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

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The term gShen, indicating in Tibetan a specific category of Bon priests, has often been the subject of tentative interpretations. In ye-gshen, the ye only has an emphatic value; according to the Bon tradition this applies then to higher, divine gshen. The most satisfactory explanation so far seemed to be the one put forward by H. Hoffmann seeing in gshen an old Tibetan word for "shaman", even though he recognised that this interpretation does not satisfy the totality of cases. F. W. Thomas and J. V. Manen interpreted it as a derivative of shen (old Tib. shem butche). On the other hand, A. H. Francke realised that the gshen, based on their activity as described in the gzer-mypig, might be seers or teachers³. Most of the Nine Ways (Tib. theg-pa), the practices that a Bon-po has to go through to reach his state of perfection, are qualified by gshen, for instance snang-gshen (the method of exorcism) or srid-gshen (the teachings about the afterdeath state in the bar-d). As in these cases, the use of gShen in gShen-mas (Buddhist dgra-bcom-pa-antha) for the Bon deity gshen-lha (od-dkar in Sambhogakāya is not to be explained in a shamanistic sense. This interpretation remains dubious mainly for the understanding of the name of the semi-legendary organiser of the Bon religion, gShen-tab-mi-bo, whose biography also does not indicate being a practising shaman, even if shamanism played a considerable role in the old Bon.

On the other hand, we know from the language of Zhang-Zhung, the old stronghold of the Bon religion, that the term shen (shen) is equivalent to Tibetan (rudm-) shes and shes-pa, particularly as "to know" but also with the meaning of "soul". The dropping of prefixes, like the g in gshen, is not unusual in Zhang-Zhung. According to dGe-lha-bo Chos-lugs-greg-pa,⁵ Tibetan rnam-shes is rendered in Chinese as shen-shih, and shen in Chinese, like the shen in Zhang-Zhung, also means "soul", including its derivatives as "to recognise" and "to know". I have often indicated the correlation of the Zhang-Zhung language with the old Chinese and with the languages of Si-Hia and Mi-Nyag. On the basis of our current knowledge, the
term *gshen* becomes meaningful in all the above mentioned occurrences with the help of the Zhang-Zhung language. The fact that the five *gshen* emanated from *gShen-rab-mi-bo* are also called ye-shes-kyi-lha, viz. “divinities of knowledge or wisdom” is in line with the definition of *gshen* we have found.

Turning to the meaning of *gShen-rab-mi-bo* in particular, we should again refer to Zhang-Zhung, where the syllable ra or rab equals the Tibetan *rgya*(s). As I could show in my studies on the interpretation of the Zhang-Zhung language, the classical language of the Bon-po (see note 2), its lexicon provides valuable help towards the understanding of many supposed Tibetan terms from the sphere of the Bon Religion. For instance, there is a Dang-ra in the Tibetan lake region, where ra(b) corresponds to Tib. *rgya* and *dang* (Chin.: tang) to Tib. *mdzhi*.

Accordingly, a meaningful interpretation of *gshen-rab* is then Shesrgya or Shes-rab. The West-Tibetan region of Mar-yul offers another example of how useful the Zhang-Zhung lexicon can be. In *Zhang-Zhung, mar* is the Tibetan *gsar*. We are therefore dealing with Suvarnagota (Suvarnabhumi), the Chinese *Shi*, *Si* is the Tibetan *gsar* (Zhang-Zhung: *mar*) and li the Zhang-Zhung word *rig* (=Tib.: *yul*). The mixture of Zhang-Zhung and Tibetan, also as in Shes-rab, was by no means unusual well into the 8th century A.D., when Zhang-Zhung was still a lingua franca. Even many of the names of the old Tibetan kings only acquire a meaning with the help of Zhang-Zhung if, for instance, *khri* (Zhang-Zhung) equals Tib. *Sems* and *mu* (*dmu,rma*) in Mu-khari the celestial region (Tib.: *sam-mkhar*). We know that Gri-gum-btsan-po was avenged by one of his sons, Bya-khari, Gri-gum’s sons Bya-khari (birds), Shakhris (carnal beings, mammals) and Nya-khari (fish) correspond to the three regions of the Bon cosmology, *stang-lha*, *bar-btsan* and *gnyen-lha*. Finally, we should also mention here the first mythological king of Tibet, *gNyags-khari-btsan-po* known as a sa-hlag according to A.H. Francke. *gNyags-khari* could be a late etiological spelling for Nya-khari. The usual translation of khri as “chair” or “throne” does not seem convincing.

We can therefore state that *gshen*, also in *gShen-rab-mi-bo*, cannot possibly be an old Tibetan word for “shaman” which has then
undergone certain mutations of meaning in the organised Bon. On the contrary, the term comes from Zhang-Zhung, the classical language of the Tibetan Bon religion, and corresponds to Tibetan (rum-*n) shes or shes-pa in its different applications.

With this interpretation, also two statements about gšen-rab-mi-bo which H. Hoffmann (l.c., p.348 ff.) quotes from the gZer-mdig acquire a new meaning in keeping with the concepts of the Bon religion. He is described as “gšen-rab-cig-ga” (l. 27 sl), which Hoffmann translates as “he is an excellent gšen”. With the help of Zhang-Zhung however, “he is a Shes-rab,” a frequently used appellation in the Bon religion for important spiritual personalities, among whom he is the highest 8. In l. 282 b3 it is said that gšen-rab-mi-bo dwells after his death in “gšen-grub-pa’id-dbyings”, which Hoffmann translates “in the sphere (dbyings) of the perfect gšen”. Our reading “(he dwells) in the ye-shes-bkyi-dbyings” i.e. in the sphere of Sambhogakāya is also supported by a note in the “Lexicon of archaic terms” (l.c.) according to which gšen-rab-mi-bo is a gšen-rab-so-ni-dpa’i, that is a Dhyāni-Bodhisattva (ye-shes-so-ni-dpa’i). 9

We have therefore obtained the following equivalents: gšen = shes (pa) and ye-gšen or gšen-rab = ye-shes or shes-rab (rgyal).

Notes


3. brThams-pa’i bden-dag-ming tehig-gsal-ba, Peking 1957.


6. Quoted by L. Petech, A Study of the Chronicles of Ladakh, Calcutta 1939, p. 25. The domains of the so-bdag and of the klu (nag) are sometimes indistinct, corresponding to the old Tibetan se (base). For instance a chu-bdag can be found among the so-bdag (B. Lauter, Ein Suhngedicht der Bon-po, Vienna 1900, p. 32 and 45), whereas the klu are also said to be spirits of the land, of the mountains and rocks (A. Schiefler, Das weisse Nagu-Hunderttausend, Memones de l'Academie de St. Petershurg, VII, 28/1, 1881, p. 27). About the klu as so-bdag see also P. Kervner, "A Preliminary Study of Chapter VI of the Ger-mig" (in: Tibetan Studies, Warminster 1980, p. 185); S. Hummel, "Profane und religiöse Gegenstände aus Tibet und der lamaistischen Umwelt" (in: Tribus 13, 1984, p. 61). Doubts about the reading guna' (= neck) can already be found in the fion-po-bdun-thums (In. 2 ff.), where it is read nga and understood as full moon of the time of birth.


THE GENEALOGY OF THE GREAT
MONGOL KING KAUSRI HAN ALIAS
BSTAN-'DZIN CHOS-RGYAL
(1582-1654)

Sanjit Kumar Sadhukhan

In the political history of Tibet of the 17th century, Kau-sri Han (Gushri Khan/Khu-sri/Ge-sri), an intrepid Mongol king is remembered for his military dominance over this country. He is better known by the name bstn-'dzin chos-rgyal, by the Tibetans. He was born in 1582. In 1637 he already established himself at Kokonor. He crushed the principality of Beri, in Kham, whose religion was Bon-po, and then came to the aid of Derge. Kau-sri Han had been on a secret pilgrimage to Lhasa in 1638 and had been deeply impressed by the person of the fifth Dalai Lama. The Dalai Lama did not miss this opportunity of establishing a firm political domination by defeating his formidable enemy, the King of gTsar. With this he could make his dGe-lugs-pa sect champion in the religious field of Tibet. By 1640 Kau-sri and his dGe-lugs-pa friends emerged victorious. There was bitter fighting, but resistance was made difficult for the King of gTsar due to weakness and dissension of his main religious supporters just at that time. Anyway, Kau-sri and the fifth Dalai Lama were finally masters of Tibet. At the time of friendship between these two masters, the latter had a 'governor' (sde-srid) nominated by the mongol, imposed on him.

After Kau-sri's death in 1656, two of his sons succeeded him jointly, but later divided the kingdom, so that bkra-sis pa-thun (7) took the Kokonor territories and Tibet fell to the lot of Dä-yän (8). It is to be remembered that for fifth years or more after Kau-sri's death Tibet was still nominally committed to the descendants of Kau-sri, Khan of Qosor Mongols, who still retained the title of 'King of Tibet', although the fifth Dalai Lama's extraordinary ability and the lack of interest of Kau-sri's successors had reduced the relationship to mere formality.
This connection between the Mongol kings and the Tibetan people most probably led the Tibetan historians to feel it necessary to record the Genealogy of this famous king. The following Genealogy of Kau-sri Han, given first, is found in Deh-ther rgya-mtsho the exquisite work of Brag-dgon zhabs-drun bsTan-pa rab-rgyas (b 1801), the 49th abbot of the bla-bran monastery. The author himself states that the account recorded here is according to the Mongolian document Sum-pa (1704-1788) being prior to bsTan-pa rab-rgyas, in his dPal-baam phor-bran, (Fol No. 310) also gives the Genealogical table of Kau-sri. But bsTan-pa rab-rgyas' table is more adequate. The Genealogical table of Kau-sri, prepared by Sum-pa is full of so much diversities from that prepared by bsTan-pa rab-rgyas in many respects such as name, number of sons, etc., that one will be puzzled to determine which one is correct. Moreover, if we consider the spelling and attributes of the names in most cases in Sum-pa's table it seems better to take either of the two tables instead of comparing those. It is strange how so much differences took place. That is why I have separately gives the Genealogical table of Kau-sri according to Sum-pa. The order which Sum-pa maintained in the case of mentioning the names of Chor-rgyal's sons is not same as bsTan-pa rab-rgyas did. But I have changed it in accordance with bsTan-pa rab-rgyas' order only to facilitate comparison which may be a fascination to anybody.

