However if one may describe simply and briefly a few of the main sacred objects, structures and holy places (it India). As mentioned above, there is a town, known as Gutapunara in the south of the Mithila region. One reaches there after crossing many small and a big town known as Lahanabodh and which is part of Mithila. After a journey of about seven to eight days, one comes to the river Gandak/Vid. Yng-Dsas. After crossing (the Gandak) one comes to the city of Yang-pa-chan (Vns). Among the people of India it is known as Banaangrika/Bansagar. In ancient times, this city was surrounded by three boundary walls, and there were many multistoried buildings with roofs of gold, silver and copper within the inner-most boundary wall. According to the Sutras the most prosperous among these houses have been compared to the abode of gods. Today, they are all in ruins and the Licchavi clans are no more because of the changes through time.

The river Ganga is to the south and the river Gandak to the north of this city. It is learnt from the Acharyas that the southern boundary of the city has disappeared totally due to floods. Now there is a newly settled city known as Hujitup, which survives on the banks of the Gandak river to the east of Yang-pa-chan. There are remains of the residence of Li-Tsa-Bi De-Med-Grago-Pa (Licchavi Vimalakirti): to the north-west of the outer icon boundary of Yang-pa-chan city. Close by is the Rip-pai Lhakhang (Vid. Yng Devbhaya) where once Vimalakirti had fallen sick. According to Thang-Zing's guide book, this place happened to be the holiest place. Near by is the place where Dora-Ton-Pa (Skabs-rtag, Lord Buddha) had turned the Wheel of the Law for the last time and had preached the mDo-De bKa'-Ba by Yang-Po (Bhakrapalika Sutra) is a Temple, known as phrus-tZing-Gtung-Lag-Khang (Vnara Jaladhar Yihara). Also close to this place is a stupa enshrining the relics of a past Buddha. The place where the Evil one requested Sasta to enter Nirvāna soon is also quite close to this city of Yang-pa-chan. There is another place where Li-ma-byi mGar-ba (Licchavi KarmaTsa) prayed ShastFnot to enter Nirvāna and Shasta accepted the request and extended his life-force by three months. To the north-west of this place is the place where all the bewailing followers fainted when ShastF proceeded for Ku-sha's Groom-Eyee (Kusinagara). It is mentioned in the guide book of Thang-Za that the place where ShastF saved a huge eighteen headed fish from hell and preached Dharma to five hundred fishermen on the bank of the river Nārāyaṇ (Nārāyaṇ) to the north of the city of Yang-pa-chan. In all these places there are still existent many remains of the stupas which were constructed by king
Aloka and other devotees in ancient times. After travelling for about half day
to the north-east of Yang-pa-chan one reaches the place where the second
Buddhist council was held. After travelling for another half-a-day from there,
one reaches the place of activities and seats of four previous Buddhas. There
are stupas each containing relics of Kun-du’a-Bo (Ananda), on either side of
the river Ganga south of Yang-pa-chan city. From this place, after crossing
the Ganga one reaches a medium size city known as Patana (Patna). In ancient
times it was the residential place of Dharma Asoka and was known as the great
city of Pitāliputta. In the city there is a fort, known as Benakor
(Bankapur/Bankipur) which is now in ruins only. Patna is a newly established
city around the remains of this fort. This region was a part of the kingdom of
Magadha. The Ger-Dan (Sone) river flows to the west of this city and today it
is known as Andherana. The river Niranjana lies to the east of the city. Both the
rivers flow from south to north and join the Ganga. At a short distance from
the confluence of the Sone and the Ganga, there are a few rocky structures on a
small rocky hillock. According to the Acharyas, they are the remains of
Vikramaditya Mahāvihāra. In ancient times there were several temples and
monasteries in the city, which were destroyed by the Du-Rash-Ka Mahamasthi
(Turki Mahamaddan) invaders, and they could not be restored again. It is
heard from the Acharyas that even now there are some monks in the form of
Tantriks.

Generally now-a-days the rocky hillocks are known as Shilakravati. The
Buddhist Yogis of the place and kindred Yogis are known as Aloka Buddha. In
character and philosophy they are similar to the Gaupalas, the Bantas etc. of
Nepal. A short distance to the south-west of Patna city, there is a very huge
stupa, like a mountain, known as Cola Gola Ghar. It is mentioned in the
Thang-Zing’s guide book that a complete set of the eighty four thousand
teachings of the Dharma were inscribed and enshrined in this stupa but its
veracity is a matter for investigation. South of this huge stupa, there are five
smaller stupas, known as after the Phung-Pho-Ingā (Pitha sandhas), it is
mentioned in many legends that in ancient times after constructing eighty-four
thousand stupas all over Jambudvīpa by Dharma Aloka. The rest five
measures (BIG) which were also enshrined separately in different stupas in his
capital. These days, it is believed by certain wandering ascetics that if a person
takes water from Ganga and offers to each of these stupas he will attain
salvation in the next life. From this city (Patna), after a journey of four to five
days to the south, one reaches the province of Kālamka. Gaya city is part of
that province as also Bodhi Gaya which abounds in hundreds and thousands of
small and big Vihāras close to it. In Bodhi Gaya there is a bronze statue of Lord
Buddha, known as Ganga Dhar to Tīrthikas and close to that is the Bodhi Tree.
(In the same city) there is a Tathāgata’s stāpa, made of stone in a temple,
known as Gaya, where there is a tree the same as above. (Because of the
presence of) both the trees in these Viñáras they were recognised as the Mahá Bodhi Viñáras by Panchen Sangkas Palden Yeshi in his own guide book of Śambhala. There are some differences among the different manuscripts on ancient legends and Thang-Zing’s guide book but (I am) going to give a short account of them, below later on. Then there are Rī-Bo Gaya(Gaya Mountain) to the south and some distance from it Ribo-Teng-śyas (Urúvilva Mountain), etc. The Gaya Mountain is very high and very difficult to climb. The peak of this mountain is known as Gaya Gori. Here there is a huge stupa where, before the Enlightenment, the Buddha had attained the Three Wonderful Dharmanand, and, after the Enlightenment, he preached Phags-pa dKon-mChog-tPrin-Gyi-mDo (Ārya Ratnasamgha Śūtra). So it is one of the holiest of places.

