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

EDITORS

GYALMO HOPE NAMGYAL
T. SHERAB GYALTSHEN
NIRMAL C. SINHA
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TONI SCHMID. Well-known scholar of Northern Buddhism and authority on the Mahayana iconography; her painstaking descriptions of several series of Thankas have set a new standard; visited monasteries and temples in Nepal, Sikkim, Bhutan, Ceylon, Cambodia and China; associated with the programmes of the Sven Hedin Foundation, Statens Etnografiska Museum, Stockholm, Sweden.

K. A. NILAKANTA SASTRAI Padmabhusan (India); leading Indologist specializing in South India and South East Asia; formerly Professor of Indian History and Culture, University of Madras (1929-47) and Mysore University (1952-56); now Director: Institute of Traditional Cultures (UNESCO), Madras.

NIRMAL, G. SINHA Director: Namgyal Institute of Tibetology; formerly teacher of history, University of Calcutta and editor, National Archives of India.

DIEGO ZONESAR NGAR TULKU an incarnate and second in hierarchy of Dege Zongsar monastery; read English and Sanskrit at the Namgyal Institute of Tibetology for three years; now in the United Kingdom.

BHIM BAHADUR PRADHAN Pema Dorji (Sikkim); a Founder Member of the Namgyal Institute of Tibetology; for long (1923-57) was head of the Forest Department; Government of Sikkim; leading authority on the flora of Sikkim and has substantially helped many foreign botanists in the study of Himalayan flora.

HUGH EDWARD RICHARDSON Held diplomatic assignments in Lhasa (1936-40 & 1946-50) and Changking (1942-44); renowned for linguistic abilities, knows several Asian languages, speaks Lhasa cockney and reads classical Tibetan with native intonation; conversed with the poet Tagore in Bengali; Visiting Professor in Tibetan language and history at University of Washington, Seattle, USA; recipient of the Gold Medal of the Royal Central Asian Society, UK; leading authority on history of Tibet, ancient as well as modern.

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MASTERS OF HEALING
—TONI SCHMID

I

A set of twelve scrolls illustrating the Art of Healing used to be exposed in the fourth hall of the Yung-ho-kung temple of Peking. ¹ Two copies of the set reached the West in 1938. ² One copy is now in the possession of the University of California; it is complete. The other copy is kept in the Ethnographical Museum of Stockholm; two scrolls are missing. The Californian copy was recently reproduced by Bayer, Leverkusen, in colours, and with an introduction by Ilza Veith.³

Some months ago I had the opportunity to visit the Yung-ho-kung temple of Peking. The hall of the sMan-bla or Medicine-Buddha seemed intact and well kept. There was a set of scrolls of the same pattern but containing only ten scrolls. They were not in good condition.

The scrolls display the human body and its anatomy as well as a number of instruments used in chirurgical operations. In addition they show medicinal plants and foodstuffs, also the way in which they are prepared. There are pictures of cows being milked, butter being churned, curd and cheese being prepared. Each item is provided with an inscription in Tibetan.

At the top of two scrolls, III and VI in Bayer’s edition, are rows of holy personages, designed as such by the nimbus around each head. These two scrolls could not be found in Peking.

Already (1910) one scroll practically identical with number III of our set had been published by E. H. C. Walsh who called it an “anatomical chart”⁴. He could consult a Tibetan physician then resident in Darjeeling about it. This physician came from the medical college on the Xags-po-ri near Lhasa. From him Walsh learnt that the original of the chart was the one used in the iCags-po-ri lamasery, and that the students were permitted to have copies made.
Consequently the material now mentioned consists of copies only. As the IChags-po-ri monastery is said to have been destroyed there is not much hope ever to get access to any original.

Several questions present themselves. When was the original executed? Was the whole set executed at the same time? Where and for whom was the set made? What can we learn about the tradition it represents?

If we compare Walsh's chart with our number 111 the whole lay-out as well as most details are exactly the same. Some differences exist. The seat of the most conspicuous person, for instance, is much more elaborate in the chart. The backing is similar to some backings in the series of Dalai Lamas and former incarnations of Avalokitesvara in the Ethnographical Museum of Stockholm. Inscriptions, too, show differences so the chart has—correctly—"chaid" (measure) while the copy from Peking has "chain". Details in the inscriptions and iconographical details will be dealt with later on. On the whole the chart seems to preserve pictures and inscriptions closer to the original than the copies from Peking. Possibly the chart was copied directly from the original. The Peking Copies were, at best, a copy of a copy.

Twenty four holy men are painted at the top of the two scrolls, twelve in each row. There are no gods or goddesses or other females among them. Each person is provided with an inscription. In the order of the Tibetan alphabet these inscriptions are:

1. skyes pa che 'bum 'chi gos go 3 4
2. yha chan blo mchog ro rie zabs 5 6
3. mikan chan sakya dhan phug zabs 7 8
4. mklas mchog bsdod nams rgyal po'i mchen 9 10
5. mklas dhan yar po panchen zabs 11 12
6. gans can mgon grig thanz cad mkhayen 13 14
7. gas 'jin yen bzan dhan po'i zabs 15 16
8. glin stod bao bzan rgya meho'i dpal 17 18
9. snags chan bsdod nams rgyal mchen zabs 19 20
Also the backings of the seats in scroll H. 5755 in the same museum show this pattern.

In the two rows at the top of the scrolls they are distributed as follows:

<table>
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<th>chart and scroll III</th>
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<tr>
<td>16 21 12 15 10 2 11 3 4 22 13 8</td>
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<table>
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<tr>
<th>scroll VI</th>
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<tr>
<td>7 19 6 18 23 9 20 14 24 17 1 5</td>
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The differences in the inscriptions between the chart and scroll III are: 2 has "rdo rje'i" instead of "rdo rje", 11 spells "sarvajna" (सर्वज्ञ) instead of "sarvajnamārg" (सर्वज्ञामार्ग) and 22 has "rgya mo'j i dpal" instead of "rgyal po'i dpal". The chart seems to have the better spelling.
Iconographically there are but a few differences between the chart and scroll. In the much more elaborate seal of the chart, 10 the mudra of the right hand, minor details of the dress for instance 3 and 21, the water jar behind 13 is much more like a water jar in the chart than in the scroll. Preference seems to be due to the chart.

As to the identification of the twenty-four persons the name alone is not always a safe guarantee. There may be several men known by the same name, there may be whole lines of incarnations with the same name reiterated. A life-story (man thar) would provide certainty. A title and the place from where he comes may make us reasonably sure.

Two of them, 8 and 19, seem to be recorded in the annals called Ne'u-mig. The first is said to have been born 1589. Gin-stod is one of the two lamasaries into which the older single lamasery Ne'u-dodg was divided. The later, 19, is said to have lived 1603-1656. The name given in the annals is certainly the better: Chos-lhun-ran-rol. "rung" may easily be mistaken for "sar" by a scribe. The former has no books in the chart but several books are seen behind him in the scroll. The later, 18, holds a book in his left hand.

A third name, 3, is found in the so called Blue Annals. (Deb-ther sman-po). Here the man is said to have been the most venerated teacher of the author Gos-lo, and the pupil of Yon-tan sen-ge, sIa and Rag. The chart and scroll show him at the left side of the central figure. In the chart he is more fully dressed. The mudra is the same. He wears no headgear and carries no attribute.