According to Deh-ther rgya-mtsho
bsTan-dzin chos-rgyal had two wives, senior and junior. Senior wife had six sons:
A. Tshe-rin el-ta'i-chi
B. rdDo-rje ta-la'i hus-tha'i-ji
C. Ho-rim-si eri-es ta'i-chin,
D. Sar-gar-bha,
E. mCon-po tse-l-dbari, and
F. bKra-ús pa-thur tha'i-ji.

Junior wife had four sons:
G. Tsig-dv thu bstan-dzin da-yang rgyal-pa,
H. A-tsa-ca che-chun hun-tha'i-ji,
I. A-yu-de ba yan-a-ba-ke, and
J. Da-tha'i-ji.
A. The lineage of Chos-rgyal's first son Tshe-rin el-ta'i-chi who lived in mTsho-g. yas ceased afterwards. There is another opinion according to which the lineage of up to the sixth son of El-ta'i-chi was in mTsho-g. yas.

B. Chos-rgyal's second son rDo-rje taka'i hun-tha'i-sh'i had four sons:

Ba-thur hori-tha'i-ji (2)
Tā-le da'i-chin hun-tha'i-ji (3).
Be-ro-za-na (4) and
dGa'idan da-chin (5).

Bā-thur hori-tha'i-ji (2) had four sons:
Erkhe no-ion (6)
bsTan-dzin hun-tha'i-ji (7),
sKal-idan bka-śis (8) and
sKal-idan bstan-dzin (9).

The first and the third ones (6 and 8) had no sons. The second one's (7) son bsTan-dzin mam-rgyal (10) had no sons. sKal-idan da-chin, the fourth one's (9) son was Be-li bkra-sis ishe-rin (11). The latter's (11) son was Be-li bsTan-pa tshe-rin (12). The latter (12) had three sons:

Be-li 'Jigs-med ye-ses (13).
Lha-mgon stas dPal-idan a-be (14) and
bla-ma Ta-le 6-re-thu alas 'Jigs-med Kun-dga' (15). 'Jigs-med ye-ses (13) son was Be-li Jam-dpal dar-rgyas (16).

The latter (16) had two sons:
Be-li Nam-mkha' dañ-rgyal (17) and
Be-li bLe-bzan sbi-in-pa (18).

Nam-mkha' dban-rgyals (17) son Be-li Tshe-rin nor-bu (19) died at the age of 7. Then he (17) adopted the latter's (19) uncle bLo-bzan sbi-in-pa (18) as son. The latter's (18) son was Chin-bo-bo (20).

Lha-mgon's (14) son skYa-bo tha'i-ji (21) is living still now.
Dā'ī-chin hun-thā'i-jī's (3) son was Erkhe thā'i-jī (22). The latter (22) had four sons:

- Cun-liṅ-rā phun-tshogs (23).
- Ja-sag sGrōl-ma-sk̷yabs (24).
- rDo-rje mmm-rgyal (25) and Tshā-'phel erti-nī thā'i-jī (26).

Phun-tshogs (23) had three sons:

- Jun-liṅ rā dKon-mchog bkra-sīs (27).
- bLo-bzan dam-chos (28) and dGa'-ldan a-bo (29).

The first one's (27) son was bSod-nams rdo-rje lVānī (30) 5. The latter's (30) son was lVānī Tshā-riṅ don-grub (31). The latter (31) had three sons:

- o-rgyan-sk̷yabs (32).
- Ja-sag Rin-chen mmm-grol (33) and sKu'-bum Mi-ṅag sprul-skū (34).
- bLo-bzan dam-chos (28) had no sons.
- dGa'-ldan rab-brtan a-bo's (29) son was Ta-le hu-ghog-thu sKāl bzan rab-rgyas (35).

sGrōl-ma-sk̷yabs' (24) son was Ja-sag Dar-rgya tshe-riṅ (36).

rDo-rje mmm-rgyal (25) had no sons.

Jām-dpal she-'phel's (26) son was bLo-bzan tshe-riṅ (37). The latter's (37) son was Thu-sa-tag-chi dPa'-byor ja-sag (38). As the latter (38) had no sons, he (38) adopted rDo-rje bsm-grub (39), the younger brother of bSod-nams rdo-rje lVānī (30), as son. rDo-rje bsm-grub's (39) son was Ja-sag dBan-chen don-grub (40). The latter's (40) son was Ja-sag dpal-'bar bkra-sīs thun-grub (41). Since the latter (41) had no sons, he (41) adopted Ja-sag Rin-chen mmm-grol (42) as son. The latter (42) has a number of sons.

Be-ro-tsa-na (4) had three sons:

- Dū-ral thā'i-jī (43).
- A-bo-che-chen thā'i-jī (44) and gZuns-sk̷yabs erti-nī thā'i-jī (45).
It is said that these three (47, 44 and 45) preached in favour of justice for the sake of the kingdom.

C. Chos-ngyal’s third son Ho-rim-si erti-nil ta’i-chin (1) had six sons:

Thar-ba (2),
Phun-thogs (3),
dBa’-chen (4),
Lha-bum (5),
Ba’-thu-ji ta’i-chin (6) and
Se’dge ha-than pa-dur (7).

Thar-ba’s (2) son was Nag-du’ba’ chos-phel (8). Be-si Tshe-rin don-grub (9), the son of the latter (9) had no sons.

Phun-thogs (3) had no sons.

dBa’-chen’s (4) son was Chos-grags (10). The latter (10) had two sons:

Erte-ne bo-sog-thu (11) and
dPa’-byor (12).

But both of them (11 and 12) had no sons.

Lha-bum’s (5) son was dDo-rje tshe-btstan (13). But the latter (13) had no sons.

Ba’-thu-ji ta’i-chin (6) had two sons:
Ja-sag Tshe-btstan bo-sog-thu (14) and
bsTan’-dzin be-si (15).

Tshe-btstan’s (14) son was Ja-sag Tshe-rin rdo-rje (16). The latter’s (16) son was bLo-bzan tshe-rin (17). The latter’s (17) son was dpal-byor ja-sag (18). The latter’s (18) son or adopted son was dGa’-ldan btan-skyo (19). The former one (18) had two sons:
Ja-sag dGe-legs rab-btstan (20) and
Lin-ho-be (21).

Among them dGe-legs rab-btstan’s (20) son was Ja-sag Bu-yan tse-le (22). It is known that the latter (22) also had a son.

bsTan’-dzin be-si’s (15) son was Phyag-rdor-skye’s be-si (23). The latter (23) had four sons.
'Jam-dpal rdo-rje (24) who was an incarnation of gSer-tog t'ai-chin, Be-si Tâ-le'i ch-chen sog-thu mtsho-skyes rdo-rje(25). Tshe-dban rig-'dzin (26) and Bya-khyun md'o-po zhabs-drun blo-bzaṅ dbaṅ-phyug rgya-mtsho (27). mtsho-skyes rdo-rje (25) alías Tshe-brtan rdo-rje's son was Be-si Ratna-siddhi (28). The latter's (28) son was Be-si bSod-nams 'phel-rgyas (29). Nowadays the latter (28) is called gSer-tog be-si. Tâ'i-chiṅ no-yon tshe-dbaṅ rig-'dzin (26) had two sons: tKu-'bum smon-rams-pa byams-pa (30) and Tho-yon blo-gsal (31). Delo-bzaṅ dban-phyug's (27) son was Thub-bstan ņi-ma-gsum (32). Serged ha-dbaṅ's (7) son was bKra-śis don-grub (33). But the latter (33) had no sons. D. Chos-rgyal's fourth son was Saṅ-gar-tsha (1). The latter's son (1) was Po-sod ho-sus-chi (2). The latter (2) had two sons: Tâ-bun be-li (3) and bSod-nams bkra-sis (4). Ta-bun's (3) son was Rin-chen mam-ngyal (5). But the latter (5) had no sons. bSod-nams bkra-śis (4) had three sons: Thu-sal-ag-chi sKal-ltan don-grub (6), sKal-ltan dbaṅ-rgyal (7) and Be-si Miš-ne (8). The first two (6 and 7) among them had no sons. Miš-ne (8) had four sons: Be-si blo-bzaṅ tshe-brtan (9), Ja-sag dpal-skyid (10), Yi-dam (11) and Tshe-gzuns (12). The first one (9) had three sons: aBaṅ-rgyal bstan-dzön (13),
Phun-tshogs rab-brtan (14) and
Tshe-rin dar-rgyas (15).

It is said that the first one's (13) son was called Be-si dGe-legs rnam-rgyal (16).

It is also said that bLo-bzañ bshe-brtan (9) had six sons [not only three (13, 14 and 15)]:
bsTan-'dzin dbañ-rgyal (13),
dKon-mchog rab-brtar (14),
Dar-rgyas tshe-rin (15),
Thu-sa-lag-chi Tshe-rin rdo-rje (17),
Lha-bstun-skyabs (18) and
bsSam-grub rgya-mtsho (19).

dPal-skyid's (10) son was Lha-skyabs (20).
Yid-dam (11) and Tshe-gzuns (12) had no sons.
E. Chos-rgyal's fifth son mGon-po bshe-dban had no successors.

F. Chos-rgyal's sixth son A-khu bkra-śis pa-thur (1) was appointed the sovereign ruler of Kolonor by the fifth Dalai Lama. He (1) had two sons:

bLo-bzañ bstan-'dzin lvan (2) and
Thaṅ Lha-skyabs (3).

bsTan-'dzin lvan (2) had two sons:
Ba-the tsha-gan (4) and
E-min-gan (5).

It is the general opinion that E-min-gan's (5) one elder son who was in the palace and Kha'-jigs-byed-skyabs-these two lived at the time of Kya-chin rgyal-po.

Thaṅ Lha-skyabs (3) had no sons.

