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TIBETAN MEDICINE COMPARED WITH ANCIENT
AND MEDIAEVAL WESTERN
MEDICINE

By Marianne Winder

It is well known that Tibetan medicine has inherited many
features from Indian Ayurvedic medicine (three humors, seven consti-
tuents, curing by contraries) and some from Chinese medicine (below
and solid organs, pulse diagnosis). What is less known is how many
paralles there are with ancient and mediaeval western medicine. The
following points deserve attention:

a) humoral pathology
b) ether
c) phæma
d) diseases during seasons
e) seats of humours
f) hot and cold diseases
g) urinocopy
h) bloodletting
i) theory of generation
j) name of Galenos
k) anatomy illustrations

a) Humoral pathology

The three humeurs in Tibetan medicine are wind (phang),
bile (mkhich) and phlegm (badkme). The term ‘humour’ renders
Tibetan sespa, Sanskrit daka. The Sanskrit word daka means
‘fault’. But the three, wind, bile and phlegm, are necessary in the
body. They are causes of diseases only when they are unbalanced,
that is, when there is too much or too little of any of them com-

(5)
pared with the other two. The English word 'humour', therefore, probably expresses its meaning better. It is derived from the Latin humor, Greek khvyma (English derivative chyme), which means 'fluid, moisture' as we know it in the English word 'humidity'. This meaning is exactly right in the case of the western four humours as taught in ancient and medieval times: blood, black bile, yellow bile and phlegm. It does not fit at all well the Indian and Tibetan systems with their wind, bile and phlegm, because wind is not a fluid. But if we take 'humour' not in the literal sense of 'fluid' but rather in a metaphorical one for a substance permeating many parts of the body, a case can be made out for it. Indeed, in English the word 'humour' has also undergone a change in its meaning when, after meaning a bodily fluid it came to mean a temperament caused by the proportion or excess of that fluid and finally came to mean that sense of the comic which we call humour in modern English.

The term 'wind' for Tibetan lung, Sanskrit vīra and prāna, may be preferable to 'air' because air is also an element in which case the Sanskrit term for lung is āyu. The Sanskrit word for 'element' is dhātu, Tibetan khyungwa. If 'air' is used readers may begin to confuse the five Tibetan elements earth, water, air, fire, ether, with the three humours.

In the west we find the same three humours in Plato's Timæus where wind is called pneuma, bile kholo and phlegm phloga. 1)

Plato lived from 428 to 348 B.C. The collections of the greatest Ayurvedic writers Caraka and Susruta are attested during the first centuries of the Christian era but probably go back to much older sources. The Vedas themselves contain allusions to some medical ideas. How is it that Plato has the same three humours as the Ayurveda and then Tibetan medicine, while the rest of Greek philosophy and medicine postulates four humours in which the fourth is blood while the Indians and Plato postulate wind? One explanation given is that Plato was a member of the Pythagorean school of thought. 2)

Now, Pythagoras who lived in the 6th century B.C. was assumed by some to have visited India at some time, where he could have learned about Ayurvedic medicine. 3)
Eduard Zeller in his *History of Greek philosophy* mentions that Pythagoras was reported to have travelled far and wide and even to have visited the Brahmins but though it is quite possible the testimonies are too uncertain. 4)

There is another possibility which might explain why the theory of four humours was handed down to Plato and not to the other great Greek thinkers like Hippocrates (about 460-377 B.C.) and much later Galen (129-200 A.D.) who assumed four humours, namely blood, yellow bile, black bile and phlegm. And it is the four humour theory which was handed down to the European Middle Ages.

The explanation could lie in the fact that Plato travelled to Cyrene, the Greek colony in Libya, and to the Greek colony of Sicily and to Egypt and could have picked up ideas in all those places which differed from the views held on the Greek mainland and its surrounding islands. We know that under King Darius (reigned 521-485 B.C.) the Persian army had conquered part of India and part of Libya so that it is not impossible that Indian medical ideas were current in North Africa and on the opposite shore of Sicily. We read in Herodotus 5) who wrote his *Histories* between 450 and 410 B.C.: 'All these people of Libya from Egypt to Lake Tritonis are nomads who live on meat and milk. Cow's flesh they will not taste, for the same reason as the Egyptians, nor will they keep pigs. Even the women of Cyrene think it wrong to eat cows, because of Egyptian Isis, whose feasts and feasts they observe religiously... Many Libyan nomads take their children when they reach the age of four and burn the veins of their scalps, sometimes of their temples too, with a flame of greasy wool, so they may never there-after be troubled by phlegm running down from their heads.'

We see that both, Egypt and India avoided the eating of cows for religious reasons, and that the Libyans practiced menstruation and believed that phlegm coming down from the head was the cause of disease. Though the latter was a general Greek belief, other medical ideas like that of menstruation, may have persisted in North Africa and not percolated to Greece proper.

Plato learned other medical ideas from the Sicilian doctor Phlistion of Lokris whom he met during his first Sicilian journey in 386 B.C. but in the fragments of *Phlistion* come down to us, a three humour theory is not mentioned. 6), 7)
The Greek development towards the western mediaeval assumption of four humours including blood was a gradual one. First, a watery fluid corresponding to phlegm, coming down from the brain was made responsible by Timocrates of Metapontum for most diseases. Then Herodotus postulated two humours: bile and phlegm. 8) Then Philokles postulated the blood as a third cause of diseases. Though Plato followed Philokles in his cosmological speculations in the Timaeus, he definitely deviated from him in the assumption of wind as the third humour and not blood. Finally Polybius, the son-in-law of Hippocrates, the Father of Western Medicine, divided bile into black and yellow, so that the four humours, that is, blood, phlegm, black bile and yellow bile, were to correspond to the four elements fire, water, air and earth. 9)

In Indian 10) and Tibetan medicine the three humours are each subdivided into five kinds. This elaboration does not exist in western medicine.

b) Ether

In Plato's cosmology, like in the Indian and Tibetan one, there are five elements, the fifth being ether, Samskṛta : ākāsa, Tibetan nam.mtha. Aristotle (384-322 B.C.), his pupil, in his Meteorologica has either, 'ether' as the fifth element.

c) Pneuma

The Greek word pneuma used by Aristotle for the fine substance endowed with generative power and ruling the stars is the same word Plato and Philokles use for the humour 'wind', and other writers use for the wind in the weather sense. It is also used in Greek for 'breath' and for 'breath of life' and finally in the New Testament for the Holy Spirit. In Tibetan the word rlung is used for 'wind' as a humour. But in Tibetan embryology many different rlung are mentioned, quite apart from the five subdivisions as in the case of the other two humours.

One might attempt the following correlations:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tibetan</th>
<th>Greek</th>
<th>English</th>
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<tbody>
<tr>
<td>Parabrahaman</td>
<td>Tshang.pa</td>
<td>Tshang.pa</td>
<td>Theos</td>
</tr>
<tr>
<td>Brahmaṇ</td>
<td>Tshang.pa</td>
<td>Pneuma</td>
<td>Spirit</td>
</tr>
</tbody>
</table>

(1)
The reason why blood can appear instead of pneuma as one of the humours seems to be explained by the doctrine of the Socratic philosophers that the blood is the physical substrate of the pneuma. 11)

The importance of the blood had been observed very early just as that of the breath. For when the breath stopped a patient died, and when he lost too much blood the same happened. Therefore blood came naturally to be connected with disease. 12)

Diseases during seasons

The view that certain humours predominate during certain seasons can be found in Ayurveda, Tibetan medicine and Hippocrates. The usual approximate date for Hippocrates of Cos is 460-377 B.C. Though there is no doubt that he existed, the treaties ascribed to him were written by a number of authors, some of them centuries later. 13) The Tibetan chief medical work, the rGyud, bshis or Four Treatises says: ‘Diseases of air (wind) accumulate during the spring, break out during the summer and subside during the autumn. Bile diseases accumulate in the summer, break out in the autumn and subside in the winter. Phlegm diseases accumulate in the winter, break out in the spring and subside in the summer.’ 14)

In the Hippocratic Corpus we find: ‘Phlegm increases in a man in winter. In spring too phlegm still remains strong in the body, while the blood increases. In summer blood is still strong, and bile rises in the body and extends until autumn. In autumn, blood becomes small in quantity, as autumn is opposed to its nature, while bile prevails in the body during the summer season and during autumn. But in summer phlegm is at its weakest. For the season is opposed to its nature. But in autumn blood becomes least in man. It is black bile which in autumn is greatest and strongest. When winter comes on, bile being chilled becomes small in quantity, and phlegm increases.’
In Tibetan medicine the chief seat of phlegm is the brain. According to the *rgyal bshi*, 15) "the brain produces mucous and is both a basic and an auxiliary cause of ignorance, mental darkness and gloom. Therefore sleepiness and dimness are mostly felt in the head, ‘and again, principally’, the seat of air (wind) is below the abdomen, the seat of bile in the region between the heart and the abdomen, and the seat of phlegm in the area above the chest. The head is regarded as the chief seat of phlegm also by Aristotle 15) who connects the cold of the brain with the heat of the heart, and ‘when the nutrient streams upwards through the blood vessels, its refuse portion is chilled by the influence of this region, and forms definations of phlegm and serum. It is the brain again which is the cause of sleep’.