Urúvilva Mountain, is not very high but very wide spread and is easy to climb. It is said that one upon a time, Dráng-Srong-rNyams (Bhis) asked Taṅga-Pa-Chen-Po (Mahá Brahmas) for a hermitage and this (mountain) was given them for this purpose. It is learnt from wandering ascetics that this is the place where our Śāri obtained his first alms after giving up asceticism. Even today that particular place is marked by the foot prints of De-bzhin-gShigs-Pa (Tathāgata). The Naibrāman (Nirñágāra) river flows between these mountains from the south to the north. In the rainy season, it flows with thickness of human size with muddy water. In winter and spring, at the time of rare rain it disappears in sand. However if one dig anywherewhere in the sand, there will be fresh water of Yant-Lág to Gyend-Dén (that is possessed of eight attributes). If one sees carefully the water can be seen slowly moving towards the Ganga; this had been observed by certain Acharyas. The water moves without appearance (i.e. in under-current) so it is named Nirñágāra. It flows close to the Ganga, Gaya city and east of dPal rDo-rJe-gDan (Śrī Vajrānam). The local people call the ever flowing river Phaligu and Thang-Zing has translated it as Phag-Chu (Ārya-Apa). It is held by the Indians that the manners of their dead/more fathers come and accept the offerings of tDo-Ma (Pindadana) made by their off-springs at these places.

In this region there are many fresh water springs, flowing here and there and mounds of various shapes on either side of the river Nirñágāra. There are a few scattered houses and a small population of Brahmanas and Rjas in this area. The place where rTon- Pa (Śaśe) practised penances for six years the site of his foot prints and the place Urúvilva Káśyapa and its two brothers were converted are also in this area. There are many other holy places nearby such as the birth place of Mahákáśyapa and the seats of earlier buddhas etc. From the city of Gaya as one walks along the river Nirñágāra (more than half a day, one would reach rDo-rJe-gDan (Vajrānam) or Byang Chub Chen-Po’s gNas (the spiritual place of the Bodhi). According to the Vinaya, this is the Holy Centre and beyond its boundaries lies the sphere of the barbarians. It is also the

23
central nodal joint of the earth. This is the place where one thousand Buddhas will gain Enlightenment in the present era bKa'-khang (Bhadra-kalpa). Naturally, therefore, it will have to be this fold assembly of the followers here. So from the religious point of view, it is the centre of the country. It may not be the centre of both India and Jambudvipa but then according to Sthiras it happens to be the centre of "Tong-tsun-Gyi-tong-Chen-Po Yig-rten-Gyi-Khams (Tri-gshara-mahā-gshara-lokadhātu).

According to Pharata1 when indicating the centre and the boundary of the sphere of the barbarians in the east, it has been mentioned that the river which flows in under current is the western boundary of that sphere. In Prayag situated to the west of Varmasi, which is more than five days journey from here, there is a fort, where the confluence of the river Gangā, the Yamunā and the Sarasvati occurs. The river that flows in as an under current is believed to be Nirajñā. The sūrya-sūri (invisible) river towards east and the west (of the centre) might be a mistake in mentioning the directions or it may be some other river in the west which flows as an under current which is described). But it is not quite clear (to me). According to the Vinaya the eastern boundary of the Centre i.e. Nirajñā and Prayag as the western boundary are almost the same, as the lower region in the east, starts from Prayag and falls on the centre line of the Sa-tom-Po Ri (map of the Jambudvipa prepared by Pharsini (Tharpani). This is almost the same opinion as above but it is a matter for further research.