G. Chos-rgyal's seventh son bsTan-'dzin da-yan rgyal-po (1) had five sons:

Katna dā-la'i han (2),
bSod-names bkra-sis (3),
bSod-names rdo-rje (4),
bSod-names mGon-po (5) and
dGe-'dun morgan no-yon (6).
Ratna (2) had two sons:
bShar-'dzin dbar-rgyal (7) and
Lha-brad (8).
The former (7) had no sons.
The latter (8) had two sons:
dGa-'ldan bstan-'dzin (9) and
Sur-tsha (10).
The former one (9) was the adopted son of Huṅ-tha'i-ji 8.
It is said that Sur-tsha's (10) son called Tshe-brtan-guṅ (11) lives in Cha-bar still now.
BShod-nams bkra-sis (3) son was Nor-bu phan-tshogs (12).
The latter's (12) son was bKra-sis dpal-'byor (13). But the latter (13) had no sons.
BShod-nams rdo-rje's (4) son was Chos-khor (14). The latter's (14) son was sKal-'ldan-gun (15). The latter (15) had three sons:
bShar-'dzin-guṅ (16),
Thu-sa-lag-chi rGyal-mtshan (17) and
Guṅ-dpal-chen (18).
But all of them (16, 17 and 18) had no sons.
BShod-nams sgon-po (5) had two sons:
Tshe-rin-guṅ (19) and
Tus-sa-lag-chi Chos-skryo rgya-mtso (20).
Tshe-rin-guṅ's (19) son was Guṅ bKra-sis-skryabs (21). The latter's (21) son was Gan dGe-'dun don-grub (22). The latter (22) had two sons:
Ye-shes dar-rgyas (23) and
Tha'i-ji lag-brag alias rNam-joms (24).
Ye-shes dar-rgyas (23) son was Guṅ 'Gyur-med thub-bstan tshe-rin (25). The latter's (25) son was Guṅ Chos-dar (26).
Chos-skryo rgya-mtso's (20) son was Guṅ BShod-nams stobs-rgyas (27). But the latter (27) had no sons and his (27) younger brother Ratna-sid-bhi (28) was adopted as his (27) son. Ratna-sid-bhi's (28) son was Tshe-dpag-guṅ (29).

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Tha’i-ji legs-ba’ad’s (24) son was Thu-sa-lag-chi rTa-mgrin (30). dGe’-den mergan nc-yon (6) had two sons:
  Tshe-rin-gun (31) and
dPal’-byor (32).
The first one (31) had two sons:
  Tshe-brtan-guñ (33) and
  Guñ dKon-nchog-skyabs (34).
Among them the first one (33) had no sons.
  dKon-nchog-guñ (34) had two sons:
  Chos-skyon-skyabs (35) and
  Nag-dba’i legs-ba’ad (36).
Among them the first one’s (35) son was dGe-legs rab-rgyas (37). The latter’s (37) son was Gurû rTa-mgrin-skyabs (38).

It is said that rTa-mgrin-skyabs (38) had two sons named:
  Ru-rus (39) and
  Bande (40).
Thu-sa-lag-chi dPal’-byor (32) had five sons:
  mGon-pa-skyabs (41),
  Kun-bzan (42),
  Tshe-dpag rgya-msho (43),
  bsTan’-phel tho-yon (44), who was a dge-bies of the Sê-ra monastery, and
  Thu-sa-lag-chi Tshe-dba’i grags-pa (45).
The first one (41) had three sons:
  Tshe-gzun-skyabs (46),
  Tho-yon chos’-phel (47) and
  Ba-ye-ta (48).

H. Chos-rgyal’s eighth son A-tsa-tha che-chren hun-tha’i-ji (1) had three sons:
  Mergan hun-tha’i-ji (2),
  Jo-rig-thu da’i-chil (3) and
  Che-chren the’i-ji (4). Mergan hun-tha’i-ji (2) had two sons:
  rNam-rgyal erie-nil hun-tha’i-ji (5) and
Mergen da'i-chin ab-la rab-brtan (6).

rNam-rgyal (5) had two sons:
- Chi'i hun-tha'i-ji (7) and
- Lva's blo-bzang tshe-dbang (8).

The latter (8) had four sons:
- Gu'n Lha-rgyal da'i-chin (9),
- 'Jam-dpal grags-pa (10),
- dGe-legs stobs-rgyas (11) and
- rDo-rje tshe-rin (12).

Ja-sag Kun-bzang tshe-rin (13), the son of Lha-rgyal (9) had no sons.

He (13) adopted dNos-grub dban-phug (14), the son of one of his (14) uncles (10, 11, 12), as son. dNos-grub dban-phug's (14) son was Ja-sag Dharma-sri (15) of the present time. dNos-grub dban-phug's (14) uncle [Ja-sag Kun-bzang tshe-rin's (13) brother] was Tha'i-ji bzang-po (16).

Tha'i-ji bzang-po (16) had three sons:
- Mu-khen thag-ji (17),
- sToobs rgyas-sas rdo-rje (18) and
- Tho-yon rab-byams-pa Tshul-khrims bzang-po (19).

rDo-rje tshe-rin (12) had three sons:
- dBar-rgyal (20),
- rTa-mgrin (21) and
- Ye-ses dbar-rgyal (22).

The last one's (22) son was Mergen da'i-chin rin-chen bkra'sis (23). The latter (23) had three sons:
- rTa-mgrin tshe-brtan (24),
- Ja-sag Bo-bo (25) and
- Ja-sag Padma tshe-brtan (26).

rTa-mgrin tshe-brtan's (24) son S'es-rub y'i-ma (27) and the above Bo-bo (25) had no sons.

Ja-sag Padma tshe-brtan's (26) son was dBar-rgyal Ja-sag (28). The latter's (29) son was dGe-dun-skyabs (29). The latter's (29)
son was Ja-sag mDon-po-sk'yas (30). It is said that the latter (31) also had a number of sons.

Ab-ka-rab-brtan's (6) son was Ja-sag mGson-po-brtan (31). The latter's (31) son was Ja-sag Manju-ba-ba (32). The latter's (32) son was Ja-sag bSod-nams m'gyur (33). The latter's (33) son was Ja-sag Don-grab dban-rgyal (34) had a number of sons.

Jo-ng-thu-dal-chi's (3) son was bLo-brtan bka'-ri-s (35).
Che-chen ta'i-chi (4) had two sons:

'Jigs-byed-sk'yas (36) and
Ja-sag Tshe-rin rdo-rje (37).

The latter's (37) son was Ja-sag Grags-pa nam-rgyal (38).
The latter's (38) son was Ja-sag Nor-bu rin-thun (39). The latter (39) had two sons:

Ja-sag Jigs-med (40) and
Tho-yon dge-'phel (41).

Jigs-med (40) had no sons. He (40) adopted bSod-nams dban-rgyal (42) as son.

bSod-nams (42) was the son of a person named Thugs-sal-yi, chi Don-go and was also the younger brother of tho-yon Shes-rab-rgya-mtsho. He (42) sons were one Tho-yon (43) and Ja-sag Lha-mgon bshe-rgyal (44). The last one (44) also had a number of sons.

1. Chos-rgyal's ninth son A-yu-sa t'i-le ub-sa (1) had twelve sons:

Erkhe th'i-t'i (2),
Sangha Margan th'i-t'i (3),
ba-dur ju-nan (4),
Bo-dhi nor-bu rgya-mtsho (5),
Del-ba Chos-rje (6),
Thu-se-wu-tha-sag (7),
E-the-gel (8),
Nig-tha (9),
Bod-pa (10),
Bo-lo dpon-po (11),
Rdo-rje-sk'yas (12) and
Cab (13).
Sangha mergan’s (3) son was Sa-ra-gol (14).

Bā-dur ju-nan’s (4) son bLo-bzang rdo-rje (15) became the son-in-law of the Chinese king and went to A-lag-sa where he became known as E-bou-Ivān. His (E-bou-lvan) son A-lag-da Jan-juṅ (16), and others appear to be in the Lvan dynasty still now.

Bod-pa (10) had three sons:
- Tse-rin don-grub (17),
- Hon-chi-be (18) and
- A-bo no-yon (19).

Hon-chi’s (18) son was Li-thar-guṅ (20). The latter (20) had five sons:
- Saṅs-rgyas (21),
- dBaṅ-rgyal (22),
- Tshe-kho (23),
- Lha-bum (24) and
- ’Jam-dbyans grags-pa (25).

A-bo no-yon’s (19) son was Tshe-gzuṅs (26). The latter (26) had two sons:
- Thu-sa-lag-chi bSod-nams dar-rgyas (27) and
- mThu-stobs (28).

Cab’s (13) son was Ja-sag Hā-khi (29). The latter’s (29) son was Saṅs-rgyas ye-ses (30). The latter (30) had three sons:
- Ja-sag Tse-rin rdo-rje (31),
- Tho-yon dpal-byor (32) and
- Ja-sag Lha-sruṅ (33).

The second one’s (32) sons were one Ban-dhe (34) and Ja-sag. Don-grub (35). The latter one (35) had a younger son but the name is not definitely known.

The other lineages which are not recorded here are not clear. So the entire thing concerned is full of disagreements.

J. Chos-rgyal’s tenth son Dā-lan thā’i-ji (1) had two sons:
- A-chi bā-thur (2) and
- Phun-tshogs (3).

The latter (3) had no sons.

20
The former's (2) son was Thug-tho-sor erte-ni lvaeñ (4). The latter (4) had six sons:

Thar-pa (5),

Rab-rgyas-guñ (6),

Thu-sa-lag-chi b6od-nams bkra-śis (7),

Jun-lvaeñ b6od-nams bstan-'dzin (8),

Ja-sag blo-bzañ-skyabs (9) and

rDo-rje-guñ (10).

Thar-pa (5) had no sons.

Rab-rgyas-guñ's (6) son was Thu-sa-lag-chi Lha-mgon (11). The latter (11) had two sons:

Thu-sa-lag-chi Don-grub (12) and

b6od-nams bkra-śis kun-dga' (13).

b6od-nams bstan-'dzin lvaeñ's (8) son was Tsan-tsa-lvaeñ dKon-mchog skyabs (14). The latter (14) had three sons:

Jun-lvaeñ Don-grub dbu-rgyal (15),

Ye-ses dar-rgyas (16) and

Sa-chi del-gir (17).

The first one's (15) son was Gans-dlal lvaeñ (18). As the latter (18) had no sons, he adopted his uncle Ye-ses dar-rgyas (16) as son.

Ja-sag blo-bzañ-skyabs' (9) son was Ja-sag Kun-dga' tshes-brtan (19). The latter's (19) son was Ja-sag Phyag-rdor (20).

Ye-ses dar-rgyas (16) had no sons. He (16) being a member of the lvañ family, got again the title of Ja-sag bestowed on him. He united two regions resulting in being (a single province called) Ho-sod11.