Hot and cold diseases

In the Indo-Tibetan humoral system diseases are divided in to hot and cold ones, and diseases are cured by a contrary remedy, that is, hot cures by cold remedies and vice-versa. For instance, Vaghbata says in his *Ashtanga-hridayamala* 18) According to the prevalence of the qualities ‘hot’ and ‘cold’, the power in it (in a substance) is taught to be twofold, namely, ‘heating or cooling’. While there is an occasional mention of this kind in Sanskrit medical works, the division of diseases and remedies into hot and cold has become a cornerstone of Tibetan medicine, beginning with the *rgyal bshi*. Vaghbata’s *Ashtanga-hridayamala* was written in Sanskrit in the 7th century and translated into Tibetan in the 11th. According to Tibetan tradition, the *rgyal bshi* is an 8th century translation of a Sanskrit work going back to the 4th century A.D. According to F. Meyer, 19) it is more likely to be an indigenous Tibetan work because of the passages on diagnosis by means of pulse and on moxibustion which he regards as Chinese features. Indeed, we know that King Songtsen gampo married in the 7th century a Chinese princess who, with her books, brought medical works to Tibet so that Chinese medical lore may have been woven into an indigenous *rgyal bshi*, in all other respect indebted to knowledge drawn from Sanskrit works or Ayurvedic treatises. Be that as it may, in one respect the *rgyal bshi* differs from ancient Sanskrit

(10)
and Chinese medical works, and that is the great emphasis put on the difference between hot and cold diseases. Later on, perhaps during the Middle Ages or in modern times, this differentiation must have reached India and South East Asia because it plays an important role in present-day Ayurvedic and the Burmese and Thai indigenous system of medicine today.

In western medicine hot and cold disease are mentioned in Galen. 20) However, they are always dealt with together with mauli and dry diseases and thus simply divided according to the four Aristotelian qualities. But during the Middle Ages Galen's medicine was developed into an elaborate system of four degrees of cold in diseases which had to be matched with the right one out of four degrees of heat in herbal, mineral and animal remedies. Writers on these ideas were, for instance, Raymondus Lullus (1234-1316) and Arnobius of Villanova (1235-1311). 21)  

a) Uroscopy

Diagnosis by means of investigation of the urine was practised east and west wherever physiology was based on the system of humoral pathology because the urine was often regarded as the exact outward reflection of the humoral situation within the body 22)

b) Bloodletting

Similarly, bloodletting seems to have been a universal ancient practice. This is the more remarkable as blood was not regarded as a humour in India.

In fact, in Indian and Tibetan medicine the importance of the blood was derived from the idea that the mother's menstrual blood together with the father's semen and the right karma had the generative power to produce a new human or animal being. 23) In the same way, Aristotle regarded the blood as born in the human body together with pneuma, the physical substance of finest corporeality treated above under the heading c). The pneuma is the microcosm of the human body, according to this view, corresponds to the ether in the macrocosm, the universe. The idea that man is a small reflection of the universe, a microcosm repeating the features of the macrocosm, is a very old one and occurs in most ancient civilizations. According to this the body fluids running through

(11)
veins and channels can be compared to rivers, the digestive fire which transforms the food in the stomach to the heat of the sun, the bones to the wood of the trees, and so forth. Either, according to Aristotle, as the fifth element, is quite different from the other four elements, and the pneuma in the body, which corresponds to the ether in the universe, is different from the other constituents of the body because it is endowed with generative power. 24)

Because blood was born together with pneuma it was so important. And because it was so important, any bad blood or superfluity of it and to be removed by bloodletting. The Indians used leeches, just as was done in the west throughout Antiquity and the Middle Ages and in some places right into modern times. The Tibetans were and are more civilised in using a scalpel or a small knife.

i) Theory of generation

There are several east-western parallels in the theory of generation. In Indo-Tibetan medicine the following sequence is given: 'There are seven principal constituents which help to sustain life: 1. Salvia, 2. blood, 3. bone, 4. marrow, 5. flesh, 6. fat, 7. sperm... The formation of sperm takes about seven days: on the first day after digestion (use of salvia), the excrement from food forms blood; on the second day blood becomes flesh; on the third day flesh becomes fat; on the fourth day fat becomes bone; on the fifth day bone forms marrow, and on the sixth day marrow forms sperm.' 25)

In Plato's Timeaus we read: 'The natural order is that the flesh and sinews should be made of blood, ... and the glutinous and rich matter which comes away from the sinews and the flesh not only glues the flesh to the bones, but nourishes and imparts growth to the bone which surrounds the marrow, and their remains a part, consisting of the purest and smoothest and oiliest sort of triangles, which filters through the solid texture of the bones, from which it drops like dew and waters the marrow.' 26) Here the flesh, instead of taking the 5th place, comes between the blood and the bone, yet the rest agrees in a remarkable way.

In the Indo-Tibetan embryology the foetus is described as it progress week by week. 'First week: through the drog-ralung

(12)
(that is, breath of life, pneuma) of the father’s semen and the kuan, gun, ram, she (consciousness) in the mother’s blood every particle is thoroughly mixed like milk when churned into curds. 27) Aristotle says: ‘What the male contributes to generation is the form and the efficient cause while the female contributes the material. In fact, as in the coagulation of milk, the milk being the material, the juice or rennet is that which contains the curtaining principle, so sets the secretion of the male, being divided into parts in the female...each part should correspond to the material being neither too little to convert it and fix it in form, nor too much so as to dry it up.’ 28)

This idea was repeated during the Middle Ages by the Abbass fildesperd von bingen (1098-1179) 29) and by Michael Scottu. (1175 1235 ?) 30)

These various agreements between Indo-Tibetan medicine and Aristotle are too specific and striking to be accidental, especially as they cannot be based on actual independent observation. If the Susruta samhita and the Caraka-samhita had drawn on Aristotle, it means that the relevant passages cannot date back to earlier than the 4th century B.C. As they are composite works whose beginnings may reach far back into the distant past but which were continually added to, this is not impossible. On the other hand, Aristotle was the tutor of the young Alexander the Great (356-323 B.C.) whose subsequent campaigns took him right into India. We may give more credence to Pliny in his Natural History 31) than Alexander von Humboldt did in his Kosmos. 32) Pliny the Elder (23-79 A.D.) says: King Alexander the Great being fired with a desire to know the natures of animals and having delegated the pursuit of this study to Aristotle as a man of supreme-eminence in every branch of science, orders were given to some thousands of persons throughout the whole of Asia and Greece, all those who made their living by hunting, fowling, reed fishing and those who were in the charge of warrens, herds, apiaries, fishponds and apiaries, to obey his instructions, so that he might not fail to be informed about any creature born, anywhere. His enquiries addressed to those persons resulted in the composition of his famous works on zoology, in nearly fifty volumes’. Humboldt asserted that hardly any information about India, except a passage on elephants, is extant in Aristotle’s work and that, therefore, Pliny’s statements must be wrong. But it is
known that Alexander corresponded with his former tutor throughout his campaigns and, considering that much of Aristotle's work has been lost, the remaining passages agreeing with Indian ideas could well be used as a proof that Pliny's account of this subject is true.

In the chapter on embryology of the hiShadgynd 32a) the following passage can be found: 'The sages that most probably a boy is going to be born are that the baby comes on the right side of the belly facing the mother's backbone, that the right side of the belly is high, and that the milk starts coming in the right breast... For the prognosis of a girl, all this applies to the left side, and when born it faces the front.' Galen of Pergamon, the Greco-Roman writer on medicine, showed 32b) that boys were more likely to come into being on the right-hand, better side of the womb than girls because it is warmer than the left-hand one as the result of being near the liver and the special pathways of the vessels there. 'Warmth' was associated with 'life', 'force' 'soul' and higher value. 32c)

Five hundred years before Galen, Aristotle already said the following: 'It is said by some, as by Anaxagoras, that an antithesis (between male and female) exists from the beginning in the germs or seeds... the male is from the right, the female from the left testis, and so also the male embryo is in the right of the uterus, the female in the left. 32d)

i) Names of Galenos: had kan

There occurs in the history of Tibetan medicine a certain Doctor Galenos, court physician to King Strong.btsan 9gam.po in the 7th century, who came from Persia. What was his connection with the great Galen (129-200 A.D.) who was to dominate the history of western medicine for a thousand years? Either the Persian doctor assumed the pen-name Galenos, 33) or he had translated Galen, from the Greek, probably into Syriac because translations into Persian were not made at the time and the time of the great translations of the Galen's work into Arabic had not yet come. If any translations of medical texts mentioned for that period in Tibetan histories were still extant they would be of vital interest to western as well as eastern medical history because very (14)
little has survived of the pre-Islamic period of that part part of the world.