Broadly speaking, the country of gRgya-Gsar (India) is situated in the southern part of Jambudvipa. (In the Centre) it extends southwards from Bṣīl-Ri (Snowy Mountain) in the north Southwards from Me'-ri (Agni Parvata) & or Me'-Sa-gDzi (Agni Bhumi), in the west southwards from Phara-ti-Yul (Pharata Desh), and in the east southwards from Aubri-Yul (Aubri Desh) which is part of gRgya-Nag Chen-Po (Nagchāna). These have been measured and (India) comes in the Centre and this is learnt from (different) scholars. In Sa-Yi-Go-La (Map), also the same line are drawn over it. So (I) mentioned it with some details here. (Coming back to Mahāthoṭti) its boundary which is made of bricks is wider from east to west and a little narrower from north to south. The whole length of the compound is more than five hundred steps. The walls are covered by Bolti leaves and different kinds of flowers. The Nirajñā river is as a short distance from the gate at the eastern boundary. Near the south gate, there is a big Loton Pond and the west gate is surrounded by rocks. The north gate is connected with "Tsug-Lag Khang-Chen-Po (Mahāvihāra). According to the Thang-Zing's guide book and experience of the Acharyas, there are several nNgom-Blong Gi-rNam-Thar (ancient eventful stories) engraved on the stones in the railings. Therefore it is decided a very important Holy Place. Thang-Zing has written that here in addition to the seat of our Tson-Po
(Sêta), there are three other seats of previous Buddhas. According to the Suttas, here is also an Aûka Tree against which our Sâkê Buddha leaned at the time of Enlightenment.

According to the Thang-Zing’s guide book, it is Pipala tree but wandering ascetics told me that it is called Deva Pipala tree. The lower of the Pipala tree is akin to that of Pipling, and that might have been the reason calling it so. To come under the Aûka tree leads to the disappearance of sufferings by its coolness and hence the name Aûka. Therefore it makes no difference whether we call it Deva Pipala or Asoka Pipala. There is an image which represents the Buddha looking at the Bodhi Tree constantly without closing his eyes. There is also a statue of sPham-Ras gZigs (Avulokiteêvara) whose body up to the chest is buried under the ground. It is said that it will remain so till the end of Shakyamunis-Thub-Poi-Itsh-Tan-Pa (the Era of Buddha Shakyamuni). There are some sacred statues of Chu-Klang sGrol-Ma (Nâdi Tirtha) etc. as also several other statues including that of the Earth Goddess whose body is half buried in the ground. According to the Mendicants, the places visited and sanctified by our Sâkê Buddha were commemorated by Asoka and other devotees by building stupas there.

According to Thang-Zing, there is a Vihâra full of beautiful architectural pieces near the north gate of the Bodhi Tree and there is a Stupa also enshrining the relics of the De-shDons-gShags-Pa (Tathâgata) in a multi-storied structure one hundred Khrus (Cubits) in height depicting the six Islands. However, there is no confirmed evidence for the existence of an image of Lord. All the same it has been named as Mahâbodhi. According to some Acharyas there is a stone image of Tathâgata inside the temple which is known as Bodhi Nâtha. The Phe-Reng (foreigners) and Barbarians called it Buddhaânes. Therefore this may be accepted as Byang-Chub Chen-Po’s sKu (Mahâ Bodhi Image). In the Ko-La’s Kha-Byang (commentary map) the Phe-Reng Ang-Ki-Re-Ji (English people) have described Syang-Chub Chen-Po-Lha-Khang (Mahâ Bodhi Vihâra) as close to the river gSer-Idan (Sone). In ancient times Buddhist monks used to reside in this Vihara, but since the invasion of the Du-Rushka Mahamastik (Turki Mahamadak) it was looked after by (Hindu) Mendicants, known as Brâma-Nâth. It is described in the guide book of Thang-Zing and Byang-Chub Chen-Po’s Lo-Gyus (history of Mahâbodhi Temple) that after crossing the river Niracekha one comes across a big decorated Vihara in which there are the silver images of Shùn-Pa Tsùb-Pa’s dBang-Po (i.e. Great Buddha) and other statues of sGyals-Brú Mâ-Pa-Phams-Pa (Mîtrâya Bodhisattva), Phags-Pa sPham-Ras gZigs (Årya Avulokiteêvara) etc. The Acharyas also say that in ancient times there was a beautifully decorated Vihara on the right bank of the Niracekha river east of the boundary of Machâbodhi and there were many bronzes decorated by different kinds of
precious stones embedded in them. And sometimes in the mediaval period, the Turkic army destroyed it and looted its gold, precious stones etc. Later it was restored by devotees - Kings, Ministers and devotee house-holders of India. The Du-Rushta (Turkic) and the wild people of the 'Baga-Byed (Yindhya) ranges often invaded the Vihara. As a result it was shifted to the city of Gaya and only some (Stone) remains were left there. Byang-Chub Chen-Po's Lha Khang (Mahi Bodhi Vihara) once stood here but later on it was shifted to its present site inside Gaya city. When one goes through the thick forest and walks for more than one and half days eastwards, one reaches the place known as Rinpoche Bja-rKang-Chan (Kukutapada/Kukhara). It is believed that Pancha Pa 'Od-Srong Chen-Po (Arya Mahakāya) is still in meditation in that place, and therefore it is regarded as a very sacred spot.

