12 NOVEMBER 1960
NAMGYAL INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM
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TRANSLATED INTO ENGLISH

--MYNAK R. TULKU
দধিচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্রচন্দ্র

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3. ༣ སྐོིམ་བཞི་ོད་ོར་བྱེད་པའི་ོད་བྱེད་
1. Having reached the other side of the ocean of Sciences, Seized with the treasure island of Sermon, With reputation dressing the ears of all, (Thou) Sakyapa wonderous object of praise.

2. By knowledge (Thou) seest the Truth of all Wisdom, Out of love (Thou) entertainest the living beings to the festival of moral lesson, By deeds always (Thou) pleasest the Conqueror (Jina-Buddha), Salutation to Thee whose name is hard to describe.

3. Thy Wisdom free from delusion (moves) In the space of limitless learning As the sun on the heaven's highway; As my mind beholds (the sun); In wonder the model of that (learning) Is sought in Manjusri's knowledge, But no distinctions between the two appear, So I could not find (Thy) model.

4. (Thou) art Manjusri the Conqueror's profound Wisdom; Of the people of perfect white snowy highland (Tibet) (Thou) art the most beautiful crown ornament; (Thou) Sakyapa the dispeller of all darkness (ignorance).

5. With kindness like motherly affection (Thou) art very happy In leading all beings across the (Wheel of) Existence with Thy way; (Thou) subduest the forces of evil by the forces of Wisdom and love; Salutation to Thee the upholder of the banner of Doctrine.

6. By Thee, the gem of Buddha's Doctrine Is washed of impurities by the water of (Thy) knowledge Cleansed by the true commands: (Thou) honourest the banner of meditation on top.

7. Day and night all the time Thou thinkest of the Doctrine only: In degenerate age of refugeless living beings (Thou) art more generous than the Conqueror.
8. Knowing well the (ordinary) Sciences and through the Baskets (of Doctrine)
   All the thoughts of those who attained bliss;
   To the people who are stupid, satisfied partly and not understanding according to Doctrine,
   With ever growing affection for them
   (Thou) give them the right meanings,
   Sweet to hear, agreeable and easy to understand
   By (Thine) infallible speech again and again the Exhorter Salutation to Thee from the bottom of heart.

9. (Thou) the Lord of Doctrine matchless over the world;
   (Thou) art Manjushri the undisputed master of all learning;
   (Thou) Padma manifests the Five Sciences;
   Sakya the sole refuge of the beings of the snowy country (Tibet).

10. All day and night prayers are said with respect;
    Birth after birth Thy marks of glory, the perfections of Thy body are seen;
    The Great Vehicle proclaimed by Thy celestial voice may be heard (from world to world).

   [The above verses were composed by Tsonkha Patrul]

11. By the eye of knowledge (Thou) see all the Wisdom;
    Manjushri Kun蔪abk<header>hü</header> manifested in yellow (as a monk);
    Sakya is the crown ornament of Five Sciences;
    I salut to the feet of Kunga Gyaltse.

   [Composed by Gesha Gyatso(s)]

12. By the wisdom, clear and wide as space
    (Thou) illuminated all the Sciences, (Thou) the Lion of Speech (Buddha);
    (Thou) the ornament of the Buddha’s Doctrine in the land of snow;
    Oh! Kunga Gyaltsen, salute to (Thy) feet.

   [Composed by Kongtrul Yonten Gyatso(s)]

13. Thy faculty of refutation is the true (secret) path;
    (Thou) single (stroke of) sword of Wisdom
    Cuts the nets of doubts around consciousness;
    (Thou) fearless Manjunatha of Sakya may Thou be victorious.

   [Composed by Ja Mipham(s)]
NOTES

1. These panegyrics in honour of Salwa Pandita (Kunga Gyaltsen 1182-1253), by different scholars of different sects, are set in a chronological sequence.


PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltse, a Khampa scholar educated in Nyingma and Sakya schools of Derge, in 1771 A.C. Though this book was preserved in xylograph, few copies of the block-prints are found outside Tibet. The lexicon portions are now presented in modern format with Tibetan words in Tibetan script and Sanskrit words in Sanskrit script with an elaborate foreword by Professor Nalimksha Dutt.

October 1961.

The entire xylograph (637 pp: 21 inches x 4 inches) containing both lexicon and grammar parts is now presented by offset (photo-mechanic); most clear reproduction of any Tibetan xylograph ever made anywhere. A table of typographical errors etc., found in the original (xylograph), compiled by late lamented Gegan Palden Gyaltse (Mentsikhang: Lhassa and Enchay: Gangtok) makes the present publication an improvement upon the original.

November 1962.
A description of the traditional Tibetan government (1642-1951) was Chhos-srid-gnyis-ladan, that is, one which is possessed of both Dharma (Chhos) and Srasrasa (Gnyis). While in organizational sense Chhos-srid-gnyis-ladan meant a dynasty of clerical and by elements, in ideological sense it meant a synthesis. In this view Chhos-legs (the norm of Dharma) and bilug-ten-legs (the norm of Srasrasa) are complementary components of the mundane norm. Was this concept in accordance with the traditions of Buddhism, Indian and Tibetan? For any discussion of this question, it is essential to underline that the word ‘religion’ is only one and an inadequate rendering of the word Dharma, and that the Tibetan word Chhos expresses the multiple and varied content of the Sanskrit form Dharma.

