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A TALE OF ASoka

—H. W. BALIEY

Asoka has been interpreted in the speculations of historians for his public acts authenticated by his own inscriptions, to those inscriptions being known new inscriptions have been added from Afghanistan. But another side is displayed in the legendary record. Here he is the great patron of Buddhism. The cycle of his acts fills an avadana, a narrative, of his religious career. Two of the episodes of this religious epic of Asoka were translated into the language of Gostana-desa that is, modern Khotan, and are survived in two copies, both incomplete, now in the Bibliothèque nationale, Paris. They have been published in transcription in my Khotanesa Buddhist Text (1951, KST), pp. 40-44. Here I offer a first attempt to render the text in English. Asoka is also the subject of a legend in Tibetan. In the Tanjur, in the Lhii-yi lung-bzan-pa, the origin of the Khotan Saka kingship is traced to a son of Asoka who is here called Dharma Asoka. Allusion to this genealogy in a Saka text from Ch'ien-fe-tung is made in my book Khotanesa Texts 1955, 2,33. Here we read in a paragogy that Vasa Dharma king of Gostana-desa derives from the ancient family: vasva pura mawl mahazamma raarna bya yeusus fia nareta issued from the family of royal Mahasenmata the king of sure family. This is followed by reference in a list to Vairamana the deva Asum (=Asoka) and Ca-yam the king, who is called in Tibetan Ca-yen and Cha-yen.

A Sogdian reference to Asoka occurs in a Manichaean text in a list of evil-doers: swak MLA ky phw s'kmm nv'ty ns'pwy w'tm ofi the king Asoka who slandered the Buddha Sakymuni. Is the tenth century vocabularian in Sanskrit and Tibetan the name Bud. Skt Gomaramasana is given as rgyal po Damsa Angs in Tibetan. This is near to the Pehlevi.

2. Translated in T. W. Thoras, Tibetan Literary Texts and Documents Concerning Chinese Turkestan, 1958; a new translation has been made by K. E. Emmott, and will shortly be printed with a transliterated text.
3. A translation of this text is in preparation in the Text Volume to be joined to my four portfolios of facsimiles of Saka Documents. See earlier BSOSAS 10,910-5.
4. W. B. Henning, JRAS, 1944, 141.
5. J. Hackin, Formulare sanskrit-tibetan, p. 17.
form which has given in Khotan Saka Aśv (indicating the sound Aśv) and Aśu, here the -u/a has been replaced by -u as usual in Saka dialects. From this same Prakrit came the older Chinese A-ju for an older A-ju, now pronounced in Japanese A-iku, showing the older -k-. The Bud. Skt Aṣoka, is written in Saka Aṣukha as the name of four Buddhas of the Bhadrakāliṣṭa-sūtra. In KT 3,116. 10v4 occurs namu mañjuśrī nama tathāgatau the revered Aṣoka, by name, the tathāgatas.


The whole avadana of Aṣoka is preserved in a Chinese translation from Sanskrit, from which J. Przyluski made his rendering into French with an introductory essay. The Buddhist story is told in Sanskrit in the Divyavadana (pp. 382-434) and has recently been studied again by Sujitkumar Mukhopadhyaya in his book The Aṣokavadana, 1963, The Kunala episode of the avadana is published with a facsimile of a Bud- dhist Sanskrit manuscript by G. M. Bongard and O. F. Volkova in their Legenda o Kunale in Moscow 1963, reviewed by J. de Jong, in the Indo-Iranian Journal 8,233-240. The tale of the man's head is told in the Sutramāṇaka (French translation by Ed. Huber, p. 90 ff.). The Tibetan version is in the Kunalavadana (Tanjur Mdo, facsimile Pekin 127, 294-302).

The Saka avadana reads in English translation as follows.

TRANSLATION

Goddam. So I have heard. When this revered dasabaclesakrutīn
Sakayamuni, deva of devas, the Buddha had completed the work of
dhātu, there also the present vaisyas were taught and delivered, the
time of death arrived for him. Then he drew near to the bank of the
Nairanjana river under the yamaka-sala trees he entered upon the sama-
dhana called Mahaparinirvāna when over him the first watch of the night
had passed.

7. La legende de Pemereu Aṣoka.
Then here in Jambudvipa in Patatiputra a king named Asu' sat in sovereignty. He brought under his own control the whole continent of Jambudvipa as far as the verge of ocean; all who were kings in Jambudvipa acclaimed him and did his commands. In Jambudvipa he made 18000 caityas, in all of them he placed saris (relics) of the Buddha. This king had two queens, and 8000 in his satapura—Of the first queen the name was Padmavati and the name of the second Tisyanikasita.

Then at another time the queen Padmavati became pregnant and after the passing of ten months she bore a king's son like a devaputra. The queen took him up in a swaddling and gave him to the king. The king received him in his arms. To the queen he spoke delightfully, saying, To the measure of a hundred years forward may you live with this prince as in the clear skies the graha (planets), the nakṣatra (constellations), and the moon and sun shine out. At the time of Jātisaha (birthday feast) they named a name for him and they gave the name prince Varmavardhana.

Then at another time the king Asu' desired to look at the eyes of the prince Varmavardhana. And he ordered his amatyas, saying, You should look at the prince's eyes, whether anything on earth resembles such eyes which are his. The amatyas spoke with respect, saying, Deva, in a rumour we have heard on Mount Gandhamadana there is a bird by name kunala and his eye is so fine that if he should not resemble it, on earth no being exists who resembles it. Deva, the prince's eyes are such eyes as if one put two chacodony jewels upon a blue lotus leaf. If he looks straight at us suddenly, it seems that amatas flows into our throat, or that in it are brilliant jewels lying there. Then the king ordered, saying, Bring, here a kunala bird from Gandhamadana. When they had brought it for comparison, saying, The eyes are like one another, then they gave to prince Varmavardhana the name Kunala.

Then the prince Kunala quickly grew up and became adult as in cool water the celestial utpala lotuses grow.