The Tibetan word for ‘plegém’ already occurring in the *rGyu‘shis*, is *bad.kan*. A word which does not look Tibetan at all. The Arabic word for ‘plegém’ is *badgam* which is obviously derived from Greek *plegema*. It looks as if Tibetan *bad.kan*, Mongolian *badgan*, was derived from the Arabic. The difficulty here is that the first Arabic works on medicine were translated from the Greek in the 9th century, that is, the works of Galen and of Paulus of Aegina which were translated by Hunain Ibn Ishaq.

Though the Tibetan word is now pronounced *peken* it is likely that it was pronounced *badgan* in the past in which case it could have been derived from the Arabic because *m* and *n* sound very similar, and (L) can easily turn into (D). One need only think of the Greek names *Odysseus* becoming Latin *Ulysses*, or of the Latin *odor ‘odour’ being related to Latin *oleum*, English *oil*.

If the *rGyu‘shis* was translated from the Sanskrit or composed in 750 A.D. the question is where the word *bad.kan* came from. The Persians use the Arabs loan word *badgam*. But they could not have done so before the Arabs had acquired it from the Greek. The Mongolian translations of medical works come into the picture only much later. Thus the etymology of Tibetan *bad.kan* presents a great riddle and may be vital in the dating of the *rGyu‘shis*.

k) Anatomy illustrations

Another subject for comparison are the anatomical illustrations. There exists a series from the Medical College of L-Chags-po ri near Lhasa of which a copy found its way to the Young ho Kung Temple at Peking. Some of the figures are shown in a squatting position. 34) This is the position which also appears on a set of Persian anatomical drawings the extant copies of which probably date back to the 17th or 18th century but may go back to much older prototypes. A similar set has been found on 13th century
European manuscripts. According to Karl Sudhoff 3) the Persian and the European examples may go back to a lost prototype in Alexandria during the Hellenistic period between 300 B.C. and 300 A.D. It is then thinkable the Persian illustrations were imitated in India and reached Tibet in this way. But though there are many fine Indian miniatures in existence, no example of an Indian anatomical illustration has been found unless the yoga diagrams showing macrocosm and microcosm were counted as such. The Tibetan illustrations the date of which is unknown may also go back directly to Persian models.

There is also a Tibetan standard picture of surgical instruments. Some of them are similar to those appearing in the Arabic work of Abulcasis 36) (died c. 1013 A.D.) who lived in Cordoba in Spain. Manuscripts of this work are widely scattered and a beautiful one exists in Patna in India. Transmission certainly could have taken place one way or the other. But until more dates and data are available no conjecture can be made as to in which direction.

Modern application

Until now the parallels have been set down, taking them at their face value. But should this be done, for instance, with the three humour theory? The Indian three humours had early on been associated with the three guṇas or chief qualities: Sanskrit sattva (goodness) correlated to wind, Sanskrit rajas (energy) to bile, and Sanskrit tamas (inertia) to phlegm. The humours, in their turn, were brought into connection with the Buddhist three fires: an excess of greed will lead to a wind disease, an excess of hatred to a bile disease, and an excess of spiritual dulness to a phlegm disease. Conversely, an excess of phlegm will make you slow and dull, an excess of bile irritable and irascible, and an excess of wind lustful and greedy. A similar connection of the humours with human temperaments was made in the west: the choleric, angry temperament was conditioned by yellow, hot bile, the melancholic, sad temperament by black, cold bile, the sanguine, optimistic temperament by blood, and the lethargic, phlegmatic temperament by phlegm.

However, in Tibetan medicine the three humours seem to have, in a way, swallowed up the idea of the three guṇas as it exists in Hinduism, so that wind, bile and phlegm mean far more
universal quantities than just these substance in the body. They refer to constitutional types the way the temperaments do in the west. In Tibetan medicine, all diseases are divided into hot and cold, and these again subdivided into wind, bile and phlegm diseases of which there is a total of 404. Here the humours have been far more closely systematised than had ever happened in the west. This scheme has survived in Tibetan medicine to the present day, and if it is to be used effectively it has to be reinterpreted in the light of modern knowledge.

Studying the history of Tibetan medicine and adapting it to modern use are two different tasks. For the first we have to study and translate the texts of which only an infinitesimal part has been translated into English, French or German until now. 37) For the second task we have to investigate whether the ideas behind certain practices are valid today or whether the practices can be defected on new, modern grounds or can be usefully transformed. This investigation can, however, only take place effectively when we have become acquainted with the texts.

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Parks, 1900, pp. 26 ff. has been struck on finding in the *Timaeus --- quite aberrant in comparison with Hippocratic 

medicine, the classical teching of Ayurveda, whereby diseases 

are provoked by the wind, bile and phlegm. But he believed 

that he could refer this teaching back to the *Veda and 

thought that Plato had received it from the Pythagorean 

tradition, Pythagoras being reported to have searched for a 

medical philosophy in India. It is impossible to accept the 

idea that the doctrine in question goes back, in its complete 

form, to the *Veda, but it is certain that its analogy 

with the thesis of the *Timaeus is remarkable.’

4) ‘Selbst zu den Brahmanen soll er gekommen sein ... Die Sache 

wäre an sich wohl denkbar, aber die Zeugen sind zu 

unsicher’. (he is believed to have reached even the 

Brahmins ... The idea itself is quite conceivable but the 

testimoniis are not convincing enough). Eduard Zeller, 

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14) rGyud, bShad, rGyud, ch. 9, Rechung, Tibetan medicine, p. 50. In the present article, whenever rGyud, bShad is mentioned, the singular is used though the title literally means 'Four treatises'. In actual fact, they are four volumes of the same work - Hippocrates, On the nature of men, ch. 7 ed Littre, Oeuvres completes, Paris, J. B. Baillière vol. 6, 1849, pp. 46-49; Hippocrates, Trl. W. H. S. Jones, vol. 4, p. 19.

15) rGyud, bShad, rGyud, ch. 4, Rechung, Tibetan medicine, p. 39.


22) 'Wenn nämlich Krankheit auf einer fehlerhaften Mischung der Körpereife beruhte, ... so musste dieser krankhafte Zustand auch im Harn sichtbar werden'. (If disease was based on a faulty mixture of the humours, so this diseased state had to become visible in the urine). Johann Bleker, Die Geschichte der Nierenkrankheiten, Mannheim, Bothunger, 1972, p. 17. See also Esther Fischer-Hormberger, Geschichte der Medizin, Berlin, Springer, p. 27.

23) rGyud bzhis, bSkad. rGyud, ch. 2, Rechung, Tibetan medicine p. 32.

25) *rgyud bsN, bShad rgyud* ch. 2, Reckung, *Tibetan Medicine*, p. 43, 44.


(22)
THE RISE OF CHANGCHUB GYALTSEN AND
THE PHAGMO DRUPA PERIOD

The Director of the Sikkim Research Institute of Tibetology has asked me to present a paper on any period in Tibetan history at the Seventeenth annual Conference of the Historical Studies Institute. I have chosen to write about Changchub Gyaltse of Nedong and his rise to power, to become the ruler of Tibet and to establish the Phagmo Drupa lineage, after the overthrow of Sakya regime. I have based my paper on Changchub Gyaltse's Lang ki Pudi Siro and on the Fifth Dalai Lama's Zog-dhen Jhanal Gatan.

Changchub Gyaltse was one of the most colourful personalities in Tibetan history. The statues of Changchub is Nedong depict him as a man with droopy eyes and small stature. But he was a man of very strong will and great compassion. He was also a man of deep insight and strong social commitment. The mistreatment he received from the Sakyapas, while governor of Nedong, led him to seize the power from them and, unlike many others in history, he rose to power without the aid of foreign allies. When he became the ruler of all Tibet he introduced social reforms which helped to make the Phagmo Drupa period, a period which lasted for more than two hundred years, the most stable and peaceful period in Tibetan history.