(i)

The Brahmanical (Hindu) goal of liberation (Moksha) is to be attained through a balanced pursuit of virtue (Dharma), wealth (Artha) and pleasure (Kama). For the man in society there is inconsistency between Dharma and Artha or between Dharma and Kama. From the Vedanta view, material prosperity (Abhis pictures) as well as beatitude (Nilehnavad) are realized through Dharma. Right from the Vedic times there has been a quest for harmony between the spiritual and the temporal needs of existence. In time this became the dominant ethos of Brahmanical (Hindu) civilization and laid its reflection on the Stat.

In the Vedic scale of values Dharma was topmost, the pursuit of sacrifices and rites was superior to that of government and war, and the priest was the kingmaker. This was soon challenged. In the interests of a feudal existence Rajasthats (science of government) was equated to Dhaarmagya: Arthvanit (Economics) and Dandvanit (politics) were duly admitted into the category of sublimes science. It was reckoned that "when the polity becomes lifeless, the Three Vedas sink and all the Dharma completely decay." Therefore the custo- dian of the polity, the Kshatriya Varna, effectively showed the supremacy of the Brahmana Varna. By a complex code of legal actions the

Concluding paper of the series 'Prolegomena to Lamaist Policy'.

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Brahmana perpetuated his first place and continued to be the power behind the throne. There was no stigma for the Brahmana to be engaged in Arthavi or Danavai as the Rajasura was sublimated into Rajadharmas.

"The Rajadharmas is the refuge of the entire world.
In Rajadharmas is found every form of renunciation,
In Rajadharmas is combined every faculty of learning."

Mahabharata

These were not altogether idle sentiments or frothy expressions; the ethos for harmony between spiritual and temporal needs created an ideal of philosophizing (Rajashri, Chandragupta Maura, who in his youth beat back the battalions of Seleukos Nikator, ended his days as a Jiva recluse. His grandson Asoka remains the solitary grandeur of a saint-king in the entire history of mankind. In medieval India, Shivaji the Maratha gained the esteem of his people more because of his code of renunciation (Bhagwa Jhandi) than because of his genius in war. When Gandhi in our own time applied the ideal of renunciation in politics he was recalling the traditional polity of India.

An idealistic view of politics as the Rajadharmas not only sanctioned the participation in statecraft by the sages and seers: the priests and monks. The Rajadharmas summoned the philosophers and priests to a high moral obligation.

(ii)

Buddhism began with a sharp antithesis between Politics and Ethics. The Brahmanical Satya list the wrong means of livelihood and low arts—that is, the occupations forbidden for the monks and recluses— included Kshatrisvista. In Buddhist view Kshatra is considered involved violence and deceit, parivide and cambalihym; and vivid accounts of such crimes characteristic of the Kshatriya are found in Mahabodhi Jataka, Mahasatrujana Jataka and Mohanasamagga Jataka.

Kshatradharma in short Mithyajiva.

The Buddhist concept of politics as a divine science was in doubt due to the wars and intrigues rampant in Shadda Mahajanapada (sixteen principalities in North India struggling for paramountcy) at the advent of Buddhism; Buddhist ethics (non-violence and quietude) reacted sharply to the Brahmanical statecraft alleged in the Artha works; This disapproval of Kshatradharma continued into the Malayana literature and the works of Aryadeva (Chaturaveda), Asaghaska (Buddha-charya) and Aryasura (Jatakamala) abound with exposition and con-

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denomination of Kshatras attributes like quest for security (vis-a-vis quiescence), attachment to status (vis-a-vis reconstruction) or fear for fighting (vis-a-vis forbearance) and above all the desire to unfair means to realize a fair objective (as in Brahmanical works like Dharmasutra) where slaughter of known on the wrong side is not as offense (pakshaphale). But the Mahavira literature developed a tendency 'to worry the application of statecraft within its own sphere.'

The reason for this accommodation is not to be traced in the Mahavira literature but in the national ethos which Buddhists could not altogether deny. Buddhism had to seek rapprochement between Politics and Ethics in its own way.

The Buddhist antithesis between Politics and Ethics was all through involved with a quest for temporal authority submitted into righteous rule. This syndrome, as it may be described in current Western phrasingology, is manifest right from the beginning in the Buddhist doctrine: CHAKRA and CHAKRAVARTI, SASANA and SASTA are expressions fraught with temporal implications. 'Chakra' is the symbol of power of a dynamic (victorious) ruler while 'Chakravarti' is the world ruler, 'Sasana' is common in Dharma as well as Dhaiva while 'Sasta' is master either as teacher or ruler. Before the Buddha, the term 'Sangha' was more used to denote occupational and political groups and less for a body of religious. When eventually Sangha became "the universal Gana" it was the Bhuddha Sangha; it was then an active participant in social, economic and political affairs. The Sangha, as the Third Jewel, did not accept Yana or Arama: it was a cooperation partly patterned on the oligarchic republics.

Buddhist hostility to the Vartasaana had the best and the most significant expression in its attitude to the Kshatriya Varna. The Buddhist Book of Genesis, Agnum, Sutta, records the Buddha's discourse about the creation of social order. It is a highly scientific enquiry into the early history of man: the Buddha's accounts about origin of property and election of king amicably anticipate the Western philosophy of the late eighteenth and nineteenth centuries. In this discourse while the monks and recluse are acclaimed as the best of men, the Kshatriya is recorded as the best of the social classes and the Brahmana is placed second.