Then at another time the king Asu' conducted the prince Kunala to a samghrama. Kunala was a delight to the sthāvira Upādhu. When the sthāvira had finished the dharma dwana, then the king returned again. There at another semgarama he met with the acarya Senavaka and with his forehead he went with homage to his feet. In his following was an amatyā. He was exceedingly devoid of faith. He reproved
the king, he spoke so, saying, Deign not to make the sovereignty contemptible. To every red-clad person that you may see, you go with homage. A king is necessitating fierce and bold with exalted punyas (merits). It is not fitting. Deve, for the sovereignty that he (the king) should roll on the earth. Then the king returned to the palace. Thereupon he issued an order, saying, All amatyas, you shall assemble. Thereupon 7000 amatyas gathered. The king ordered this, saying, Every amatyas is to bring a head, Yasa for his part will bring a man's head, but do not in any way cause pratapatya (death to breathing beings). Early next morning they all brought before the king a head. The king ordered this saying, Take them to the market, and sell them at a price. When they brought them to the market they sold all of them at a price. When they saw that the amatyas Yasa on his part carried a man's head, horror was felt, in all ways they fled. With abuse they spoke to him, saying, Do not a second time deign to offer that, such a disgusting thing, stuffed with worms as is this head. If indeed he orders, saying, Take it into your hand, indeed, he will suffer great trouble. who buys that at a price. Then the amatyas returned to the palace and they made a report, saying All other heads we could sell at a price, but the man's head the amatyas Yasa has been unable to sell at a price. Then the king ordered him, saying, What fault do you see in it which you desired to search out? Yasa the amatyas spoke, saying, In every one are the same faults. Deva. it is in no one because of peculiar qualities; disgusting it is, stinking, inauspicious, the same. The king ordered him, Is only that one disgusting, or are all disgusting? Yasa the amatyas spoke to him, saying, All in fact have the same marks, Deva. The king ordered him, saying, This my head which possesses exalted punyas, how is it to be thought of? Speak truly. Yasa the amatyas spoke, saying, This too is precisely like the other heads, Deva. Then the king ordered him, saying, It is such a disgusting thing as this man's head is, for which not even a place can be found where you may put it. Then, amatyas, does it not please you when with it I revere the deva Buddha's pupil who actually appears with the asaya: (mind) of the foremost gotra: (family) of the ascars? These good qualities of all kinds, approved, have, they not become subjects recognisable by you? One can know the number of the drops of water in the ocean, then they will know the good qualities possessed by the pravrajitas (wanderers). Then Yasa the amatyas begged pardon of the king Asu', and he spoke, saying. I have not done well, I did not understand that the many good qualities are possessed by the pravrajitas.

And then at another time the inhabitants of Taissala rebelled
against the king Isu, his command they did not obey, and they withheld his taxes. Then Isu, the king in Pataliputra mounted and led an army to Takassila. He brought the people of Gandhara back to his command. Long time he remained there. Then he in Pataliputra the queen Tisyarakshi desired to call prince Kunala. When the prince came before her, he greeted her with his forehead humbly he sat, and the queen spoke to him so, saying, when your father went away, he placed the country and the land in your hand, but a month passes for you, you do not come to the palace. The prince spoke to her, saying, As much as is my love is my own mother, so much is it to the devi queen. Because here in the palace there is gossip and talk, I dared not enter. These are those whom you draw to come to the palace, and still more is the king is now not present. Then the queen Tisyarakshi tried the fortitude of the prince Kunala by way of love sports, but the prince refused to agree, and he went out from them. Then the queen felt fierce displeasure, she thereupon sough, revenge against him. Then Isu, the king returned from Takassila. When he came to Pataliputra there Padmavati, and Tisyarakshi the queen, the prince Kunala asked after his health and the fatigue of the road, They spoke (each) to him, saying, My heart is greatly pleased here, that you have come to your throne. We see the Deva in good state, calm, in health and fortune.

Then at another time the queen Tisyarakshi remembered the grief against prince Kunala, Yasa the amatya she deigned to call to, to him she deigned to disclose that earlier hostility against him Yasa the amatya spoke, saying, The prince formerly put me to shame before men. My hat fell off and he struck me six strokes upon the head. This hatred therefore is not yet forgotten. Together they formed a plot against him. And they worked upon the king Isu so that they induced him to send prince Kunala to Takassila to rule in his own native land, (The rest is missing).

COMMENTARY

Those Sakha text are still full of difficulties. A short commentary is therefore necessary.

Line 7, simahare sainvase he entered into samadhyana; the same time is mentioned in KT v.137, 12 parivraha kasa-samsaya, but with the madhyena yame the middle watch
19, hadikane, loc. sg. only here, is from the context the cloth in which the child is carried; in form it is hada- with suffix ika-connected
with hode-clothing, see Transactions of the Philological Society 1984, 195, and the Barr Festschrift: Georgian loan-word ardeg mantle, and Ammianus arsa- are likely to be the same word.

22. jam, B text 139 ḫa 2 sg. conjunctive, may you live, to jute he lives.

24 such-to name, call from a base seuk-familiar in Baltic Lithuanian seuku, suukti, Lettish suukt to name, see Ind Iranian Journal 2, 186-7.

36. karakiyin, reman B text 163 karakišina, chacedony stone, Siddhasara 137vi Kirkivan for Bud. Skt ambu-mani- elsewhere Skt karkeša-. Zoroastrian Pahlavi karkeša, Arab, karkešian, see Asiatica, Festschrift Wolter, 14-5.

37. vitam vi, B text 37 viša vi in the throat, here only. from the base viš- to turn, older *viša- to vari- to turn, see Asia Major, new series' 11, 114.

42. parbasta he became adult, as Bud. Skt Divyavadana 3, 17 mehan samyutvya-

48. īsāda infidel, from Prakrit Gandhari asadha-. Bud. Skt asaddha-

53. bītha- to turn, twist, from older *ura-yā, attested in Siddhāras 121v4 bīthana-. Bud. Skt udāvastin-Tibetan dril-ba be twisted, with proverb Sidd 18v2 hambhīth, Bud. Skt grahi-, Tib. sri-ba byed.

83. kundā palace, Bud, Skt rajakula-pajusada-camitil, Bud, Skt rajadhana, from older *kauzda-as in Avestan kaōzə-, and with suffix -ā in Middle Persian kosh.

95. pisarañcya- renders Bud. Skt jumapala-in Divy 382, 25.

73. kusa. infinitive to kuṣya-, Bud. Skt a rūmajina seeking.

79. sima has been taken as Bud Skt same- equal, same.

85. pīṣima, B text 203 pīṣima, is derived from pīṣa- to know, hence pīṣa-ya- recognition.

104. spasti is elsewhere rupasti, from Prakrit; Bud, Skt virastha-with suffixiya-, occurring also Jataka-stava.

104. caukya play, sport, gen, plural for older carka- which renders Bud. Skt rani-.

104. ha ni anusārīya suṣye he did not approve of agreeing, he refused to consent.

105. stama vata then for him, with stama- adjective from ta-belonging
to that time or place, in loc. sg. rants with pronoun yi.

113. gchanal grief trouble, Siddhasara 125:2 gchanam sad, Tib. gdungs misery.

117. bausi vichiaste the hat fell down, in the Chinese version k'i kuan fun if his hat fell to the ground.

117. rongi blinds. Chinese roiu laid, found also in KT (=Khotonee Texts) 2, 11 rongyi boda teemba rendering Chinese roiu sa hair on the head.

117. k'i pai'li kuakhe he struck six light strokes, in Chinese pai'li he struck lightly.