Phyag-rdor's (20) son was Me-rñañ lvaeñ dKon-mchog 'jigs-med (21) of the present time. One of the latter's (21) son was called Ta'i-chiñ (22) and the other son was Tho-yon Nag-dbañ phul-byun (23) who was in sku'-bum. It is said that the first one (22) has a son or two.

rDo-rje-guñ (10) had a number of sons: One Thu-sa-lag-chi, one dGe-slañ, and others. Among them Don-grub (24), the younger one had two sons:
Bé-te (25) and
dPhom-chun (26).
The former’s (25) son was Guru (27)
[According to dPags-lugs klong-skra]
A. (Chos-rgyal’s fifth son) El-du-cha tshis-riñ (1) had two sons:
Mal-gro (2) and
Bo-sog-thu cu-nan dkar-rgyas (3).
The former (2) had no sons.
The latter (3) had four sons:
dPal-bar (4),
bsTan-dzin tsho-brtan (5),
De’i-chiñ he-so-chi (6) and
Khen-thar (7)
dPal-bar (4) had three sons:
Erkhe ts'i-chiñ (8),
Don-grub (9) and
A-chi-thu mo-min-han (10).
The last one (10) had no sons.
bsTan-dzin tsho-brtan’s (5) son was Lha-skyabs (11). The
latter (11) had three sons:
Tsho-dbañ rgyab-brtan (12),
dBan-phyug rab-brtan (13) and
dBan-phyug chin-Ivan (14).
The first one (12) had no sons. The second and the last ones
(13 and 14) had one son each named Nag-dbañ dkar-rgyas (15) and
dBan-ldan ldor-je ba-ldam Ivañ (16) respectively.
Ho-so-chiñ (6) son was Don-grub dbaN-rgyal (17).
Khen-thar’s (7) son was bsTan-skyos (18).
B. (Chos-rgyal’s sixth son) ldor-je da-le hun-the-ji (1) had four sons:
Be-ro-thana (2),
dGar-ldan tsho-dbañ (3),
D-a-li de’i-chiñ (4) and,
Deyan bya-xhyuñ me-gen de-chin (5).
Be-ro-tra-na (2) had two sons:
  Ñu-ga-ni the-ji tshan-ba-skyabs (6) and
  A-pu-ji che-chen the-ji (7)
A-pu-ji (7) and dGa’-ldan tsho-dba’ (3) had no sons.
Da-li de’i-chin (4) had two sons:
  ‘jam-dra’ i’na-ni the-ji (8) and
  Erkhe the-ji dpa’-rNor (9).
The latter (9) had three sons:
  Phun-tshogs dba’-rgyal lvan (10),
  Ye-ses sgrol-skyabs (11) and
  rDo-rje mram-rgyal (12).
Phun-tshogs dba’-rgyal (10) had three sons:
  dKon-mngog bkra-śis lvan (13),
  Dam-chos (14) and
  dGa’-ldan rab-brtan lvan (15).
The last one’s (15) son was Ta-li hu-choj thu (16).
Ye-ses sgrol-skyabs’ (11) son was Dar-ngyas tsho-rin ji-sag
(17).
Da-yan bya-khyu’i’s (5) son was Da-yan hun-thi-the-ji (18).
C. (Choe-rgyal’s seventh son) Hu-rin-se erde-ni de’i-chin (1)
had six sons:
  Thar-pa (3),
  dBa’en-chen (3),
  Phun-tshogs (4),
  Lha-bum (5),
  Bril thu-ji bsood-nams rab-rnal (6) and
  Señge ha-than pa-thur (7).
Thar-pa’s (2) son was dBa’ chos-dpa’ (8). The latter’s (8) son
was Tsho-rin don-grub (9).
  dBa’en-chen (3) had two sons:
    Choe-grags no-chi the-ji (10) and
    dPa’l-bbar (11).
Lha-bum’s (5) son was bTan-dzin rab-brtan (12). The
latter’s (12) son was bLo-bzan phun-tshogs (13).
Bin thu-ji (6) had three sons:

bsTan-'dzin bo-sog-thu (14),
Tshe-dbang bkra-šis (15) and
bsTan-'dzin be-se (16),

The first and the third ones (14 and 16) had one son each named Tshe-rin rdol-rje (17) and Phyang-rdor-skabs be-se (18) respectively.

Seṅga ba-than's (7) son was bKra-šis dan-grub (19).

D. (Chos-rgyal's ninth son) San-gna-rgyal's (1) son was Tha pa-bo-od ho-so-du (2). The later (2) had two sons:

Ta'i-baṅ don-grub bkra-šis (3) and
bsod-nams bkra-šis be-si (4).

bsod-nams bkra-šis be-si (4) had three sons:

dGa'-odan don-grub (5),
dGa'-lon dbang-rgyal (6) and
Mab-ne be-si (7).

Mab-ne be-si (7) had two sons:

bLo-bzang tshe-bstan be-si (8) and
Mi-pham (7 Yi-dam)-skyabs (9).

E. (Chos-rgyal's eighth son) mGon-po tshe-dbang had no sons.

F. (Chos-rgyal's tenth son) A-khu bka'-sha-pa-thur the-ji lhan's (1) son was bLo-bzang bstan-'dzin (2). The latter (2) had two sons:

Pa-kan (3) and
Tsha-gan b-dug-pa (4).

G. (Chos-rgyal's first son) Cig-sam-thu Deyan rgyal-po (1) had six sons:

Ratna dû-la'i han (2),
Mer-gen rdo ('je) nor-yon (3),
bLo-bzang phun-tshogs bi-li (4),
dGe'dun mer-gen nor-yon (5),
bsod-nams mgon-po (6) and
bsad-nams bka'-šis (7).

Ratna (2) had two sons:
bsTan-'dzin dban-rgyal (8) and
Lha-bza'i rgyal-po (9).
bsTan-'dzin dbar-rgyal (8) had no sons.
Lha-bza'i rgyal-po (9) had three sons:
sKal-Idan bstan-'dzin (10),
Sur-tsa mam-rgyal (11) and
Tshe-btstan (12).
The first one's (10) son was dPa'-byor (13).
The second one (11) had two sons:
Grags-pa (14) and
Na-gtsha (15).
Mer-gen rdo no-yon (3) had two sons:
Erdi-ni Chir-'ji tshe-btstan (16) and
Chos-khuš tha'i-ji (17).
Tshe-btstan's (16) son was bKra-shis don-grub (18). The latter's (18) son was bKra-shis dpal-byor (19).
Chos-khuš's (17) son was dGa'-ldan bka'-shi guñ (20). The latter (20) had three sons:
rGyal-mishan don-grub (21),
bsTan-'dzin mam-rgyal guñ (22) and
blood-nams dpal-ci guñ (23).
bLo-bzam phun-tshogs bs'i-li (4) had two sons:
bLo-bzam bka'-shi (34) and
Bo-sog-'chu rab-btstan dbar-po (25).
But both of them (24 and 25) had no sons.
dGe'-dun mer-gen no-yon (5) had two sons:
Tshe-rin guñ (26) and
dPai-byor (27).
The former (26) had two sons:
Tshe-rin rab-btstan guñ (28) and
dKon-mchog-skYabs guñ (29).
dKon-mchog-skYabs guñ (29) had two sons:
Chos-skYabs guñ (30) and
dGa'-ldan (31).
dPal-'byor (27) had four sons:
  bLa-ma kun-btsan (32),
  Phu-la-tshan (33),
  Dan-pa rgya-mtsho (34) and
  bsTan-'phel (35).
bSod-nams mgon-po (6) had two sons:
  Tshe-rin guñ (36) and
  Chos-bzan rgya-mtsho (37).
The first one (36) had three sons:
  bKra-sis rdo-rje (38),
  bKra-sis-skyabs guñ (39) and
  Yir-sa-thor (40).
Chos-bzan rgya-mtsho's (37) son was Ban-dhe (41). bSod-
nams bKra-sis (7) had three sons:
  Lhun-grub (42),
  Nor-bu phun-thugs (43) and
  gNam-gañ (44).
The second one's (43) son was bKra-sis dPal-'byor (45).
gNam-gañ (44) had no sons.
H. Chos-rgyal's second son A-tsas 'bru-tha'i-ji (1) had two
  sons:
  Co-rig-thu de'i-chin (2) and
  Mer-gen 'bru-te/i-ci (3).
Co-rig-thu's (2) son was bLo-btsan dar-rgyas (4). The latter's
  (4) son was 'jigs-byed-skyabs ja-sag (5). The later's son was Tshe-rin
  rdo-rje ja-sag (6).
Mer-gen 'bru-te/i-ci (3) had five sons:
  Rin-chen mam-rgyal erte-ni 'bru-te-ji (7),
  Rin-chen bKra-sis (6),
  Dar-rgyas (9),
  'Le khe rab-btsan (10) and
  bLa-ma 'phrin-las (11).
Rin-chen mam-rgyal (7) has two sons:
Chin huṣ-the-ji ‘byor-brtan (12) and bLo-bzaṅ tshe-dbaṅ guṇi (13).

Thö former (12) had no sons. The latter (13) had four sons:
  rDo-rje je-sag (14),
  dGe-legs stobs-rgyas (15),
  rGyal-mtshan grags-pa (16) and
  Tshe-ring bsdod-nams (17).

rDo-rje ja-sag’s (14) son was Kun-bzaṅ ja-sag (18).

Rin-chen bkra-shis (8) had five sons:
  Padma tsho-brtan (19),
  Rab-brtan (20),
  rTa-mgrin tsho-brtan (21),
  bsTan-’dzin (22) and
  Bo-bo the-ji (23).

The first one (19) had two sons:
  Ye-ses bzan-po (24) and
dBaṅ-rgyal ja-sag (25).

Ye-ses bzaṅ-po’s (24) son was mGon-po (26). Rö-brtan (20) had no sons. rTa-mgrin’s (21) son was Śes-rab ri-ma (27).

E-khe rab-brtan (10) had two sons:
  mGon rab-brtan ja-sag (28) and
  mGon-po rab-rgyas (29).

The former’s (28) son was Man-ji (30).

I. (Chos_rgyal’s third son) A-Yu-se ta-le’i u-ba-ši (1)

formerly had eight sons:
  Mer-gan hun-the-ji (2),
  Erge the-ji (3),
  Dur-la the-ji (4),
  Ba-thu cu-naṅ ho-ra-la (5),
  Ha-la-ha (6),
  Bo-dhi (7),
  dPon-po-lod (8) and
  dPon-po (9).
Mer-gen hur-thi-bi (2) had three sons:
  Sa-ra-yi gul (10),
  Sa-ra- ba-thur (11) and
  blLo-bzaṭ (12).
Sa-ra-yi-gul (10) had three sons:
  dGe'-'dun no-yon (13),
  Grol-go (14) and
  bKra-'di (15).

The first one's (15) son was rGyal-mōshān the-ji (16). The
latter's (16) son was Tho-brtan chos-byor (17). But the latter (17) had no
sons.
Sa-ra ba-thur (11) had no sons.
Grol-go's (14) son was Ma-mo (18) and the latter's (18) son
was O-ba-gi (19).
bKra-'di (15) son was Yi-dam thu-sa-la-chi (20). The latter
(20) had three sons:
  Tshe-ma-gon (21),
  bSod-nams rdo-rje (22) and
  Nū-ma thö-yon (23).