At present, there is a mountain known as Rinpoche rKhang-Chan which is situated somewhere on the border between China and Jang (Jang). However, it is not the real one (i.e original), and it may be said only to represent the older one. To the south of the seat of Enlightenment is the place called Sastriam, a fort named Rohthasi, and a city called Arka-Su-Ru (Eksuru) etc. To the east of rDo-rJe gDan (Vajrīśana) there is a forest called Buddhavana, and a cave known as Gaurakshadh Gupha etc. When one passes through all these places one reaches rGyal-Po'i Khab (Rajagryha) after about three days journey. That city is surrounded by mountains like a fort. The people of India called the outer boundary of the fort, Pahaghar. The inner fort is known as Rija Mahal (Rījmahāl). The mountain ranges including both rDo-rJe gDan rGyal-Po'i Khab (Vajrīśana/Rajagryha) are known as Srinipada. In this area are the remains of residences of Tsho-Byed gDvon-Nu (Kumāra Jivaka) and king Ma-sKyes gGra' (Ajañadatu) etc. The place has many sacred places visited by the Tathagata including Dur-Khrod Chen-Po bSi'i bE'i Tsal (i.e. Great Cemetery known as Mahāchitravana). According to the Sutras there were one hundred and eight hot springs (at Rajagryha) at the time of the Tathagata. During the time of Thang-Zang there were about twenty hot springs and, at present, there are in existence-as reported by the Acharyas.

It may be mentioned here that (many) changes have taken place even in temnimji, water courses and stone structures not to speak of monasteries big and small. Just close to the northern gate of Rajagryha fort one can see Gridhakuta, which is called Chivatukutara these days. It is like the back-rest of a chair. It is very high and wide at the top and is surrounded by cliffs. Just below this to the west is the summit of the rocky mountain, where Sattpreached Sber Phuyin (Prajñāpāramitā). This is a well constructed rostrum while the image of the Lord, in preaching posture is installed, it is said to be of life size of the Master himself. To the east, there is a big flat stone seat where Tor Pa (Sītsī) preached mDo sDe Pad-Ma dKar' Po (Pungarika Sūtra). To the south there is a rocky cave where the Sasta had lived for some time. And near: at our are
places where the dGa'-Bras-Chos-Pha (Arhat) practised meditation. Just behind the cave, there is a big pathway along which Mara came in the form of a tumbler and left his footprint. Also close to the cave, there is a stone slab on which Chos-Pha (Gesha Showa) of the third generation of the dGe-Bras was ding and its threads have left their marks on it, as if engraved. Thang-Zing has said that there are these and such many other sacred spots in the neighbourhood. Except for the place for the Prajñāpāramitā-sūtra, the statements of experienced Acharyas and Thang Zing guide book generally agree on other matters. Therefore, Thang Zing's guide book seems to be trustworthy.

The cave-Qel-Ma'-Tshab (Venuvana) one rGyug-Grags (Kraksa) away to the north from this place is Nalada-Dras's gTsug-Lag-Khang (Sri Nalanda Vihar) at a distance of one Tsholmo from there. According to general belief of the Tibetans, nothing is irrelevant of Buddhism these days, not to speak of Sri Nalanda. Malabāda. According to the history of the Buddhism both Vikramaśāla and Odhampur Mahāviharā were destroyed by invading Turk Mohammadians, but there is no note made to Sri Nalanda Vihāra in it. However, it is mentioned that during the reign of king Chandula, Nalanda Mahāvihāra flourished. It appears that in the beginning Nalanda escaped the ravages of Turk invaders. According to Acharya Lalāgiri some remains of Nalanda had been left even during his time. With the passage of time the number of monks and innumerable other sacred spots for details of which Thang Zing's guide book may be referred to.

To the west of Bodhi Gaya when one walks about two to three days one comes across the fort of present day Richa (Bhārhat). Close to this place there are small hamlets called Mahābālapur and from there if one goes westward along the south bank of the Ganga one reaches the region of Allah which is known as Allahabad. When one walks for some days after crossing the Ganga, one reaches Jam Nagar of Kāśi. When one crosses again to the other side of the Ganga, one comes to the big city of Vīrāsati, which is called Kāshi. Kāshi is an important city and is known to foreigners as Benares. It is a big city of about one million houses with a big population. Most of the houses are built of stone and are several stories high. In the streets, there are wide drains, four to five feet deep (sahij) deep and covered up to stones. The people of the city are very prosperous, have markets of various commodities and are well-up in all kinds of arts and sports. Inside the city here is an image of the Buddha in preaching, similar to the one at Drāng-Šrong-Nalung-Bras-Drung Kṣi Naga Tshel (Prasatana Migadī).
There is also an image of Phags-Pa Jigs-ten Dbang-Phyug (Khya Avalokitesvara) made of white marble eighteen Khru (cubits) in height, and regarded (here) as that of Lha Chen-Po (Mahakala). Beside there are many other sacred objects here. With the change of time in twenty four sacred places they have come to be regarded as Lha Chen-Po-Pvi-tsen (Symbol of Mahakala) known as Vajesvara/sNa-Tshogs Dbang-Phyug, and Umdevi/Annappuru/Bravi-Gang-Be. There are also images of Siva in his fearsome form of Khi Yamana/Jigs-Byed Nag-Po, Vedukavaro/mGon-Po M'tu-Thung-Gii-gZip-Chan in dwarf form etc. etc.