118. sambaja kansas they bound an agreement. Here sambaja is from Prajñà to Bud. Skt sam-baja planning together, not the more usual Saka sambaja to be successful prosper from sam-bajate.

120. ruute rule, sovereignty, acc. sg. to elder runta acc. sg. ruute, abstract to runt-king.
ON THE ICONOGRAPHICAL ORIGIN OF
LCAM-SRING, THE GOD OF WAR

— JUAN RÓGER RIVIERE

In the series of the Defenders of the Faith, in Sanskrit Dharmapala (dharma-pa-la), in Tibetan Cho-kyong (chos-kyo-’ong), who execute the will of the tutelaries, one of them has a special figure for Tibetan theology: Lcam-sring (lcam-srin), the God of War. The representation of these Defenders is of the fiercest kind, drag-po (drag-po) or drag-ge’-ld (drag-ge’-ld), and there was the problem of the origin of such iconographical conceptions. Some authors think that they are metamorphoses of the Hindu Kali Devi (ka-li jevi); others speak of a Chinese influence or a Tibetan origin, such representations coming possibly from ancient native gods or goddesses of the Bon (bo) culture, for instance, The Red Tiger devil, I shall study here the iconography of the God of War, as in my particular collection of Thankas I have some representations of this dharma-pala, they helped me in my work.

The usual representation which is in some of my Tibetan thankas is the following one:

He is red coloured and treads a horse with his right foot, and, with his left one, a naked man. With his right hand he brandishes a sparkling sword and between, his lips he mouthes a human heart. In his left hand he carries a bow and a spear with a red flag green cornered. He has a frontal eye. His armour is covered by a floating vestment with sleeves. At his left, accompanying him, is Srog-bdag (sros-bdag) covered by an armour, sitting on a dark-grey wolf, in his right hand he carries a sword, and in his left one, a noose. At his right side appears Rig-ba-mo (rig-ba-mo), sitting on a light grey lion, with a knife in his right hand, and a ‘gyur-te (’byur-te) in the left one. He is surrounded by red devils, the “knife holders” (gers-thags) who cut the corpses which cover the battlefield, and who raven hearts, etc. They all carry a sword in their right hand.

It is a terrible Dzarmepala. His head has the colourless aspect (k’ro-ba) of all those divinities and, just like his hands, it is red coloured. On his three-eyed forehead a skulls’ wreath is placed. From his back hangs a chain of severed heads. In another instant (rinst), he is covered by a golden armour, and with his right foot he treads a horse and with the left one a naked man. With his right hand he brandishes
a sword, its pomme1 láru shaped, and between his lips he
mouths a human heart. His left arm carries a bow and an arrow, he
has a frontal eye, and on his head he bears a crown formed by five
skulls. Hanging from his waist we can see the great garland of human
heads symbol of these terrible divinities. He is surrounded by ten
emanations of himself. In the upper part there are three figures in the
middle, Ču-n-Kha pa ( ), sitting on a lotus in the attitude of medita-
tion—his hands resting on his chest and holding the stems of two
lotuses crowned, the right one by the sword, and the left one by the book
He is accompanied by two of his disciples: Mong Grab ( ) at the
right side, and Rgyal-čab ( ) at the left one.

On another occasion, this god is distinct from his usual iconogra-
phy; he is there on foot on a lotus, and no one is around him. With
his right hand he brandishes a sword, he is devouring a human heart
and carries a spear. The sun and the moon appear above. The paint-
ing is black, brown and yellow, red and white strokes. The divinity
is surrounded by fiery clouds. Below, a fantastic background covered
by bones.

It is well known that the Dha-mepalas have always a terrific
appearance, bordered by flames, with sword, spear and whip. They
are always of the fiercest fiendish kind. The Lha-mo ( ) or pa-l-bum-
la-mo ( ) is "the queen of the warri1g weapon", one of them;
she is surrounded by flames, riding on a white-faced horse, upon a
saddle made out of the skin of her own son; she is clad in human
skins and is eating a human body and drinking blood from a skull;
often she has serpents around her. As it is known she is worshiped
for seven days at the end of the twelfth month, and the offerings
are placed in a bowl made out of a human skull. The identification
Lha-mo with the Sūrya ( ) or the Cāli ( ) of the Hindu my-
thology is evident; in the case of Lha-mo there is also a big influence
of the prototype of the goddess Parvīt ( ).

According to Grunwedel and Pozdniakov, Lom-chung belongs
to the group of the te-bug, the "Terrible Eight" which are really the
following nine gods: Ra-meg ye ( ); Lom-chung ( ); Tseg-kyi
( ); Gze-ri-ček-po ( ); Mgon-čik ( ); Döl-ma ( ); Chart-
rab-stor ( ); Grunwedel has doubt about the
origin of Lom-chung, he is thinking of Karttikeya ( ) or Skanda
( ) the God of War of Hinduism, son of Siva ( ) and Parvīt ( )
(रूढ़ि) according to most of the Puranic texts. He notes the outstanding part played by the God of ‘War in the Tsam’ ( ) dance. But I do not see in the Hindu iconography of Skanda anything which recalls the Tibetan God of War.

For my part, I think that almost every one of these terrible gods and goddesses, defenders of Buddhism, are coming from the same representations in Hinduism around the great Devi (मदरा) in her destructive or transforming aspect: Camunda, ( ) for instance, is an emanation of Durga (दुर्गा) and the Markandeya Purana (मरकंद्य शूराम) gives the description of the black goddess with a sword, a whip, a noose, a collar of skulls and with her eyes full of blood and fury. The Devi takes the forms of the Yogini (योगिनी), the witches and ogresses who accompany Durga and of the Dakini (दक्षिणी), the demons, eaters of human flesh and companions of Kali (काली): we have, in the Hindu demonology, the Grahi, witches who come into the body of new borns and kill them, the Bhairavi (भैरवी), who assist Siva (शिव), and Durga, the Sakini (सक्षी) who help the black goddess. All these forms are the female side of the gods of awe and terror, like Rudra (रुद्र), Bhairava (भैरव), Bhuteshvara (भूतेश्वर), the “chief-of-the-phantoms”, with the serpents on his head and the color of skulls. All around these aspects of Siva-Rudra ( शिव-रुद्र) there is a very rich iconography which has had certain consequences on Tibetan mythology. All the gods of the Drag-po kind have their Hindu counterpart: Rta-mglin (र्ता-म्ग्लिन) is Hayagriva (हयाग्रीव), Ye-lun-tse gi’ed (र्दེ་ཡུལ་) is Yama (यम), the Mitah-sgro-ma (मिताक्षश्रोमा) are the dakini, the demonic tutelaries. Surely, all these black Tibetan gods are coming from local and primitive deities but the theological conception and definition issue from Hinduism. The tantric rites from Bengal brought these deities and they were assimilated with local gods, many of them from the Bon cult.