From 1253 to 1318 Tibet was ruled by the Sakyapas. During their rule, central Tibet was divided into thirteen states and each of these states was governed by a hereditary governor or Tripen. The state of Nedong was governed by the descendents of Lang Lhasi. 1) Earlier a Kagyu lama named Dorje Gyalpo, who lived from 1010 to 1070, built the famous monastery of Dhensa Thel in Phagmo Drupa, a hermitage in Nedong. This lama later became known as Phagmo Drupa Dorje Gyalpo. After his death Dhensa Thel began

1. A mythology. The son of Deity Mengdon Taksen (the fifty sky deities) and Goddess Mensum.
to deteriorate. Unable to bear the deterioration of such a great monastery a disciple 2) of Phagmo Drupa sent Che nga Drakpa Junge, his trusted attendant and a descendant of Langsi, to become the abbot of Dhensa Thel and to renovate the monastery. Chen- nga Drakpa Junge presided over Dhensa Thel for twenty-six years and rebuilt the monastery to its former grandeur. In 1253 when the Sakayasas came into power they appointed Dorje Pel, the brother of Chen-nga Drakpa Junge, as Tripod of Nedong. From that time on the Tripod, who was a monk, assumed the seat of government at Nedong and also ruled as abbot at Dhensa Thel and his brothers married in order to perpetuate the family line. This tie with the monastery founded by Phagmo Drupa led to the Tripods of Nedong to become known as Phagdru (short of Phagmo Drupa) Tripod and their period of rule in Tibet as the Phagmo Drupa period.

In 1302 a son was born to Phagdru Tripod Ritschen Kyab and he was named Changchub Gyaltser. At the age of six he was initiated into monkhood at Dhensa Thel. At the age of twelve he went to Sakya in order to become an official in the Sakya government. The Sakya ruler 3) at the time was a man of hot temper and so, fearing that a burst of temper from the ruler would do damage to the name of Phagmo Drupa, Changchub decided instead to concentrate on his studies. He entered a school run by two Sakya Lamas, Lama Jampe and Lama Nyamepa. He studied mathematics, astrology, poetry, art, grammar, logic, tantric and many other subjects. He was always an outstanding student.

Six months out of a year the boys of this school were taken on camping tour. On this tour, Lama Nyamepa required this student to experience first-hand the life of common folk. Each student, by turn, had to fetch the water, gather fuel, build the fire, cook the meal and sweep the floor. Changchub proved capable of facing hardships. While on this tour the students studied their religious texts with fervor; and they also learned to excel in athletic skills.

2 Kyopa Jigdhen Gongpo (1143-1217), founder of Drigan Monastery.
3 Dukchen Zangpo Pel
such as stone-throwing, horse-racing, swimming and long distance running. They were also taught public speaking and the art of leadership, and how to sing and how to debate in song. In his autobiography, writes, “I am forever grateful to Lama Nyamepa”

After completing his studies at the age of twenty, Changchub Gyaltse was appointed the Phagdro Tripo of Nedong by the Sakyapas in 1322. He was also given the Mongolian title of Tenitsu, which means Learned Instructor, and presented with a seal carved in sandal-wood. In Nedong, he appointed new civil administrators and new generals for his army. He built a bridge across the Shamchu river and planted new trees throughout the valley. Two years after Changchub had become governor of Nedong, Atula, the Sakyapa overseer of Livestock, came to Nedong on his round of inspection. One day he summoned Changchub down to the horse stables and pointed to a broken section of the manger and said, “Three pieces of brick can prevent that log from falling down and breaking a horse’s leg. To buy a new horse will cost on ‘de’ of silver which is equal to 8 ‘sho of gold.” 4) Changchub writes in his diary, “After receiving this sound advice, I ordered all the broken fences and walls repaired.”

During the governorship of his uncle, the Tripo of Yasang had seized territory and two hundred and eighty families belonging to Nedong. When Changchub became Tripo, he seized back the lost territory and people. A state of hostility existed between the two provinces which led to a court inquiry by the Sakyapa government. The Tripo of Thangboche and Tselpa, who were friends of Yasangpa, bribed the investigators and the case could not be settled. While the case was in the court, Yasangpa led a battle against Nedong and thirteen persons including the relatives of Changchub were killed, and Changchub himself narrowly escaped death. The bribed administrators in Sakyapa sent one Sonam Gyaltse as the new Tripo of Nedong, claiming him to be a descendent of Lang Lhasi. Changchub refused to hand over the governorship of Nedong to the new man.

A few months later, the Sakyapa Internal Minister, Wongtson visited Dhok Lampa near Nedong. From there he sent an invitation

4 Lang gshi Pudi Siro

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to Changchub. Suspecting treachery, Changchub nevertheless went to meet Wongston. He was immediately arrested on arrival and commanded to give up his office and his seal to Sonam Gyaltse. Changchub defiantly refused and replied, it is amazing that a new Tripon should be appointed in my place when I have done no wrong to the Sakya Government nor to my people.” 5) He was put under house arrest for 19 days 6) and subjected to torture. Again, Wongston tried to persuade Changchub to obey his command. He promised Changchub he would restore Nedong to him within a year or two if he would give up his office now. To that Changchub replied “If you wish so much to aid Sonam Gyaltse you can tie a sealed letter around our neck and send us to Sakya to be judged. Otherwise, I will kill me now and take over Nedong.” 7) Not knowing what to do the minister sent Changchub back to Nedong. Reluctantly, wongston returned to Sakya where he told malicious tales about Changchub to the ruler.

At about this time, the Tropons of Yasang, Tsepa, and Thangpoche had a meeting in Lhasa. At the meeting Tripon Yasang boasted that he would soon spend his summers in Yandrok and his winters in Nedong. “This boast” writes Changchub, “was like an arrow through my heart.” 8) In 1351 fighting broke out between Nedong and Yasang, and Changchub emerged the victor. Sakya sent negotiators but they returned having failed to bring peace. Then a meeting was held by the Sakya administrators in which it was decided that Gyalwa Zadpo, the Prime Minister, should go to Nedong and hold another inquiry. It was also decided that if the parties did not cooperate, Changchub was to be killed and the Tropons of Yasang and Thangpoche were to be expelled; and Sakya was to assume direct control over the states of Nedong, Yasang and Thangpoche. When Changchub heard about the Sakya decision, he

5 Ibid
6 In Trul ghi Deme it is written that changchub was under arrest for 90 days
7 Lung ki Pudi Siro
8 Ibid

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undertook a massive strengthenmg of his army and prepared his people for a revolt against the Sakya. He should have confronted the government lawfully. He also sent a message to Yandrok Tripon to be ready to come to his aid. After a few months while Gyalwa Zangpo was on route to Nedong, Changchub went to receive him at Ghonkar. On meeting Gyalwa Zangpo, Changchub offered him a salatory scarf and a lump of gold and said, “I am ready to obey your verdict if you will conduct your investigation honestly; but if you should unlawfully kill me my body will be claimed from all four directions and this will hurt the stability of Sakya.” 9)

When Gyalwa Zangpo arrived in Nedong, he set up camp on the west bank of the Sharchu river. Tripon Yasaapa and his men camped not far away. Inside the Nedong fort, Changchub gathered his trusted men and bid them that if he should be captured they were not to surrender until a just settlement of the dispute was made. The next day when the disputing parties had assembled in the camp of Gyalwa Zangpo, they were arrested 10) and the inquiry continued separately for three days. Fearing that his seal would be used to falsely command his men Changchub, while under arrest, burned his sandal-wood seal and sent a message to his men telling them that he had burned his seal and they were not to surrender Nedong even though they should hear that his skin was peeled off and that he was being dragged along the ground. At the court of inquiry a number of false accusations were brought against Changchub and he was told to place his seal on these, and when he told them he had burned his seal he was subjected to severe torture. Later Changchub was sent to a prison in Kotel, a town near Sakya. A triangle-shaped hat with a yak’s tail upon it was put on his head; and he was made to ride on a bullock backwards. The citizens of Nedong gathered along the road and openly wept and protested loudly on seeing their leader taken away. As the Sakya soldiers marched across the bridge with their prisoner Changchub, with a shake of his head, tossed his hat into the river and turned to his people and called out to them saying, “Don’t worry about

9 Ibid.

10 In Trul ghi Deme it is writing that Gyalwa Zangpo, Changchub and Yasaapa were assembled on the bridge when suddenly only Changchub was arrested.
me. They have made me ride this bull backwards but I take it as a good sign. I will be back soon." 11) When Changchub was brought through the streets of Kotel, people jeered at him and threw handfuls of mud at him. He opened his mouth to catch the mud. Laughing, he said, This is a good sign that I will soon be eating Sakya. 12)

Meanwhile is Nedong, Gyalo Zangpo banished Tripo Yasing to Jayul in southern Tibet and declared Nedong, Yasin and Thangpoche under direct Sakya control. Leaving a batch of soldiers behind, Gyalo, Zangpo returned to Sakya. In reality, Changchub's men had not surrendered to him.

For some time now, a political rivalry existed between Wongson and Gyalo Zangpo. Wongson had already been decorated by the Mongol Khan, Togto Timur, and there was talk that the Sakya ruler would make him Prime Minister in Gyalo Zangpo's place. Fearing this to be true, Gyalo Zangpo knew his only hope in remaining in power was to have a strong ally. So he sent Lama Nyamepa to visit Changchub in prison and offer him his release in return for military aid. After only two and half months of imprisonment, Changchub was secretly set free. But openly it was declared he had escaped.