There are also images of other Devas in fearsome form. These are Lha-Khyab-Jug/Srig-Med Kyi-Be (Nagayya) and his follower dGa'-Byed dGra'-rTa-Chan (Parasurama), rKis Ramana (rKisra), and Bرم-Ze Nag-Po/Krista etc., in all eight in number. (Khyaa's) consort Lha-Mo dPal-Mo (Karna) and her retinue Huma the son of Lha Chen (Nagadeva) and sPhur-Ma Amjana (Monkey Anjappi). Lha Stobs bzang (Deva-Balabhadra), Klu Jog-Po (king of the Nagas Takaka). Nam-mKha'i-dcing (Garuda) etc. all these have their separate statues and temples. There are separate temples of gDron-Nu gDeng-Drug (Kumaraagnama), Tshogs-Kyi bDag-Po (Gapeya), Bringdzi, and dGa'-Byed Dbang-Phyug (Ivarya-Rgho). The places of hermitages of the following sages such as Tshangs-Po Grong Gautama (Brahmanagita Gulauma), BharavTsa, Smin and also Drong-Strong Ser-'Aya (Bji-kadpa), rGyas-Pa (Vyesa) and Agra etc. are here. There are besides innumerable temples, with statues of gods which are both well and not so well known, such as the kind of the gods mChod-sPhris-lGya-Ba (Indra) the teacher of the gods bZhi Bhaspati, chief of the falcon Drong Song bKra-Shis (Bji Mafgala), the source of all gods Me-Lha (Agma Deva), the creator of all living beings Khenadeva/'Dun-Pa'-Lha, YamaNga who is watching over evil and good actions, his messenger kShalipa etc., the architect god Vifsamara, the physical god Tha-skar-Gyi-Bu (Afriki-Kumdra), tremor of the god gCho-'Byas Lha-Ngan (Kubera), his follower rMugs-Ze (Ishchendra), Nor-Bu bzang-Po (Maghbbhadra), Gang-Ba bzang-Po (Parnabhadra), Lha (SsraYd Lha-Min-Afma), Chu-Lha (Jala Deva) Lung-Lha (Vfya Deva), Srin-Po (Demon), Nyima (Sun), Zha-Be (Moon), Ri-Yi-Lha (Mountain God), Shag-Gi-Lha (God of Woods) and Grong-Gi-Lha (God of City). It is said by Tsheka that these gods can ordain constructive and destructive works. From the SsMnt, TsTrag-Pa-Sang'-rgyas (Samyuk Sambuddhas) to those who feed upon corpses in the cemetery and burning gats and all beings in between these, when these gods and statues are gathered together, they come to some thirty three million. This is as told by the residents of Kashi. There is also a burnt stone in the shape of a wood, a big and small one, known as
Vairolati. There is also a stone house in the shape of Gandhara known as the way to the heaven which is four hundred to five hundred 'Don (fathoms) long. In this building one could go up to the top. There is also an underground way known as door to the Ganga, where one could go through, and feel that the Ganga is flowing overhead while crossing it. To this passage no damage is done by water etc. In this manner one hears of so many wonderful things in existence.

However, it seems that there are in this region many statues and temples, and higher ordained monks of different sects. Mirzapur is reached after crossing the Ganga from the south-west end of Kashì Nagara. It is a big city of some sixty thousand houses. Thee to the south, there is a big forest at a distance of one day's journey amidst several scattered hills. Then there is a Mu-steg-Pa ('Timhikan') centre for worship known as Vindhyakama Vindhyasphati Devi. It is believed that one who cuts his head and limbs and offers them to the deity he gets them back. Close to this is a statue of Lha-Mo-Nag-Moy (Kahdevi) in a cave which is a very powerful one. It is said that there are many wonderful objects here such as the eighteen cubits long Karshpa which was used by Dun-Kyi Rigs (Dun Drag-Po) (Vinaśāthara). To the north-west of Kashì, at a distance of four to five days journey, there is a country known as Ayodya on the left bank of the Gange (Ghagra or Nauj in actual fact). This is an old city known as Gopapuri. It is believed that it was residence of Kåjå Ramana. It is said that certain articles of the period are still preserved there. A little distance south-west from it, there is the confluence of the Ganga, the Yamuna and the Siyonsavali at Payak, marked by the Allahabad fort. According to Thang-Zing that is the spot where bdag-chag-ki-t-on-Pa (our Säštè) subduced the six Mu-stegs-kyi-t-on-Pa (heretical Teachers). It is heard from Gòssana (Gowsan), that every six years Sanyasina, Séisses, Buddhist monks and others assemble there as great festival (Kambu Mela).

There is also a tree known as Aishai Pusti (Akhshay-Bai). The Ate region is in the adjoining area to the west. Also at a distance of Tshalam for Vîrûṇi towards north-east is a fort known as Chitragarh; bTsan-srong Chen-Po, Dung-Srong Htshig Ba Ri Drug-Kyi-Naps (Bipusdran Myagdzop) is near by. There was a small river flowing close to it and our Säštè (the Great Compassionate One turned the Wheel of Law and preached the bDen-Pa-bDrzi' (Four Noble Truths) there. According to certain historical records there was a life-size bronze image of our Sasta in Dharmanacaritam and also many other items of importance. It is believed that the stupa built by devotees to mark the seat of the Säštè are still to be found there.