The last one (23) had no sons.
bLo-bzaṭ's (12) son was No-yon dkGa'-bcu (24) but the latter
(24) had no sons.
Enge the-ji (3) and Dur-la the-ji (4) had no sons.
Ba-thu ca-naṅ (5) had six sons:
  Pa-thu (25),
  Yum-chuṅ (26),
  A-bu lvaṅ (27),
  'Chi-med (28),
  'Bum-u-naṅ (29) and
  bsTan-'dzin (30).

The first one's (25) son was Kun-dga' rab-brtan (31).
The second one's (26) son was Sa-bi rdo-rje be-si (32). But
Kun-dga' rab-brtan (31) and Sa-bi rdo-rje be-si (32) had no sons.
A-bu lvaṅ (27) had two sons:
Among them (33 and 34) the former (33) had no sons. The latter (34) had five sons:

- Kun a-phu dbaṅ-chen dpal-'bar (35),
- Mahā-bala (36),
- A-ga dbaṅ-chen tshe-rin (37),
- g. Yuñ-drüf tshe-bراتan (38)
- Ban-byur (39).

‘Chi-med (28) had four sons:
- dKon-mchog guṅ (40),
- U-ba-'že (41),
- bLa-ma bkra-śis (42) and
- Ša-rab han (43).

The last three (41, 42 and 43) had no sons.
The first one (40) had three sons:
- Dvags-po zhab-s-drun (44),
- rDo-rje tshe-bراتan guṅ (45) and
- Ban-de (46).

‘Bum-cu-naṅ (29) had no sons.

bsTan-'dzin's (30) son was bSod-nams rdo-rje guṅ (47). The latter's (67) son was Or-thun-su-thu guṅ (48).

Ha-sa-ha (6) had three sons:
- Rin-chen (49),
- bLo-bzaṅ bstan-'dzin (50) and
- Erti-ni (51).

The first and third ones (49 and 51) had no sons.
The second one (50) had two sons:
- bSod-nams bkra-śis (52) and
- Badzra (53).

The former (52) had four sons:
- Don-grub (54),
- mGon-pe (55),
- mKhas-grub thu-sa-la-chi (56) and
- Bu-bc (57).
rKhas-grub’s (56) son was ’jigs-byed thu-sa-la-chi (58).
Badra’s (53) son was Dar-rgyas no min-han aril-log-san (59) has no sons.
Bo-dhi’s (7) son Padma ’tsho-dbar (60) had no sons.
Dpon-po’s (8) son bShad-theji (61) had no sons.
Later, (Chos-rgyal’s third son) Ba-yang a-ba-ge alas A-yu-si da-li’i u-ba-si (1) had eight more sons:
  bLo-bzann chos-phel (2),
  Nor-bu rgya-mtsho (3),
  l-thingel (4),
  Tho-yon (5),
  l-nanta (6),
  Bod-pa (7),
  sKya-bzabs (8) and
  rDo-rgje-skyabs (9).

bLo-bzann chos-phel’s (2) son was Don-grub mer-gen no-yon (10).

The latter (10) had four sons:
dGe-tshul-theji (11),
’Tshe-dbar ’ro-rgje (12),
te-mdams ’ro-rgje (13) and
bLo-bzann rdo-ma (14).

Among them the last one (14) had no sons.
Rab-rgyas (15), the son of Nor-bu (3) had no sons.

l-thi-gel (4) had three sons:
’Tshe-rin-thar (16),
’Tshe-dban bsTan-dzin (17) and
’Tshe-rin-bum (18).

All of them (16, 17 and 18) had one son each, named mGro-pa (19), Crags-pa (20) and Man-sa (21) respectively.

Tho-yon (5) had no sons.

l-nanta (6) had two sons:
Padma bkra-si (22) and
U-ba-si (23),

But both of them (22 and 23) had no sons.

Bod-pa (7) had two sons:
Hon-chibas (24) and A-bo (25).

The former (24) had no sons. The latter's (25) son was Tsho-rgyud (26).

dKyi-ba (8) had four sons:
Ha-khi (27),
dKon-mchog (28),
Man-ji (29) and Bo-bo (30).

The first one (27) had two sons:
Sars-tshas (31) and bSrog-nams tshe-rin (32).

The third and the fourth ones (29 and 30) had one son each named rDo-rje 'bum (33) and mGon-tshe-rin (34) respectively.

rDo-rje-skyabs (9) had no sons.

J (Chos-rgyal’s fourth son) Dga-'jan-the’s (1) son was mChi-pa-thur mgon-po (2). The latter (2) had three sons:
Erteni erkhe thog-tho-ni Ivañ (3),
Phun-tsogs (4) and Nag-dbañ grags-pa (5).

Thog-thon'i (3) had five sons:
U-ba-si (6),
Rab-rgyas (7),
bSod-nams bkra-si (8),
bSod-nams bstan-'dzin Ivañ (9),
Tshe-rin rDo-rje (10).

U-ba-si (5) had no sons.

Rab-rgyas (7) had three sons:
rDo-rje gun (11),
Lha-mgon (12) and No-yon (13).
bSod-nams bkra-śis’ (8) son was Kun-dga’ tsha-rin (14).
bSod-nams bstsan’ (9) son was dKon-mchog-skylas (15).
The latter’s (15) son was Don-grub nam-rgyal ivan (16).
Tsha-rin rdo-rje’s (10) son was Kun-dga’ ja-sag (17).
Phun-tshogs (4) had no sons.
Nag-dbaṅ grags-pa’s (5) son was rDo-rje tsha-rin (18).

Notes (General):
Lack of uniformity in spelling of a number of personal names is noticed in the Tibetan text of Deb-bser rgya-mi-lho. Usually we have nothing to do in the matter where, according to a general practice, a name can be used in fuller form as well as in menomonic form by leaving some elements of the name, and also by adding some honorific elements with the name in some cases. But it is permitted to some extent where the identification is not difficult. In the present text we meet where the above case can be clarified, such as Ratsa da-la’ han (G 2) was also called by the name Ratsa only, Be-su Mi-lḥi (D 8) by the name Mi-lḥi only, dGa’-ldan a-bo (B 29) by the name dGa’-ldan rab-brtan a-bo also, Tsha-phel erti-ni thal-ji (B 26) by the name Jam-dragon tsha-phel also, Tsha-dbang rig’-dzin (C 26) by the name Ta’-chi no-yon tsha-dbang rig’-dzin also, and so forth. Actually lack of uniformity is seen in the following cases: El-ti-chi and El-ti-ki (A), rDo-rje Tšel huň-thal-ji and rDo-rje tla’ huň-tha-ji (B 1), Ta-yen rgyag-po and Da-yen rgyag-po (G 1), A-tsar-tsha-ta-be-chen hud-tha-ji and A-tsar-tsha che-chen huň-tha-ji (H 1), Da-lan-thel and Da-lan-tha-ji (J 1), Tsle tshin ba’ thal-ji and Da’-chi huň-tha-ji (B 3), Be-ro-tsa-na and Be-ro-tsa-na (B 4), Ba-li-tha’-ji ta’-chi and Ba-li-tha’ ta’-chi (C 0), Senge ba-dan pa’-dur and Senge han-dan (C 7), Jo-rig-thu ja’-chi and Jo-rig-thu da’-chi (H 3), Che-chen thal-ji and Che-chen ta’-chi H 4), A-bi no-yon and A-bi no-yon (J 19), and Thar-pa and Thar-ba (J 5). It would not be improper to ignore the minor differences in order to attain uniformity what I have exactly done without hesitation.

Sometimes change of order in the names is seen, e.g. Tsha-rin dar-rgyas and Dar-rgyas tsha-rin (D 15), dBa’i-rgyal bstsan-dzin and bsTan-dzin dba’i-rgyal (D 13). In a solitary case one dKon-mchog rab-brtan (D 14) is mentioned by the name Phun-tshogs rab-brtan also, aKad-mdun bstsan-dzin (B 9) was called by the name aKad-mdun dZi-chi. Though the identification of the persons can be made from the context, still to take either of the two spellings or any assimilated form of the names should be avoided for the sake of possibility of being aliases. In a few cases actually the aliases are mentioned.

Lastly, to remove the readers’ doubt it should be noted that Brag-dgon bstsan-pa rab-rgyas is silent to record any information as to the lineages of some sons, e.g. H 8, H 11, H 12, etc.
Notes:
1. I have consulted the printed edition of this work entitled Histoire Du Bouddhisme Dans L'Amo, published by l'Institut pour le Caire Pratique des Hautes Études, Paris.
2. There are two divisions of the gTsan province, one right (g.yus) and the other left (g.yon).
3. Thought it is mentioned that he had three sons, but the names of only two sons are recorded.
4. It is in 1965 when bsTan-pa rab-rgyas wrote his Deb-thar rgya-mtsho.
5. Here bsTan-pa rab-rgyas recorded some activities of the father and son i.e. Jon-ldan dKon-nchog bkra-sis (27) and bsdod-nams rdo-rje bshad (28). "They became very much ascetics in Buddhism and took sacred vow with respect, dKon-nchog bkra-sis (37) took ordination under Pan-chen rin-po-che. Then he was called Lha-bren. Jon-dbyangs rgya-mtsho. He got the monastery of Bn-lan with temple, built. He invited the second incitation of Kun-mkhyen (i.e. dKon-nchog rgyug-med dban-po (1728-1791)). dKon-nchog bkra-sis (27), his wife and son along with other persons such as Ts'e bu-thog-thu, Bn-pa mgar-ba, others, more than 2000 lattes and crigyes in all received initiation of Dma-khor, bDe-nchog, gSal-thu, Bshe-dal and Gdags-dker (dikets), from him. They heard endless religious preaching also with philosophical instructions (khris-khrid) etc.
6. The practitioner of (dKon-nchog bkra-sis (27) family dus Lha-ras-po (an educational degree) and latter became dGe-lugs of the great monastery. He made the seventh Dalai Lama a Deb-rgya-rgyasmtsho (1708-1757) get admitted as a novice monk and himself practiced Ksalaktra in the Dnara-rgyal school of Po-la-la. This bSod-nams dza-ba, bSod-nams dba-rgyal who was the great abbot of bKra-sis-khyil and bSod-nams snags-pa ---these three were called sTa-bo-a Deb-sod-nams rnam gam i.e. "Three bSod-nams" residing in the surrounding areas of the lake Koko-lo. They seemed to be famous at a turn, bSod-nams dza-ba went to bKra-sis-khyil and gave instructions to the students of Ksalaktra school, on ritualistic music, performance, preparation of sandhy colourful mandala etc. He prepared a colourful mandala in his own responsibility and then Kun-mkhyen (II) gave initiation of Ksalaktra in the (bgra-sis-khyil) monastery. Srad bSod-nams rdo-rje iPhone used to invite Kun-mkhyen (II), earlier or later. The students heard with confidence and respect (from him) the endless mystic preaching on the great initiation of Mitra, Ksalaktra (tantric dikets), and others, vol-removing initation and mun-mag. Chn, iPhone got these without delay but were unsuccessful due to lack of sincere practice."

