithful account of his life and the melancholy aspect which overhung his fate and which he was painfully anxious to escape. The sage advised him to enter the holy order of monks, which act alone could deliver him from the hand of death. The boy took the vows of monkhood. Saraha, then invited him to the worship and service of Buddha Aparimita Áyusha and secured him his blessings. He required the boy to recite holy mantras and gáthas in honour of that Buddha from sunrise to sunset, within which time the fatal moment was predicted to arrive. The boy remained engaged in reading sacred books and reciting gáthas without falling asleep. The fatal moment passed. The messenger of death did not arrive or could not sieze his victim. This happy news was conveyed to his parents whose hearts now overflowed with joy. The great high-priest Saraha then ordained him a Bhikshu of the Nálendra Vihára. Here he prosecuted his religious studies under the tuition of that great sage. After a few years service he obtained the subordinate office of head steward of the congregation. During the first part of the tenure of office, Nágárjuna is said to have propitiated the goddess Chandiká, by whose agency he succeeded in providing the great body of priests with the necessaries of life. The propitiation took some time, after which the goddess presented herself before him in obedience to his call. Enslaved as it were by the force of the propitiatory rites of Nágárjuna, she submissively asked if she was to carry him to heaven. So saying she prepared to transport him thither. The sage not caring for his own happiness and ever mindful of his duties, exclaimed, " Bold goddess, I will not go to the celestial regions, I called you to help me in the propagation of Dharma on this earth." He then built a lofty stone temple in honour of Bodhisattva Manju Śrī, in the court of which he pitched a thick pointed wooden club to fix the goddess, as it were, to her appointed terrestrial duties by the spell of mystic charms. He then addressed the goddess Chandiká,—“ O thou divine nymph, I bid thee to look to the supply of provisions for the great congregation. Thou shalt not leave thy post till this club becomes reduced to dust.” Chandiká accordingly, in the guise of a beautiful damsel began her homely work. During her temporary residence within the environs of the monastery, the chief cook of the congregation was enchanted with her personal charms. He spared no pains or means to win her favour, with the sensual object of enjoying her person. The maiden refused his addresses several times, but at the end consented on the condition that he should reduce the said club to dust. The deluded cook not knowing the secret connected with the club, instantly burnt it to ashes. The maiden now set free from this

bounden duty assumed her celestial shape radiant in angelic glory that was too strong for mortal eyes to bear, and ascended to her ethereal home, leaving the disappointed lover to stare at her with surprise. No sooner did this affair take place than Nágárjuna by dint of his divine eyes came to know of it. In order to retrieve the loss, he visited the courts of kings, princes, and nobles of Magadha and other Buddhist countries, from whom he obtained annuities and donations for the support of the great body of monks at Nálendra. He constructed a gigantic image of Mahákála whom he charged with the defence of his religion. During the latter part of his office the country was visited by a famine in consequence of which the monks fell into great distress. The manager became very thoughtful about the terrible effects of the natural calamity. Distress and scarcity compelled the congregation more keenly to feel the necessity of money. The monks now determined to devise some means of acquiring treasures for the support of the famished congregation, and Nágárjuna accordingly started on an expedition to visit an island in the great ocean where lived a great saint well versed in the art of alchemy. As the sea could not be crossed by any earthly means, he, by dint of his divine learning, got two leaves of an enchanted tree, by means of which he crossed the ocean and miraculously visited the island and presented himself before the sage who was greatly surprised to see a human being arrived at his abode deemed inaccessible to mortal beings. The sage earnestly inquired how he succeeded in achieving this wonder. Nágárjuna replied respectfully stating to him the reasons of his visit and the circumstances that brought him thither. He also showed him one of the enchanted leaves, concealing the other in his mendicant's platter. He begged him to teach him the art of turning metals into gold. The sage consented to the proposal, but not liking to let the wonderful art be known in Jambudvípa, he determined to detain him for ever in the island by depriving him of the enchanted leaf. To effect this, he said that he could teach the art of alchemy provided Nágárjuna consented to part with his leaf. Nágárjuna consented, and was taught the art. When it was fully mastered he flew towards the Indian Continent by the help of the remaining leaf. Returning to Nálendra, by means of his easily acquired wealth he supported the whole body of monks. By his religious practices he obtained siddhi (perfection). He refuted the theories of Sankarácharya and imparted religious instruction to the monks of Nálendra. The Nágas used to attend his sermons in the shape of young boys. They were so much interested in his teaching that they invited him to their abode where he spent three months. They entreated him to settle permanently in Nága land (the nether world) which offer he declined on the ground of his being required to preach the sacred religion in Jambudvípa, and erect religious edifices for the good of living