I think that our God of War, Lhem-strings, belongs to that same class; all his characteristics are coming from the fiercest kind of Siva as Rudra (रुद्र) and Kali (काली); the frontal eye, the sword, the noose, the serpents, the skulls, the eyes full or rage. He is a destroyer, and, in this aspect, a Tibetan masculine copy of Kali, the transformer of the World, the “Black” who is symbol of the destruction of the Creation; her black colour represents the darkness of the Vajra of the Universe, as Kali is said “to be clad with Space”, gshambur (ग्स्मभुर). She is the Great Mother who unceasingly creates forms but life continues only by Death and Renewal. Kali is the goddess of the Infinite Power who creates, transforms and dissolves the manifestation of the Universe.
aspect of transformation is represented by terrific instruments she carries, as the skulls, the blood, the serpants and the human corpses which surround her. Lcam-drag is also a destructive form of god; for this reason, he bears all the iconographical symbolism of the Great Goddess, and his appearance is very close to some representations of the Hindu Black Goddess.
THE LAMA

—NIRMAL C. SINHA

I

Tibetan or Mongolian Buddhist monk—that is how the Concise Oxford Dictionary explains the word Lama and this no doubt reflects the current English (or European) usages. Phrases like ‘Land of Lamas’, or ‘Lamasery’ are coined on this meaning of the word. Yet in Tibet, as in any other Land of Lamas, the word Lama (properly transcribed BLAMA) is restricted to a few categories of monks and priests and is not used indiscriminately for all monks and priests.

The word Lama means the Superior One or “the one who has no superior” and is taken to correspond to Guru or Uttara in Sanskrit; a specific connotation is that one who can administer initiation (Skt. Diksa—Tib. Dbang) is a Lama. A Lama is thus not necessarily an incar- nate (Tib. Bodul skun—Skt. Nimpanakaya), while any incarnate is not ipso facto a Lama. Both Tibetan religious literature and Mongol/Manchu regulations testify to the spiritual authority and temporal immunities of the Lamas. Not unoften these immunities were claimed and enjoyed by other ranks of monks and priests and this added piquancy to the politics of Inner Asia.

II

The word Lama meaning preceptor or priest was in currency in Tibet before the advent of Buddhism and the priest in the pre-Buddhist Bon religion was as is still, called Lama. Thus no new coinage was needed to render into Tibetan the Indian term Guru abounding in the Mahayana literature, particularly the treatises and tracts on Tantra; there are numerous examples in Kanjur and Tanjur authenticating Lama for Guru. A historic example, and perhaps the first such, designating an Indian master as Lama is noticed in the grammar of Thonmi Sambhota, the reputed author of Tibetan script (circa 840). In his grammar Thonmi makes obeisance ‘to all the Lamas’ (bla-ma nram-la). Who are all these Lamas? They would no doubt include the Indian masters with whom Thonmi studied, Indian script, Indian grammar and Indian metres. Shalu Lotsava in his commentary on Thonmi’s grammar identifies two of these Lamas as Devavidya Simha and Lipidatta and calls them Thonmi’s “own Lamas” (bsad mig’ kyi bla-ma).

The label of Lama for a Buddhist priest in Tibet commenced with
Padmasambhava (circa 753). Appropriately known as Mahaguru or Guru Rinpoche, Padmasambhava not only vanquished the priests of Bon religion in encounters of miracle and polemic but also instituted an order of native priests for the preservation and propagation of the Dharma. The seven Tibetans ordained as monks by the Mahaguru are the first Lamas of Buddhism. They and their successors became the First Estate of the country and even monarchy took precedence after the Lama. A royalist reaction allied with the Bon and launched a most cruel persecution of Buddhism. In desperation and against heavy odds the Lamas engineered a negocide (842). The monarchy was discredited; the royal house was divided and got dispersed while the Lamas grew in popularity and strength.

Without a spiritual guide an eclectic system (Stk. Tdens—Tib. Rgyud), as was the form of Dharma propagated in Tibet, cannot succeed. Thus Buddhism in Tibet begins with Guru (Lama) and the saviour of Buddhism in Tibet, Padmasambhava, goes down in history as the Guru. In the two centuries following the negocide (842) and the Buddhist priests, return to the Court, the formula for "Refuge in Three Gens" came to be prefixed with "Refuge in Lama." At the outset the refuge in Lama was for purely spiritual or moral needs. Being the custodian of the script (as import from the Land of Enlightenment) and being the organizer of the educational system (all schools were monastic), the Lama was destined to be the refuge in a much wider sense. On the breakup of centralized monarchy and on the dissolution of ancient land-holding, the abbot of a well-organized monastery would be the natural refuge for the common man in the neighbourhood. It is thus appropriate to note that government of the Sakya Lamas for about a century (1250-1330) was as much due to the internal forces catalyzing for monastic leadership as to the support of the Mongol Emperors. The Kagyu Lamas also, though to a lesser extent, wielded political power, in parts of Tibet before the rise of the Gelugpas (Yellow Sect) at the beginning of the fifteenth century. The Dalai Lamas ruled as Kings over all Tibet for roughly three centuries (1642-1950); it was admittedly the reign of Lama. It is not necessary in the present context to detail the events of the Sakya, Kagyu, and Dalai Lamas. Besides the complexities and niceties of the Lamas' power cannot be handled in the space of this essay. It is however necessary to note here that much of the sectarian wars sprang from indisputable privileges and immunities of the Lamas.

In Mongolia propagation was first made in the thirteenth and
fourteenth centuries, that is, during the period of the Great Khans, Kublai promulgated "a decree of two principles" laying down the relations between Church and State thus: "the Lama is the root of the high Religion and the lord of the Doctrine; the Emperor, the head of the Empire and the master of the secular power. The laws of the True Doctrine, like the sacred silk cord, cannot be weakened; the laws of the Great Emperor, like the golden yoke, are indestructible." The White Annals, a contemporary chronicle obviously compiled under the Emperor's blessings, records this decree. (The excerpt is made from Zangmucarng; The Mongol Chronicles of the Seventeenth Century, R. Loewenthal, Wiesbaden 1955.) Several Mongol chronicles and the Tibetan chronicle Hus- Kon-ba-bo-nor (The Red Annals, Gungtok 1961) refer to the decease of Jenghiz Khan and his successors confirming the theocratic prerogatives of the Lamas. All priests were exempted from taxes, military service and manual work for non-monastic purposes while the top ones enjoyed precedence over nobles and secular dignitaries. The Church-State relations in Mongolia, under the Great Khans, recall the Brahmanical theory of relations between the Puohita (Brahmins) and the Raja (Kashatrya) as in the colourful portrayal of Coomaraswamy: Spiritual Authority and Temporal Power in the Indian Theory of Government (New Delhi 1942).