The people, according to this discourse, fixed their choice for king on the most handsome and capable individual and called him Mahamucuta (one who is chosen by the multitudes), Kshatriya (one who is lord of Kshetra=field), and Raja (one who gratifies others according to Dharma); peers of this man came to be called Kshatriya, lank last the Brahmans or the class clogged in Dharma (ordination).
and Adhyayana (teaching the sacred texts), then the Vaisya or the class engaged in trades and last the Sudra or the class engaged in hunting and such low occupations.

The Buddha concluded his discourse thus:

The Kshatriya is the best among this folk
Who put their trust in lineage.
But one in wisdom and in virtue clothed
Is best of all among spirits and men.

(trans. Rhys Davids)

The precedence of the Kshatriya over the Brahmana was consistently followed in later literature (e.g. Vasishthdyu: Abbhiprasaṅgakośa and Buddhaguhṣaṭka: Pīṭaṅgābhyāsa, and dāyā) incorporated into Pāli canon. The crux of the sentiment was however not the precedence over the Brahmana but the Kshatriya title to reign. Otherwise a democratic order open to merchants, courtiers and untouchables would not be so enthusiastic about Kshatriya birth of the Buddha. Nor would the Bhikshus and Sramanas anxiously record the Kshatriya origins of Asoka without such consideration.

While the Brahmanical works like the Purāṇa and Maḍavarkṣaṇa describe the Mauryas as Sudras, the Buddhist works like Mahāparinibbāna Sutta, Dīghaṇkhāna and Mahāvamsa meticulously record details in support of the Kshatriya ancestry of the Mauryas.

It is not unlikely that the Mauryas were not good Kshatriyas in Brahmanical view; Chandragupta the founder of the Maurya Empire had no inhibition to ente into matrimonial alliance with the Yavanas (Greek) nor did he perform the Aṣvamedha sacrifice. The Brahmanical esteem for Chandragupta was based on an admiration for the low-born while the Buddhist description of Asoka’s father as Raja Kshatriya Maṭhilabhishktah (an anointed Kshatriya king) was to affirm the Maurya entitlement to sovereignty.

The emphasis on the Kshatriya birth was so deep that even after Nirvana the Buddha was honoured as a Kshatriya. King Māgadha, identified with the Bactrian King Menander, is known to have asked Śāṇivara Nagaena thus: ‘If Nagaena, the Blessed One were a Brahmana then he must have spoken falsely when he said he was a king. But if he were a king then he must have spoken falsely when he said he was a Brahmana. He must have been either a Kshatriya or a Brahmana. For he could not have belonged in the same birth to two castes. This too is a double-edged problem, now put to you which you have to solve’. (trans. Rhys Davids)

The sage was indeed on the horns of a dilemma and had to direct his logic to the common feature between ‘a true Brahmana’
and 'a true Kshatriya'. Both are righteous beings: one is Emancipated and Enlightened through practice of righteousness and the other establishes himself and his dynasty through righteous rule.  

While any theological contradiction between a Buddha and a Raja was thus solved, Nagasena's answer lifted the Kshatrabhima from the level of Mahajiva (wrong means of livelihood) to that of Sia (wisdom). Nagasena's solution, however unintended, was a logical sequence of the legends about the Buddha's birth. An Immaculate Being was to be born and all prophecies from Mara's dream till the sage Asita's visit concerned that the Immaculate Being was to be either a Chakravarti Raja (Universal Sovereign) or a Sannyak Sambuddha (Fully Enlightened).

Thus the edification of monarchy as the subordination of statecraft in Mahayana literature was a continuation of the tradition expounded by Nagasena. In Mahayana thought the king was Dharmaraja and not a mere Buddhist. The climax was reached in Sarvasamudra Sutra which depicted the king as Devaputra. The Buddha's discourse about elective kingship yielded ground to Manu's divine creation. The Kshatriya now possessed an aura of divinity.

Kshatriya-hood or royalty was merit worthy of a Bodhisattva. The greatest of Indian saints propagating in Tibet were born in the purple; Sandharakshita, Padmasambhava and Asita had renounced their temporal heritage to follow the trail of the Buddha. The Kshatriya origins of these teachers, not less than that of the Buddha and Gauka, made great impression on Tibetan mind. The Tibetans could comprehend Kshatriya-Brahmana equation of Nagasena from the living examples of the Indian masters preaching on the spot.

States with Buddhists as 'established church' were few, if any, in India and not much is on record about the matter of Church and State. The fact of Sramana/Brahmana participation in state business is however known, for from being a taboo such participation was a norm. When Buddhism was migrating across the Himalaya, both Buddhist and Brahmanical traditions had accepted Sramana/Brahmana as the foundation of the state.

It will not be out of place to quote here a French scholar (Paul Macon-Ougel) about the destiny of the Indian concepts of state.

"...the Brahmanic notion of dharma which implies the special constitution of each caste and maintains a social order rather than that it encourages the appearance of a political spirit, and the Buddhist notion of dharma, which aims at a law applicable to all mankind..."
and makes for unlimited imperialism. The one conception stands fast of monarchy, the other leaps beyond it and aspires to world empire...

Certain flows in the above proposition are pointed out by the leading Indian authority on the subject, Professor Upendra Nath Ghoshal. The broad conclusion however stands firm that the state in Buddhism could be more sovereign than its counterpart in Brahmanism.

If the Buddhist notion of Dharma facilitated the growth of state authority this must have been so in the interests of the Dharma. The Sangha as a body or through individual members would thus have no inhibition about Kshatriya (science of government).