We may find a fourth name, 17, among the eminent physicians enumerated by Sum-po mkhan-po in a small chapter of his great work. The chapter is dedicated to the development of the medical science. It is a man from Zur-khar. W. Felchter and W. A. Unterkirg mention a lamasery Zur-mkhar in Mongolia famous for its medical studies. The lama carries no attribute.

A fifth name, 2, may be found in one of the manthar brought from Tibet to Japan by the Japanese monk Etai Kawaguchi. This person is sitting at the right side of the most conspicuous figure of the whole set, and he
is the only one wearing a red cap shaped like the yellow caps of the three personages with tables in front of them.

One would expect it an easy task to identify the three yellow-capped persons with a lotus and a table each. The white lotus is commonly carried by the bodhisattva Padmapani and his incarnations. The combination white-lotus-yellow-cap is usually the mark of a Dalai Lama who is considered an incarnation of Padmapani and belongs to the Yellow Church. The three pictures 6, 11, and 24 are very much alike, except that only 6 carries a book in his left hand. The subscribed names do, however, not correspond with the known names of Dalai Lamas. The last part of the subscriptions, thams cad mkhyen—sarvajna, is certainly in use for Dalai Lamas, though not exclusively. Even Buston is addressed as "all-knowing".

(To be continued)

NOTES

2. I am indebted to the curator, professor Gusta Montell, Stockholm, for this information.
6. thams cad mkhyen—sarvajna—all knowing.
7. There are differences in the text of the chart and scroll III too; so the chart has correctly "in-chad"—measure, where the scroll spells "Mcham".
8. Neither Walsh nor Veith have tried to identify the persons. Yet Walsh comments on the list. He translates each name. He tells of Rin-ridns as a lamsaery near Gyantse. He points out the two lamas of Rin-ridns and the two dran-iron as persons belonging to two lines of incarnations.

9


15. ——. Here the man in question is called! Nang ston khra chen pa blo gros mchog gi rdo rje. The chart as well as the Pektr- sogs spell the name: khra chen blo mchog rdo rje. —J. SCHUBERT, Eine Liste der Apta von Kember. ARTIBUS ASIAE. Vol.IV—4, 220 ff, 222—223; Attm. 23
MAHAYANA BUDDHISM in SOUTH INDIA—SOME ASPECTS

—K. A. NILAKANTA SASTRI

Before giving some account of Mahayana centres in the Deccan and South India, a few words may be usefully prefaced regarding the basic differences between Mahayana and the quantum Hinayana Buddhism. The origin of Mahayana is obscure, but very ancient, much more so than is usually held. Its basis is the great idea of Deliverance being pursued not for one's own good as the Arhat did in Hinayana, but for the good of the entire sentient world: superhuman, human, and subhuman. Even Asoka had a glimpse of it when under its potent impulse he dedicated his children Mahinda and Sanghamitta to the conversion of Ceylon. Even earlier, we hear, that the elder Buddhism had already created the imaginary type of the great choice between personal escape from liability to rebirth and the rescue of others from the pains and perils of the samsara in the view of the hermit Suneetha. For, far back in the days of the Buddha Dipankara he had realised that he might if he pleased then and there cut off the roots of life and cease to be. "But what" he thought to himself, "Would I attain deliverance alone? Will I embark on the ocean of existence in a ship that will convey men and devas." By the innate force of such an idea, the welfare of others came to be preferred to individual security, and a new creed with a new discipline of ten bhūmis was developed in the place of the eight fold path of the original faith, it is not our aim to trace this development of doctrine or the accompanying theology and mythology in detail, but will note as a landmark a beautiful legend about Dinnaka. When he followed the suggestion of the sovereign in whose dominion he was residing, and resolved to devote himself to Arhatship, the Bodhisattva 'Manjusri' himself deigned to remonstrate with him: "Alas! how have you given up your great purpose, and only fixed your mind on your own personal profit, with narrow aims, giving up the purpose of saving all!

Mahayana proved more popular because of its ultra-altruistic ideology, by its wide range of forms for devotion and worship and above all by the levelling of the quali-
fications for its followers by opening the church alike to the monks as to the householders. By its new ethics, centring around the Bodhichitta and the six paramitas (perfect virtues), namely, dāta, sila, ksanti, virya, dhaya and prajña and accessibility of Bodhi-sattvavododd for all, it struck a tactical victory over Hinayanism. The main difference between Hinayanism and Mahayanasim, however, would be the realism of the former and the negativism or idealism of the latter. The philosophy of the creed centred around Sunyavada of which a great exposition had been given in the Madhyamika doctrine of the celebrated southern monk Acharya Nagarjuna of the Mahayana school, who should be historically placed in the middle of the 2nd century A.D. As regards worship, Mahayansists presented offerings to Tara (Prajnaparamita), Manjusri, and Avalokitesvara. The accounts of Fa-tien (c. fifth century A.D.) and Huen Tsang (seventh century A.D.), would tend to suggest that Hinayanism ia its main schools of Sarvastivadin, Mahasasvakas, Theravadins, Sammihyas and Mahasangikas prevailed for quite some time, along with Mahayana development of the Mahayamks and Yogachara schools, and among the southern centres are named the already famous towns in the Andhra country in the Guptar area like Nagarjunakonda, Golvi, Gammiddurru, Ghatanasa etc., and Kanipura in Tamilnad. It is interesting to note that Aryadeva who succeeded Nagarjuna, as his disciple and one of the four luminaries of India, held charge of Nalanda as its chief Abbot for many years and is said to have retired to Kanchi towards the close of his life and passed away there in the second century A.D. He wrote the treatise Chandrakirti.

Buddhapa~a was another Mahayana monk from the South who wrote a commentary on the Mulamadhyamika sutra of Acarya Nagarjuna. Bhava Viveka, again from the south, wrote an independent treatise called Tarka Isola and essentially followed in all his works the method of Svatantrika, (direct reasoning) as different from Buddhapa~as method of Prasangika (reduction-ad-abhurum) on the lines of those of Nagarjuna and Aryadeva, in treating the thesis of Sunyata. Another Chandrakirti, also from the south, was again the Abbot of Nalanda and in his travels in the south he defeated many teachers in the Kenkana tact (from where he came) and established many monasteries. Of the Yogacara scholars of Mahayana Buddhism, Vasubandhu is doubtless the most famous and had a very long career at Nalanda and counted among his pupils Dinnaga who was originally
of a Brahmana family from Kanchipuram, and wrote the
Promanamsacca, Nyagrapas-asa and Prajnaparamittagudara.
He lived perhaps towards the end of the fifth century A. D.
or slightly later. His own disciple Dhammapala, who was
also a native of Kanchi is quoted by Huen Tsang and
Taranata. He was also in charge of Nalanda Mahavihara.

In the Pali literature relating to the Mahayana Buddhism,
the most significant era may be said to have begun with
the oldest Pali grammar namely Kaccayana Vyakarana by
Kaccayana, who was a successor to Buddhaghosha and
Dhammapada. As Kaccayana seems to have utilised Kasika
vritti (seventh century A. D.) the upper limit of his age is
thus available. The Dipavamsa and Mahayanas were composed
during the latter part of this epoch. The commentators
mention Kanchipuram, Kaveripattinam, Madura, Uragapura
and Anuradhapura as well known centres of Pali Buddhism.