To the surprise of all in Nedong, their leader suddenly arrived amidst them. A joyous welcome reception was held for him. Later Changchub held a meeting at which he praised his men for their steadfast loyalty to him and then he informed them of internal strife within the Sakya government. The split within the House of Sakya 13) and the deep rivalry between the two powerful viziers had weakened the

11 It was the custom in Tibet to make a prisoner ride a bull when sentenced to banishment. But strangely, here changchub is made to ride the bull backwards. This must be why he took it as a good sign.

12 In Tibetan, the word MUD and the 1st syllable is the name of SAKYA has same spelling and pronunciation. So Changchub is making use of a pun.

13 The family was divided into four. It was agreed that each would, by turn, rule the country.

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Sakyas government considerably. "Our time is ripe," said Changchub, "none of you must excuse yourself on grounds of illness, old age or religious commitments. All of you must cooperate with me. The iron must be pounded while it is hot". 14 And Nedong made preparation for battle.

Not long after, Gyalwa Zangpo was suddenly put under arrest by Worgton. Then he sent his forces by two routes to battle against Nedong. Meanwhile word of Gyalwa's arrest had already reached Nedong and Changchub and his ally, Tripon of Tshambo, sent their forces from two directions against Sakya. Soldiers led by Minister Shampa Zangpo sped along the road towards Sakya and at Mongar Long they clashed with the Sakya forces and easily defeated them. The second Nedong company led by Trompa Laptum sped over the pass and clashed with Sakya soldiers at Chang Lasha and was victorious. As was the custom in those days, the victors sent back the heads and limbs of the defeated generals. Then Changchub led the third group of forces against Sakya. But the fame of Changchub's might was already widespread and so as he led his army through Drachi and Ghongkar the Sakya soldiers turned and fled in all directions, many jumping into rivers on sur rounding the spot, and Changchub and his men hardly saw any action. Fearing the fall of Sakya to Changchub, the Sakya rulers, Khyentse Nangnagaka and Lama Dampa Sonam Gyaltsem, and the leaders of the Chokhaksum 15) received Changchub at Rong. They told him that Gyalwa Zangpo had been set free and they begged him to agree to a truce. In 1355 a truce was set and Nedong's new territory was drawn up. East of Mt. Jomo Khara came under Nedong and the lands west of Mt. Jomo Khara remained under Sakya. The leaders of U, Dho-ched (Khun) and Dho-med (Ando) came to pay obeisance to Changchub and each offered him a letter of allegiance stamped with his own seal.

After a few years there was another crisis within the Sakya hierarchy. This time rivalry between Prime Minister Worgton and the new L ectical Minister, Namkha Tropa resulted in the murder of Sakya Lama Kumpangpo. Also at the same time, Gyalwa Zangpo died mys-

14 Lang ki Pudi Shog
15 The three regions of Tibet, U-Tsang, Dho-ched and Dho-med.

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riously 16) at his home estate of Lhasa. On hearing this news, Changchub led a large army and headed for Sakya. On his way he met with a few vain attempts to block his path but, like the sunrise pushing back the darkness, Changchub advanced head-on towards Sakya. At Sakya Changchub dehorned the main ruler, Tsön Loelö Gyaltseten. He imprisoned more than four hundred Sakya ministers including Wongdon and Namkha Yagpa. He placed Rinpungpa Namkha Zangpo as chief administrator of Sakya and ordered him to put guards around the beautiful Sakya temple and palace to protect the art pieces from the rampage of his soldiers.

On returning to Nedong in 1358, Changchub Gyaltseten declared himself the ruler of Tibet. His first order of work was to eliminate the potentially dangerous office of the Tripon and in its place he appointed a man with unquestioned loyalty as Dezongpo (District Officer), to administer a small Dezog (district), and thus he divided the country into many districts. As the study of Sutra was never undertaken by Changchub’s religious sect, the Dhatpo Kargyu, a monastery was built in Tsethang to house the school of Sutra. Then he started a major renovation of Dhema Thel, Lhasa Tsuglag khang, Samye Tsuglag-khang and all the major monasteries in Tibet. He banned fishing and hunting of wild animals. He built bridges across rivers and where bridges could not span the rivers he posted ferry boats. For the protection of travellers, he stationed Jigkya (police) along solitary roads. At pilgrimage sites he posted families to provide free food and lodging to the pilgrims.

Changchub improved the condition of the nomads and the farmers and gave them relief from unfair taxes. Although the Sakypas had a system of taxation based on the Mongolian system, their tax-collectors misused their power and taxed the people unfairly. Changchub set up a new system whereby the government yearly collected only one-ninth of the produce reaped by the nomads and the farmers. In U, Tsang and Thod he build thirteen fortresses at strategic sites.

Changchub Gyaltseten also reformed the system of punishment. During the latter part of the Sakya rule, the constant fighting

16 Zam-deen Jhunui Gatan states that some say he was murdered and others say he died of drunkenness.

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within the ruling family and the frequent change of its ministers diminished the fairness of justice; and also the adoption of Mongolian punitive methods sanctioned the execution of criminals without a hearing and permitted the handing the severe punishment for misdemeanors. Changchub adopted the practice of the early kings of Tibet and devised thirteen grades of punishment and decreed that hearings were to be held before a sentence was passed. Because of the firm but fair system of punishments thieves, and bandits virtually disappeared from the land and the Phagmo Drupa period in Tibetan history was also known as the ‘Che-tso Berbar’ period, meaning a period in which an old woman carrying a big bag of gold could travel from Dharamsala in the east to Lhasa in the west and not come to any harm by bandits. Changchub Gyaltsen died in 1364 at the age of sixty-two in Nedong. 17

After Changchub’s death, two of his relatives came to the throne in quick succession. The fourth Phagmo Drupa ruler was Ngawang Sonam Drakpa. During his four year rule, harvest was bountiful and he became known as the “ruler of good fortune.” After his retirement, his nephew, Miwang Drakpa Gyaltsen ascended to the throne in Nedong in 1365. The famous Rapten Kunyang Phagpa, the founder of Pekhor Chode monastery in Gyantse, served as one of his attendants. During Drakpa Gyaltan’s reign, the Chinese Emperor Yong Lo (1403-1424) of the Ming Dynasty sent an invitation to the Tibetan ruler to visit China. Drakpa Gyaltsen refused the invitation and Karmapa Deshen Shchup (1384-1415) was invited instead. Karmapa was given a grand welcome and the Emperor himself went to receive him at the gates of Nanking. Emperor Yong Lo also sent representatives, a number of times, to Tsongkapa (1357-1419), the founder of the Gelugpa sect, inviting him to his court. Tsongkapa declined the invitation and instead sent a representative 18 to Nanking.

Through the patronage of Drakpa Gyaltsen and his minister, Neu Namkha Zangpo, Tsongkapa in 1409 instituted the first Monlam (Prayer) festival in Lhasa. Until 1959, when Communist China committed aggression and overthrew the government of Tibet, the Monlam festival was held every Spring for three weeks in Lhasa.

17 In Deb-nor Ngampon it is written that Changchub retired in 1363 and died at Thrul monastery in 1373.
18 Janchei Chojge Shokya Yeshe.
During the reign of Drakpa Gyaltsen there was peace and prosperity in the land and, for this the people name him "Ghonnga Chongyal Dramp" meaning "The Great Religious Emperor".

During the Phagmo Drupa period there lived many learned and famous men in Tibet. It was an era in which there was an outburst of life and beauty and a deep quest for knowledge. Bodhams Chojje Namgyal, the famous poet and astrologer, was a contemporary of Changleh Gyaltsen. Among his well-known works is the ode he wrote in praise the Nedong government. Thangthong Gyaltso (1351-1509), a travelling medicene helped built fifty-three iron-chain bridges across rivers in U and Tsang regions. He is also responsible for introducing the tradition of the opera in Tibet. About the year 1400, the first method of printing was introduced in Tibet by Lochen Tsogchi pel and Geling Tashi Gyatso. Gos Lobsang Shunpe, a disciple of Tsungkha, also lived in this glorious era. He is known for his famous Deh-iher Nangmo, which is an in-depth study of the Buddhist sects in Tibet. Many other famous architects, astrologers, metalurgists, painters, philosophers, poets, and sculptors lived during this period. The names of some are Bhuton Rinchen Drupa, Re-Dawa Shana Lordo, Thuksey Rinchen Namgyal, Khedrup Gelek Palchung, Je Gedun-drup, Yaltrak Sangye Phel, Rongton Sheja Kunrig, Ngokchen Kunga Zampo, Jamchen Rezhampa Sangye Phel, Gowo Rabjampa Sonam Sangye, Gom-trok Kalpa and Taktshang Lobsang Sherab Rinchen.