The sixteenth and seventeenth centuries witnessed the second propagation and the final victory of the Dharma in Mongolia. This propagation was made by the Galupas (Yellow Sect) and all temples and monasteries in Mongolia eventually subscribe to the Yellow Sect. By the middle of the seventeenth century the Yellow Sect became the central temporal authority in Tibet and shortly afterwards the head of the Yellow Sect, the Dalai Lama, became the priest and ally of the Manchu Emperor. In Mongolia thus the Lamas soon became the First Estate par excellence.

The Manchu Emperor Ch'ien-lung (1735 98) in his famous Dissertation on Lamaism (1792), which he got inscribed on a marble stele in the Lameit cathedral in Peking, said: "Buddhism originated in India and spread eastward ----- Its barbarian priests are traditionally known as Lamas. The word Lama does not occur in Chinese books------- I have carefully pondered over its meaning and found that la in Tibet means "superior" and su means "none". So la-su means "without superior" ----- Lama also stands for Yellow Religion." (From Lessing's translation in Yung-ho-lang, Stockholm 1942).

The Lama was indeed "without superior" both in Tibet and Mongolia and the head of the Yellow Religion was the supreme "without superior".

18
The head of the Yellow Sect—the incarnation of Avalokitesvara (Tib. Spyam-ne-gi-gi)—was the temporal ruler of Tibet. In Tibet he was known as Ski-yal-mgane Rin-poche (Precious Prime Refuge) or Rgyal-wa Rin-poche (Precious Conqueror). The Mongols addressed him as Dalai Lama. It is of historic significance that the Mongol form gained currency all over the steppes of Eurasia and the Mongol expression Dalai (ocean) formed a prized loan-word in Tibetan language.

At the opening of the twentieth century the relations between the Dalai Lama and the Manchu Emperor had deteriorated due to fuller Confucianization of the Manchu House and the imperialistic designs of China. On the Expulsion of the Manchu (1911-1912), Dalai Lama XIII formally declared himself sovereign of Tibet by Command of the Buddha (summer 1912). Even then the Lamasist Buddhists in China continued to adore the Dalai Lama as the Refuge or Protector because the pious-disciple relations transcended secular or territorial loyalties.

In their first memorandum to the Tripartite Conference between Britain, China and Tibet the Tibetan Delegation described the situation thus: "Firstly, the relations between the Manchu Emperor and the Protector, Dalai Lama the fifth, became like that of the disciple towards the teacher. The sole aim of the then Government of China being to earn merits for this and for the next life, they helped and honoured successive Dalai Lamas and treated the monks of all the monasteries with respect ....... Gradually the Chinese Emperor lost faith in the Buddhist religion, and he treated the precious Protector, the Dalai Lama, with less respect ...... At last the Tibetans, driven by sheer desperation, had to fight, which ended in the defeat of the Chinese ...... The people of Mongolia and China send monks to the different monasteries in Tibet and also pay vast tributes to the monasteries. The Buddhist monasteries and other religious institutions in Mongolia and China recognise the Dalai Lama as their religious head ......" (English text as that of Lochen Shatra reproduced on pages 1-6 of The Boundary Question Between China, Britain and Tibet: A Valuable Record of the Tripartite Conference held in India 1913-1914, Peking 1940.)

Tibetan scholars with knowledge of Hindu society would liken the word bla-ma to Sanskrit brahmans and brahma. The literary and historical evidence culled above no doubt indicates that the Lama's status was not inferior to that of the Brahmans in Hindu society,
The present writer is not a student of linguistics but would venture to point out a few facts in this connection. It is not possible to transcribe satisfactorily in Thutshen brahma or brhma as in Tibetan br has the sound dr. A Brahmin (who usually came from Nepal) was called bern Pronounced denjem and oftehen brah-ze Pronounced denji) after Népalaise) Raje (cf. Sarat Das: Dictionary p. 850). On the other hand Skt. brahma could change into Tib. bhrana through dialects of eastern India. In the eastern dialects often changes into l as Professor Sunil Kumar Chatterji) emply demonstrated four decades ago ('Origin and Development of Bengali Language, Calcutta 1926, PP. 45-45'). So brahma to bhrana would be natural for the Mongoloid groups not adequately 'Aryanised.' These were groups living in and around Bengal and Assam, in parts of Bengal and Assam h is not pronounced with the result that in common speech brahma and bhrana are pronounced as bama and baramon. (On the loss of h and aspirates in Nepali and Bengali see Chatterji: op. cit., PP. 444, 557 and same author's Indo-Aryan & Hindi, Calcutta 1960, PP. 111-113.) If we add to this the fact that in Tibetan there is no short a and that every a is long a it is not difficult to accept bhrana as the Tibe- eton for brahma.

[In Tibet itself change of r into l would not be unusual. When Ra-sa (Place of goats) became the cathedral city the change of name was no problem. It was called cha-sa (Place of gods).]

[It is relevant to cite here the suggestion of an Assamese scholar, Mr. Bishnu Rabha, that the name of the river Brahmaputra is derived from Mongoloid Shilam-buthor (making a gurgling sound). Vida Chatterji: Kirat-para-stoi Calcutta 1951, PP. 47-48. It was not a one-way traffic; if Sanskrit r could change into Mongoloid l Mongoloid l could change into Sanskrit r.]

IV

The present paper notices any similarity between the status (and role) of the Brahmanas and that of the lama and does not suggest any identity in the chasmspported by both. That question entails investigation into (1) the respective theories of salvation in Brmanism (Hinduism) and Buddhism (Mahayana) and (2) the mechanics of living among predominantly pastoral and nomadic people as in the highlands of Tibet. While this task will take considerable time to complete, it may be stated in conclusion here that a Brahman is born with the status while a lama is not born with such status.
JO ATISA IN SERLING AND THOLING

---S. R. CHATTERJI

In the latest edition (1934) of his *Histoire Ancienne d'Etats Hindouises d'Extreme Orient* Professor G. Coedes writes that King Chudamanavarmadeva was reigning in Srivijaya early in the 11th century A.D. It was in his reign that the Acharya Dhammakirti composed a commentary on the text *Abhisamayalankara*. In the sub-title of the Tibetan translation of this work, entitled *Dwodhakaloka* which is attributed to Atisa, it is stated that it was composed in the reign of Chudamanavarmadeva of Srivijaya-pura at Malayagi (Malayu?)—now known as Jambi north of Palembang, the former capital Srivijaya— in Suvarnadwipa (Sumatra), Professor Coedes quotes M. J. Nandou on this point.