beings. At the time of his departure he promised to return there some time in future. He returned to Nálendra loaded with costly presents and gems of inestimable value and also with the religious volume called *Nágasahasriká*. It was for this connection with the Nágas that he obtained the name of Nágárjuna.

In the country of Rádha he erected many chapels and chaityas. On his way to Uttarakuru, in the city of Salama or Salamana, he met with a boy named Jetaka, by examining the marks of whose palms, he predicted that the boy would one day become a king. Arrived in Uttarakuru he went to bathe in a river after placing his raiments on a tree. As he was making his ablutions he saw a native taking his clothes away, at which he stopped him begging him not to remove his raiments. The native greatly wondered that Nágárjuna should claim his clothes. For in Uttarakuru there is no distinction of individual property. There all property is common. In Uttarakuru Nágárjuna stayed for three months and instructed the people in the sacred religion. On his return he found that the boy Jetaka had become a king as he had predicted. Jetaka, having great faith in his saintly character, presented him with costly treasures. Nágárjuna returned to his country and erected many chaityas and temples, composed many works on science, medicine, astronomy and alchemy. After the death of Saraha Bhadra, the office of high priest fell upon Nágárjuna which he managed with great ability and indefatigable zeal. He matured the Mádhyamika philosophy which was only conceived by his illustrious teacher Saraha.

Although he was the head of the now wide-spreading faction, of the Maháyána school, yet he did not fail to exert himself for the well-being of the Srávakas or the followers of the Hínayána school, by which name the Srávakas henceforth came to be distinguished. They equally enjoyed the bounties of his saintly character. He established discipline among his own congregation by expelling eight thousand monks whose character, nay purity of morals, was open to suspicion. By these acts he became the recognized head of the whole Buddhist church. About this time the germ of a third schism was manifested among his followers which eventually developed itself as the Yogácharya school.

During the presidency of Nágárjuna, Vajrásana (Buddha Gayá) was the head quarter of the Srávakas or the followers of the Hínayána (little vehicle) school, but having fallen into decay, Nálendra in wealth and splendour eclipsed the seat of Buddha's hermitage. Once a wild elephant was found to damage the sacred Bodhi-druma (tree of wisdom), when Nágárjuna caused two stone pillars to be erected for its support. This expedient answered well for several years, when, on the repetition of a similar injury, Nágárjuna surrounded the great temple Mahágandhola or the mansion of

fragrance with a stone railing which he furnished with Vajragaváksha or the precious niches, and outside of which he erected 108 smaller chapels. He also surrounded the great shrine of S'ridhánýakataka with railings.