From that place towards north-west at some distance, there is a big river known as Sardobha/Saraju, gNyân-Yod (Sêvastà) or Koshale kingdom is situated near by and now a days it is also known as Tiksham Ayodya. The great city of Sêvastà existed there and the palaces of rïvul-Po gSal-rGsal
(King Pasenajit) were there. As a result of the passage of time only the ruins are existant at present. These days this place is known as Kosalapuri. To the left of it is the seat of the Tson-Pa (Sāri), which is marked by a stūpa. Near by lie the ruins of the residence of Kye-rGi-dDag. Mo (Pratītya) and close to that palace are the remains of residences of Khyim-dDag mGon Med Zas-sbyin (Anāthapindika) and Sor-Mo Phreng-ba-Chan (Angulimallikā). These places have generally been marked by stūpas built by the devotees. In the eastern part of the city, there is a gate having pillars of fifteen Doms (fathoms) on either side. According to the Catalogue out side the city is a big Vihāra, there was an image of our Sāri made of both gold and copper, it is not known whether the same is still in existence or not. Thang. Zing says that at a distance of about four to five rGYang Grags (Yojanas) southwards of the city there is the ruin of rGyal-Byed Tshal (Jetavana). According to many Sāri, lDod-Pa's Sangs-rgyas-gSims (past three Buddhas) and our present Tson-Pa (Sāri) delivered many of their discourses here and sanctified the place. So definitely it is a sacred sac. Further a short distance from there, Śāri also had permitted the monk’s to take their bath. There is a place where (Phags-Pa Shari-Bu (Ārya Śīrṣuttra) had saved Mnu'u-'Gal-Gyi Bu (Māṇḍapa-yāna from swooning by his miraculous powers. There is also a well which was used by the Śāri. It is stated that the pits from where Lha-śryin (Devadatta) and some of his followers, a prostitute who had criticized the Chom-Duk-Tsho (bhagavī) and a naked woman etc. had fallen into hell is marked somewhere near rGyal-Byed Tshal-Gyi gTsong-Lag Khang (Jetavana Vaiś#
ara). To the north-west of Jetavana, at a distance of three to four rGYang Grags (Yojanas) there is a place called Mngon-thong (yakṣu- Darhana), which had importance in activities performed by the Śāri. It is also said that there are to be found many Vihāras where Nyan Thos 'Phags-pa (Ārya Śīrṣa) meditated.

In the north-west direction from there (Śīrṣvant) and north of Ayodhyā is situated Āśoka fort, known as Lucknow. In the east side of Jetavana is the place where Śāri had a discussion with teachers of other faiths (Ārya Tirthikas). East of that is the place where Ārya Śīrṣuttra had defeated in argument wading ascetic Angkara etc. There is also the place, where from on seeing the Śāri, the Sinner Virudžaka, who had come with arms to assassinate Śīkyas, returned. There is also the place where Virudžaka cut off limbs of Śīkyan ladies and cremated them. It is said that the rGyal-Po Mya-Ngan-Med (Rajj Afo) built stupas to mark all these spots. Near the stūpas, marking the massacre of Śīkyan ladies, is the spot where 'Phags-Pa-kyi-Po (Virudžaka) was swallowed by flames and fell into hell. From here after a journey of eight to nine days in the eastern direction one reaches Kapila Kingdom, the birth place of our Tson-Pa (Śāri) which was s-called after the Drang-Srong Ser-skyi (Rsi Kapilamunu) who (earlier) resided in that place. At present Kapila city Ser-skyi-Grong is known as
Jaysapita/rGyal-Bu/-gNas. After walking through that place, one comes across the river Rokita (? Rohini) which flows from north-east to south-west, and on whose banks is situated the new town of Shikrampa. On the other side of the Rokita are the villages Ta-li-Li-Vana (Kachhivana) and Balipa/rZong (Nepal district), and ranges of Thag-Pa'i-Yul (Rajju Dha). At a short distance from there, there is a township known as Dhamasukre, or Dhamakota. At a distance of some two to three days journey to the west from there, one comes across the city of Kapilasa. It is said to be the site of ancient Great Khyer Ser-skye (Kapilavatutu); both Gamma and Thang-Zing's guide book agree on this point. As also mDo-sDe (Somanas). As stated in several Sutras, once king gSat-rGyal (Prasenajit) and sPhags-skye-Po (Virudaka) had gone for hunting when their horses took a wrong path and reached Ser-skye-gDzis (Kapila province). Siger Virudaka/Phags-skyes-Po became hostile to the Sakyaans and attacked them with a big force. According to the Visayas Tshana when Virudaka with a big force attacked the Sakyaans, some of them escaped into Bai Yul (Nepal) and some to Gyad-gYul (Mallia country). Further the night Byang-Chub Sumi dPa' (bhadraavata) renovated the whole earth, he went across several kingdoms namely sNyid, ke-'tse (Kenti), gyud (Mallar), and mNe (mthu-lha). He then reached the town of Khrom Pa-Chan of tShing-byed (Yrijka) Kingdom, on the bank of the river Yul-g'ang (Dun 'phogs-pa 'gros'i) and dwelled for a day. This is mentioned in the short life story of the De gSdIn'sNgegs pa (Tatidgata), titles 'kha'i ma 'phred-spyi-pa'i-mGter (Abhiraja-Caryā-Nichī). According to mBrang-Pa Yrang-chub-Bya-tu-mDo (Abhāambodhi-Sūtra) the distance of this place from Ser-skye (Kapila) is said to be twelve sPa'i-tshac (Yojana).