"In Tibet Buddhist monks had the same rights as the laity to be appointed state officials, both military and civil." Hsun Shih trans. Tucci

This statement, from the Chinese chroniclers about the 'barbarian' dynasty (Mongol: Yuan), has an element of surprise since the monks (particularly the Buddhist monks) could not be in the government of the Celestial Empire nor could they ever share power with the Confucian literati. When the Mongols made Tibet a part of their Empire, the monks of Saky and Kargya sects were active participants in the politics of their country; Lamas sharing power with the secular nobles was already a tradition. Qubilai Khan, resident in Khan Bilyk (later called Peking), had to reckon with "the vastness, distance and difficulties of that region inhabited by a wild and war-like population" and "to decide to rule it in accordance with local usage as to subdue the people." The acceptance of "local usage"—the Buddhist monks as state officials—was an imperative need of the Mongol imperialism as three quotes from the Hsun Shih bear out.

Therefore, the justification of the Buddhist monks holding temporal offices has to be sought not in the 'civilized' code of the Celestial Empire but in the 'barbarian' tradition of Tibet.

The accepted date for first propagation of Buddhism in Tibet is about the first quarter of the seventh century and that for the ordination of Tibetan monks is about the last quarter of the eighth century. The Dpe-chod (Sangha) was an established fact by about C. 780; its activities were not confined within the walls of the monasteries; the monks were organizing the schools and advising the kings. When king...
Gang-darma's persecution of Buddhism reached the height, a monk assassinated the apostate (c. 847). The regicide was an act of piety for the monk and an act of redemptive compassion to the king. Poets-sages people recalled the injunction of the scriptures about redress from disputes (Srotadarpa, parinirmanda): Forbearance and meditation cannot be practiced while harm is done to the Three Gems and the Spiritual Teachers are endangered.21

On the decline of the Central dynasty and the break-up of the country into numerous principalities, the abbot of big monasteries exercised law and order in their respective localities. This became a normal fixture long before the advent of the Mongols. Meanwhile Indian works on the role of Brahmana Namaha were under study; all these texts were not strictly canonical but were found worthy of incorporation into Tantric. One such was Rajaniti Shastra attributed to Chandakya; the translator was Rinchen Rabgon, the great monk-scholar who marked the regeneration of Buddhism in Tibet and highly rated with Atisa. Four successive verses of the Tibetan version (Chapter VIII) describing the limbs of society emphasize the parity between the ruler (rgyal-po) and the monk/priest (rgyong/bram-na).

The king is the summit of Chhos
The monk/priest is the root
The root bears the fruit
Thus the root may not be hurt.

The king is the fruit of Chhos
The monk/priest is the flower
The flower bears the fruit
Thus the flower may not be damaged.

The king is the tree and the monk is the root
The ministers are the branches and the people the leaves
If the root is preserved the tree does not perish
The monk/priest has thus to be well preserved.

All (interests/estates) being dependent on each other
The king preserves the monk
The Chhos, wealth and fame are attained
When the monk is ever preserved,22

These words not only affirmed the high status of the monk but also advised a patron-priest relationship between king and monk in the total interest of Chhos.

The Tibetan kings responsible for propagation of Buddhism, appropriately designated as Dharmaraja (Chhosrgyal) and later recalled in

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Mongolia to Chakravarti, no doubt practised patron-priest relationship. The regicide (c. 843) and the sequel created a new situation and the priest had to take a larger and a more direct part in temporal affairs. In the 13th century, when the Mongol Emperors and the Sakya Lamas formed patron-priest relations, the monks were more than priests and had added statecraft to their routine. The Sakya Lamas categorically approved such conduct as in the interest of Chhos.23

The Sakya Pandita (c. 1182-1251) made the famous pronouncement that assembly of the acts of this world (byig-bten-bya-ba) led to the path of the Sacred Doctrine. His nephew Chhos-rgyal-rab-rgyal-mtsho (c. 1175-1249) when accused of secular (Mongol) style of dress answered thus, ‘The Buddha had predicted the rise and fall of the Doctrine (according to exigencies of time); the happiness of the people would depend on their own Karma (and not on the style of dress); one (Lama) must behave (preach) in a way that suits (wins over) the other (devotee)’. This elastic conduct (thul-ba) no doubt earned dividends. Byung-ba-ba-gyi-tshog sums up thus, ‘Under the auspices of the Patron (Chhos) and the Priest (Chhos-lha-phus) the riches of Mongolia and China made Tibet the centre of the Sacred Doctrine’.

About the administrative system during the Priest-Patron Regime the same work says: ‘Tibet was happy and the Sacred Doctrine glittered like a mirror because of the Two Laws, the Lama’s Command and Emperor’s Rule’.24 As there were two sets of laws—one for the Khond (domain of the church) and one for the Mo-ka (domain of the pade)—there were two sets of officials (monk and lay) not necessarily working exclusive of each other. The monks and the nobles were closely connected and there could not be any absolute separation between spiritual and temporal estates. Besides the Lamas held a good number of civil posts. The 4,74, the Sakya hierarchy, was the meeting point of both ecclesiastical and civil jurisdictions.25 Here was a government possessed of both Chhos (Pharma) and Seal (Sambana).

The contemporary Mongol chronicles noted “the succession of Indian and Tibetan traditions” in “the principle of dual government.”26 The Mongol bias to affiliate much of Lamaist theories and institutions to India is well known. While the gurus of Chhos-rgyal-rab-rgyal-mtsho may be traced to Indian thought, its practical application is no doubt a phenomenon of Tibetan history. While Indian scriptures contain sanction for the Sangha to engage itself in Rjags-harka, Indian history had no institutional precedent for Tibet.