Again, there having occurred an eneroachment of the river Nairanjana on the east of Vajrásana which threatened the safety of the most holy spot, Nágárjuna constructed seven huge images of Buddha hewn from rocks, and placed them facing the river in order to make the river, out of fear, change its devastating course. During this period, Manja king of Otisha (Orisha) with one thousand of his subjects embraced Buddhism. In the west, in the country of Malva in the city of Dhára, king Bhojadeva with many hundreds of his subjects embraced Buddhism. These conversions are attributed to the saintly influence of Nágárjuna who wrote many volumes on the Mádhyamika philosophy, such as Múla Jñána, sixth assemblage of Vidyá, Dharma dhátu strotra, Sútra sangraha, &c. He erected many viháras in Pratápeśa, Otisha, Bangala, and the country of Ikshuvardhana. In the latter part of his life Nágárjuna visited Dakshina (Southern India), where he did many things for the preservation of the Southern congregation (of Buddhists). In the country of Dráviḍa there lived two Bráhmans of the name of Madhu and Supramadhu, the fame of whose opulence had startled even the kings and princes of the day. They held a series of discussions with Nágárjuna on the four Vedas and the eighteen sciences of the Bráhmans, in all of which they found themselves infinitely inferior to the Buddhist disputants. At the end they remarked that they really wondered how a Sramana of Sakya Simha could possess such profound knowledge in the Vedas and S'ástras. Nágárjuna replied—It was very easy to master the Brahmanical S'ástras, but the sacred Dharma was too profound to be comprehended. He at last succeeded in converting them to Buddhism. Madhu having propitiated the goddess Sarasvati, acquired great knowledge in the sacred literature of the Bráhmans and Buddhists; Supramadhu by propitiating Lakshmi, the goddess of wealth, obtained immense wealth with which he fed the Buddhist congregation. The former prepared many copies of Prajñá Páramitá. One hundred and fifty monks conducted religious service in their chapels. Thus the great teacher Nágárjuna being eminently versed in all the classes of sciences and the S'ástras, filled Jambudvípa with trophies of his pious deeds. His assiduity in asceticism, erudition in science, faith in Dharma, profundity in Yoga, acuteness in disputation, liberality in giving alms, constructing shrines and chaityas, and furnishing of food to the congregations were all incomparable. He is given the appellation of a second Buddha; for he consolidated what Buddha had only commenced.

Nágárjuna is said to have been a great friend of king De-chye (Sankara) of Southern India, whom he had converted to Buddhism. Both the friends

took vows of meeting a common lot, *i. e.*, to live and die together. Nágárjuna being a saint, no messenger of death ever ventured to approach him. The friends therefore attained to unusual longevity, during which time the king witnessed successively the death of his many wives, children and grandchildren. In his old age the king got a son who alone fortunately survived him. Once the mother of this prince (named in Tibetan Zon-*pu*-den-*chye*, *i. e.*, "the throat-cutting young prince") prepared a handsome robe which she desired him to wear. The prince did not use it, saying, that he would use the robe when he became a king. The mother, with a deep sigh, exclaimed—"Son, how vain is that hope! Thinkest thou, my darling, that the king thy father will ever die. He has obtained immunity from death, which awaits all mortal beings but himself." The prince replied,—“Mother, must I not rule as a king since I am born as a prince? Live or die, I shall be a king.” Seeing the son’s resolution, the mother revealed to him the secret of her husband’s death and said,—“Go and beg Nágárjuna’s head, and that shall quicken thy succession to the throne.” The prince accordingly went off at once in search of Nágárjuna and found him on the top of Sríparvata. Approaching the venerable Sramaña, he asked him to present him with his head. Nágárjuna, knowing what brought him there, consented.

The prince tried several strokes of his sword to cut the saint’s throat, but in vain. Nágárjuna, seeing the ignorance of the prince, shewed him the secret which could effect the cutting off of his head, by saying,—“Prince, hundreds of such swords would not sever my head from the body, but go and bring that *kúsa* grass, which alone will effect it.” In one of his former births Nágárjuna is said to have killed a worm by cutting its throat with a *kúsa* grass. On account of the inevitable consequences of Karma in this life, that very worm was born as the prince who severed his head from his trunk with the *kúsa* grass. At the time of death Nágárjuna told the prince that he would rise again in a future time and his head would again be one with his body. As the prince was carrying off the head, it was snatched away by a Yaksha who threw it to a distance of five miles, where the saint’s remains turned to stone. It is mentioned in the Book of Prophecies that the head is now in the course of drawing every day nearer the trunk to effect its junction. Verily it may be said of Nágárjuna that when the junction takes place, the city of Gayá will be blown up by Gayásura or the demon of Gayá. It is said that Nágárjuna will again appear in India, and live one hundred years, to teach the sacred Dharma to men and gods.

II.—DETACHED NOTICES OF THE DIFFERENT BUDDHIST SCHOOLS OF TIBET.