In the realm of art, the important Indian centres (leaving
aside Gandhara—now in Pakistan) of such activity under
the Mahayana dispensation had been around Ajanta and
Ellora and Aurangabad, in the Upper Deccan, Ter, Chezmarla
in the lower Deccan and Lower Krishna basin, Ratnagiri
in Kalingadesa and Kaveripattinam and Nagapattinam in
the Tamil country. It is important to realise that the
architectural forms of the main types of Buddhistic structures
whether rock-cut or of brick and mortar, had been more
or less alike, and comprise the Stupa, Chaitya and Vihara
or Sangharama. While in the rock-cut tradition, inevitably
only the facade and interior receive the greatest ornamentation,
in the brick tradition, the accent is on exterior ornamentation
of even more prolific motifs and elements than would have been possible on the heavier rock medium.

In the last mentioned place in the Tamil land, however,
the Vihara, which went by the name Chulamani vihara,
enjoying the patronage of the overseas Sujendra king of
Sri Vijaya (Palemhang), Kataha (Kedah), by Sri Vijaya-
ottugavarma, whose father's name it was, took the shape
almost of a multi-storied Dravida temple, but without its
minor turrets. This was around the second decade of the
11th century A. D. during the time of Raja Raja I. This
monument was razed down by Jesuits for building their
institutions in the last century.

AJANTA: This was verily one of the most glorious
interludes in Buddhist art under Mahayanism in India, when the
brush and paint of the artist dedicated itself to Buddhist cause and was guided by equally persevering men of Mahayana order, flourishing in the Vakataka kingdom, whose rainy season abhernation (Vassa-vasa) was located at Ajanta. Mahayanaism considered Hinayana Arhatship inadequate and replaced it by Bodhisattva-ship where guiding others to salvation is the supreme goal, engendered by a pervasive sense of humanitity. Mahayanaism did not certainly bother about having to import Hindu gods in its pantheon. Indra, who was already Siva to Hinayanaism became Sattanayaka and Vajrapani under Mahayanaism, and his world was the Trayas-trimsaloka, i.e., 33rd. Brahma’s attributes were transferred to Menputra (the god of wisdom) and Padmapani; Sarasvati continued to be a consort of the former. Padmapani is a variant of Visnu; Virupaksa, Ganasa, Sapa Thathagatas (seven sages), Mahakala, Aditya etc., were all duly gathered into the Buddhist pantheon. The five skandhas or elements that Buddhists believed in were Rupa, Vedana, Samjna, Samkara, and Vijnana. These are apotheosised into the five Dhyani Buddhas complete with their associative counterparts like Varocana, Ratnasamblhiva, Amitabha, Amoghavasiddhi and Akshobhya, and portray the yakhyaa, varada, dhyana, ahaha and bhukmisparsa mudra respectively. They have their Taras also, Maitreya or the future Buddha is in the Tusita heavens and is to descend to earth 4000 years after Gautama Buddha. He usually holds, in Indian sculpture, lotus in right hand or Dharmachakra mudra, while his left has a vase. Avalokitesvara is the Bodhisattva who reigns between the time of Gautama and Maitreya, and is said to take 108 forms all of which have been elaborated in painting in the Macchandar Vahel Vihara at Khairmandu, Nepal. Rhys Davids has remarked that “Mahayana theology is the greatest possible contradiction to the Agnostic Atheism which is the characteristic of Gautama’s philosophy!”

In the Buddhist art at Ajanta, the notable and ubiquitous elements are: the Nagaas, Hariti and Panchika; Buddha’s meeting of Yavodhara and son Rahula; Temptation Scene of Buddha; river goddesses Ganga and Yamuna; dwarfs; Apsaras and ganas. The Jataka stories are portrayed all over the walls and repeated over and over again in many caves. The most outstanding of these Jataka tales depicted at Ajanta are Sibi Jataka and Mahajanaka Jataka, all in Cave 1 (dateable to early seventh century A.D.), and Nagalira Jataka, Shuddanta Jataka, Visvanara Jataka, Negrodhamaga Jataka (in Cave 17).
ELLORA: The Buddhist Caves at Ellora would seem to pertain to a period between the sixth and eighth centuries A.D. This was again an important seat of Mahayana Buddhism and with the resurgent Brahmanism in the seventh century A.D. the activity was apparently shifted to Aurangabad. The Santa of Avalokitesvara in Cave No. 16; Bodhisattva Vajrapani and the shrine of Padmapani Avalokitesvara and the sculpture of Mahamuni in Cave No. 8; the shrine of Tara in Cave No. 9; the Rukta-lokeshvara shrine and sculpture in Cave No. 10 and 11; the latter cave also having the three Bodhisattvas Manjusri, Manakecu and Padmapani and what is likely to be the Prajnaparamita (on the third corridor wall); the Buddha Mandala in cave No. 12; the largest Buddhist excavation at Ellora, including such rare forms as Bhurutsu, Chandra and Vajraparva, the sixth Dhyani Buddha flanked by Padmapani and Vajrapani, are all the most outstanding elements of Mahayana Buddhism and what is clearly the incipient Vajrayana Buddhism at Ellora.

The and Chazara were apparently the extensio in Mahayana times of the Buddhist activity already set in motion under the Hinayana votaries in a good many centres in Andhrapadha of the Satavahana and their successors in lower Krishna, as at Nagarjunakonda. These two places represent perhaps the only two extant vestiges of an almost complete spolial brick temple which were originally dedicated to Buddhism and which by natural supercession of that creed by nascent Brahmanism, were converted to its use—at least in the case of the latter. They could perhaps be dated to the fifth-sixth centuries A.D. This temple at Chazara is indeed of the greatest importance from the early architectural point of view. The fact that the temple is called Kapotasvara and that Sibi Jataka is sacred to Buddhism makes this old Buddhist chaukya of considerable significance. Its age is supported by an inscription in the temple by Sat-Subhamalla, the son of Asvinihtanavai Mahadevi, the daughter of the king Kandari of the Amravati gotra line. This Kandara line is a rare dynasty and appears to have ruled in the Krishna area around fourth or fifth century A.D.

AURANGABAD CAVES: The Caves here, about 12 in number are, though not as impressive as those of Ajanta or Ellora, form indeed an integral stage in the devolution of the Mahayana pantheon. The Santa of Avalokitesvara
and the impressive Dance scene in the Cave No.7 are perhaps the most outstanding examples of its art-expression. There is no doubt that the sculptors of these caves have already attained great control over rock-art and were at the same time caring more for self-expression than for traditional forms. The entire range of caves is dateable perhaps to the late seventh to later eighth centuries A.D. There is a Hunayana Chaitiya also (Cave No.4). There is a striking representation of Mahaparinirvana of the Buddha in Cave No. 8 and 9.