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NOTES

1. I have discussed the translation of Dharma into Chibos in my Tibet: Consideration on Inner Asian History (Calcutta 1963), pp. 40-54.

2. शाशुरवसना: सम्बन्ध सृजना: तो बौध: एवंजास स वनी अष्टमा. II

3. श्मीर पाद्यम यणु पद्माक्रमम्. I

4. शाशुरवसनानां वस्त्रलिंगम्: ग्र: भवः! 1


6. For Brahmanical (Hindu) attitudes to political science and statecraft see U.N. Ghoshal: A History of Indian Political Ideas (Oxford 1959) and P.V. Kane: History of Dharmanasatra (Poona 1950-51), Vol III, Chs 1 & 2.

7. अनेकं लयेन गाण्डकिति दुरुरां शवं धरंति: स्वभवयुथितः: 1

8. उद्धव जीवितोपहुँच राजस्व:; पराफलम् II

9. शाशुरवसनम्: रोणिहिकम्


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11. Ghoshal locates an instance in *Jatakomala of Aryabhatta; Indian Political Ideas* (cited under note 6 above), pp. 159-61.


13. आमलातु शेषु अर्थाभिमानम्, ये मोक्षपरागार्ताः।
विनाशचरणविश्वासी, तृंशेषु वेदंगास्के व इ।

अगमात्माः: शीर्षकवाक्य

Eng. Trans. in Rhys Davids: *Dialogues*, Pt II, p. 94.

14. The conflicting opinions about the ancestry of the Mauryas may be read in Hera Prasad Sastri’s paper in *Journal of the Asiatic Society of Bengal* for 1910 and Hemchandra Raychaudhuri: *Political History of Asima India* (Calcutta 1953), pp. 194, 366-8 & 355-6.


William Tarn: *The Greeks in Sauria and India* (Cambridge 1968/1951) holds that Menander was not a Buddhist but contends or numismatic evidence that Menander proclaimed himself a Chakravarti in a Buddhist sert (pp. 361-63), note 6 and A.K. Narain: *The Indic Greeks* (Oxford 1937), p. 3-98 reject this. In my submission the Chakra on Menander’s coin could symbolize either Dharma or Danda and possibly did symbolize both. To substantiate this, it is not necessary to answer whether Menander was a Buddhist in a denominational sense or whether Menander could have claimed Dharma. I contend that Chakra is common to both Buddha (Brahmana) and Chakravarti (Kalatrya). Nageswar’s Brahmana-Kalatrya equation could have no better motto for a coin or an ensign than Chakra.

16. An exhaustive and critical notice on the epithet *Desaputra* is found in the contribution by F.W. Thomas to *B.C. Law Volumes*, Part II, (Poona 1946). The usage, according to Thomas, may be traced back to Nagarjuna’s time. Re: *Desaputra* as Kushana title, Rashchandrai rightly insists on Chinese and Greek influence, *Political History*, pp. 518-9. Divine Right was much in the air; the Brahmana and the Saka-Yavana no doubt communicated the new fangled concept
As the Brahmanical theorists had to formulate Divine Creation in accordance with the Brahmanical notion of Deva, the Buddhist theorists had to respect the Buddhist notion of Deva. The Mahayana world of gods (Devalokas) is a kingdom ruled by India and 32 royal gods, this assembly of 32 Devas' Asuras recalls oligarchic republics like Sakya or Licchavi. Thus the the Devaputra, according to Svastaprabhakarasena Sutra, was a 72 Kaja made up of the contributions of India and his 32 colleagues. Ghoshal finds this as an adaptation of Maha's Divine Creation of the temporal ruler out of the essence of the Regents of the Quarters, Indian Political Ideas, p. 264.

The origin of Devaputra was indeed most high; the word Nemi suggests Nirmukta, a Nirmukta as possessing features of more than 90 Deva or Bodhisattva has well-known significance; Devaputra is the quintessence of the Divine Royalty in its totality. The numerous character of the progenitor (13) or the legend of 10,000 Devaputras does not suggest a number of 13, nor does the number of 10,000 have any meaning. The number 13 is not significant, Manjushri Kuttam Kiboshita is more relevant than Manjushri, either form Jina (Buddha) or Jnaputra (Buddha-putra) may be used to describe a son of a king. In the monasteries of Tibet, Franklin Edgerton regards Devaputra as a synonym of Deva, Dictionary of Buddhism Hybrid Sanskrit. In the above extract from Svastaprabhasa both forms Deva and Devaputra are used. Devaputra, in my submission, is not a title characteristic of local or minor king and whatever speculated this title was no doubt claiming divinity. Devaputra is not an elective ruler and has divine title, possibly of pluralistic origin (Greek, Iranian, Chinese, Hsiung Nu and Brahmanic).

The point for future is the apostrophe of the Kshatriya, that is, the progress from popular contract to divine status. In Agggama Sutra the Kshatriya is Mahasanghika. In Vaibhavagga
the first Khatriya is none else than Bhagavan Bodhisattva (Gautama Siddhartha). In Svarnagopala the Raja, though born of mortal parents, is Devanirmita.


18. Ghosal: *Indian Political Ideas* pp.73, 114 & 120.


In 1368 the Mongol (Yuan) dynasty in China was overthrown and succeeded by a native (Ming) dynasty. In the beginning of 1369 Emperor Tai Tsu, founder of the Ming dynasty, ordered the the court to compile the official history (Shih) of the Yuan. Sixteen Yuan scholars worked on the Yuan documents and completed the the work in a year; the work was supervised by the Emperor himself. The Yuan—Shih preserves a valuable record of Tibet and Tibetan government during the Mongol (Yuan) period. 