All the Buddhist Tantras that were translated into Tibetan under the auspices of king Khrisroñ-ede btsan and his successors till the advent of Pandit Smpiti into Tibet, were designated *gSañ-sñago sña-āgyur* of *rNyū mahi-rgyud* or “the anciently translated Tantras.” All the Tantras translated by Rinchen-ssānpo and the generations of translators who followed him, were called *gSañ-sñags phyi-āgyur* or *Sar mahi rgyud*. For this reason it will be evident that the difference of *rÑiñ-ma* and *gSarma* schools lies in the Tantras only, while the Sūtras are the same in both.

The Tantras of the *gSarma* school are clearly analysed in the *ḍKaḥ-āgyur*, and the original of the *rÑiñma* Tantras composed in *Āryāvarta* were rendered into Tibetan purely and faithfully. They are the following :

- | | |
|--|--|
| <ol style="list-style-type: none"> (1.) <i>Rigs pahi-Khu-Vyug.</i> (2.) <i>Tsal-chhen-dKrug-kyi-rgyud.</i> (3.) <i>Khyuñ-chhen-ldiug-vahi-rgyud.</i> (4.) <i>rDo-la-gser-shun-rgyal mahi-rgyud.</i> (5.) <i>Mi-nule-rgyal-mtshan-gyi</i> ” (6.) <i>rTsemo-byuñ-rgyal-nam-mKhai-rgyalpo.</i> (7.) <i>ḍDe-va-āphrul-ḍkod rzogs pa-spyi-Chhiñs.</i> (8.) <i>Byañ-chhub-Sems tig.</i> (9.) <i>ḍDe-va-rab-ābyams.</i> (10.) <i>Srog-gi-āKhorlo.</i> (11.) <i>Thig-le-drug-pa rzogs pa-spyi-gchod.</i> (12.) <i>Yid-ḍshin-norpu.</i> (13.) <i>Kun-ādus rig-pa.</i> (14.) <i>rJe btsun dam pa.</i> (15.) <i>ḍKon byed rgyalpo.</i> (16.) <i>rMad byuñ rgyalpo.</i> (17.) <i>āKhor-va-dōñ-spugs.</i> (18.) <i>Bya bral-medpai-rgyud.</i> (19.) <i>Nam-mkhah-i-kloñ-yañs kyi rgyud.</i> (20.) <i>Padma-kloñ-gsal-gyi-rgyud.</i> (21.) <i>Padma-ḍvañ-rygal.</i> (22.) <i>Yid-ḍshin-tog gi-rgyud.</i> | <div style="font-size: 3em; line-height: 1; padding: 0 5px;">}</div> <p>These sixteen belong to the <i>Sems-sde</i> or <i>Yoga</i> class.</p> |
| <ol style="list-style-type: none"> (23.) <i>Sems nyid bya-rtson-las ḥdas pa-nam-mkhah-chhi-vai-rgyud.</i> (24.) <i>De-ñid ñams su-ḍlañs pa-nam mkhah-chhe-phyi-mai.</i> | <div style="font-size: 3em; line-height: 1; padding: 0 5px;">}</div> <p>These three belong to the <i>ḥLeñ-sde</i> class.</p> <div style="font-size: 3em; line-height: 1; padding: 0 5px;">}</div> <p>These three belong to the <i>Man-ñag</i> or <i>Upadeśa</i> class.</p> |
- The following are the Tantras which appertain to the *rTsoḡs pa-chhen-po* in general.