Ghonnga Drakpa Gyaltsen died in 1432 and his nephew, Che-nya Drakpa Jangpa, was enthroned as Nedong Ghonnga in 1433. The new Ghonnga was also a nephew of Rimpung Dorjaphu of the House of Rimpung. From about this time on, the House of Phagmo Drupa slowly began to lose its political control is Tsang and Thod. The Rimpungpas and, later, the Dega Tsangpas held the reins of government in these regions. Elsewhere the Phagmo Drupa ruler was little more than a figurehead. However it was not until the late 1500s that the power of the Phagmo Drupa finally ceased to exist in Tibet. Although their political power had ended, the descendants of the Phagmo Drupa line were regarded with respect and, for many years after, was addressed as "Ghonngmar" by all.

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‘Gos lo Gññon-nu dpal, Deb-thar mgon-pa
Gitsang kyang-pa rdo-rje, So-skya' Gññon-rabs Ya-rabs Kho-rgyur.
Pun-chun bsdod-nams grags-pa, Rgyal-rabs 'jhrul gnyis yile mig.
Rje-brtseu grags-pa, rgyal-mtsho, so-skya' Gññon-rabs rôn-chen bang-ma'gd.
Rgyal-mchog lung-pa, Rad-bon-ldan gññon-nu dug'-ston.
Tsil-sitru Byang-chub rgyal-mtan, Rôngs-kyi pu-sti bse-ru.
RGYAN-DRUG-MCHOG-GNYIS

An Art Book (Six Tantric and Two Excedents) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Yasubandhu, Dignaga, Dharmakirti, Gunaprabha and Mahaprabha; 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 natures and the themes 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 Seventy Five.

April 1962/1972
The present copy has been transliterated into the Devangari from a very rare Tibetan manuscript copy being preserved at this Institute in consulting with its Tibetan version, commentaries by the 1st Dalai Lama, Gedun dp, the 2nd Dalai Lama, Gedun Gyatso, Sakya scholar Darłpa Gyaltshen and it has been compared with its Lančha (Rṣajna) script text as well. The original Sanskrit text does not follow strictly the grammatical rules of the Panini school. There have been found several omissions (perhaps mix-caligraphy) in euphonic combination (sandhi) and metre defects for which a note is given separately.

The Devangari transliteration is entirely based on its original Sanskrit text in Tibetan script and that of Lančha transcription. The verses and terms were unadvisedly kept in exact form as in original Sanskrit text of Tibetan script. According to renowned Sakya scholar Darłpa Gyaltshen, this Tara panegyric belongs to Acharya Nagajuna’s tradition and it was rendered into Tibetan by Gyany Lotosawa.

In this transliteration, I have given (1) the original text in Devangari and along with its Tibetan version, (2) prose English translation, (3) Index of Sanskrit and Tibetan equivalents, (4) Foot Notes and (5) Differences of different editions of Tibetan version.

1st Dalai Lama 1391-1434
2nd Dalai Lama 1435-1452
Sakya Scholar Darłpa Gyaltshen 1147-1216
Devanagari text of Tarasattra (panegyric) with translations

JAMPA YEDE
समयहोतुद्वरेरोकथ्याविपरिवारावं गणकारेरविकासातील लेखावीला।

१५३ || ॥

क्रममध्ये श्रीमद्ध्वपुराणमद्यपुराणेन प्रकटमणिरामणमीर श्रीमद्ध्वपुराणेन प्रकटमणिरामणमीरः

पुष्करस्वयमाद्यपुराणे सूक्ष्मम्। ||
1. ༦༨ ༦ གཞག ིོ་བྱེད་པས་པར་འཇིག་ེན་པའི་ཆུས་པས་བེན་པོ་འོ།

2. གཞག ིོ་བྱེད་པས་པར་འཇིག་ེན་པའི་ཆུས་པས་བེན་པོ་འོ།

3. གཞག ིོ་བྱེད་པས་པར་འཇིག་ེན་པའི་ཆུས་པས་བེན་པོ་འོ།
4. སྐབས་ཐོབ་གཞི་བཞི་བཞི་བཞི་བཞི་

5. རྒྱལ་མཚན་བོད་ལྗོངས་བོད་ལྗོངས་

6. ནམ་: རིགས་ལས་སོགས་གམ་

7. ཕྱོགས་པའི་རྒྱལ་མཚན་

8. དཔལ་ལྕགས་ིབོས་

9. གསལ་བརྡན་ལྕགས་

10. ངམ་པོ་ཤིག་

40
6. நம்பியாராயணம்  சிங்கா�ேஷ்

7. முக்தான் பாறையில் பாறையில் பாறையில்

8. சுருள் சுருள் சுருள் பிராம்பியானா

9. சுருள் போன்ற போன்ற போன்ற போன்ற

10. நம்: பிராம்பியானா பிராம்பியானா

11. நம்: முக்தான் பாறையில் பாறையில்

12. முக்தான் பாறையில் பாறையில் பாறையில்


12. नमः। विशषकरणस्यलोकसामसंक्षेपायस्य।
विद्वानिरुपमोऽधोलकः।

13. युखुन्तसीतिन्ते। एकसाहसिनिन्ते।
हर्गसामपन्तये प्रसन्नसिनिन्ते।
हर्गसामपन्तये दिदिहिन्ते।
हर्गसामपन्तये श्रमिन्ते।

14. नमः। करकालीस्यवहनसुरवः।
पुष्करिंधरसा प्रसारोऽहकः।

15. युखुन्तसीतिन्ते। एकसाहसिनिन्ते।
हर्गसामपन्तये प्रसन्नसिनिन्ते।
हर्गसामपन्तये दिदिहिन्ते।
हर्गसामपन्तये श्रमिन्ते।

16. नरावरस्यस्यवतावृक्षवः।
स्वाध्यायसुपरेत्तुहर्गस्यसाम।

17. युखुन्तसीतिन्ते। एकसाहसिनिन्ते।
हर्गसामपन्तये प्रसन्नसिनिन्ते।
हर्गसामपन्तये दिदिहिन्ते।
हर्गसामपन्तये श्रमिन्ते।
16. පජිරියක්කුණාවපාතිණිය පෙන්ණවිකින්
ඊපන්න ඉන්දියිය දේශපාලනයින්

17. පිළිතුරුවේ අංගයක්තුවේ දේශපාලනයින්

18. පිළිතුරුවේ අංගයක්තුවේ දේශපාලනයින්

19. පිළිතුරුවේ අංගයක්තුවේ දේශපාලනයින්

20. පිළිතුරුවේ අංගයක්තුවේ දේශපාලනයින්
20. सामयः कान्तिकां सप्तवहनन्त्रविभागायुः ।
हरारा द्वीक्षा तुम्हाराविनिमयन्ताताताति ।

21. दुधुर्दामः प्राणारमः ।
हस्तांकर्कायुः प्रश्नायुः ।

22. निमित्तंतव्यावतासतमतत्वादतिकां ।
यागैत्वाद याद्रव्यावत्तवस्यादाधुः ।

23. नारायणायां भोजं नारायणायां ।
रूपाराथृपतिः रूपाराथृपतिः ।

44
24. श्रीमिन्द्रेनारायणार्द्धसांतालोकोत्तिमोऽक्षत्ति
कथान्तरवर्त्तितार्द्धसांतालोकोत्तिमोऽक्षति

25. विष तर्क गहारों वानर स्वर्फ़ वाणिः
वाणिः वाणिः वाणिः वाणिः

26. वहवरविलिनानं पररतिविलिनानं
साहित्य वाग्याला वंचितसारत्रिविलिनानं

27. वुण्वन वृत्तिहीन। वुण्वन वृत्तिहीन।
कथा द्वारा वृत्तिहीन। वुण्वन वृत्तिहीन।

28. गुलामी सोतियुँ गुणवालवासुः
गुणवालवासुः सोतियुँ गुलामी

29. अयोध्या वसुभीमधुरां वर्षाराम
सोतियुँ एकत्रिता वर्षाराम वसुभीमधुरां

30. अयोध्या वसुभीमधुरां वर्षाराम
सोतियुँ एकत्रिता वर्षाराम वसुभीमधुरां
ইতি মেধামূলকীন্তরে রোচক মূলিক্যায়াধারে রচিত। নামকরিকরিজ্ঞাপতীতঃ
নাম রাজা পাণ্ডু অথবা গুরু নাম ক্ষেত্রাকর্ষন
লিখিত সত্ত্বা ম্যায় মধ্যপার্থিক ক্ষেত্রাকর্ষন প্রথম অর্থ বিনিময়ে শুরু হয় নির্ভর মান মূলিক্যায়াঃ
বিষ্ণু সু-মহাদেশ কৃষ্ণাকর্ষন।

বৈষ্ণবমূলিক্যায়া মূলিক্যায়া॥

বন্ধুনিত্যঃ
ENGLISH VERSION

Salutation to the Exalted One, the Noble One, the Divine One and the Deliverer!

1. Salutation to the Deliverer (1) swift one (2) amazon (3) whose eyes are like instantaneous lightening, (who was) emanated from the unfolded corolla of the lotus-faced (4) saviour (5) of the three worlds (6).