NAGARJUNAKONDA: A study of the provenance of Buddhist sites in South India would show that there were five main ancient routes which converged in the Vengirastra and led to Kalinga, Dravida, Karnata, Maharashtra and to Kosala respectively. Necessarily the lower Krishna Valley was a particularly propitious zone for the proliferation of the Buddhist creed and River Krishna (Maison and the Greeks) was the life giving arterial water-way that united together the trading patrons given to far flung voyages and devoted monks who annihilated distance to spread the gospel of the Buddha. The valley of Nagarjunakonda (in Guntur District) was discovered in 1936. Since then systematic salvage excavations for nearly six years from 1954 had to be undertaken to retrieve all that was historically and archeologically valuable in the valley before leaving it to the rising cutchment water level of the giant Nagarjunaasagar project; the hundreds of sites of early Buddhist faith, mostly of Mahayana that dotted the valley have revealed an outstanding and new chapter in the history of Andhra Pradesh and of early Buddhism at Vijayaapuri, as the city here was anciently called, and at Sri Parvata as the hill range from here to Srivalam was also perhaps called. From the scores of inscriptions that we have here (one of which would seem to be also of the time of Yajna Satakarni) which are mostly of the Ikshvakus (Ikkalku) dynasty—the successors of the Satavahanas here—we get a glimpse of the remarkable part played by nearly half a dozen distinguished ladies of the royal house and princesses, who though their lords were patrons of Hinduism, themselves promoted the cause of Buddhism. We have names of many viharas of the various denominational sects of early Buddhism like Bahusruitya Vihara, Mahisasaka Vihara, Chula Dharmagiri Vihara, Apacamahavaseliya Vihara Purvaseliya Vihara, Kulaha Vihara and Singhala Vihara, not, to mention the Mahe chetiyar in the core of the valley which is mentioned as holding in its bosom the corporeal relics of Lord Buddha himself.
Thousands of sculptured panels and friezes in greenish limestone were recovered from the site, giving us a continuous bas-relief narration of the life of the Buddha. The scenes are from both Buddha’s life as well as from the Jatakas. Andhra stupas are distinguished by the erection of the five Ayaka pillars on the cardinal directions at the front of the drum, on the padakshinapatha. It is these which carry inscribed records often. Inscriptions were mostly in Prakrit, but Sanskrit records were also found. One of them belonging to the fourth-fifth centuries A.D. mentions a Dharma sutta or Dharma narator by profession who is said to have been very versed in horoscope casting and for whom the yellow flag or ‘order’ furnished amply.

Another inscription from a place called Jaggayapetta in Krishna District mentions the setting up of an image of Buddha in high relief for universal beatitude, by one Chandrasprabhâ, a pupil of Jayaprabhadacharyya, who in turn was a pupil of the venerable Nagarjunacharya. This Nagarjuna was obviously the later Tantric guru (Siddha Nagarjuna, who was one of the 84 Siddhas) and not the great founder of the Madhyarasa school. This Nagarjuna was perhaps living in the fifth century A.D.

A third record from a place called Gummidodurru, also dateable to the fifth century A.D which states that for the universal beatitude, has been set up an image of Bhagat (Buddha) by Samana Rahuta, pupil of Acharya Dharmaneda, who in turn was the intimate disciple of Acharya Maudgalyayana. The information on the religious life of Buddhist monks at Nagarjunaakonda reveals that the Thera Vada (Vibhaya Vada) school of Ceylonese Buddhism flourished side by side with Mahayana Buddhism in the valley, although the latter was dominant.

Here was a typical stupa at Bhâl disclose which is said to have been a Mahastupa enshrining a bone relic of the Master with flowers of gold and pearls in a crystal casket. Andhradesa gained a name for producing Buddhist authors of repute who learned by rote the entire canon and were known as Dharma kakas, while the Dharma kakas delvered learned discourses on them.

It is accepted, on all hands, that the Mahayana type became deep-rooted in the soil of central and south India. Hence, those things, associated with the concept of Buddha
as a God also grew side by side. A lofty conception of Buddha was evolved, as typified in one passage in the Nagarjunakonda inscriptions. It says that, "The Supreme Buddha, honoured by the lord of gods, omniscient, compassionate towards all sentient beings, freed from lust, hatred and delusion, which have been conquered by him; the bull and must elephant among spiritual leaders; perfectly enlightened one, who is absorbed by the best of elements." Yet another record describes him as one, "who has shown the road to welfare and happiness to gods and men and all beings; who has conquered and put down the pride and arrogance of Mara's hosts, called lust, hunger, fear, desire, thirst, delusion and hatred; who, of great power, is possessed of the ten powers; who has set, in motion, the wheel of law pertaining to the eight-fold path; whose graceful and well formed feet are marked with the sign of the wheel; whose splendour is that of the newly risen moon; whose sight is lonely as that of the autumnal moon and who is magnified by the thought of the world."

In South India Buddhism lingered even after 1000 A.D. The records of Andhra in the 12th and 13th centuries show that the famous Amaravati stupa was still in good preservation. Provisions were made for perpetual lamps at this stupa as also in another stupa at Dipalaiimne by some Brahmins, merchants, ladies and a chief of Kena family, Kena II and his relatives (A.R.E., Madras Govt. 1914-15; pp 16-17 and 104-05). Further, two records from Belagavi in Shinoga District and Lalkundi in Dhurwar District show the worship of the Buddha and Tara along with some Brahmanical deities and sometimes even of the Jain, in temples. In one such case, the worshipper was no less a person than Akkadevi, the elder sister of Western Chalukya king Jagadekamalla Jayasimha III (1138-1311). Indeed by this time or in a slightly earlier period, Buddha had been included in some regions as one of the avatars of Visnu. But orthodox Buddhists of South India at this stage preferred to migrate north and we have many such instances furnished by the Tibetan Tangyur, of Vajrayanas of South India and Deccan. However, a very large number of images of Mahayana and Vajrayana parthian dateable to the 11th-12th centuries A.D. found in the Mayurbhanj and Nilgiri tracts of Orissa suggest the continuation of these doctrines in these regions at this time. The best among such sites, though dating slightly earlier, found in Orissa is Ramagiri.
RATNAGIRI: This site in Orissa, excavated by the archaeological Survey of India, has yielded considerable architectural, iconographic and other material for the reconstruction of the developed Mahayana and Vajrayana Buddhism that was flourishing in Kalinga from around the 8th century A. D., with well-accepted Vajrayana cult leanings. Two brick viharas and a main stupa built in the typical Buddhist form, were exposed, while the monasteries were more based on contemporary Brahmanical temples. These confirm the testimony of Tibetan traditions that Ratnagiri was a great centre of Mahayana and Vajrayana learning and art. One of the monasteries there was multi-storeyed and in occupation from c. 9th - 13th centuries A. D. The second one had a shrine on the back wall. Images of bronze, stone and terracotta were yielded in profusion by this site, and indeed their enbarange is the chief feature of the site.

TAMILNAD: The two sites of Kaveripattinam ('Kaiser's empire' of Ptolemy and Periplus) and Nagapattinam further down on the coast, have been great centres of later Buddhism. Recent excavations in the former site have revealed what promises to be a part of an apsidal chaitya and a good wing of the attached vihara. Within the structure, amidst stucco carvings of the structure and broken parts of stucco heads and legs of considerable stylistic interest, was also retrieved a small bronze Buddha in seated posture, of solid statuary of rather crude, modelled workmanship with a flat back and relief front, although the entire piece is intended to be in the round. It was perhaps a privately worshipped icon of one of the monks living in the monastery there. The age of this bronze image and along with it, that of the structural vestiges with which it was associated would appear to pertain reasonably to the sixth and seventh centuries A.D. if not later still.