- (25.) De-ñid yoñs *rzogs* hbras len-nam-mkhah-chhe-phyimai *rgyud* yoñs su-sgro-va.
- (26.) Sems ñid hpho-hgyur-med pa chhos ñid *rgyalpoi-rgyud*.
- (27.) Sems ñid thig-lé-ñag-gchig-ston-pa-byuñ-sems thig lei *rgyud*.
- (28.) Sems ñid rañ-byuñ gi-ye shes su-ston-pa yeshes thig lei *rgyud*.
- (29.) Sems ñid thams Chad kyi-rtsa var bstan pa-man-ñag phreñ vai-*rgyud*.
- (30.) Sems ñid-kun-khyah-chhenpor bstan pa-sañs va-*rgyal po-rgyud*.
- (31.) Sems ñid rañ rig-tu-bstan pa-ye-shes dam pai *rgyud*.
- (32.) Sems ñid kun-tu bssañ poi rol-par ston pa nam-mkhahi *dvyiñs rnam dag-gi-rgyud*.
- (33.) Sems ñid-kun-gi-sñiñ por-ston pa-man ñag sñiñ poi *rgyud*.
- (34.) Sems ñid ran-rig-tu zid chhes pa sñiñ po-gsañ vai *rgyud*.
- (35.) Sems ñid kun-gi-rtsa-va nam-mkhah chhe rtsa va chan gi-*rgyud*.
- (36.) Sems ñid gchig tu hdus pa ñag gchig dgoñs pai *rgyud*.
- (37.) Sems ji-bshin par-bshag-pa-bsam-gtan chhen poi-*rgyud*.
- (38.) Sems ñid *rgyun* chhags su goms pa bsam gtan *rgyun* chhags kyi-*rgyud*.
- (39.) Sems ñid thams chad du gsuñs pa sgo mañ mdoi *rgyud*.
- (40.) Sems ñid dvañ dañ sbyar va chhe-dvañ gi-*rgyud*.
- (41.) Sems ñid dvañ sgra tshig las hdas pa nam-mkhah-chhe med pai-*rgyud*.
- (42.) Sems ñid gdod mai-gnas su ston pa nam-mkhah-chhe gshi hi *rgyud*.
- (43.) Sems ñid hod gsal du bstan pa rinchen hlear vai *rgyud*.
- (44.) Sems ñid yontan lhur grub-tu-bstan pa rinchen phreñ vai-*rgyud*.
- (45.) Sems ñid kham gsum du gsal va kham gsum sgrol mai *rgyud*.
- (46.) Sems ñid spañ blañ las hdas pa-ston pa ñas pa-sñiñ poi-*rgyud*.
- (47.) Sems ñid hpho-hgyur med par-ston pa rdorje-gsañ vai-*rgyud*.
- (48.) Sems ñid yi-nas sañs *rgyas* par ston pa-ye-sañs *rgyas* par ston pai *rgyud*.

Besides these 48 Tantras there are others which claim an indigenous growth. They are the following :

- (1.) sKu-gsuñ-thugs yon-tan hphrin-las kyi-*rgyud*.
- (2.) rDorje-phur-pai-*rgyud*.
- (3.) rTa-mgrin-gyi-*rgyud*.

Also—

gSer-yid-chan ; gyu-yig-chan ; duñ-yig-chan, &c. of modern origin, make up thirty-five in number. Six volumes of bKaḥ-hgyur treating of Tantras are also claimed by the Ñiñmapas.

Besides the above-mentioned there are said to be other Tantras which being concealed by ancient sages, are not known at present.

All these Tantras are said to have been delivered by Dharma Káyá, Kuntu-ssangpo (Buddha Samanta bhadra), Vajra Sattva, and Vajradhara, &c.

The Nīnmapas who all belong to the Yogáchárya school of ancient India observe Tantrik ceremonies exclusively. They have nine series of Jīána, and speak of thirteen Bhúmis or stages of sainthood, while the Gelugpa (or the reformed sect) speak only of ten Bhúmis.

The Nīnmapas have various ceremonies for propitiating their tutelary deities who are divided into two classes called Sī (the mild) and Phro (the wrathful) Yi-dam-kyi-Lha. They have various other kinds of rules and ways of asceticism. All the Nīnma Tantras being based upon the Man-ñag scriptures, by their means numberless Indian and Tibetan (male and female) saints are said to have obtained the lowest class of perfection called "Thun-moñ-gi-ñnos grub."

In ancient India Achárya Káma Vajra, Buddha Guhya, Sñi-siddha, Padma-sambhava, Vimala-mitra, &c., many Pandits, many kings headed by Indra Bhúti, and many fairies were the most important personages; and in Tibet, king Sroñ-btsan sGampo, Khri sroñ-ede-btsan, together with his 25 saintly subjects, 108 gter-ston or discoverers of sacred treasures, Rah ãbyams pa the professor of kLoñ-scriptures, Dharma gri the great translator, gYuñ-ston-rDorje-ãpal, sLe-luñ bshad pai-rDorje, mGonpo rdorje of Yu-thog, Ka-thog rig-kzin-chhen mo, rDor-brag-Rig kzin, Lha-btsun-ehhenpo, and others. Many sages of the Sarma school also had turned Nīnma religionists.