21. कुंभकृष्णार्कम्यात्मयानंदापि नाथिकानथार्कम्
    कुंभकृष्णसत्कसबुधस्त्यकानथार्कम्
    ध्रुवस्वादनस्तुव्यवस्थानम्
    नरसागरस्तुव्यवस्थानम्
    यजुर्वेदात्
    चतुर्वेदं ५

कुंभकृष्णार्कम्यात्मयानंदापि
    नाथिकानथार्कम्
    कुंभकृष्णसत्कसबुधस्त्यकानथार्कम्
    ध्रुवस्वादनस्तुद्विवस्थानम्
    नरसागरस्तुद्विवस्थानम्
    यजुर्वेदात्
    चतुर्वेदं ५

24
23. বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে হইলেও যত ফ্রাঙ্ক আহমেদ জীবনী পার্শ্ব দৃষ্টিগৃহীত হইলে যত ফ্রাঙ্ক আহমেদ 

বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে যত ফ্রাঙ্ক আহমেদ 

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[ বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে যত ফ্রাঙ্ক আহমেদ ]

24. বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে যত ফ্রাঙ্ক আহমেদ জীবনী পার্শ্ব দৃষ্টিগৃহীত হইলে 

বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে 

বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে 

বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে 

[ বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে ]

25. বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে যত ফ্রাঙ্ক আহমেদ জীবনী পার্শ্ব দৃষ্টিগৃহীত হইলে 

বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে 

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বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে 

[ বিষয় কেন্দ্রে দৃষ্টিগৃহীত হইলে ]
A description of the Sakya administrative system is not called for here. Chinese and Mongol chronicles besides Tibetan literature provide data for considerable study. Tucci: op. cit., pp. 14-19 may be seen for a brief notice.

Extracts from two Chinese state papers may be made in corroborating the Tibetan claims about equality in status between the Mongol Emperor and the Sakya Lama.

The official history (Yuan Shih), compiled immediately after the overthrow of the Yuan, states: "The orders of the Ti-shih, Imperial Master (Sakya Lama), and of the Emperor were equally valid in Tibet. For a hundred years the Emperors showed the greatest respect and confidence for the Imperial Master. The Emperors and all the princes took the vow and used to salute the Imperial Master, kneeling to receive his blessing. In the Court gatherings, when the different officials took place allotted according to their rank, the Imperial Master sat next to the Emperor. Each Emperor on ascending the throne, publicly addressed a message of praise and protection to the Imperial Master". (trans. Tucci).

The Manchu Emperor Chien-lung in his famous Dissertation on Lamaism, inscribed in 1792 on a marble stele in Ying-ho-kung (the Lamas' Cathedral i.e. Peking), said: "During the Yuan dynasty the Lamas were worshiped in a way that interfered with the government. This led to abuses which no one dared to question. For instance decretal given by the Teacher of the Emperor had the same force as the decrees emanating from the Court. At official audiences, while all the officials had to stand at places assigned to them according to rank, the teacher of the Emperor alone was allowed to remain seated in his place of honour in the corner. His disciples bore titles such as Minister of Interior, Minister of Finance, Duke of the Empire. There was an unbroken succession of those who carried veils of jade or gold. Presuming on their prestige, they carried themselves haughtily and ostentatiously which resulted everywhere in great vexations difficult to describe here exhaustively". Eng. trans. in F.D. Leebeg: Ying-ho-kung (Stockholm 1941), p. 19.
The inference is unavoidable that the Patron-Priest relations between the Mongol Emperor and the Tibetan Teacher did not much affect the authority (? sovereignty) of the Teacher in the Teacher’s homeland.

26. Cyden Zumdharma: The Mongol Chronicles of the Seventeenth Century (Wienaken 1955), pp. 50-55 may be seen for an account of the Mongol White Avers containing contemporary impression of the Sakya tradition.
RGYAN-DRUG MCHOG-GNYIS (Six Ornamenta and Two Excellent) reproduces ancient scrolls (1679 A.C.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha, and Sakya-prabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely, the Mahayana philosophy; the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes.

April 1962.
Notes & Topics

TARANATHA: RGYA-GAR-CHHO-S-HYUNG

Dam-pahi-chhos-rin-po-che-h-ra-yul-du-ji-ltar-de-bahi-tshul-\-gal-bar-ston-pa-dgon-hodol-kun-hyang, described in brief as Rgya-
\-gar-chhos-hyang (History of Religion in India) composed in 1668
A.C. by Kun-dgshe-snying-po, celebrated under his monastic name,
Taranatha, remains a classic source for the history of Buddhism in
India. The archaeological explorations and the finds of literary treasures in India,
and inner Asia during the first half of the current century have not
diminished its value as is evidenced by the demand for a fresh translation
in English of this work. Professor Nalinaksha Dutt, the doyen of Bud-
dhist scholars in India, has kindly agreed to make translation for publi-
cation by the Namgyal Institute of Tibetology. We have persuaded him
to give a synopsis of the work for the Bulletin. The first installment
is published below.

MRT

SYNOPSIS OF CHAPTERS I-XIII

Though it is full of superstitious beliefs, fanciful traditions and wild
stories, Taranatha’s ‘History’ preserves an indispensable account of the
spread of Buddhism in India and particularly of the lives of distinguished
Acharyas of India who composed learned philosophical works as also of the
missionaries engaged in the spread of Buddhism in India. The
‘History’ lacks any chronological sequence or any systematic narration.
This synopsis in English seeks to act in order several events and facts.