However, it is said that Ser-skye (Kapila) is situated somewhere where near the tshun-Mo (Mallaa) and the mNe (mthu-lha) kingdoms etc. Kapilas of Jayasapita-Joksha-Dha becomes to be the actual site of Ser-skye (Kapila) and according to some Balpo (Nepalese), the old city of Sh-i-Mangala is the site of Kapila. In the centre part of the ruins of the city are the remains of the palace of King rGya-gPo gZas 'dang (Sudhodana) with his statue and that of queen tShun-mo (sngon-Phurul Chen-mo (Mha'i mChu) known as mDrup Joksha (Yogin) (1). Now a days, the Ashayas hold different opinions as to why this statue is called Maya Joksha. According to some, the gPo sGnye (Phurul Chen-mo (ma'pa Maya Devi)) in rDo-rje rdo-rje-ki (juddung-kyi-dbang-phugs-ma (yaggrmeasurepa) is the same as the spiritual sense of rDo-rje phag-mo (phags-pa-ragri) (1) I think this might have been the reason for calling her by this name. The place where the sTon-Pa (Sāstā) had entered the womb of his mother is near by. And there is also the image of the same (Sāstā). To the north-east is the place where the sage Drang-Srong Nyos-Mogs-Med (Rgyal 'jugkha/ka/ka) observed the physical signs of rGyal-Bu (the Prince). It has been marked by stairs built
later by Asoka. At the four gates of the city, there are the statues of GDez-Ne Don-Grub (Kumara Siddhārtha). There are also four statues representing Skyeh (birth), Gywa (old age), Na (desease) and Chi (death) and one of Ge-sByong (Śīlaṇa). In the north-west of the city where Vindaka massacred the Śūkyas, there are hundreds and thousands of stupas containing their remains. Such is the report of Thang-Zing and these have been seen by certain Achiyras even in those days. Outside the southern gate of the city is place where Prince Siddhārtha had competed with other Śūkyas Princes in demonstrating his strength and skillfulness. The place is also marked by stūpas.

Close to it is Glang-Po-'Chel-gShong (elephant valley) and near by is the place where the statues of Rgyal-Po Don-Grub (Kāśyapa Siddhārtha), Grags-Zhin-Ma (Yadosha), and Snra-gSim-'Chen Zhiin (Prince Rāhula) are said to have existed. This is recorded in (Kṣa-CChag (Catalogue) and these were seen by the wandering mandicasts. It is said that when worship is offered to these images, the blind recover their eye sight, those who are sick become healthy, and women get sons. It is said that those who reside near these two statues of Yab (i.e. Siddhārtha) and Yum (i.e. Yadosha) and also those who come from outside observe some festival every eight days.

At a short distance from here in the southern part of the city, there is a standing statue of Lha-Chen-Po (MahaDevā) known as gnod-bByin Shka-Ky-Phel (Yakṣa-Sūkyas-Vardhana), made of stone, in a big temple. It has been seen by the people who visit the place. To the south of this place, there is a well (called) mDo-'Chus'-Khorom-Pa (well of water of arrow) as a distance of t Tshalam1. It is believed that one comes free from ailments by taking both in its waters. Now a day the people of India say that the well was the result of shooting an arrow by Shing-Tsa-bChu-Pa (Dīkṣarathi). It is said by Thang-Zing that by travelling in the southern direction from here about one half days journey one reaches the birth place of the two previous Buddhas:- Khor-Ba (Krakutsunda) and gSer-Thub (Kanakamuni). From the above place, Bhagavan Pasavu, (Ṭhāghavān pasumpa) after making another one half day’s journey towards north-east one reaches Lambini garden. At a little distance from there towards north is the place where the mother of Prince Siddhārtha took hold of the branch of Asoka Tree with her right hand. Close to that are two ponds with hot and cold water which emerged at that time and also there is an oily looking water known as oil-spring. According to Thang-Zing there are other spots in the neighbourhood where Prince Siddhārtha carried on his activities, from that place to the north-east, there is a big monastery, in a solitary area, which is called Saha-Para Byakar by the Nepalese. After going through this place and travelling a little more man one day’s journey, one reaches a small kingdom, which may be Kaputa kingdom. According to the Achiyras, (as here indulgence in sex is sin) and before copulation comes to an end the house would catch fire. And this is the result of

32
a curse cast by one Drang-Brong (Sage) in ancient times. In that area there are some gisug-Lag-Khang (Vihara) and old villages. It is said that there are some Hindu ascetics here and there and not many of other population.