The Nīnma sages, who had fully studied the above mentioned Tantras, had prepared commentaries on them and left their own observations in works written by them for the benefit of coming generations. It was the sage of Orgyan¹ who wrote volumes on the rZogs chhen or Atiyoga sect of the Nīnma school. It is mentioned in the histories of religion that that sage, having written his profound interpretation of the Buddhist Tantras, in a kind of fairy language, unintelligible to man, had concealed these books securely under rocks and pillars for the benefit of future generations of Buddhists. He had also left predictions, respecting the name and date of birth of the man by whom those books were to be discovered. After completing all that was necessary for the continuance of the Nīnma school, he retired to the land of cannibals on the south-west. Afterwards in regular succession, as was predicted by him, a host of gTer-stons appeared and greatly contributed to the propagation of his school and the swelling of the Nīnma scriptures, which altogether exceed five hundred volumes in number.

¹ Padma Sambhava.

For these reasons it is believed that the rest of the *Ñiñma* school is extremely pure. But latterly some persons, calling themselves *gTer-ston* to gain notoriety and to be called sages, mixed many spurious and false theories with the ancient ones. Those pretended *gTer-stons* not agreeing among themselves, out of envy and enmity to each other, enjoined many obscene observances under the garb of religion. They gave out that the Tantras prescribed unrestrained libertinism as the easiest and surest mode of salvation. Female modesty was no consideration to them at all. For a time, by their influence, the teachings of the *Sútras* (Amdo-scriptures) were set aside in preference to those diabolical Tantras which were considered to be the direct means of *Nirvána*. For this reason the monks gave up taking the vows of celibacy and moral discipline. The laws of *Dulva* were entirely neglected. Particularly after *Lañ-darma's* persecution of the Buddhists of Tibet, some Tantriks, in the heat of debauchery and drunkenness, had composed many spurious Tantras, putting into writing the ravings of their intoxicated brains. Again during the revival of Buddhism, when the *Sarma* system of schools was about to be diffused in Tibet, certain Tantriks composed several works in which many strange elements were introduced. In them the *Thiñ-rje-chhenpo* of the *mÑiñmapas*, the *Brahma Tantras* of the Brahmans, the mysticism of the *Bonpo* were mixed together, in consequence of which those works no longer resembled the ancient works on Tantras. From these sprung the ceremonies of *Khregs chboḏ* and *Mun khriḏ*, &c. Those who practised the magical sorceries founded on them were notorious for their arrogance and wicked impositions. When their wickedness was exposed by the great Reformer, the two *Ñiñma* Lamas, named *Pesna Liñpa* and *Shakya-mchhog eDan*, jointly conspiring against him, gave out to the world that *Tsoñkhapa* was a real demon incarnate, whose sworn mission was the working of the downfall of Buddhism in Tibet.

The same two Lamas also wrote a volume of about 500 leaves about the reformations, charging *Tsoñkhapa* with many kinds of blasphemies. They even went so far as to say that the crown which he put on the image of *Jovo* (Lord) *Sákya Muni*, was rivetted on its head with copper-nails, that the flowers that were daily showered on it fell owing to the sorceries, as so many thorns. They predicted that on account of these impious acts, the Buddhist religion was destined to collapse after 500 years from that date, and that shortly the sun, moon and stars would fall a hundred (Tibetan) miles below their ordinary paths. To this work they gave sanctity by declaring that it was discovered to be a book of ancient prophecy, classed under *Ñiñma Terma* scripture. Many right-thinking and honest *Ñiñma* Lamas question the validity of this work, although the uninformed and the ignorant *Ñiñma* followers believe in its pre-

dictions and do not hesitate to slander the Gelugpa school. The Gelugpa writers successfully refuted all the charges contained in that work and exposed the malice of its blasphemous authors.