CHAPTER 1

In the introductory chapter, references are made to the dynasties of
several kings, viz., Kshemavartin (Ajatashatru). Ashoka, Chandragupta, Indo-
Scythian rulers, Sakas, Guptas and Palas. Similarly here are references
to the kings of the south. It goes back even to Tretayuga and Satyayuga
as also to the Ramayana and the Mahabharata, and even to Kalidasa,
The first Council was held 15 years after Buddha’s death. As Mahakasyapa had then passed away, Ananda presided over the Council. (Note: Apparently this is unauthentic).

CHAPTER II

The time of King Subahu

During the reign of King Subahu, son of Ajatasatru, Ven. Sanavasika held the headship of the Sangha (Sanghanayaka). He resided at Sravasti. At that time Mahayantika resided at Varanasi with a large number of disciples. The alm-givers resented the presence of such a large number of monks, and so Mahayantika went with his disciples to Ustra mountain near Kashmir and propagated the religion in Kshmir.

CHAPTER III

Events of the time of King Sudhavu, son of Subahu

Sanavasika passed over the headship of the Sangha to Upagupta, son of a spice-dealer of Mathura.

CHAPTER IV

Events of the time of Upagupta

Upagupta settled down at Mathura in the Nata-Bhata monastery. He converted a large number of the inhabitants, who suffered in the hands of Mara, who also troubled Bhagavan Buddha. He, however, controlled the Mara. Upagupta lived there till the end of his life. Some of the lay-devotees built Kukkutarama near Ustra mountain or Urumunda.

A Brahman had three sons, of whom one worshipped Mahesvara, the second Kapilamuni and the third built the Mahabodhi Temple.

CHAPTER V

Events of the time of the Ven. Dhitika

In Ujjayini lived a sagacious and wealthy Brāhmaṇa, who had a son called Dhitika. He met Upagupta in Mathura. He practised the eight Vihara meditations and propagated the religion in Kamrup, where in the pleasure-garden of the rich householder, Goshavanta, a great Vihara was built by him.
CHAPTER VI

Biography of King Asoka

Asoka's brothers were ruling in different places, viz., Savastti, Saketa, Varanasi, Champa, Vaisali and Rajagaha. But all of them retired when they heard that Asoka was made the ruler of Magadha. Asoka became proficient in the sixty sciences and eight crafts, art of writing, calculation, etc. One of the brothers was Lokayatika and another worshiped Mahadeva, the third Vaisu, the fourth Vedanta, the fifth Nirgrantha Pingala and the sixth Brahma. Kamsika Brahmacarya. Asoka relied on the words of those who believed in Dakinis and Raksakis and held Uma of the cemetery (i.e. Smasana-kali) in high esteem. He conquered the hill tribes and realized them to taxes and tributes. He enjoyed all kinds of pleasures, and so he was called Kamasoka. His brothers became his enemies and so he subdued them after a protracted fight. He ruled over the whole of Northern India from the Himalayas to the Vindhya. He was cruel and ill-tempered, and being guided by Brahmanas he became perverted. He killed 10,000 men. His hangman could not kill a bhikkhu, who by his miraculous power brought forth rain and extinguished the fire consuming human beings. He went out of the city of the dead and met the bhikkhu. The king then heard a discourse from him and became repentant. An Arhat of Pataliputra absolved him of his sins. Thereafter, he supplied food daily to 30,000 monks.

At that time merchants used to go by boats to bring jewels. They took the help of an Arhat. Nagus troubled them and so Asoka conquered them. In this way Asoka's dominion extended over all the provinces of Jambudhipa, i.e. the Himalayas and also the snowy mountain ranges lying on the other side of the Li country and all the countries upto the ocean on the east, south and west along with the 15 dvipas. He adorned the country with Chaitvyas; containing the relics of Buddha. Henceforth he became known as Dharmaoka. The king offered 1000 millions of gold coins to the clergy of Aparanta, Kashmir and Tukhara.

Asoka's grandson Vitasoka was given the rulership after him.

Varanatha claims as his sources Kuchendracya's Avadandhapalata, Asoka-avadana, Vinita-avadana, Naga-avadana, Stupa-avadana, Ughtava-avadana, Suvannaphala and Kanalamadana.

CHAPTER VII

Events contemporaneous with King Asoka (perhaps Kalasoka)

Venerable Dhittika imparted instructions to many disciples. He

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fell sick. The disciples said that correct instructions could not be had from an ailing teacher. But they betook themselves to the ten breaches of the disciplinary rule.

These were:

1. Practice of carrying salt in a horn for use when needed.
2. Practice of taking food after midday, when the shadow was two digits wide.
3. Practice of going to a neighbouring village and taking a second meal there.
4. Observance of tpasatha in different places within the same parish (simha).
5. Performing an ecclesiastical act and obtaining its sanction afterwards.
6. Use of precedents in authority.
7. Drinking of milk without after meal.
8. Drinking of palm-juice, which was not yet toddy.
9. Use of a borderless mat to sit on.
10. Acceptance of gold and silver. (In Taranatha this list is confused and so it has been put here in a correct form).

The second Buddhist Council was held at Vaisali 119 years after Buddha’s death, to suppress these indulgences but it was not effective on all the monks. Kasasoka was the then ruler of Magadha.