The Chulaman Vihara at Nagapattinam was a brick structure erected on the style of overseas Dravidian order of Greater India, rising at least in two storeys. A copper plate record of the 11th century A.D. states that Roja gave the village of Anamangudi for the maintenance of the Buddhist shrines in this vihara. Dharmapala in his commentary on the Nettipakaram mentions this as Dharmasoka Vihara and it was here that he composed this commentary.
Rare Buddhist bronzes have been found in South India. Of these the earliest was found in Buddhagaya (Indian Antiquary, l. p. 153) and Amaravati, both in Andhra Pradesh. These which portray standing Buddha with various types of drapery have been dated from fourth century A.D. to sixth century A.D. on styylistic grounds. A full cache of bronzes was also discovered some years ago from Nagapatnam, some of them inscribed, apparently from the site of old Vishara there. Some of these have been dated to the early period (470-1070 A.D.) and a large number of the rest to the later period (1070-1250 A.D.) It is obvious that it was the bronze casting art that was fostered almost for the first time in Tamilnad by Cholas that gave a fillip to casting of the Buddhist bronze image, as found in such profusion at Nagapatnam. The Vishara here was once and for all lost to us, when it was summarily dismantled to make way for Jesuit activities during the British times. We have lost with it, for ever, a least known chapter of pre-mediaeval Buddhism in Tamilnad.

KANCHIPURA: This was a stronghold of the Buddhists with the Raja Vishara and its hundred monasteries. Many Buddha images have been discovered in the town, particularly around the present Ekaonath temple premises. In a 14th century Kesor inscription in verse, writing in 1378 A.D., Li Se mentions one Dhyaanabhadra who was born of a princess of Kanchi to the king of Magadh; it is stated that he visited Kanchi and heard a sermon given by a Buddhist preacher there on the Karanda-vyata-sutra.

In spite of the fact that Mahayanism itself continued for quite some time in the early mediaeval period in the deep south, it did not develop anywhere in Vajrayana pantheon and creed but combined the Mahayana iconography and hieratic ritual. In the Kalingadesa particularly and in Bhumig and Madhyadesa, Vajrayana became incipient even by the 8th-9th centuries A.D. It is probably due to the development of Sakta cults in these northerly regions which were translated into Vajrayana Buddhism also, whereas, such a sakta devotion in iconography did not take place at all in the south. Further, it was perhaps the early adoption of the Buddha into the Vennie Avatars in the south, as attested by the Pallava inscription in the Advaraha cave temple at Mahabalipuram, that robbed Buddhism of all individuality and perhaps this, coupled with the high zeal with which
Brahmanical Hinduism was fostered by the Pallavas, the first well-known king of which dynasty dealt with the Buddhist institutions in a most satirical manner (as in his burlesque ‘Mutu Vijaya’) that was responsible for the exodus of Buddhist acharyas to the north, and even farther to Nepal, Tibet, China etc.

KERALA: Srimukkasam on the west coast near Ambalpuzha had an early Buddhist settlement in the ninth century A.D. We have a very fine seated Buddha discovered at this place and preserved in situ.
RGYAN-DRUG MCIOG-GNYIS (Sa. Ornament and Two Excellent) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha and Sakya-prabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely, the Mahayana philosophy; the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes. Price: Rupees Twenty Five (India Pakistan, Ceylon, Nepal, Bhutan and Sikkim) or Fifty Shillings (other countries).

April 1962.
THE MISSING CONTEXT OF CHOS

—NIRMAL C. SINHA

Recently Mr. Robert B. Ekvall, a scholar with many years' experience of China and eastern border-lands of Tibet, has made a remarkably original study of "Tibetan religious observances" and "their functional role" (Religious Observances in Tibet: Patterns and Function, University of Chicago Press, 1964). Ekvall's novel study has provoked varied reactions among scholars of Mahayana as well as scholars of cultural anthropology. As a student of history—history of ideas and institutions of India and Central Asia, this writer is constrained to point out a basic lacuna in this work.

Either because of his acquaintance with China and Chinese Buddhism or perhaps because of his lack of acquaintance with the home-land of Buddhism, Ekvall often ignores the Indian background and seeks to find in China the meaning of Tibetan religious observances. His "examination and explanation of what the word Chos ("religion") comprehends in the context of Tibetan conceptualization and thought" is an example of this imbalance. He finds that Chos may cover anything from "a scrap of paper" to "knowledge, systems of thought, linguistic usage, and even forms of social organization." "Used in this way" reports Ekvall "it comprehends more of the whole of Tibetan thought and culture and occupies a position of even greater importance than the word Tsao occupies in the context of Chinese thought and culture" (p.67). Since Taoism or Confucianism does not provide key to this enigmatic word, Ekvall quotes from a document of 28 October 1958 (Royal Charter of Incorporation of Namgyal Institute of Tibetology) to expound the wide connotation of Chos. What this scholar fails to notice is that the Lotsavas' acceptance of the Tibetan Chos as the correct equivalent of the Sanskrit Dharma brought in its train all the diverse meanings of the Indian prototype. For a satisfactory definition of Chos, Ekvall had to hold "long and intense discussion" with several eminent Tibet scholars resident in USA (p.104 f.n.); curiously enough he did not care to consult the traditional lexicons of Tibet. A
look into the modern dictionary of Geshe Choda (Geshe Choden), which Ekvall uses on other points, would have given him an adequate definition of the word as understood in the original medium (Sanskrit), at least the ten meanings ascribed to Vasubandhu—

Ekvall says of two words, one of which is धर्म (dharma), that is, धर्म (dharma), Patanjali, the famous grammarian, 

not unoften one finds the Sanskrit original in Uchen, sometimes in the archaic Lantsa. The present writer experienced this in the monasteries and temples of Central Tibet and is told by Khampa scholars that this is also true of Eastern Tibet.

The fact remains that the word Dharma along with its native imagery—its diverse meanings and its multiple uses (as prefix and suffix) eventually permeated the life and thought of the Buddhists in Tibet (and later Mongolia). While the numerous meanings of Dharma in Sanskrit literature are cited in standard Sanskrit-English dictionaries (e.g., Monier-Williams and Apte), the social usages in Buddhist thought are collected in Pali-English Dictionary (PDI) and Buddhist Hybrid Sanskrit Dictionary (Edgerton). It is intended to notice here the migration of the category Dharma (with all its content) to Tibet (and later Mongolia). No attempt can be made here to present all the meanings of the Indian term; specialists have found the scores of entries in the above four dictionaries as only representative and by no means exhaustive. It will suffice to say that Dharma in the sense of the Buddha’s teachings, law, truth, nature of mind, existent things and conditions, element or constituent of existence, qualities acquired by an adept, or discourses was fully absorbed and incorporated into Tibetan Buddhist thought and expression.

A knowledge of the secular aspects and implications of Dharma is considered necessary for an understanding of the political history of ancient India, and this may perhaps hold
good for some Northern Buddhist countries if we substitute Chos for Dharma. A scholar of ancient Indian political
notices as many as eight different meanings of Dharma:
(i) custom, (ii) law of the social order, (iii) norm of social
classes, (iv) righteousness in relation to the temporal ruler,
(v) virtue as one of the four ends of human existence,
(vi) ethics, (vii) righteous edict of king and (viii) solemn
affirmation by a party to a suit (Ghoshal: A History of
Indian Political Ideas Oxford University Press, 1958). No
less than three words from Western terminology, namely,
just, lex and recht, are thus required to express Dharma in
secular sense. As a measure of the dimensions of the
subject it may be mentioned that an authoritative exposition
(in English) of Dharma in the sense of law and administra-
tion of justice covers seven tomes running into 6500 pages,
that is, Kane: History of Dharmasata (Poona, 1938-62).

