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

The river Gandak is to the south and the river Gandak to the north of this city. It is learnt from the Acharya that the southern boundary of the city has disappeared totally due to floods. Now there is a newly settled city known as Hilipus, which survives on the banks of the Gandak river to the east of Yang-pa-chan. There are remains of the residence of Li-Tsa-Bi De-MedGrage-Pa (Lichavi Vimalakirti), to the north-west of the outer wall boundary of Yang-pa-chan city. Close by is the Rip-pai Lhakhang (Vid. Deva Lhakhang) where once Vimalakirti had fallen sick. According to Thang-Zing's guide book, this place happens to be one of the holiest places. Near by is the place where Dam-Ton-Pa (Śāntideva, Lord Buddha) had turned the Wheel of the Law for the last time and had preached the mDo-de hok-Kal-Ba by Yang-Po (Bhavarakalika Sūtra) in a Temple, known as Phre-Si-Zing-Si-Thang-Lag-Khang (Vānara Jaladhara Yihāra). Also close to this place is a stupa enshrining the relics of a past Buddha. The place where the Evij one requested Sasta to enter Nirvāna soon is also quite close to this city of Yang-pa-chan.

There is another place where Li-tsa-byi in Car-ba (Lichavi Karma) prayed Śāntideva to enter Nirvāna and Śāntideva accepted the request and extended his life-force by three months. To the north-west of this is the place where all the beings fell upon him when Śāntideva proceeded for Ku-sha's Grom-Khyer (Kusinagara). It is mentioned in the guide book of Thang-Zing that the place where Śāntideva saved a huge eighteen headed fish from hell and preached Dharma to five hundred fishermen on the bank of the river Nerāṅgi (Nārāyana) to the north of the city of Yang-pa-chan. In all these places there are still extant many remains of the stupas which were constructed by king
Aloka and other devotees in ancient times. After travelling for about half day to the north-east of Yang-pa-chan one reaches the place where the second Buddhist council was held. After travelling for another half-a-day from there, one reaches the place of activities and seats of four previous Buddhas. There are stupas each containing relics of Kun-dua-Bo (Ananda), on either side of the river Ganga south of Yang-pa-chan city. From this place, after crossing the Ganga one reaches a medium size city known as Patana (Patna). In ancient times it was the residential place of Dharma Asoka and was known as the great city of Pataliputra. In the city there is a fort, known as Benakor (Bankepur/Bankipur) which is now in ruins only. Patna is a newly established city around the remains of this fort. This region was a part of the kingdom of Magadha. The gSer-Dan (Sone) river flows to the west of this city and today it
is known as Anhnanas. The river Niranjani lies to the east of the city. Both the rivers flow from south to north and join the Ganga. At a short distance from the confluence of the Sone and the Ganga, there are a few rocky structures on a small rocky hillock. According to the Acharyas, they are the remains of Vikramaditya Mahavihara. In ancient times there were several temples and monasteries in the city, which were destroyed by the Du-Rash-Ka Mahamasthi (Turk Mahamadhan) invaders, and they could not be restored again. It is heard from the Acharyas that even now there are some monks in the form of Tantriks.

Generally now-a-days the rocky hillocks are known as Shilakravati. The Buddhist Yogis of the place and kindred Yogis are known as Akoka Suddha. In character and philosophy they are similar to the Gaupalas, the Bantas etc. of Nepal. A short distance to the south-west of Patna city, there is a very huge stupa, like a mountain, known as Cola Cola Ghar. It is mentioned in the Thang-Zing’s guide book that a complete set of the eighty four thousand teachings of the Dharma were inscribed and enshrined in this stupa but its veracity is a matter for investigation. South of this huge stupa, there are five smaller stupas, known as after the Phur-po-Inga (Pitha skandhas), it is mentioned in many legends that in ancient times after constructing eighty four thousand stupas all over Jambudipya by Dharma Aloka. The rest five are measures (BGC) which were also enshrined separately in different stupas in his capital. These days, it is believed by certain wandering ascetics that if a person takes water from Ganga and offers to each of these stupas he will attain salvation in the next life. From this city (Patna), after a journey of four to five days to the south, one reaches the province of Kalamka. Gaya city is part of that province as also Rohdi Gaya which abound in hundreds and thousands of small and big Viharas close to it. In Rohdi Gaya there is a bronze statue of Lord Buddha, known as Ganga Dhar to Tiribhakas and close to that is the Bodhi Tree. (In the same city) there is a Tathagata’s stabe, made of stone in a temple, known as Gayaji, where there is a tree the same as above. (Because of the
presence of both the trees in these Vishāras they were recognised as the Mahā Bodhi Vishāras by Panchen Sanga Palden Yeshe in his own guide book of Šambhala. There are some differences among the different manuscripts on ancient legends and Thang-Zing's guide book but (I am) going to give a short account of them, below later on. Then there are Ri-Bo Gaya(Gaya Mountain) to the south and some distance from it Ri-ho-Tshag-gyas (Uruvilva Mountain), etc. The Gaya Mountain is very high and very difficult to climb. The peak of this mountain is known as Gaya Gori. Here there is a huge stupa where, before the Enlightenment, the Buddha had attained the Three Wonderful Dharmanand after the Enlightenment, had preached Phags-pa dKon-mChog-dPrin-Gyi-mDo (Ārya Ratnamegha Sūtra). So it is one of the holiest of places.