CHAPTER VIII

Events at the time of Vitasoka

Asoka’s son Kusala was dwelling in the Himalayas. He was blinded by the machinations of Asoka’s second queen Tishyarakshita.

CHAPTER IX

Events at the time of second Kasapa

Kasapa was a native of Gandhara. At this time lived the son of Vitasoka called Surnasa, who possessed inmeasurable wealth. He maintained the monks of the four quarters for three years and offered gifts to all the Chaityas in India. At that time Yasu was born in Mathura. He erected a monastery on the bank of the river Naravati. He maintained 160,000 monks. Then Mahadeva, son of a merchant, committed the three deadly sins (sanatana-karma). He went to Kashmir and became a monk, and mastered the three Piakas. He pronounced five unorthodox views. These were:
1. The Arhats are subject to temptation
2. The Arhats may have residue of ignorance
3. The Arhats may have doubts regarding certain matters
4. The Arhats gain knowledge through others help
5. The Path is attained by an exclamation as “also”.

(These have been put here in a correct form.)

After the death of Kasappa the second, Mahaloma became the lead of the Sangha.

CHAPTER X

Events of the time of Mahaloma and others

After the death of Surasena, his son Nanda ruled over Central India for 29 years. At this time appeared the four main Buddhist sects.

One of Nanda’s companions was Panini, who was born in Bhuju-kaccha. Panini obtained Srauvakabhoj, According to the Tibetan tradition, Indravikarasana was older than Panini’s work. Chandrayakarasana agrees with Panini and Kalapryakarasana agrees with Indravikarasana.

CHAPTER XI

Events of the time of King Mahapadma

In the north, King Apuridatta maintained 1,000 monks for 30 years. Mahapadma maintained the whole Sangha of Kunumapura Shriranati, a follower of Naga, proclaimed the panchavara and thereby increased the discord. (Panchavara refers perhaps to the above mentioned five points of Mahavada).

The Vibhanda sayanas were compiled. According to the Vibhashikas, their seven Abhidharma texts should be recognized as Buddhatavachana. According to the Sastraikas, the Vibhanda were composed by imperfect Srauvakas. Yasubandhu seems to have agreed with the Sastraikas at a later time. It was controverted by some that Srauvakas were not able to realize the Truth. In Odissi Manjuri promulgated the Pragragna-rana texts. This marked the beginning of Mahayana teachings.

CHAPTER XII

Events at the time of the Three Collections

King Kanishka became a devotee of Buddha. The Agamas of the Sastraikas were Dvintamalamagam, Pitkadhmanushtita etc. These appeared and propounded the Vyakarna-sutra (texts containing prophecies).
At Kundalavanavihara in Kathmir or Kuvana monastery in Jalandhara the Buddhist Council was held under the auspices of King Kanishka. Further schisms took place in the Sangha. At this time the Mahayana teaching of Anuraptaka-dharma-kshari (non-origination and non-decay of all worldly objects) was popularised.

CHAPTER XIII

Events at the time of the propagation of Mahayana

After the Buddhist Council King Kanishka died. At that time a householder Jati maintained Vasumitra and 3,000 monks. In Pushkavati Kaniska's son maintained 100 Arhats and 10,000 Bhikshus for five years. In the east at Kuumbapura lived the Brahma Vidhah, who had made ready 1,000 copies of the Tripitaka and offered them as gifts to the bhikshus. In each Tripitaka there were one lac slokas. In the town of of Pataliputra lived Arhat Asvagupta who meditated upon the eight Vimsahas. Along with him Nandimitra and other Arhats realised the Truth by various methods. In the west lived Lakshava, who exerted considerably according to the teaching of Buddha. In the south-west, Saurashtra, lived Brahmana Kulika, who invited Arhat Nanda for the teaching of Mahayana doctrines. At this time many Kalyanamitras appeared and received instructions from Avalokitesvara, Gahyapa, Manju and Maitreyya and practiced Dharma-pratistha-pramuddhi. Among them may be mentioned the names of Mahabhadracetas Avitarka, Vagatagare-dharmadhyajja, Divkaragupta, Ruhulamitra, Jnanatala, the great upasaka Sanghata and other teachers of the doctrine, 500 in number. At this time there were existing the following texts:

Arya Ratnakuta-dharmaprayasa in 1,000 sections
Arya Avatara-sutra in 100,000 discourses
Arya Lankavatara-sutra in 15,000 slokas
Arya Ghanavyuha in 12,000 slokas
Arya Dharmasangiti in 12,000 slokas
and a number of other works.

The King was informed that there were several teachers but 20 students. He erected viharas on the top of Mount Abu and from the king's parshad he sent 500 persons with strong disposition to take ordination. He had copies of the texts made according to the number of students. These were later sent to the Vihara of Sri Nalanda. Thereafter Mahayana spread in all directions. But this did not please the Sramanas, who declared that the Mahayana doctrines were not delivered by Buddha. The Mahayanists took ordination according to the Hinayana schools and lived mostly with them.
Mudgaragomin Brahmana worshipped Mahesvari but his brother became a devotee of Buddha. Mahesvara showed great veneration to 508 Arhats coming from Matha-srovara and so Mudgaragomin also became a devotee of Buddha. They became upasakas and composed the Vaishešika-sutra. They made provisions for 500 Svakas at Vajrasana and for 200 Mahayanists in Nalanda. The fame of Nalanda was raised by Mudgaragomin and his brother and was further raised by Rahuladatta and still further by his disciple Nagarjuna.

Nalinaksha Dutt
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