6. dGal-'phan bsTan-skron (C 19) is not confirmed as dPal-bycu gsang-’iso (C 16) was son. But these two are confirmed as dPal-bycu’s own sons, not adopted ones. 33
7. The name of this son is not mentioned.
8. See note No. 10.
9. The two names Jo-rig thu du'i-chu'i (H3) and chu-chu'ma tha'i-ji (H4)
   were in reverse order in the actual text. I have changed the order
   because in description of the lineages of these two, bsTan-pa
   rab-rgyas himself inverted the order.
10. In the text Mergan bnu-tha'i-ji (H2) is mentioned to have three
    sons, but we find the names of two sons only. I doubt one
    Bum-tha'i-ji mentioned a little before may be (Mergan bnu-tha'i-ji,
    H2) the father of the adopted son dGa'-ldan bstan-dzin (G 9).
11. I am not satisfied with my translation of the portion which I quote
    below:
  Ye-shes dny-rgyas-la saras med-par 'di-ba lo堆 lvu-n-los ja-aug tham-
  ka phyir-bul-gyis sde-bsa gils gi'res. Ho-sad gcig byas.

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ORIGIN OF THE BUMCHU OF DAKKAR TASHIDING

Rigzin Ngodub Dakhampa

According to Sikkimese cultural and religious history as available in old anecdotal accounts, Buddhism was introduced in Sikkim around eighth century A.D. The land was blessed by Maha Guru Padmasambhava (Guru Padma Jungne) who consecrated himself many of our established holy shrines. Among these the most sacred is Dakkar Tashiding.

Main chapel of the Tashiding shrine

The present article seeks to provide a brief historical and legendary account of ‘Bumchu’ festival and its holy significance to the believer.

Before we discuss about Bumchu it is necessary to give a short background of this holy land. According to the Neyig (Guide Book to the Holy Places) Beyul Demojong* (Hidden Valley of Rice) had five great provinces and six hidden spots which protected all living beings. The Omniscient Maha Guru Padamsambhava concealed innumerable scriptures (Chos), Wealth (Nor) and sacred objects (Yangten) in those holy places and performed many inexpressible benedictory prayers for the benefit of sentient beings thereby entrust-

* According to Udum (lOgwa Pamo) (second Udum). Beyul means hidden land and Demojong means valley of all kinds of fruits.
ing all the treasures to the protectors and tutelary deities for their preservation. He blessed and consecrated this land as sacred as Urgyen Zangdopelri and Kachop Gyaltsen, the realms of unlimited happiness and abode and assemblage of female divinities (Mamo Khandro) like clouds in space.

Likewise the innumerable Buddhas and Bhodisattvas of ten directions also blessed the land. It is believed that one who visits these sacred lands, the doors of hell would be closed for him i.e. they become immortals. Tashiding which is one of the most sacred places of Sikkim has four wonderful holy caves in four different directions. They are Sharchog Shephug in the east, Khandozangphu in the south, Dechenphug in the west and Lhari Nyingphug in the north. The centre of the holy place is known as Dukkar Tashiding.

During the first dissemination of Buddhism in Tibet in the 8th century A.D the illustrious Acharya Padmasambhava and twenty five disciples (Je-bang nyes-nga) had blessed the land (Beyul Demojong). Thereafter they tamed all malevolent spirits and evil forces which infested this country. They also erected a number of places of worship, such as monasteries and stupas and the land was thus transformed into a great sacred and holy place.

In course of this process of propagation of Buddhism into Sikkim two great Siddhas (Tertons-revealers of Tantra) Rinzin Godecchen (1340-1396) and Kathog U.9 formally Yeshe Bumpa came to Sikkim and established monasteries and meditation centres at sacred places of 'Pawo Hangri' and Tashiding. The reincarnation of Rigzin Godecchen, Terton Ngari Ringin Chempo Lagdendorjee discovered the sublime tantra called Khadri Khanglamga from the cave of Lhari Nyingpo. The newly discovered tantra contains the sadhanas of Amitayus and many important teachings.

The seventeenth century was the turning point in the history of Sikkim as the first Chogyal Phuntsog Namgyal was enthroned at Yuksum by three great Lamas of Tibet namely Lhatzin Namkha Jigme (the embodiment of compassion was known to be the incarnation of Indian Maha Pandita Viralalmitra and Tibetan omniscient Kunhken Longchenpa Dema Hozer), Ngadag Sempachempo Phuntsog Rigzin and Kathog Rigzin Chenpo. Under the Patronage of king Phuntsog Namgyal, monasteries, hermitages for meditation
and stupas were built. Chogyal Phunzhog Namgyal proclaimed Buddhism as the state religion.

Through the revelation of Zogchen system of meditation and Sadhana, Sikkim became the main centre of Zogchen teaching on the earth. Its followers came to be called, Denzong Zogchenpa.

The two great scholars Ngadag Sempachenpo and Ngdag Rinchen Gon established the holy shrine at Dakkar Tshchingdi and consecrated it to be the principal seat of the followers of Nyingma sect in Sikkim.

The fact as to how the celebration of 'Holy Water Vase' festival originated is briefly narrated hereunder. During the reign of the religious king Trisong Detsen in Tibet, Guru Padmasambhava, while bestowing the unparalleled tantric system of tutelary deity Mahakarunaka Avalokitesvara Sadhana and initiation on emanipation from the cycle of mundane existence to king Trisong Detsen, prince Murub Tsempo, Yeshe Tsogyal and Verotana, consecrated the same Holy Vase which is preserved in the Tshchingdi monastery all today.

According to the works of Zhigpo Lingpa, the Holy Vase is made of various kinds of sacred soil, water and five kinds of precious jewels (Rinchen Va-nga) collected from the holy places of India, Odiyana and Zabur by Guru Padmasambhava. It is said that the Vase is made by Tanchen Gar-nga, wrathful Dharmapala and consecrated by Guru Padmasambhava by conducting Sadhana of Yidan Chungig Zhal (tutelary deity of eleven heads). When the performed the sadhana, the entire retinae of the deity and deity himself appeared in the sky and inseparably merged into the Holy Water contained in the Vase. Then upon the holy water overflowed and spread in all directions in the form of rays. That very moment, as a sign of good omen, there was earthquake, the four guardian deities (Gyalchen Dezhub/Cutre-Maharajikas) of Dharma and the gods of thirty-three heavens (Samechu Tsasungyi Lhanam) showered flowers from the sky. This event was witnessed by the people assembled there. All the people were overjoyed at this spectacular event and Holy Water was distributed to the devotees from the Vase. Yet it was found that the holy water of the Vase never decreased. Inspired by this, the sinners became virtuous, the pious people
realised the lofty divine qualities and all were spiritually benefited. Finally, Guru Padmasambhava concealed the ‘Holy Water Vase’ into the sublime hidden treasure and entrusted it to the protective deities.

In the later period, the great Terton (reveler of hidden treasures), Chokyi Gyelmo Garwang Rigzin Zhigpoglingpa, the reincarnation of prince Murub Tsenpo of Tibet, unearthed the Vase of Holy Water for the sake of sentient beings. After the discovery of the Vase, Terton Zhigpoglingpa maintained it as his Thugdam Ten and in the later part of his life, he offered it to Terton Tagshamchen with special instruction. Terton Tagshamchen then handed over the holy Vase to Ngadag Sempachenpo Phuntsog Rigzin to be kept and installed at Dakkar Tashiding, the holiest and most blessed hidden land of Guru Padmasambhava. So, Terton Ngadag Sempachenpo brought the Vase to Tashiding and installed it in the Tshuglagkhang. He conducted special recitation of 1,300 million syllables ‘OM MANI PADME HUM’, through Thugjechenpo Khörwagrol Sadhna under the royal patronage of the first Chogyal Phuntsog Namgyal. At that time many unprecedented and auspicious signs had appeared in the country.

Bumchu celebration is one of the most important and holiest events in Sikkim and thousands of devotees from all over the state and its neighbouring countries come on pilgrimage and participate in the holy occasion. The Vase, containing holy water, is kept in a miniature mansion (cho-sham) under lock and seal of the Chogyal of Sikkim. Every year special recitation is conducted and the seal is checked by the high officials and Lamas before the Vase is taken out of the mansion. The Vase is opened on the night of the 14th day of the first month of the Tibetan Almanac. From the Vase three cups of the water is first taken out. The first cup is meant for the royal family, the second cup for the Lamas and the third is distributed among the devotees on the full moon day. Fresh water is brought from Rathong Chukha, which is also considered as a blessed river, as replacement.

In some years the Holy Water in the Vase increases by 21 cups and other times it decreases. In some cases the water of the Vase remains at the same level but other time it is found dusty. These are believed to be the predictions of auspicious and inauspicious
occurrences in the country. When the water level increases, it is a sign of prosperity and when it decreases it is an indication of bad year of drought and diseases. The dusty water indicates conflicts and unrest.

In brief, the seed of enlightenment is obtained by taking a drop of this Bumchu water thereby all the distress, evil spirits and untoward happenings are removed. And prosperity and fulfillments are rewarded in this life and one attains Buddhahood or be born in the Riwo Potala or Zangdopalri in the next life.

SOURCE MATERIAL:
1. Zhig po gling pa'i grong 'bum (collected works of Zhig po glingpa)
2. Moga' bdag sems-pa chen-po phun-tshogs rig-'hrun gyi rnam-thar
   (Biography of Ngol-dag-Semp-pa chen-po)
3. 'bras-longs gnas-yig (Guide Book of Holy Places of Sikkim by Lhas-tsun) jigs-med dpal-po.
OUR THREE MAJOR ART PUBLICATIONS

1. RGYAN DRUG MCHOG GNYIS (Six ornaments and Two Excellent) reproduces ancient scrolls (1670 A.C.) depicting Buddha Nagarjuna, Ngak succeed, Atisa, Vimalakirti, Dignaga, Dharmakirti, Guanyabha and Sakyaabha. Reproductions are as per originals today after 300 years of display and worship with an attempt at restoration of retouching. The exposition in English presents the iconographical nivities and the theme of the painting. Namely, the Mahayana philosophy; the treatment is designed to meet the needs of the general reader with an interest in the Tantric Himalayan art of Mahayana. A glossary in Sanskrit-Tibetan a key to place names and a note on source material is appended, illustrated with five colour plates and thirteen monochromes. (English text) Folio 54 Second Reprint 1980 and priced at Rs. 200/-

2. SANGS RGYAS STONG: Subtitled ‘An Introduction to Mahayana Iconography’. This book of 75 pages (11 and half inches x 8 inches) contains 4 colour plates and more than 80 line drawings (sketches). thick paper back with jacket depicting 33 Buddhas. Intended for the lay readers, this introductory account is based on original sources in Pali, Sanskrit and Tibetans. The basic concepts of thousand Buddhas is explained at length, while all the important symbols and images in their variant forms are preserved from believers’ point of view. Art critic or academician will find the book worthy of perusal. (English text), Folio 75 pub. 1986 and priced at Rs. 300/-.