The word Dharma is derived from root dhri (q) which
means to nourish, to uphold or to support. The Brhadaranyaka
Upanishad, in a section about the creation of the world, says
that the Creator was not strong enough even after He created
the forms of Brahmans, Kshatriyas, Vaishyas and Sudras and
thus created “the excellent form dhrama: the kshatra of the
kshatra; therefore there is nothing higher than the dharma;
therefore even a weakman rules the stronger by means of the
dharma as one does through a king. Verily dharma is satya
(truth); and when a man speaks satya they say he speaks
dharma or when he speaks dharma they say he speaks satya;
thus both are same”.

स वै हऽ नामस्य तत्त्वा नैव च धर्मं ज्ञातं यदृ
च श्रव्यो तत्वानुज्ज्वलितं यथा विशेषस्य कारणं
विशेषां निषेक्षयते तत्तथा अधिकारानि च अधिकारानि
कृपया भवेत्। तस्य प्रत्ये सत्यं दर्शयते। प्रत्येकं
श्रवणं केवलं अवस्था साधनं धर्मं केवलं अस्ति
विकृतं वाचनं करितं ध्यतं ध्यतं। तथा वस्तुं करितं।
The sense of paramountity of ORDER (moral and physical) in the scheme of
universe is traced back to the most ancient Indo-Iranian rta
concept. A connected narrative of this concept however dates
from the time of the Upanishads. The point to note, as in the
above passage, is that Dharma and Satya are identical cate-
gories and that the political authority (king) is the instrument
of Dharma. As a consequence the duty of the king constituted
the duty par excellence, ‘the royal religion’ (Rajadharma) and
the king discharging such duty became ‘the religious king
(Dharmaraja).
In ancient India, Dharmaraja seems to have been a royal title of higher origin than M. rajaraja or M. rajadhana. There is some epigraphic evidence of the composite title Dharmarajadharma. Chos-rgyal and Chos-rgyal Chenpo are most perfect renderings of Dharmaraja and Dharmarajacharya doing justice both to Sanskrit etymology and Tibetan syntax.

In Tibetan tradition, the kings from Stong-rtse-btsan-sgamp to Rab-rgyud-chen are known as Chos-rgyal. The tradition perhaps cropped up after the final victory of Buddhism, and as Mr. Hugh Richardson points out the sole epigraphic evidence of an early king calling himself Chos-rgyal is that of Khri-stong-rtse-btsan-sgamp. The Tibetan tradition about the epithet Chos-rgyal is not unlike the Indian tradition about Asoka. Asoka called himself Devanampriya (Beloved of the Gods) while later tradition knew him to be a Dharmaniti. In Tibet, whoever might have been the first to call himself Chos-rgyal, that is, Dharmaniti, he no doubt extended sanction to two new facts: (i) the new Chos called Dharma as the established religion and (ii) the king (rgyalpo) as the instrument of this Chos.

The office of Chos-rgyal acquired a historic significance in Northern Buddhist countries. When the Gezapa hierarch (Dlam Lha) became the ruler of Tibet he was appropriately addressed as Chos-rgyal as earlier the Sakya hierarchy was called Chos-rgyal. A millennium after Stong-rtse-btsan-sgampo princes from Nyak (in eastern Tibet) carved out a kingdom in the land of the Lepchas and established Chos as the state religion. Appropriately the first great king of Sikkim, Phartrang rinChos-rgyal, was consecrated by three Lamas as Chos-rgyal (1642).

The point of emphasis is that none but a true follower of Chos could be a Chos-rgyal. Thus while several Mongol Khans were unreservedly called Chos-rgyal, the Manchu Emperors, though conceited to be some sort of incarnations of ISHAH-KUN (Mangshi), do not feature in Tibetan records as Chos-rgyal.

The first and greatest Chos-rgyal (Dharmaniti) of Tibetan tradition is Asoka (Mysun-pa-tshul). Besides as in Indian tradition the epithet Chos-rgyal came to be applied to Sangs-rgyas (Buddha) and gSton-rje (Yasa). All these point to the Indian context of the connotation of Chos.
Ekvall is not the only scholar to ignore the Indian context of Tibetan Buddhism or to seek enlightenment from the Chinese context. Buddhism as a distinct religion came to an end in the plains of India and this provides justification to several scholars to underestimate the Indian context. These scholars are obviously ignorant of the fact that the Mahayana which spread over Tibet and Mongolia was nursed and nourished in the Himalayas in a typically Indian climate. Besides such methodology would warrant a study of European Christianity in total ignorance of the Hebrew context. Secondly, in such methodology Tibet having been from time to time a part of the Chinese Empire the context for Chos has to be traced in China. It is not necessary to comment here on the proposition of Tibet being a part of China for any effective length of time. It is however necessary to say that according to many competent scholars Chinese Buddhism was more Chinese than Buddhist. Tibetan no doubt felt that way and accepted the exposition of Chos by Kamchhada the Indian in preference to that by Hojung the Chinese, towards the end of the eight century after Christ. For Tibet that fixed the context of her Dharma.

The context is vast large in Kanjan and Tanjuri where a title is first announced “in the language of India” (rgyasar-skad-du). It is confusing to reverse the precedence and say, as Ekvall does (p.252), “Byang-chub sems-dpa, commonly termed Bodhisattva”. Certainly the altruistic doctrine of Bodhisattva found better expression in Tibet than in India owing to the more favorable socio-economic climate in Tibet. Yet any account of this altruism has to begin with the Indian Mahayana tradition. Ekvall builds his exposition around the practice of exposure of the corpse for feeding the vultures and finds it “strongly reminiscent of the practices that have persisted in China from earliest times” (p.73). This conjecture about disposal of the dead may be correct but a Tibetan would trace his entire code of altruistic practices and rituals to Bhagadachari (bZang-spyod) or Bodhicharyavatara (Spyod-hjug) or to the root, namely, Prajnaparamita (Shesrab-ki phyol-ta-phrin-pa). In this novel study of Tibetan Buddhism which has missed the context of Chos, the Indian concepts of Trituma (dKon-mchog-gsum), Trikaya (sKu-gsum) or Trithatu (Khams-gsum) attain the Sunyata (sTsong-pa-nyid) in a special sense.
1. In the first stage of the encounter between Bön and Buddhism the term Chos was used for both religions. Although Chos and Sangsgyants yig Chos were more appropriate for Buddhism cf. Tucci: Tibetan Painted Scrolls (Rome 1949) Vol II and The Tombs of the Tibetan Kings (Rome 1950). After the final triumph of Buddhism Chos was as good as Sangsgyants yig Chos. But on the other hand it came to be expressed as Bön Chos or simply Bön. See also note 5.


3. ’艰巨-pa cd-thug Khabri Chos-rgyal Mi-dlugs ("kmy-rgyas-Smy-dal "kmy-dal) Counsel for the King. [This reference has been promply tested for me by my pupil Jamsa Jung Kung Nyan Tulkül.] See also note 5.

4. e.g. Arthur Wright (USA) and E. Zurcher (Holland). It is pertinent to note that the Indian Sinologist Prahâl Bagchi (d. 1936) was influenced by the theory of Buddhist conquest of China, propounded by even e.g. the Buddhist and acclaimed by Indian scholars who took acquaintance with Buddhism in China. China’s relationship with Buddhism was a pre-eminently political matter as borne out from history of Tibet and Mongolia. The present writer is engaged in a study of this relationship.