Dhammakirti continued to reside in Suvarnadwipa in the reign of the succeeding monarch Maserajayantungavarmadeva, for, according to the Tibetan Su-ston, it was in the period 1011-1022 A.D. that Atisa was studying under Dhammakirti, the head of the Buddhist congregation in the island of Suvarnadwipa in the reign of King Dharmapala. This name Dharmapala does not appear among the royal names in Srivijaya annals. It is likely he was the title 'Protector of the Law' or Mawuiva. This Dharmapala, King of Suvarnadwipa, was also (according to M. J. Nandou quoted by Coedes) a teacher of Atisa and of Kamalarekita and was the author of several works relating to Bodhi-charya-vataraes. At this time evidence of Atisa's stay in Suvarnadwipa we find an early 11th century manuscript with miniatures in which the first miniature has the explanatory note—Dipaksaka (Atisa) in Yasavdira. Yasavdira often means Sumatra as well as Java.

The text of the Tibetan Su-ston, translated by Sarst Chandra Das, gives in greater detail the career of Atisa (Dipaksaka Srijana). Dipankara (the future Atisa) born in the royal family of Gauda, was ordained in the highest order of Bhiksu at the age of 31. At last he resolved to go to Acharya Dhammakirti, the High Priest of Suvarnadwipa. There is a country filled with precious minerals called Suvarnadwica (Sumatra). Though Acharya Dhammakiirti (who belonged to the royal family of that country and had been instructed in the Dharma at Vajrasana—i.e. Bodhayugaya?-resided in Suvarnadwipa, his name became known everywhere abroad. In the company of some merchants Dipankara embarked for Suvarnadwipa. The voyage was long extending over several months. At this time Suvarnadwipa was the head-quarters of Buddhism in the
East and its High Priest was considered to be the greatest scholar of his age. Dipankara resided in Su varnadávipa for 12 years in order to master the pure teachings of the Buddha of which the key was possessed by Dharmaikiri alone. He returned to India accompanied by some merchants in a vessel visiting Tam ardávipa (Ceylon) on the way. After his return from Su varnadávipa he resided at Vajrasana (Buddhagaya) and acquired the fame of being the foremost Buddhist scholar of India. Hearing of this fame King Mahipala invited him to Vikramasila. During his stay here Atisa (Dipankara was now known by this name) received three earnest invitations from King Ye-ses-od of Gu-ga (in W. Tibet). At the third appeal, Atisa left Vikramasila, in spite of the protests of the Pala King, in the company of the Tibetan monk Nag-tho. It is the account given by this monk which is the primary source of information about Atisa’s visit to Tibet.

Atisa passed through Nepal and reached the shore of Manasa Sarovara where he performed ‘tarpana’. Then he was escorted by Tibetan generals to Tholing, the monastery of the king of Western Tibet, where his majesty King Ye-ses-od was waiting for him. At Tholing (the Todling of Sven Hedin) Atisa preached the Mahayana doctrine to the people of Nah-ni (W. Tibet), “in short he revived the practice of the pure Mahayana doctrine by showing the right way to the Lamas of Tibet who had become Tantrik”. After a residence of 13 years in different parts of Tibet, Atisa died near Lhasa in 1053 A. D. He was the guru of Bromton, the founder of the first grand hierarchy of Tibet.

It may not be inappropriate in this context to relate how we found ourselves before the gates of the Tholing shrine on the evening of 14 August 1922. The intrepid mountaineer Professor Shy Ram Kashyap of the Indian Educational Service had led a party of four lecturers (including myself) of the Khalsa College, Amritsar, across the Lipu La, pass to Manasa Sarovara and Kailasa. After finishing our circumambulation of Kailasa, in stead of going back the way we came, we travelled in a westerly direction starting from the source of the Sutlej near Rakshas Tal (the sister lake of Manas Sarovara). Passing through Gyanima, a well known mart of W. Tibet, Daba, and Mangang with its artistic wall paintings, we reached Tholing after a fortnight’s journey from the foot of Kailasa. The approach to this great monastery, situated in the deep gorge of the Sutlej, was through an intricate labyrinth of deep canyons. Both Sven Hedin and Tucci have described it as a night-mare landscape.

On 15 August (1922) we obtained permission to enter what Tucci
(the Italian Tibetologist) calls the White Temple at Tholing. Here is the entry in our diary (mine and my colleague S. Kashmira Singh’s) on that date: ‘In the porch there were four huge figures—two on each side. Our companion, a Naga sanyasi, called them the four ‘Yugas’ (Satya, Treta, Dvapara and Kali). Inside the room there were two gigantic chasubles or doorkeepers. In the centre was something like an alter partitioned from the main room which contains a colossal image of the Buddha seated on a great lotus. The face had the sweet countenance and pose of divine wisdom and the eyes seemed to be smiling with love. It certainly was the work of a great artist. On both sides of the Buddha were rows of life-size standing figures representing worshippers paying homage to the Lord Buddha. The lofty roof was supported by tall pillars of cypress trunks which must have been brought from a great distance as no large tree can grow in the cold desert of West Tibet. We then entered another room which had a ‘murti’ of a four-headed deity (Brahma?) as our Naga sanyasi said; surrounded by figures of other gods. They were of clay but they showed artistic finish. This room had four other rooms on its four sides full of images. There was one perhaps of Shiva with a vina in his hand. On the walls were paintings which reminded us of the Ajanta murals. Outside the main building there was a ‘parikrama’ (for going round the shrine) on the other side of which there were cells full of brass and clay images. In some cells we found old manuscripts scattered softly. In one cell we saw a great standing figure with a sun-flower in his hand (Surya?)’

The final comment in this entry is: ‘Really the main temple of Tholing would well repay the careful study of a learned Orientalist’. This wish of ours has been fulfilled by the great Italian savant Tucci who has visited this shrine since then and has written a valuable book on Tholing.

At that time (1932) we had no idea of the great importance of Tholing in Tibetan history. We heard at that time only the tradition among Hindu sanyasis that this main temple of Tholing was the Adi Badrinath: when Sankaracharya visited this shrine he thought that it was no difficult for Indian pilgrims to reach this place across the Hima. Now he established the present temple of Badrinath on the Indian side of the Himalayas.

(After a stay of five days there we left Tholing on 20th August. On 25th August we reached the Mana Pass and after passing through
Himalayan scenery in its sublimest aspect we returned to India (north of Badrinath) on the same evening.

I shall just add that it was in 1925, while working on the early history of Southeast Asia and the spiritual conquests of Buddhist and Brahman sages that I found in Indian Pandits in the Land of Snow by Sarat Chandra Das the true significance of Tholing.
THE TAMANG LAMA: तमाङ लामा

As Gorkha and Nepali are considered to be synonymous terms, so are Tamang and Lama. The term Gorkha became famous since the Anglo-Gorkha war (1814-16), in order to pursue vigorously an expansionist policy and to perpetuate British hegemony on Asia, the British adopted a policy of recruiting the Gorkhas in the British Army, acknowledging the fighting qualities of the Gorkha.