2. Salutation to Her whose face is like the heap of a hundred full moons of sumun, (who) shines most brightly like the bright lights from the gathering of thousand stars.

3. Salutation to Her whose hand is adorned with the blue-hued golden (7) lotus, (8) who is embodiment of charity, diligence, penance, tranquility (9) patience, contemplation and perception (10) (gochar).

4. Salutation to Her who has attained supreme victory (12) in all spheres like the Ushnisha (13) of the Tathagatas, being earnestly adored by the Bodhisattvas, who have achieved all transcendent virtues.

5. Salutation to Her who fills (14) the three realms of desire, direction (15) and radiant space (16) with the letters Tuttara and Hum, who captivates everyone by suppressing the seven worlds (17) with her feet.

6. Salutation to Her who is worshipped by Shakra, Anala (fire-god), Brahma, Maruta (wind-god), Dibhara; and who faces Bhatas (phantoms), Vetalas (goblins who re-occupies a dead body), Gandhることがv (soul-eater) and the Yakshas adoring her.

7. Salutation to Her who destroys the witchcrafts (18) of others with the sounds of TRA and PHA,T who supersedes the seven worlds while bending the right leg (19) and stretching the left, (20) blazing with raging flames.

8. Salutation to Her who subdues the heroes of Maras (21) (evil spirits) with the great fierce word TURE, who vanquishes all enemies (22) with her lotus face's indignant (23) expression.

9. Salutation to Her who is adorned at her breast with the finger gesture (24) symbolizing the Triple gem, who is adorned with circles (25) emanating flashing lights which brighten all directions.

10. Salutation to the most joyful (26) and glorious one (27) whose crown radiates garlands of light, who subdues Maras and the world by laughing with the intense jubilation of Tuttara!

47
Salutation to Her who is capable of attracting all protectors (38) of the earth, who removes all adversities with the word of Hum (39) moved by indignation.

3. Salutation to Her whose head is adorned with the crescent moon and whose ornaments brightly shining, always radiating brilliant rays from Amilaha (30) (who resides in her) knotted hair.

3. Salutation to Her who sits amidst a flaming garland (which is like) the fire at the end of an ace; having stretched her right leg and bent the left, she is surrounded by joy and destroys completely the host (31) of enemies.

4. Salutation to Her who by the touch of her palm suppresses the earth, striking it with her feet (she) shatters the sevenfold worlds with the indignant expression of Hum (37).

5. Salutation to the Blissful (33), Meritorious (34), and Tranquil One, (35) the perceivers (36) of peace and freedom who purifies all great sins, with the combined sound of SVAHA and OM (37).

6. Salutation to Her who is surrounded by the great joy, (38) who destroys the body (39) of the enemies with the light of knowledge letter Hum (40) inscribed with sound of the ten syllables.

7. Salutation to Her who shakes Mount Meru, Mandara, Kartika and the three worlds by striking with feet of Tare (41) (Tara) and the seed letter, Hum (42).

8. Salutation to Her who holds in her hand the deer-mark (43) (moen) whose shape is like the lake of gods, who cures all poisons by reciting twice the syllables TARA and PHAT (44).

9. Salutation to Her who is worshiped by deity kings (45), deities and kinnaras (46), who removes objects and bad dreams with the armour of all glorious joy (47).

10. Salutation to Her from whose two moon and sun (48) eyes flash very bright lights, who cures very terrible plagues by uttering twice HARA and TUTTARA (49).

11. Salutation to Her who rightly possesses power (50) of pacifying, by inscribing the three essences (51) OM AH HUM, who is most excellent and swift to subjugate the planet, Vetalas and Yakshas.

12. The salutations and praises of the root mantra (52) (to Tara) are twenty one. Having good Faith in the Goddess, wise ones recite (this text) zealously.
Having arisen at dawn and evening, (44) remembrance of the Goddess bestows all fearlessness, pacifies all sins effectively and causes all miserable states to vanish.

(45) (The reciter of this text) will be soon initiated by the seven million Buddhas, (he) will gain higher achievements in this life and will proceed to the ultimate Buddhahood (46).

(46) One eats and even drinks terrible poisons, whatever kind, either steady (45) or movable will be cured by remembering the Goddess.

One can free oneself from the sufferings caused by effect of pest, plague, poisons and even the (suffering of) other sentient beings (46) are removed, if one recites this text two, three and seven times. (47)

(47) One will get (his or her) desired son, desired wealth and all desired things without hindrance (and obstacles) will be vanished by themselves.

The twenty one panegyrical salutations to the Exalted One, the Noble One, Goddess (and Deliverer) preached by the Fully Enlightened One, the Illuminator (Vairochana) is ended.
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১. কাপড়-কাপড় উপলব্ধিতে | ২. কাপড়- কাপড় | ৪. চারিণী- 

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৩. কলকাতা- কলকাতা | 

৪. চারিণী- চারিণী | ১০. চারিণী- চারিণী | ২০. চন্দ্রকান্ত-চন্দ্রকান্ত |

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১৫. কারিঙ্গাদেশ- কারিঙ্গাদেশ | ২৬. কারিঙ্গাদেশ- 

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V. No.
23. गणना—बनकांडों के अनुसार
22. घर-घर की कथा के अनुसार
21. विचार-विचार के अनुसार
20. घर-घर की कथा
19. दिन-दिनका औसत
18. प्रति-प्रति औसत
17. घर-घर की कथा के अनुसार
16. घर-घर की कथा के अनुसार
15. प्रति-प्रति औसत
14. दिन-दिनका औसत
13. घर-घर की कथा के अनुसार
12. घर-घर की कथा के अनुसार
11. दिन-दिनका औसत
10. प्रति-प्रति औसत
9. घर-घर की कथा के अनुसार
8. घर-घर की कथा के अनुसार
7. घर-घर की कथा के अनुसार
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3. घर-घर की कथा के अनुसार
2. घर-घर की कथा के अनुसार
1. घर-घर की कथा के अनुसार
V. No.
1. মুক্তিহত—ঋষিকেষ সুক্তম কৃতার্থ ।
2. একত্রনি—মনঃসংবাদ ।
3. মানসমন্ধ—হিতায় হিতাণুতান ।
4. মহানায়ক—পুণ্য কৃত্যস্তম ।
5. মহাপারম—পুণ্য কৃত্যস্তম ।
6. মানসী—স্বত: প্রবেশ নিষেধ ।
7. মুদূরধক ভায়ং পভন কৃত্যম ।
8. পুদূতনৃত্যং পঞ্চ কৃত্যম ।
9. গৃহপত্যেন পদ্মাসনী ।
10. গৃহপত্যেন পদ্মাসনী ।
11. স্বনাথ প্রেমম মনঃসংবাদ ।
12. মহামায়া—ণুং মৃদুকৃত্যস্তম ।
13. মহামায়া—ণুং মৃদুকৃত্যস্তম ।
14. মনোহর—মৃদুকৃত্যস্তম ।
15. মংসী—মৃদুকৃত্যস্তম ।
16. মনোহর—মৃদুকৃত্যস্তম ।
17. মানসী—স্বত: প্রবেশ নিষেধ ।
18. পুদূরধক ভায়ং পভন কৃত্যম ।
19. পুদূরধক ভায়ং পভন কৃত্যম ।
20. পুদূরধক ভায়ং পভন কৃত্যম ।
(৫৪)
Verse (1)

1. Who liberates living beings from the ocean of worldly sufferings.
2. Very swift or active to work for salvation of sentient beings.
3. Tara is boldpinned to annihilate defilements of other living beings and man of Mara, evil spirits or braves in struggle to liberate living beings from worldly existence.
4. It is said that Avalokiteshvara, the god of great compassion had liberated as many as sentient beings from suffering world but the quantity of worldly beings is not reduced so he shedded down toe from which a lotus was sprung then Tara was born from that corolla of that lotus in order to help in liberation of beings.
5. It is a synonymous name of the Avalokiteshvara.
6. World of sensual desire (kamadhuta), world of form (Rupa-dhuta) and world of formless (Arupa-dhuta), or according to some scholars, nether world, on the earth and Antariksha (heaven).
7. Blue-hued colour of this Tara is so fine that she is called golden colour Tara.
8. Tara holds a lotus with her thumb and ring-finger of her left hand that represents perfection of the ten transcendental virtues.
9. All commentaries referred penance to observation of moral conduct.
10. Tranquilized all defilements and their impressions e.g. laziness, immorality, covetousness, heedlessness, erroneous view etc.
11. Perception of shunyata by the transcendent wisdom.
12. Who overcomes countless Maras, opponents, grievances, of this life, defilement hindrances and obstacles of knowledge.
13. (Sanskrit term) One of thirty two characteristics or physical marks of all Buddhas, a natural crest grows on their head and Tara is being venerated by all Tathagata (Buddha) as their own uchchashra.
14. Who fills the world of sexual desire and other two worlds with the rays of the mantra TUTTARA HUM.
15. Here direction referred to the world of form. 
16. Word radiant space represents the world of formlessness.
17. Seven worlds e.g. narka (hell), preta (hungry spirit) tiryaga (beast), manushya (human being), sensual desire god, god of world of form and formless god.