From that time, on account of the doctrinal differences between the Nīnma and Sarma schools, especially between the former and the reformed school (Gelugpa), disputes and controversies commenced. Most of the eminent writers of Tibet are of opinion that the great body of Nīnma scriptures were alloyed with strange and spurious writings, and there are very few books which have any pretensions to originality or antiquity. Among those which are said to be very pure may be classed the following :

- (1.) *dKon-mChhog-spyi hDus*, 6 vols.
- (2.) *mKhah-hGro sNyiñ-thig*.
- (3.) *Lho-gTer*.
- (4.) *Bima sÑiñ-thig*.
- (5.) *kLón-Chhen-sÑiñ-thig*.
- (6.) *gYu-thog sÑiñ-thig*.
- (7.) *Byañ-gTer-gyi Chhos skor*.
- (8.) *gTer-bDag-gLiñ pahi-chhos skor*.
- (9.) *Nam-chhos kyi-skor*.
- (10.) *rGyal-va-eNa vahi-rÑiñ-vahi-chhos kyi skor*.
- (11.) *rTa-mgrin chhos-skor &c.*, and many others.

The study of the above-mentioned books is believed to be very efficacious to ascetics, in obtaining sainthood. In profundity of import these books are unrivalled by other religious works of the same school. Among the best and purest of Nīnma monasteries are (1) *sMin-grol gLiñ*, (2) *rDorje-brag*, (3) *Kham-ka-thog*, (4) *Shi-chhen-rtsogs chhen*, &c. and many others of less fame. In these monasteries, moral discipline and religious strictness are greatly observed, in consequence of which their resident monks are said to have great pretensions to purity of life.

The Nyingmas schools have voluminous works called Upaneshas on the subtlety of rites.

In the Sarma or modern school are included the following sects, *ḍKaḥ-gDams pa*, *ḍKaḥ-brGyud pa*, *Sakya-pa*, *Karma pa*, *Jonañ pa*, *dGelug-pa*, &c. The principal theories and rules of these sects are :

- (1.) Constant meditation about the attainment of Bodhisattva-hood (sainthood).
- (2.) Uninterrupted attention to compassion towards all living beings.
- (3.) Reverence and adoration to the great and precious Holy Being, called *dKON-mCHHOG*.
- (4.) The renouncing of worldly enjoyments and business, and residence in solitude to limit the sphere of doing and desires.

- (5.) The external observance and conduct of life to accord with the laws of Dulva (Vinaya teachings.)
- (6.) Internally, the full comprehension of the metaphysical portion of the Tantras called *bkskyed rim* and *rtsogs rim*.
- (7.) The practice of the meditative science or yoga, holding the theories of universal illusiveness and voidity (S'únyatá).
- (8.) The comprehension of the essence of the Mádhyamika philosophy by which the attainment of sainthood is ensured.

bKāḥ-gDams PA SECT.

This sect was founded by the great Indian Pandit Dipánkara S'ri Jñána (Jova-rje-dPal-edan Atísa of the Tibetans). There are records of over three thousand Lamas of eminence and learning in the annals of this sect. Among them *hBrom-ston-rgyal-vai-hbyuñ-gna* Potopa the philosopher, and *sPyan-mÑah-va*, &c. were very celebrated.

bKāḥ-brgyud PA SECT.

Of this sect, the sages *rDoje-hChhañ-chhen*, *Telopa*, *Náropa*, *Marpa*, *Mela Dvags po Lha-rje*, &c. were the successive presidents. Marpa having obtained a good deal of religious instruction from Atísa, mixed the *bKāḥ-brgyud* theories with those of the *bKāḥ-gDams* sect.

The Darśana of this sect is called Mahá-mudra (*Phyag-rgya-chhenpo*). This is divided into two classes called *Sontri-Mahámudra* and *Tantri-Mahámudra*, the latter of which they reject. On the whole the significations of the Mahámudra resemble those of the S'únyatá theories.

Its meditative science is similar to those of the *Prasanga Mádhyamika* school of ancient India.

The chief Yedam or tutelary deities of this sect are the Lord of Gubya *Samája-sbDemchhog* (Sambhara) and *rDorje-Phagmo*, &c.