It is presumed that the British recruitment policy was dictated by religious and communal considerations. As the Buddhists are the followers of the Lord Buddha, who had preached that "non-violence is a great Dharma," the British considered the "psychosis" of Buddhist community and adopted a policy not to recruit the Tamang Buddhists in the British Army.

During the last century, the Himalayan Kingdom of Nepal was perpetually under-developed; the economy was in a rotting condition and the people were illiterate and naturally superstitious. The poverty of the people of Nepal was the opportunity for the British, who needed first class soldiers at lowest pay roll. Since Tamang community was an integral part of Gorkha population, they began to appear in the British Gorkha Army as Lamas, and not as Tamang. The British recruiting officer was satisfied that the caste name Lama was not in the banned group. The recruit was satisfied that he did not disown his Lamaist faith.

A study reveals that the Tamang community occupies a unique position in the social structure in Nepal, Dhading District and Sikkim. Tamangs are Buddhists by religion, yet they are equally at ease with some social customs of the Nepali Hindus including the observance of festivals like Dasai (Durga Puja) and Tihar (Bhai Tika). While performing the observances and religious ceremonies the Tamangs are guided by Buddhist Lamaistic rituals and rituals, they follow Nepali Hindu pattern in social customs including the marriage ceremony.

Tamang scholars might be able to tell us about the connotation of the word 'Tamang'. According to one school, Tamang is a corruption of the Tibetan word 'Ta-ma.rgo', i.e., many hives. This theory holds that groups of horsemen migrated from Tibet and settled down in Eastern Nepal and managed to take wives unto themselves. The offspring were the Tamangs. According to another school, the word 'Tamang' is the corrupt form of the Tibetan word Ta.mar.go, meaning thereby a herdsman looking after a herd of red horse in the Himalayan
pasture. This Tamang tribe crossed over the Himalayas and began to settle in Nepal. In the process of settlement, they married Gorkha women. The children born out of such marriages began to follow the religious practices of their fathers as well as the social customs of their mothers.

In Tamang sociological pattern, the Buddhist religious practices and Hindu social system co-existed and thrived which would explain the obvious paradox of Tamang society. The theory of mixed origin has been supported by Risley when he says, "The physical characteristics and the fact that their exogamous divisions bear Tibetan names seem to lend support to the opinion that they are descended from a Tibetan stock, modified more or less by admixture with Newar-like."

The Tamang community has its own dialect and folk songs. The Damphu is a dance peculiar to Sunwars and Tamangs. The Tamang folk songs sung in harmony with the beating of Damphu (tambourine) are composed either in Tamang dialect or in Nepali language. In my primary school days I often heard my Tamang class friends singing:

'Bara Tamang Athara Jat
Goru ko Tao ko Dhana ko Bhat.'

In simple language the song explains the Tamang tribe-cum-caste structure. The last line explains the food habit of Tamangs when it says that rice will go well with beef. Here again the Tamang scholars may throw light on 'Bara Tamang (twelve Tamangs) and Athara Jat (eighteen castes) in near future.

It is an interesting fact that Tamangs either write Lama or kindred names such as Moktan, Ghising, Bal, Yonjan etc. after their names. According to some the custom of using titles, such as Subba or Pradhan, or kindred names such as Moktan, originated in Darjeeling schools. The leading personalities of Tamang community in Sikkim write Lama after their names such as the late Mr. Dakman Lama, Mr. Setey Lama, Mr. N.D. Lama, Mr. Sanman Lama, Mr. Ramu Lama, Mr. Dibhir Lama, Mr. Karnaethan Lama and so on and so forth. Besides the Lamas of Sikkim's monasteries, some members of the Bhutia-Lepcha community write Lama after their names, as the title Lama carries prestige and status. In 1920s however the word Leha as surname was not much current. Ralph Turner, the famous Indologist, does not enter Lama as a surname in his encyclopaedic work; A Comparative and Etymological Dictionary of the Nepali Language (London 1931).
Professor B. R. Chatterji with his characteristic modesty confines his article (supra pp. 23-6) to the two sites of which he has on-the-spot knowledge. A few observations, for the non-specialist reader of this Bulletin, may be made here.

(i) Confrontation and coalescence of Buddhism (Mahayana) and Brahmanism (Svātha) in South-East Asia form an important chapter in the history of Indian religions. B. R. Chatterji himself collected much data. Vide his India and Java (Calcutta 1933) and Indian Cultural Influence in Cambodia (Calcutta 1929). Mention may be made of N. R. Ray: Sandkrit Buddhism in Burma (Calcutta 1938) and K. C. Majumdar: Inscriptions of Kanahu (Calcutta 1953).

(v) Tholing/Thotling is variously spelt and explained in Tibetan sources. "Waddell: The Buddhism of Tibet (Cambridge 1934) on page 283 and Wyllie: The geography of Tibet according to the "Dr-ang-rging-rgyas-brisāl" (Rome 1962) on page 125 record such data. Chatterji records the Hindu tradition that the main temple of Tholing was the Adi Badrīnath.


(vi) Researches made after Suneet Chandra Das have brought forth further information about Atisa as well as origins of Lama hierarchy. Vide Introduction to the reprint (Calcutta 1969) of Indian Pañcita in the Land of Sam, Giuseppe Tucci covers Atisa in Indo-Tibetica (Rome 1932-41) and Tibetan Printed Scrolls (Rome 1949).

(v) A prized item in the non-Tibetan collection of the Nyingma Institute of Tibetology is a commentary on Prajñāpāramitā by Ratnakarasamant, the teacher of Atisa. This is a palm leaf manuscript in Newari script and on paleographical grounds is dated to the eleventh century after Christ. It is therefore nearly contemporaneous with Atisa (A 1054). It was obtained from a Sékye monastery in October 1958.
LATE SHAHASHBHUSAN DASGUPTA
ON THE TANTRA

In Vol I, No. 2 of this Bulletin we started a symposium on the Tantra with an article by Professor Naninaksha Dutt. In Vol II, No. 1 we had an article from Lama Anagarike Govinda. In Vol II, No. 2 wrote Mr. Marco Pallis. One principal point discussed by all these eminent authorities related to the question of kinship between the Hindu and Buddhist Tantra. In his article Marco Pallis referred to the views of late Dr. Shaashibhushan Dasgupta. Extracts from Dasgupta's Obscure Religious Cults (Calcutta 1912) are quoted below. We express our thanks to Firma K. L. Mukhopadhyaya (6/1 A Ranchharam Akur Lane, Calcutta 12), publishers of this book, for their kind permission for the excerpts in extenso.