V. (7)
18. Which utilizes for harmful action. 
20. Stretching left leg represents compassion. 

V. (8)
21. Mara is four namely (a) Skandhamara (devil personifies aggregation), (b) Kleshmara (devil personifies mental defilement), (c) Devaprarerama (devil who personifies lustfulness) and (d) Mritisupatimara (devil who personifies death). 
22. Here enemies referred to mental defilements and obstacles of knowledge.
23. Indignant expression show to instances of enlightenment. 

V. (9)
24. Fore-finger, middle finger and little finger are pointing kept at her breast.
25. A circle mark in her right palm in gesture of Varadamudra (blessing giving gesture) showing to all round directions. 

V. (10)
26. Who is joyful to fulfill wishes of living beings. 
27. Overpowers others with her splendid nature. 

V. (11)
28. Chief deities of the ten directions realms, e.g. east, west, north, south-east, south-west, north-west, north east, under-earth and above earth.
29. Syllable HUM at chest of her indignant form.
30. Boundless light Buddha who sits on her clotted hair as chief of her spiritual dynasty.

V (11)
31. Host of enemies is referred to delusion and psychic defilements which opponent to spiritual achievement. In this verse, Sanskrit word Avada, Tibetan Kun-nas-skor (means to encompass) the second Dalai Lama referred it encompassment of fire round Tara, but first Dalai Lama referred it to turning wheel of Dharma then it should be Avatana ? and fire referred to fire of wisdom.

V. (14)
32. The first Dalai Lama places the syllable HUM at her chest, Thugs-lar but the Second Dalai Lama places it at palm of her right hand.

V. (15)
33. Who possessed Smentless blessing.
34. Who is free from all mental delusions.
35. Tranquilized all sufferings and faults.
36. Who perceives Nirvana which is highest peace and emancipation.

37. Mantra that begins with the syllable OM and ending with SVAHA e.g. OM TARE TUTTARE TURE SVAHA.

V. (16)
38. Joy of the ten syllables appear inside her chest.
39. First Dalai Lama referred it to craving of one’s own body and that of external belongings which are hindrances to attaining emancipation.

40. OM TARE TUTTARE TURE SVAHA, these ten syllables are mantra of the peaceful form Tara and meditationally inscribe them at her breast and the knowledge letter HUM represents mantra of the wrathful Tara e.g. NAMa. TARE NAMa HARE HUM HARE SVAHA. Here in the Sanskrit stanza’s last word DIPTIE (Tibetan sgron-ma) is found in the present version and Terge edition Kargyu (Rgyud ca page 43). I have consulted it with several different editions of Tibetan versions all rendered as sgrol-ma.

59
V. (17)

41. **TURE** is synonymous term of Tara which means swift or active one.

42. **HUM** is seed syllable of this Tara who is regarded as propitiat-

**V. (18)**

43. The moon resembles shape of nectar lake of god and it

indicates dispelling of poison of psychic defilement.

44. Full Mantra is OM TARE TUTTARE TURE SYAHA TARA TARA PHAT. Here in original text found HARAVIDUKTA-

PHUTAKARA which against to all other editions where it read TARADVIDUKTA PHATKARA and all commentaries

proved the same.

**V. (19)**

45. Chief deities like Shakra and Brahma etc.

46. Literally kinnara means (human being or what) some kind of semigods that a portion of their body resembles human being.

47. The first Dalai Lama explains that most faithful one who

re-members all portion or parts of form of peaceful and wrathful Tara along with armour of their mantra with joyful one

pointed concentration then Tara will remove disfunkt and bad dream with gloriously of her blighting. While the second

Dalai Lama says entire divine form of Tara and armour of her

mantra remove same. In this Sanskrit stanza, word BHAGA

and its Tibetan rendering GO-CHA which is usually does not

use for it.

**V. (20)**

48. Most commentaries state that full moon and sun represent

the right eye and the left respectively, while the first Dalai

Lama compares sun with eyes of the wrathful Tara and moon

with the peaceful one’s eyes separately.

49. The first Dalai Lama’s opinion that the twice Harā represents

the mantra of the indignant Tara and word TUTTARA that

of the peaceful Tara. While other commentators state its full

mantra e.g. OM TARE TUTTARE TUBE SYAHA HARA

PHAT which is very effective to cure dreadful fever.
V. (11).
50. Power that pacifies poisons of all mental defilements.
51. Om is essence of form which concentrationally inscribes
on head, essence of speech is syllable A; at throat and
essence of thought is letter HUM inside chest respectively.

V. (12)
52. Mantra of wrathful Tara and peaceful one which are given
above.

V (13)
53. The second Dalai Lama explains that at evening devotee
should remember wrathful Tara and at dawn peaceful form one.

V. (14)
54. Here in the second line of Sanskrit stanza word AN-
TIVORVAPADA (अन्तिद्वृवपद) is irrational and its Tibetan
rendering is given e.g. Sang-rgyag-go-lphang-mthar-thug,
according to it sanskrit word should be ANTIBUDDHA-
PADA (Ultimate Buddhahood).

V. (15)
55. The first Dalai Lama refers it to ignorance, hatred and erroneous
view.

V. (16)
56. In the commentary of the first Dalai Lama mentions that
other persons also get the same result if one recites the text
for them in remembering Tara at dawn or evening with full
faith.
57. The first Dalai Lama gives different definitions of this line:-
(a) It meant according to popular Tara ritual of four mandala
offering (introduced in Tibet by Atisha 1057 A.D.), in which
recites this text twice in first time, thrice in second time and
seven times in third time.
(b) He quotes from work of scholar Spang-lo that meant for
number of practitioners e.g. wise one and un-wise but firm
faithful one. This refers to three periods viz. right from
dawn till evening, in each period recites the text seven times.
(c) He refers to Boston’s definition that two means day and
night. Three represents three periods in day as well as
in night viz., morning, noon and afternoon. Again
evening, before midnight and early dawn. The practitioner
recites the text seven times in each period. The second
Dalai Lama agrees the same.

61
INTRODUCTORY:

Verse

1. not लोकतंत्र but लोकतब्र, but लोकतब्र but लोकतब्र
2. not सुंदर but सुंदर, not राजा but राजा
3. not लिखित but लिखित, not लिखित but लिखित
4. not मिठाया but मिठाया, can’t half metre in 2nd line
5. not सुना.... लिखि... में but सुना... लिखि... लिखि... में
6. not त.प्रमण but महत्त्वप्रमण
7. not वे, ते, त्रि but वे, ते, त्रि, not वे but वे, ते, त्रि
8. not तकद, but तुकद, not तकद but तुकद, not तकद but तुकद

9. metre defect in 2nd line may be...
10. not कर्तव्य but कर्तव्य
11. not सत्संग but सत्संग, not रि but रि
12. not वश्य but वश्य, not अवश्य but अवश्य
13. not रमित.भा but रमित.भा, not रमित.भा but रमित.भा
14. not कर्तव्य, but कर्तव्य, not खा, खा, not खा, खा, not खा, खा
15. not शीघ्र but शीघ्र The next word is confusing.
16. not हैं but हैं
17. not प.द.स.वे but प.द.स.वे not हृ.प.क.र. but हृ.प.क.र.
18. First line unintelligible - not कुटुंब.क.र. but कुटुंब.क.र.
19. not दुर्योग but दुर्योग
20. not बाधा but बाधा, not बाधा but बाधा
21. not ज.प्रमण but ज.प्रमण
22. not तित.क.र. but तित.क.र. Second line quite faulty.
23. not श्रद्धा but श्रद्धा, not श्रद्धा but श्रद्धा
24. not त.प्रमण but त.प्रमण, त.प्रमण, त.प्रमण, त.प्रमण last quarter unintelligible
25. not ग.प्रमण but ग.प्रमण, not ग.प्रमण but ग.प्रमण
26. not न.प्रमण but न.प्रमण

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Differences of different Tibetan Versaious

TITLE:—— སེམས་ཅན་གསུམ་དཔོན་དགོན་བཤད་མ།

VERSE 1  ད་ན་  ཀུན་བབས་བོད།
V. 2 གཞན་ཁང་།
V. 3 འབྲེས་།
V. 4 ཕེ་བ་དང་ཆུས་ལ།
V. 5 ཐང་།
V. 6 ཤེས་།
V. 7 ཤེས་།
V. 8 རྗེས་།
V. 10 ཕྱིན་།
V. 11 ཕྱིན་།
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V. 23 ཕྱིན་།

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Kadam Phacho

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