3. TALES THE THANCAST TELL: Subtitled ‘An Introduction to Tibetan Scroll Portraits’. The book has 54 pages (11 and half inches and 8 inches) and contains well produced seven colour plates, with jacket depicting Buddha Sakyamuni and his two disciples. The book tells much about Mahayana Pantheon and particularly about the legends and myths around Buddhism as depicted through numerous Scroll Portrait forms. These colorful portraits speak about the contacts with the traditions of Tartary, China, India, Iran and Byzantium. pub. 1989 and priced at Rs. 250/-
CONCEPT OF PRAJÑA AND UPAÑAYA

If we just enter into a Mahāyāna Monastery in any Himalayan region, we may notice that monks, besides other ritualistic objects keep Vajra (Tib.Dorje) and Ghanta (Thibu) on chokje (small longish table). During the ritual performance a Dorje is held in the right hand and a bell in the left hand with a particular gesture. These gestures symbolically reproduce the conjugal play of wisdom and method as female and the male principles respectively and are represented by the two ritual objects viz; Ghanta and Vajra. While the Ghanta (Thib. Thilbu) stands for wisdom, the Vajra (Tib. Dorje) represents the method.

In the Tibetan Hagiological literature we come across a name of Ter-ston (Reveler of hidden Treasures) Dorje Lingpa. He is said to have visited Denzong several times in the remote historical time. The name of Darjeeling is most probably derived after the name of mystic saint, which means “The Place of Thunderbolt”.

The two objects as mentioned above also figure in sacred art, pictorial or sculptural. In the artistic representation they are seen either separately as also grasped in the hands of various gods and goddesses. The supreme manifestation of Buddha Vajrapani or Vajradhara is Chandorje and Dorjechang respectively in Tibetan.

According to the traditional symbolism wisdom the bell as female principle should be brought in divine play being harmoniously blended with that of the male (Dorje) if ever the spirituality is to bear its proper fruit of Enlightenment. Usually this idea is expressed in the following analogy that wisdom is the eye and method the leg and that if one of these fails the man will be helpless. There is a happy parable current in Tibetan painting depicting this morale which runs as follows: Two men set out to the city of Nirvana, but neither could make much headway because one was blind while the other was lame. Eventually they decided to join forces so the lame man climbed on the blind man’s back and so they set out together with the man who had eyes pointing out the way while the man with sound legs advanced along it and thus they arrived safely in
the city. Hereunder we quote the parable from a Tibetan text, mdo-
'du/ Sutra smucceqpa-
"dru-long mig-bu-med pa-byed ba-skra-khrig-mams-
lam-yang mi-shes-gong-khyer jug-par-ga la-nus-
Shes-rab-med na-mig-med pha rol phyin lnga-yang-
mig-bu-med pas-byang chub-myur du reg par-nus ma-yin//

Knowledge, in real sense, the one invariably given to it by
the Tibetan Lamas, is always to be regarded as "Concrete" that is to
say it implies equating of knowledge with the being, intellect with
existence, theory or vision with the realization. Wisdom to remain
as such therefore, demands the latent present of method and vice
versa.

The bell, which always bears the same devices and is cast
from a special metal yielding a clear and melodious sound (note) is
regarded as we have said earlier as the female principle. The handle
is crowned with head of a goddess Prajñā-Vāramālī (Tib. Yum-chu,
the great mother) or Transcendental Wisdom, here with Tara (Tib.
Sdrol-ma) the mother of the bodhisattvas or being dedicated to En-
lightenment. As for the Dorje, its symbolism is multiple; firstly, it is
an axial symbol implying stability and is signifying also the thread
of Enlightenment passing through the centre of every being or world
and especially of man, who is a central or axial being by definition;
hence is the frequent reference in the injunctions that this rare
opportunity should not be wasted but turned to profit while the
going is good.

In Yogāntratālāś the symbolic definition of vajra is as
follows:—


Thus Sunyata is termed as vajra because it is firm and
sound, unchangeable, unpierceable, impenetrable, incombustible and
indestructible.

The axis of the Dorje is flanked by four (sometimes further
sub-divided into eight) phalangs, with constriction where the hand
lays hold of the Dorje in the middle. The phalangs correspond to the
four directions of space which between them "encompass" the

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universe. A precisely similar symbolism attached to the three-dimensional cross of the Dorje is but a variant.

Wisdom cannot be pursued in isolation. According to Mahayana followers this is just the error of those who seek Enlightenment for themselves, ignoring the interest of other sentient beings and try to escape from the world without compensation and integration of the world. In contrast to this the Bodhisattva, who, is discarding his own exit into Nirvana until last of the sentient being is released.

Abstracting wisdom is bad, because it inevitably leads to a confusing of wisdom itself with what are merely its reflections in the discursive mind, mental formulations, or conceptuation in general. All Buddhist schools agree that here lies the danger.

Secondly, method when divorced from wisdom has the effect of chaining the man fatally to the Samsāra, the world of birth and death, without hope of escape.

We now briefly relate Tibetan Buddhist School of thought. First we take up the Gelugpa spiritual method i.e., Gelugpa or righteous Sect or reformed school, or the established Church of Tibet. According to this school, the spiritual concept can be summed up in three words: study, meditation and contemplation. The Gelugpa text (the graded way), the standard treatise of the order composed by its founder Tsongkhapa, the object to be strives for, is the simultaneous acquisition of vipasyana (Lhamrung) or Transcendental Vision and Samthā (mig-nas) abiding tranquility, which respectively correspond to the active and passive poles of contemplation. In the teaching of the School, the compassion is actually identified with the method itself. This coupled with a pushing of impermanence to the point of recognizing the voidness we lack of self-nature of all things, brings the spiritual traveller to that sublime state where vision transcends all possible expression and when every agitation is stillled in the peace that passes understanding. The Nyingmapa, Kagyuapa and Sakyaapa have almost the same views about Prajñā (shes-rab) and Uṣṇīya (Thabs). The ingenious literature of all Tibetan Buddhist sects, abounds in new interpretation of twin concepts of sota, or the Mahayana texts rendered in Tibetan from Sanskrit, and Tanvic litera-
ture. Study and research of these literature will shed further light on the of above concept.

Hereunder we discuss some concept from Buddhist Sanskrit texts. It is well-known to the scholars in the field of Buddhist studies that there is a book extant in Sanskrit Prajnapaṭīya vimicāya-siddhāh of Ananga-Vajra (G.O.S.Vol XLIV ch.1 verse 1) which expounds whole theme from various angles.

To attain perfect bliss either for self or for the three worlds, the wise must first do away with the notion of existence while one should not go either to the opposite extreme of adopting a nihilistic view (non-existence). In the above text the author says “It is better to have the imagination of existence (bhava-kalpana) then that of non-existence (abhava-kalpana) for the burning lamp can be extinguished; but if it be not burning at all can it be extinguished? nirvāti śvātā āpo nirvātiḥ kum gelām bhrjat. (S.B. DasGupta. An Introduction to Tantric Buddhism p.36 Calcutta 1958).

He, who abandons the idea of both the real and unreal, attains a state which is neither Samāja nor nirvāna, and this is Pure Knowledge (Prajñā). In realising the truth one should meditate neither on the void (śūnyatā) nor on the non-void (ālānyatā), when the conception of egohood (pahāyasas sahākāpo) does not determine itself in the negative manner as non-void or in the positive manner as void it becomes bereft of all basis of thought, the wise therefore, without any attachment and desire, absolutely blissful in mind and freed from the constritive imagination of a beginning as an end, pursue the path of pure knowledge (Prajñā).

The pānāsiddhi also asserts that the ultimate truth is neither positive nor negative, for in the positive there is the possibility of all the defects (nāma-dosa-prasaṅga) and in negative there is no way left for the relief of all sorrow (G.O.S.Ch I verse 19-20).

Pure knowledge is neither with any form (sākāra) nor is it formless (nirākāra). If the knowledge had any form, it would have been sama śūna (condicional and defined) as all existence is. Had knowledge, on the other hand, been absolutely formless, there would have been no possibility of becoming omniscient, and without omniscience there would be no possibility of universal compassion (Pānāsiddhi ch.vi). A distinction is drawn here between ordinary
knowledge (jñāna) and the knowledge of the highest truth. The
distinction is ultimately the same as that between Pratijnā and
Buddhicitā, the combination of both Pratijnā and Karunā. The Pratijnā,
however is nirvikalpa i.e. free from all the false constructions; while
the tattvā-jñāna with which there is the existence of universal com-
passion (Karunā) should not be taken as a complete cessation (niṣcittatā) of consciousness (S. B. Das Gupta: An Introduction to Tantric
Buddhism, p.39).

In the Padavacaraṇa of Nagarjuna-pada we find four gradations
in the sānyāsā doctrine. The first is sānyāsā, the second ati-sānyāsā, the
third Mahā-sānyāsā, and the fourth or the final is the sara-sānyāsā and
these are all different according to their cause and effect. The first
stage sānyāsā has been explained as light (āloka) Pratijnāpannahā-āloka
Prādūrthātāt. It is relative (Paratantra) by nature, a-loka sānyāsām prayānā
cā cittan ca pratantanakam. In this stage mind has got as many as
thirtythree impure state (dosa) associated with it, such as sorrow, fear,
hunger, thirst, feeling etc. The second stage viz., ati-sānyāsā is said to
be the manifestation of light (āloka-bhāsa), it shines like moon-rays
and it proceeds from the former (a-loka-jnana), and while sānyāsā
is said to be Pratijnā, ati-sānyāsā is said to be Uṣāya or the means. It is
said to be of the nature of constructive imagination (Parikalpita) and
it belongs to the mind, as its (mind’s) state (caitasa) and it is also said
to be the right (ālakṣyam), the solar circle (sānyāsā-mandala) and the
thunderbolt (vajra). The third stage viz. Mahāsānyāsā proceed from
union of Pratijnā and Uṣāya a-loka and āloka-bhāsa or sānyās and ati-
sānyāsā, and it is called the intuition of light (ālakṣyapulahā) and it is of
the absolute nature (pari nisparna), yet is called ignorance (āsuddhā).
It has also been said to be the svādhīnathā-citta. The fourth stage,
viz. sarva-sānyāsā (all void or perfect void) is free from all three-fold
impurities and is self-illuminant. It is called perfect void because it
transends the principles of deliiment. It is the purified knowledge
-the ultimatum-th is the supreme omniscience (ibid p.41).