Its guiding instructions called *Man-ñag* were drawn up by the sage *Náropa*, for which they are called *Náro-chhos-drug*. Anciently this sect possessed the greater number of sages, ascetics and scholars, many of whom had obtained sainthood. At one time its monks numbered several hundreds of thousands. The Lamas of this sect pay more attention now to the meditative science, and less to *Vyákaraṇa* and other branches of sacred literature. Although at one time *bKāḥ-brgyud pa* Lamas were eminently famous for their knowledge of metaphysics and Darśana, yet now-a-days there are not many who can fairly claim the distinction of sages. In fact they more resemble the shadows of their predecessors. They generally mix with the *Ñiñma* Lamas in perverse and forbidden conduct, such as female company, drinking intoxicating liquors, &c.

SAKYA SECT.

This sect derives its name from the name of the place of its origin. It is an offshoot of the *bKaḥ-brgyud pa* sect in a reformed state.

The tutelary deities, generally invoked by the followers of this sect, are *Kye-rdorje* (Hé Vajra), *Phyagna rDorje* (Vajra Páni) &c.

That rotatory existence and emancipation from it are inseparable, is its chief theory. Leading instructions are taken from the works called *gSer-chhos-bChug-sum*. The Lamas of this sect are tolerably learned in sacred literature. The ancient monks of this sect are said to have obtained sainthood by propitiating the fairy *Náro-mkhah sphyodma*. The monks in general are known to be little strict in the observance of the laws of *Dulva*. They drink, and mix and live with women.

Gelugpa School.

This is at present the dominant school of the Buddhists in Tibet. It was founded by the celebrated reformer *Tsoṅkhapa* and obtained great diffusion under his chief disciples, one hundred and fifty in number, among whom the Regent *Darma Rinchen*, the sage *Gelegpalsaṅ*, *Gedundub*, &c., were most eminent. *Tsoṅkhapa* found that by the eccentricities of the *Tantrik* (*Niṅma*), Buddhism in Tibet had greatly degenerated, so much so that it could hardly claim the name of Buddhism at all. Its divergence from the tenets of Buddha was too wide to enable any student of Buddhism to reconcile it with any sort of Buddhism that then prevailed in the north. With great pains he succeeded in organizing a reformation which struck the older schools by the root. His works on the different branches of the sacred literature were in accordance with the *Kaḥgyur* and *Taṅyur*.

The Lamas and monks of his school were very accomplished in tenets, the observance of ceremonies and the science of meditation. Their moral discipline, behaviour and attention to study were exemplary. They were also experts in argumentative philosophy. Under *Tsoṅkhapa's* direction they made new annotations on the important portions of *Kaḥgyur* and *Taṅyur* and the various works on *Tantras*. The great monasteries of Tibet, *Sera dapunj*, *Guhdan Tashilhumpo*, and those of *Kham*, *Amdo-Mongolia* and *China*, altogether numbering more than one thousand, adopted the reformed creed. Under his disciples and their disciples within a few years, more than 10,000 monasteries adopted the reformed tenets. The largest of these monasteries contained 10,000 monks, the smallest respectable ones not less than 800. In these *Gelugpa* monasteries, the study of *Tantras*, *Mantras*, *Kálachakra*, medicine, &c. was greatly encouraged. The *Gelugpa* religious ceremonies were conducted according to the prescribed directions of the sacred books. Such extraordinary success as attended

Tsoñkhapa's reformation was not known, not to speak of Tibet, in the annals of Ancient India since the Nirvána of Buddha.

The Emperor of China, Princes of Mongolia, and other great patrons of Buddhism paid tribute to his honour. Tsoñkhapa is said to have appointed under a solemn covenant a great number of gods, demons, demi-gods and fairies to defend the sacred religion. In the other sects, when an enemy invaded the sacred precincts, the monks generally used to escape by flight. Some of these sometimes killed their enemies by propitiating demons and evil spirits, and by the practice of sorceries and the black art. But such proceedings being contrary to the precepts of Buddha, the cursed perpetrators eventually had to go to hell.

The followers of the Sakya sect and the Gelugpas were free from the guilt of such infernal practices.