Uruvilva Mountain, is not very high but very wide and is easy to climb. It is said that one upon a stupa, Drang-Srong-rNam (Bji) asked Tsang-Pa-Chen-Po (Mahā Brahman) for a hermitage and this (mountain) was given them for this purpose. It is learnt from wandering ascetics that this is the place where our Sānti obtained his first aim after giving up asceticism. Even today that particular place is marked by the foot prints of De-frDzin-gSherg-Pa (Tathāgata). The Nārāyanā (Nārāyanā) river flows between these mountains from the south to the north. In the rainy season, it flows with thickness of human size with muddy water. In winter and spring, at the time of rare rain it disappears in sand. However if one digs anywhere in the sand, there will be fresh water of Yum-Lag-ten-Gyn-AkDañ (that is possessed of eight attributes). If one sees carefully the water can be seen slowly moving towards the Gaṅga; this had been observed by certain Acharyas. The water moves without appearance (i.e. in under-current) so it is named Nārāyanā. It flows close to the Gaṅga, Gaya city and east of dpal rDo-rJe-gDān (Sri Vajrāsana). The local people call the ever flowing river Phalug and Thang-Zing has translated it as Phag-Cho (Ārya-Apas). It is held by the Indians that the manes of their dead/fore-fathers come and accept the offerings of gTo-Ma (Pindadāna) made by their off-springs at these places.

In this region there are many fresh water springs. Flowing here and there and of various shapes on either side of the river Nārāyanā. There are a few scattered houses and a small population of Brahmanas and Rṣis in this area. The place where sTon-Pa (Śānti) practised penances for six years the site of his foot prints and the place Uruvilva Kāśyapa and his two brothers were converted are also in this area. There are many other holy places nearly such as the birth place of Mathakāśyapa and the seats of earlier buddhas etc. From the city of Gaya as one walks along the river Nārāyanā; for more than half a day, one would reach rDo-rJe-gDān (Vajrāsana) or Byag Chub Chen-Po's gNas (the spiritual place of the Bodhi). According to the Vṛṣṇay; this is the Holy Centre and beyond its boundaries lies the sphere of the barbarians. It is also the
central nodal joint of the earth. This is the place where one thousand Buddhas will gain Enlightenment in the present era baKal-bZang (Bhadradakopa). Naturally, therefore, it will have to be four-fold assembly of the followers here. Se from the religious point of view, it is the centre of the country. It may not be the centre of both India and Jambudvīpa but then according to Śiṅhas it happens to be the centre of stong-gsum-Gyi-stong-Chen-Po Yig-rten-Gyi-Kham (Tri-dāhara-mahā-dāhara-lodradtrie). According to Pharata1 when indicating the centre and the boundary of the sphere of the barbarians in the east, it has been mentioned that the river which flows in under current is the western boundary (of that sphere) In Prayag situated to the west of Varanasi, which is more than five days journey from here, there is a fort, where the confluence of the river Gaṅgā, the Yamunā and the Sarasvati occurs. The river that flows as an under current is believed to be Nirajjana. The aśore sad (invisible) river towards east and the west of the centre might be a mistake in mentioning the directions or it may be some other river in the west which flows as an under current which is described). But it is not quite clear (to me). According to the Vinaya the eastern boundary of the Centre i.e. Nirajjana and Prayag as the western boundary are almost the same, as the lower region in the east, starts from Prayag and falls on the centre line of the sa‘i-dpal-Ri (map) of the Jambudvīpa prepared by Pharsini (ṬParisī). This is almost the same opinion as above but it is a matter for further research.