We have seen above how the sānyāsā doctrine of the Mahayana
philosophers was adopted by the esoteric Buddhists, but the
emphasis of Mahayana is not only on sānyāsā, as a religion it is
characterised by its stress on universal compassion adopted by these
Tantric Buddhists in toto.
According to Dr. S. B. Das Gupta, the concept of Kāla-cakra is not a distinct school of Tantric Buddhism, but a particular name for the vajrayana school. It will be clear also from the text Sekadesa-rūpa which is a commentary on the Sekadesa section of the Kāla-cakra-tantra. There it is said that ultimate immutability and unchangeable one remaining in the skylike dharma-dhiśu (the element underlying all the dharmas) is called Kāla; it itself is the immutable knowledge; Cakra implies the unity of the three kinds of existence - the manifestation of Kāla. It (the Cakra) is the body of Lord - point like, containing the potency of existence of the universe, Kāla-cakra, therefore, implies exactly the same as the unity of Prajñā and Upāya.

Kāla means, the state of absorption in the original cause potency, this is the state of śūnyatā; it is the pure consciousness of the principle of subjectivity, cakra on the other hand means the principle of knowledgetibility or the cycle of world process which is also the principle of Upāya-Kāla-cakra which therefore means absolutely unified state of Prajñā and Upāya (Ibid pp. 46 and 49).

The Vajra-sattva, as the Lord supreme of the Tantric Buddhists representing monolithic conception of the Godhead, has variably been described in the Buddhist Tantras with all sorts of positive and negative attributes. He is Bhagavan as he possesses bhaga which means that which breaks or removes, śūnyatā or Prajñā removes all afflictions and drives away māra and so the Śūnyatā is called the bhaga. He is saluted as the Śūnyatā-essence, transcending all imaginations, omniscient of Pure Wisdom.

Vajra-sattva is not merely of the nature of śūnyatā, it is a non-dual of śūnyatā and karunā to imply that the void-consciousness is also of the nature of identity of both śūnyatā and karunā. In the Hrdaya-tantra, upāya, and Prajñā have been described under the imagery of yogin and the Mudrā (the great woman to be adopted in yoga-sadhana) and the Bodhicitta is the perfect union of yogin and mudra who stand for karunā and śūnyatā respectively.

Kṛṣṇapāda bhavēti yogi mudrā hetuviyogatah
śūnyatā karunābhīmānaḥ bodhicittamāni srīśam/
Patala X, Ms p.30(j) quoted by S. B. Das Gupta (Ibid. p.93)
In all classes of Buddhist Tantras most important thing is the stress on the union of Prajnā and Upāya in philosophical sense or the esoteric yogic sense.

The authority of the renowned Buddhist Acarya like Arya-vimala-kirti and other have often been quoted, who are said to have stressed the truth that Upāya is bondage when unassociated with Prajnā, and even Prajnā is also a bondage when unassociated with Upāya; both of them again become liberation when the one is associated with the other. Their co-mingling through the instructions of the competent teacher, like the inseparable co-existence of the lamp and the light, will conduct to success in realising the real nature of the self and the dharma. Whatever practices there are, they should therefore be preceded by a knowledge or rather the realisation of the true purport of the union of Prajnā and Upāya. The carinal principle of Buddha, Dharma and Sangha says the Dākinī-vajra panjara, points to the state of citta shining in the unity of śunyatā and karunā.

śunyatā-karunābhinirṇāṇaṁ yatra cittāṁ prabhāyate/
so hi buddhaśya dharmasya saṅghayāpi ca deśanā/

(quoted in the Advaya-vajra-saṅgahap. p.98)

Upāya has again very nicely compared to a boat in the Prajnopāya-viniscaya-siddhiḥ. There it is said that compassion is called rage (affection) as it affects or causes happiness to all beings who are distressed with infinite sufferings. The compassion is like a boat which brings all beings to the favourable shores, and it is for this reason that it is called the Upāya. The co-mingling of the prajnā and upāya like the mixture of water and milk in a state of non-duality is called Prajnopāya (p.93)

In the chapter of meditation on the ultimate truth (tattva-bhāvanā) of the Prajnopāya-viniscaya-siddhiḥ it has been said that the truth is both prajnā and upāya combined together; for it is prajna as it is the absence of all phenomenalization (niṣepanopacāra-vyavahāra), and it is compassion because like the wish-granting gem it does everything for the good of the beings, supportless is prajñā and supportless (Nirālamha) is the great compassion; they should be united like the sky with the sky. In that stage there is no thinker - no thought - nothing to be thought of, there, all seeing of sights,
hearing of the sounds - muttering, laughing - enjoyment- doing of all deeds - all become yoga for a man. (S.B.Deshpande in: An Introduction to Tantric Buddhism p.94).

It is said in citta-asuddhi-prakarma that as by rubbing of two logs of wood fire is produced which is pure in the beginning is the middle as well as in the end, and which shows everything by its illumination, so also by the union of Prajñā and Upāya the pure and luminous wisdom of the yogin is produced. The absolutely pure dharme-dhiśā, that is attained by properly churning the milk of praṇā and upaṇa, is the destroyer of both pleasure and pain.

In the foregoing discussion we have hinted that the conception of Prajñā and Upāya acquired a cosmological and ontological significance in course of time. In the conclusion we do not want to elaborate these topics in detail and only give a brief references to them.

Prajña as the passive principle is the dharmadeśa the thatness (tathātā) with perfect purity and perfect knowledge in her; while the whole world i.e. Sambhogakāya and the nirmanakāya is a display of the Upāya.

According to esoteric doctrine, tanah who represent Prajña is spoken of as of the nature of knowledge, whereas God Heruka representing Upāya is spoken of as the knowledge. The concept of Prajñā and Upāya have important ontological and cosmological bearing on the four philosophic systems of the Nepalese Buddhism. They are (i) Svabhāvikā, (ii) Aśvavāka, (iii) Karmika; (iv) Yatnika. The Svabhāvikā school holds that there is inanimate ultimate truth in the form of the soul substance; matter is the primordial substance from which the world proceeds. The matter has two modes which are called pravṛtti and nirodha and so are the powers of matter. Thus when these powers pass from the state of existence of the powers in the state of nirodha as rest as the abstractions from all phenomena, when the powers pass from the state of rest into their causal and transitory state of activity, the phenomenal world comes into existence, and it again ceases to exist when the powers repass from pravṛtti to nirodha. This nirodha is the pravṛtti and pravṛtti is said to be the Upāya.

In the Aśvavāka school these Prajñā and Upāya are defined as adi-prajñā and adi-Buddha and visible world is said to be created
from the union of the two. According to the Prajñā (a sub-division of the Svābhāvika school) Buddha as the principle of active power, first proceeds from nīrūti or adi-Prajñā and then associates with her and from their union proceeds the actual visible world. The principle is symbolised as Prajñā being first the mother and then the wife of the Buddha. The triad of the Buddha, Dharma and Sangha has often been explained as prajñā (dharma), śāśva (Buddha) and the world (sangha). Produced by their union, Buddha symbolises the generative power, Dharma, the productive power and their union produces Sangha.

Lord Vairocana—the Lord Supreme—in Dharma-cakra Mudrā, which the Tibetans call thabs-dang-she-rab (Uṣṇīṣa and Prajñā) as the union of wisdom with matter.

With this conception of Prajñā and Uṣṇīṣa as niṣṭhī and pranāttī or as Adi-Prajñā and Adi-Buddha we may compare the concept of Siva and Sakti and the ahām or the ‘I-ness’ produced by their union (ātma- sakti-mithunāpāṇa). According to Hindu Tantras the ultimate truth in the union of Siva and Sakti, Siva represents Pure Consciousness which is inactive-static aspect of the Ultimate Reality; while Sakti represents the world force - the kinetic energy of the Ultimate Truth. Siva is niṣṭhī and Sakti is pranāttī and in the ultimate state they remain in a Union of Oneness.

In Buddhist tantra Prajñā and Uṣṇīṣa are also called Lalana and Rasana which are the names for the two nerves Ida and Pingala well-known in the Hindu Tantric nerve-system.

The above discussion on the nature of Bodhicitta will bring it home to us that the central point of all Sadhanas of Tantric Buddhism was the principle of union.
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NOTES & TOPICS

DHARMA RAJA AŚOKA

* Nirmal C.Sinha

A propos my article "Making of Dharma Jā" in Bulletin of Tibetology 1992, No. 1, the question is raised whether Aśoka deviated from Buddha's ideal of Great Elect (Maha Sammata) when the former asserted thus: "All men are my children". Reference is made to some scholars who consider Aśoka's assertion an assertion of paternal despotism. I am aware of such finding about Aśoka but do not accept the same. I make my submission below.

"All men are my children" is an expression special to Kalinga Edicts (Dhauilli Separate Edicts 1 & 2 and Jassgada Separate Edicts 1 & 2). As is well known Aśoka had inscribed these Separate Edicts for Kalinga to soothe the wounds of war and conquest in the minds of Kalinga people. Aśoka expressed his kinship with people of all regions and all religions in the Fourteen Rock Edicts all over. Aśoka chose the ancient and traditionally current idiom of filial affection for the Kalinga people suffering from the wounds of war and conquest.

Aśoka in Kalirga Edicts spoke thus: "All men are my children. As on behalf of my own children I desire that they may be provided by me with complete welfare and happiness in this world and the other world, even so is my desire on behalf of all men" (Eng.Trans.Hultsch). In Kalinga Edicts, as in Rock Edicts, Aśoka made clear that in all his services for material and moral wellbeing of his people he was discharging the debt he owed to the people. That was indeed the king's duty in return for the tax received from the people. The Aganna Suttanta prescribed for the king the duty of protection and security for the community. Aśoka added the provision of material and moral wellbeing and called this a filial duty as in Kalinga Edicts. I do not read any paternal despotism in any Aśoka inscription.