5. Even though "strongly resistant to or inimicable to loan words" (ibid., p.15). Tibet accommodated the Sanskrit word Dharma (��) and eventually domesticated it to Monpopia. A translation of Khabri was named Dzamapala, v. Haher-deb-chen (The Red Annals, Saklun 1961, John 148).
Notes & Topics

THE NOBLE FLOWER

[From time to time we have queries about the soft chiffon-like seeds which the Buddhists of the Himalayas and the Trans-Himalayas offer at the altars and present to honoured friends and visitors. Two notes, one on the legend about its sanctity and the other on its botanical merits, are presented here. —NCS]

I

There is an Indian flower which the Tibetans call Tsampa; it is also called Metog Zangpo (སྡེ་འགྲེམ་བོ) which is the same as Bhadrapsupa in Sanskrit (भद्रपुष्प). The flower is popular all over Tibet and Mongolia; it is held in highest respect by monks and scholars as well as lay people. It is used as offering in rituals and no initiation ceremony (གཙོ་) is complete without this flower. This flower is a substitute for the holy lotus called Udumbara (cf. Das: Dictionary, p 1350). Because in the initiation the Guru presents this flower to the initiate with the Mantra Akham-tribhum (अधक्षम-त्रिभुम) the flower is also called Akham-vira by many.

The oral tradition about the sanctity of the flower is this. This flower grew in the paradise of Indra where there were many flowers. When Indra visited the garden all flowers bent their heads down in respect. It so happened that one day when Indra came to the garden, while all the flowers bowed, this flower refused to do so. Indra was angry and cursed that the flower should never blossom in the heavens again. The flower then fell to the earth and grew in a city of India which was called Tsampa.

According to Naronyenjuk Kabun (སྡེ་འགྲེམ་བོ་ཀབུན་), the Srutis of Naropa, the volume on crops and medicinal plants (འགྲེམ་བོའི་འཚ་པོ་ཟླུད་པའི་འཚ་ཆུབ་མཆིག་གསལ་), the lovely flower Tsampa descends from the world of gods to the world of men and was offered to the Buddha by a lay
devotee called Srijā. The Buddha was most delighted. He not only gave his blessings to the devotee but also esteemed the flower as the most auspicious to all living beings ()*. It is said that when the Lord passed away the trees and plants in and around Kushinagara stooped and bent in grief but this flower never again arose, it is still bent down in grief. There is another story that when the Lord was entering Nirvāṇa this flower was the first to know and she bent in grief before others including his disciples came to know what was happening.

Among Tibetans it is a high honour to offer this flower to a guest, a visitor or a friend; sometimes it is despatched along with a letter to a respected man.

There is reference of this flower in Kanjur (*kun riv tide*).

DEGE ZONGSAR NGARI TULKU

II

A short note on Oroxyllum indicum (Totala in Nepali) and its usefulness.

**Oroxyllum indicum** comes under the family of Bignoniaceae. It is a small tree with few branches and a small open crown, dark soft, light brownish grey and corky outside. It is soft wooded and deciduous glabrous tree. Leaves opposite, 3-pinnate near the base, 2-pinnate about the middle and simply pinnate towards the apex, 4-6 feet long, pinnæ 3-4 pairs, 2-3 lower pairs bipinnate at the base, the pinnules being 3-5 foliolate. Ultimate leaflets 3-5 by 2-3 inches, broad-ovate acuminate, entire, glabrous.

Flowers large, fleshy, in lax terminal racemes, peduncle 2-3 feet, pedicels 1-1.5 inch long. Calyx 1 by .5 inch leathery, thimble shaped. Corolla campanulate; tube green outside; limb 2-3 inch across, lobes 5, dark red. Stamens 5. Capsule septically two valued, shortly stipitate 15-30 inch long by 2-3 inch broad; sebbarb-like; seeds surrounded by a broad transparent white papery wing. 2-2.5 inch across, including the wing.
FIG. 1
CHIFFON LIKE SEEDS
(Normal size: 2" to 3")

Bark made into powder along with haldi (turmeric) is a useful cure for sore-backs of horses; in powder or infusion diaphor useful in acute rheumatism; bitter tonic. Tender fruits—carmin, stomach, seeds—purgative. Stint in scorpion sting. Quoted from Chopra’s Indigenous Drugs of India, p.518.

The bark and fruit are used in tanning and dyeing and the winged seeds are used to line hats and placed between two layers of wicker work to make umbrellas. Sir Detris Brandis.

The paper like seeds are used by the Lamas in ceremonial worship of the deities and are also enclosed with letters as substitute for scarfs.

BHM BAHADUR PRADHAN
Relon Athing Sonam Dadul, a Founder Member of the Namgyal Institute of Tibetology, passed away at the capital on 10 November 1965.

An obituary will appear in the next issue of this Bulletin.
My article "How Old Was Strong Brtsan Sgam Po?" in Vol II, No. I of this Bulletin refers to a damaged passage at the beginning of the ms of the Tun Huang Annals. The present article publishes, for the first time, a transliteration of the text of that passage together with a suggested reconstruction and a translation. The importance of this fragment and the light it throws on Tibetan chronology have been examined in my earlier article.

The chronology of the early Tibetan Kingdom depends to a great extent on the annals from Tun Huang published in 1946 by Professors J. Bicot, F. W. Thomas, and C. Toussaint in Documents de Touen Houang relatifs a l' Histoire du Tibet (THD). There are two ms containing these annals: the longer is in two parts of which the first—and smaller—is in the Bibliothèque Nationale at Paris with the number Peliot Tibetain 1288 (formerly Peliot 223); the larger second part is in the India Office Library at London with the number 730 (formerly Stein Tun Huang 103, 19, vii, i). Another ms in the British Museum—Or 8218, 187—overlaps the former record at the year 743 and runs to the year 763 with a lacuna of seven years between 747 and 754. This is a quite separate compilation; it is not just a copy of the manuscript which is divided between Paris and London.

The Paris ms provides an explicit starting point for the year-by-year record of events which it contains. This is the dog year following the death of Strong Brtsan Sgam Po. That event is mentioned in the Chinese-Tang Annals under the first year of Yung Hui which corresponds to 650 A.D. The Tibetan bird year, preceding the dog year, would run from about February/March 649 to February/March 650. Internal evidence in the Tang Annals suggests that Strong Brtsan Sgam Po died towards the end of that period—between January and March 650. From the dog year beginning in 650 down to the pig year 747 the ms contains a short comment on the events of each year. Before the first of those entries—that for 650—there is a passage in which the events of the preceding nine years are summarised, thus
taking the record back to 641 when the Chinese princess Mun Cheng arrived in Tibet as bride to Srong Btsan Sgam Po. This date accords with the account in the T'ang Annals.