Dasgupta found that the different systems could be apprehended from three points. (i) One of the fundamental tenets of all the esoteric schools is to hold that the human body is the epitome of the universe; all truth (truth) is contained within the body. (ii) Both the Hindu and the Buddhist Tantras have another fundamental feature common to them—a theological principle of duality in non-duality. Both Tantras hold that ultimate reality has two aspects negative (nirvairi) and positive (pravairi), and (iii) The Hindu metaphysical principles of Siva-Sakti are as much manifested in the material world as the Buddhist metaphysical principles of Prajna-Upaya. (See Obscure Religious Cults Introduction and An Introduction to Tantric Buddhism, Calcutta University 1956, Introduction).

The excerpts from Obscure Religious Cults are given under heads (i), (ii) & (iii).

(a) "The principles of the Siva and Sakti or Upaya and Prajna are represented by man and woman, and it is, therefore, that when through the process of Sadhana man and woman can realise their pure nature as Siva and Sakti, or Upaya and Prajna, the supreme bliss arising out of the Union of the two becomes the highest state whereby one can realise the ultimate nature of the absolute reality."

(b) "......we have seen that the union of the Sakti with the Siva is what is meant by perfection in Tantric Yogs. Corresponding to this Gula-kundalini Sakti of the Hindu Tantras we find the conception
of a fire-force of the Buddhists in the Nirmana-kaya and she is generally described as the Candali. ....... This Candali is the goddess Nairatma or Avadhutika or Prajna. .........

(P.P. 99-100)

(ii)

(a) "These conceptions of Prajna and Upaya have important ontological and cosmological bearing on the four schools of Nepalese Buddhism. (The four schools are:— (i) Svabhavika, (ii) Alavrita, (iii) Kar-mika and (iv) Yatnika. The Svabhavika school holds that there is no immaterial ultimate truth in the form of the soul substance; matter is the primordial substance, from which the world proceeds. This matter as the ultimate substance has two modes which are called Pravrtti and Nivrtti, action and rest, dynamic and static, concrete and abstract. .......

This Nivrtti is the Prajna and Pravrtti is the Upaya. We have seen that Prajna and Upaya are defined as the Adi Prajna and the Adi-Buddha, and the visible world is said to be created through their union, Buddha as the principle of active power first proceeds from Nivrtti or Adi-Prajna and then associates with her and from their union proceeds the actual visible world. The principle is symbolised as Prajna being first the mother and then the wife of Buddha. ......... In some of the Hindu Tantras also we find that the goddess has been given more prominence than Lord, the former being conceived as the first principle. In some places, it has been pointed out, the primordial Lord is seen floating in water. What is this water? It is, according to some Tantras, Sakti, who is pervading the whole universe in the form of water. This belief influenced the Nepalese Buddhists also, who have often conceived of Adi-Prajna in the form of primordial water. (प्रातः सहस्रास्त्राः प्रातः ज्ञानहृदया तथा तत्त्वकार ॥) This Adi-Buddha or Adi-Prajna or Adi-devi are the original father and mother of the world. In the Sresthunika-pratima Prajna is described as the Sakti of Siva, as the mother of the three worlds, the void of the voids the mother of the Buddhas, the mother of all the gods. 

we find a popular mixture of Purusa and Prakriti of the Samkhya system, of Siva and Sakti as we find Tantricism in general, and the Adi-Buddha and Adi-Prajna of the later Buddhism."
(iii) "The point to be emphasised here is that in the Buddhist Tertras a tendency was manifest always to conceive the Supreme Lord in the image of Siva and the female counterpart of the Lord in the image of Sakti, and these Lord and Lady of the Buddhists were in still later times identified completely with the Siva and Sakti of the Hindus."

(b) "This conception of the Supreme Lord and the consort, as expounded in later Buddhism, developed itself into the idea of the Adi-Buddha and Adi-Prajna in the Nipali Buddhism. This Adi-Buddha or the principal Enlightened One is the self-created one (Svayambhu) of the Svayambhu parama. He is described as the Lord Supreme, who is worshipped by all the gods, Yaksas and Rakshas in the mountain ofGauri-shenga in the country of Nepal. He is described as of the nature of ultimate substance (dharma-dhātu). He is often conceived as Lord Varocana with the other four Tathāgatas placed in the four quarters round him. Again, the Lord is often said to be Sakyamuni, who is called both Jagannatha as well as Dharma-raja. This Lord Supreme is called both Svayambhu (i.e., the self-originated one), and Simhav (literally, the Lord of Welfare), which is the most common epithet applied to Lord Siva; the name Siva also implies that the deity is welfare itself. The Adi-Buddha, who is the Svayambhu and who is called the Dharma-raja is sometimes described as of the nature of the three jewels (tri-ratna)."

(c) "In the Svayambhu-parama Prajna is described as the Sakti of Siva, as the mother of three worlds, the void of voids—the mother of the Buddhas,—the mother of all the gods;"

It is clear from the original sources used by Daquipu that Siva-Sakti and Prajna-upera are inter-changeable expressions and corresponding concepts.

30
Notes & Topics

RELICS OF MADHYAMA AND KASYAPAGOTRA

In the last issue (Vol. III, No 2) of this Bulletin, Professor Narindeva Dutta in his article entitled 'Buddhism in Nepal', referring to the two great Aryan missionaries who preached in the Himalayan regions, wrote: 'relics of both of whom have been discovered in a relic-urn at Sanchi.' (P. 27).

Nearly a century ago Alexander Cunningham and a team of engineers found the relics of ten Arhats in four steatite caskets contained within a big casket of white sand-stone beneath a Stupa, adjacent to the Stupa in which the relics of Sariputra and Maudgalyayana were found. The names of the ten Arhats inscribed on the caskets, included those of Madhyama and Kasyapagotra. While the Memoirs and Reports of the Archaeological Survey of India preserve the details of discovery and identification of the relics, the general reader will find in Valisinha: Buddhist Shrines in India (Cochin 1848) a good account.

These relics were, however, later taken to the United Kingdom and kept in the Victoria & Albert Museum, South Kensington. The relics of Sariputra and Maudgalyayana were returned to India, a few years after India became independent and are now enshrined in Sanchi. The relics of Madhyama and Kasyapagotra were returned in 1958. The Government of India, under the advice of the late Prime Minister Jawaharlal Nehru, presented these relics to this Institute in Sikkim.

The caskets containing these relics were kept back in the United Kingdom as mementos to the British discoverer. The Government of India, on short notice, had stored these in a Kashmir rose-wood casket. An asthmatic of Tibet now settled in India, Yabshi Phunkhung Gompo Tsering, the leading representative of the House of Dalai Lama XI, has presented to the Namgyal Institute of Tibetology a beautiful silver Stupa with carvings, gold mountings and gems for enshrinement of these relics.