To the north-east of this kingdom, there is a thick forest name known as Jetrvana passing through which one reaches the Malli kingdom. These days it is called Bala DeSa (Tobs-I-Dan Gyi-Yul/Gyad-Gyi-Yul). Kajiiivana is situated to the north-west of this kingdom, and near by is the river Gser-I-Dan, now a dry stream known as Jetrv-NaII. (On the bank of the river) there is the garden of Sai Trees where the Sai trees attack Sai groups. The Sai trees Mahipatnirvivanaa on a bed under eight tall Sai trees which beam down on their own, over his seat and become oily and brown in colour. According to Thang-Zing, there is an image of the Sasta in the Niivivana postures in a Mahavihara and the Acharyas had not seen it. In other matters the Acharyas generally agree with Thang-Zing. At a short distance from theirs towards east is the place where the body of Saiv single was cremated. Now a day the people of India call it Krayata (Angara Chatity). According to Thang-Zing, within the radius of one rGyang-Grags (Yojana) one could see yellowish and blackish earth, and devotees could easily find relics of the size of mustard seed there. The people of India believed that it is the place where the son of Shing-Ta bChu-Pa'i-Bu (Dasarath) was cremated. And also this is the place where our Sasta, at the time of practising Sloh-Pa Lam-Gyi 'gnas-kabs-So (Carya-marga-avasthâna), was born as a pheasant who saved a group of pheasants from the danger of fire, and while he was born as a deer, protected a group of deer from fire. This was also the place where the relics were divided after Nirvâna of our tSon-Pa (Sâkthi). This is also the place where the wandering ascetic Rab-bZang (Subhadrâ) was subdued and where Lag-Nu rDo-rJe (Vajrapani) screamed after tSon-Pa (Sâkthi) Mahipatnirâviva. Later the devotees constructed stûpas which are still in existence. When Vajrapani screamed and rolled about on the ground, it turned into an uneven valley. Some Acharyas have seen it but they say it is the result of the rolling about of Hanumanta.

Bal-Yul (Nepal) is situated to the north of both Ser-sKya (Kapila) and Gyad (Malla) kingdoms. Close to it is Mukhampur, Khayi-Grong-Khyer, with a big fort known as Mu-Phri-Il-a-Varsa-Dzal-Ngoi-Dun-Sa. It has been related by Lakshmi Nara Singha that one could see from there rDo-rJe-gDzin (Vajíráama), Vaidhâni, Kapila, and Gyad (Malla) kingdoms. From there to the east is Videha1. There is an old city known as Janakpur in Videha. In this place are said to be the mDa'(arrow) and gDza(bow) of rGyal-Po (Pa-Ma-Na (Râjâ Ramana) as well as the fifteen fashom long rib of sâg Drang-Brong Dzo-thub (Bâi Dâdhica) who lived during the Tibe-Lo-dPag-Med (Mauresmes) era. Besides these, there are many other wonderful things to be seen. It is heard from Gausâns that when the kingdom was being ruled by
one Durgasaha, who was well- up in the art of war, there was war with Gorkha king of Nepal because of which the big war started from 14th Rab-Byung<sup>1</sup> water-bird year up to five-fa-jag year between the Feserki (English) and the Gorkhas, if one starts from the boundary of the king’s palace in that country and walks for about two to three days to the war, one reaches again the old path which one had travelled already. There are two ways leading to Hal- Yul (Nepal), one already mentioned and the other a short-cut through Nanakkhu.

While referring to the mJad- Pa 'Chu-gNys (twelve principal events in the life of the Sânsâd), and in short, I have tried to give an account for the pilgrimage sake with the help of the guide book of Thang- Ze-Jing the Sêtras and discussion

(1) had with Gausam.
NOTES

1 Bulletin of Tibetology 1984 : 2.

2 The famous Luchavi king of Vākāli.

3 i. bShis-Bu (constituents); ii. Dzin-Pa (dewyness); iii. Yang-Pa (lightness/digestive); iv. Tsham-Pa (softness); v. Dzungs-Pa (tireness); vi. Dzal-Ma Med-Pa (relaxation from impurities); vii. ‘Thang-Na('Mtho-Ba)/ Jam-Pa (soothing to the stomach); and iii. mGros-Pa Sang-Dang (De-Bu) (cleaning and decongesting the throat).

4 Four-fold assembly: Bhayā, Bhājṝṣṇā, Upānka and Upāśikī.

5 May be Vitāra (i.e. Mahābhūta).

6 i. ‘Khor-Be-rgy (Kakutasanta); ii. gSer-Thab (Kasamānta); and iii. ‘Od-Srung (Kṣāyapa).

7 Sahamakrama, one thousand Vitāras.

8 Tishālam is interval period between breakfast and lunch.

9 i. stPhag-bShags (Dokkha); ii. Kno-Byung (Samudaya); iii. ‘Gog-Pa (Nirūthaka); and iv. Lam-Meṣa.

10 Vide P. No. 29

11 Vide P. No. 31

12 Mithila was capital of Vīdhra.

13 A circle of sixty years called Rab-Byung in Tibetan.