On p 10 of THD the editors state “La relation commence six années plus tot”—i.e. six years before 650; this should, in fact, be nine years as stated above. At p. 9 they also comment on the mss, as follows: “Sa partie supérieure est laceree sur le cote gauche. On peut constater cependant qu'il ne manque pas necessairement une partie superieure. Les premiers alinées, dont les têtes manquent, ne se terminent pas comme les alinées des annes.” Examination of a photographic copy of the mss, kindly made available by the Bibliothèque Nationale, shows that this comment refers to a number of fragmentary lines preceding the passage with which the published version of the mss opens. I offer here a transcription of that unpublished portion, followed by a suggested reconstruction, and a translation. Both the text and its interpretation are greatly clarified by two passages in the Chronicle section of THD which relate to the events mentioned in the unpublished annals fragment and which contain very similar wording. The Chronicle makes little or no attempt at precise dating but gives in some instances a fuller and more popular presentation of certain events which are summarised more systematically in the unpublished fragment which is the subject of this essay.

Transcription

1. ...................... ’khus nas/nying ’drung
2. ...................... um pa’a/mtha’dug kyang
3. ......................
4. ...................... snang glo ba rings nas/kho na’i bran pa tsh gyim po/
5. ...................... bkyon phab nas bkumo/nkhar sgur ba bshig go/
6. ...................... / btsan pa’khrisrong rtsho gyis/shuld byang lama du byang ste/’a zha dang rgya la’a
7. ...................... dang ’a zha gnyis dpya’ gcalto'
8. na’a/btsan po gsum rtsan dang/geung btsan gsum gys nold nas/geung

9. lta mkha’s sregs ’khuste/mnyal gyi gzen tu/ geung btsan gsum/zhsugs

10. so/

Notes

The number of letters probably consumed in the missing part of each line, calculated by measurement, is indicated by the number of dots, which ran from 30 in the first two lines to 7 in the last. The lines have been numbered for ease of reference.

1. Only part of the a bo is visible but of ’khuste in 1. 9.

2. Indications of a zhabs kyu and the lower part of ma can be seen. After pa is what I take to be a bo followed by a shad. Above the letter is a mark which might be the trace of a reversed kl gu but is probably only a smear or the intrusion of part of a letter from the line above. The reading is, therefore, not absolutely certain; but cf. the Chronicle THD p 111 “sun pa mkha’ deg dmigs gdab ngyi dgos par…”

3. The space between line 2 and the next surviving line shows that a short line has been completely lost owing to damage to the ms.

4. Only part of the superscribed s is visible but the context and comparison with THD p 111 makes more certain.

5. In other passages of THD where this name occurs there is doubt whether it is sngur ba or ldar ba. Here sngur looks more probable.

10. s is not complete: mo would be a possible reading but the traces are more like so.

Reconstruction of the Text

Words and letters which have been supplied are underlined.
1. 'khus nas/nying drung

2. ........., nyang bang po tshang snang gyis pa'sum pa 'a/ mtha' dag kyang

3. dmar bkug go/

4. de ra'i x x na'i/myang mang po rje zhang snang glo ba rings nas/kho na'i bral pa tsab gym po

5. 'khus/nying zhang mang la bkhyon phab nas bkun/nyak/mkhar vugur ha bahig go/

6. de ra'i lo x na' btsan po khri srong rtsas gyi/shuld byang lade du byung ste/ 'a sha dang rgya la

7. daang drung/gyur daang 'a zha gnyis dpya' gealto/

8. de ra'i lo gsum na'/btsan po gea srong rtsan dang/ geung btsan srong gyi nold nas/goang

9. btsan srong gi skor ta ni'n/a'sregs 'khus/nyak gyi gzen n'geung btsan srong/zhugstu

10. dgeung du phugpo/

Notes

1. The line is too fragmentary for anything but guess work. The reference may have been to events related in THD p 111 beginning: "btsas po srong btsan sgam po'i rieg la / sgrang ni 'khus". In that passage the death by poisoning of the father of Srong Btsan Sgam Po and the revolt of his subjects are mentioned. Snying Drug is a place name—see THD p 31. The Padma Bka’ Thang Yig puts it in Snye Mo.

2. 3. cf THD p 111 lines 1–7 "'ung gi 'og du nyang mang po rje zhang gyis/sum pa mtha' dag magis gsal byi /sgrong par./ ....... real mar bkug ga" Another reference to the same events is in THD p 101 "nyang mang po rje zhang snang gyis/sum kho'os tham 'shad bangs su dgug par bka’ stsal to /", The animal fragment seems to be closer to the former passage and I have, therefore, taken my reconstruction from there, but "bangs bkug (or dgug) go" would be a possible alternative.
4. and 5. of THD p 111 lines 13 sq and specially lines 22—27: ’urg nas zang mo ng gi bran pa tshab gyum po khu stel/zhang snang bkum ste /

6. The formula “de nas lo x x na” is found at the beginning of each section of the chronological summary with which the published text in THD opens. For the later part of the line see THD p 111 lines 10—11: “’urg gi ’og du bstan po zhalbs kyi btsugs ste / byung lha du ma byung ma drangs par / rgya dang ‘a zhas dpya’ cgal lo i/” It may be noticed that the king’s name is given throughout this fragment as Srong Rtsan. The form Srong Rtsan is used in other parts of THD and also in several inscriptions of the VIIIth century. It is accepted by later Tibetan writers and I use it in the body of this paper.

7. drang drangs is a speculative reconstruction. Some such phrase seems certain. Dla ma drangste, a possible alternative, seems to be used more of an attack on a specific place rather than of the launching of a general campaign. On the analogy of THD p 111 lines 10-11 the phrase might have been drang ma drangs par, suggesting that the enemy gave in without the need for a fight, a flattering historical inaccuracy which might not, perhaps be expected in the annals portion of THD.

8. lo gyum is suggested after comparing the small remnant of the letter which precedes na’, with other possible endings: gyvis would be the only other possibility but in other sections of the summary the time intervals are either three or six years.

9. Mka’s Sregs must, I think, be a personal name; and it is no more than a coincidence that it should contain the syllable sregs (bum) when Bstan Brson died by fire. Phy appears in several other names but I know no other appearance of mka’s; sregs is found in e.g. Rgyal Sum Sregs (THD p 35) and Lho ‘Dus Sregs (THD p 41). No surviving Tibetan clan name ends ... la; there is a personal name Rgyal Ta (THD p 63) but on the analogy of the bran (subject) Pa Tsab in line 5, zhul la (servant) seems the best suggestion here.

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10. The activity described as 'khus, implying disaffection and treachery, is regularly followed by the death of the victim and there can be little doubt that Btsan Srong, of whom no more is heard, died by fire as a result of some such treason. *Drung du ggeugso* would fit the gap exactly; but if the expression "went to heaven by fire" seems strange, the alternative *tsongs nas bka'rongso* (or *gum mo*) would be possible. I prefer *gseri gnag du ggeugso* which is the regular usage for the death of royalty.

Translation

Passages based on reconstruction of the text are underlined.

... turning treacherous; at Swaying Drung

.... Myang Mang Po chie Zhang brought about the submission of all the Sum pha also.

Then after x years when Myang Zhang Snang became disloyal, his subject Po Tsab betrayed him so that Zhang Snang was accused and put to death. Mkar Snga Br was destroyed.

Then after x years the Btsan Po Khri Srong Rtsan set out on the north road and made war on the 'A Zha and China. Both China and the 'A Zha offered tribute.

Then after three years, when the Btsan Po, the elder brother, Srong Rtsan and the younger brother Btsan Srong had been reconciled, Mka's Sngs, the retainer of the younger brother Btsan Srong, betrayed him and the younger brother died in his bed by fire.
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