Broadly speaking, the country of rGya-Gar (India is situated in the southern part of Jambudvīpa. (In the Centre) it extends southwards from gSili-Ri (Snowy Mountain) in the north Southwards from Me‘l-Ri (Agni Parvata) & or Me‘l-Sa gDri (Agni Bhumi), in the west southwards from Pharsal-Yul (Pharata Desh), and in the east southwards from Aṣvri-Yul (Aṣvri Desh) which is part of rGya-Nag Chen-Po (Māhāśikā). These have been measured and (India) comes in the Centre and this is learnt from (different) scholars. In Sa‘Yi-Go-La (Map), also the same lines are drawn over it. So (I) mentioned it with some details here. (Coming back to Māhāśikā) its boundary which is made of bricks is wider from east to west and a little narrower from north to south. The whole length of the compound is more than five hundred steps. The walls are covered by Bodhi leaves and different kinds of flowers. The Nirajjana river is at a short distance from the gate at the eastern boundary. Near the south gate, there is a big Lotus Pond and the west gate is surrounded by rocks. The north gate is connected with gTseg-Lag Khang-Chen-Po (Māhāśikā). According to the Thang-Zing’s guide book and experience of the Acharyas, there are several nGong-Byung Gi-nNam-Thar (ancient eventful stories) engraved on the stones in the railings. Therefore it is decidedly a very important Holy Place. Thang-Zing has written that here in addition to the seat of our sTon-Pa
(Śrāta), there are three other seats of previous Buddhas. According to the Sutta, there is also an Aśoka Tree against which our Śākya Buddha leaned at the time of Enlightenment.

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

According to Thang-Zing, there is a Viśāra full of beautiful architectural pieces near the north gate of the Bodhi Tree and there is a Stupa also enshrining the relics of the De-sDon-gShegs-Pa (Tathāgata) in a multi-storied structure one hundred Kbru (Cubits) in height depicting the six Islands. However there is no confirmed evidence for the existence of an image of Lord. All the same it has been named the Mahābodhi. According to some Acharyas there is a stone image of Tathāgata inside the temple which is known as Bodhi Nīhā. The Pho-Reng (foreigners) and Barbarians called it Buddhaja. Therefore this may be accepted as Byang-Chub Chen-Po’t sKu (Mahā Bodhi Image). In the Ko-La’s Kha-Byang (commentary map) the Pho-Reng Ang-Ki-Re-Ji (English people) have described Syang-Chub Chen-Po’t i.Lha-Khang (Mahā Bodhi Viśāra) as close to the river gSer-i-Dan (Sone). In ancient times Buddhist monks used to reside in this Viṣāra, but since the invasion of the Du-Rushka Mahamastik (Turki Mahamadani) it was looked after by (Hindu) Mendiants, known as Brama-Nīhā. It is described in the guide book of Thang-Zing and Byang-Chub Chen-Po’t Lo’-Gyus (history of Mahābodhi Temple) that after crossing the river Niraṣaṅk one comes across a big decorated Viṣāra in which there are the silver image of sTson-Pa Tsemb-Pa’s dBang-Po (i.e. Great Buddha) and other statues of gGyat-Bu Ma’Pham-Pa (Minlreya Bodhiottva), ‘Phags-Pa sPyan-Ras gZigs (Ārya Avulokiteśvara) etc. The Acharyas also say that in ancient times there was a beautifully decorated Viṣāra on the right bank of the Niraṣaṅk river east of the boundary of Mahābodhi and there were many bronzes decorated by different kinds of
precious stones embedded in them. And sometime in the medieval period, the Turkic army destroyed it and looted its gold, precious stones etc. Later it was restored by devotees. Kings, Ministers and devotee house-holders of India. The Du-Rushtka (Turkic) and the wild people of the ‘Bgs-Byed (Vindhyas) ranges often invaded the Vihara. As a result it was shifted to the city of Gaya and only some (Stone) remains were left there. Byang-Chub Chen-Po’s Lha Khang (Mahi Bodhi Vihara) once stood here but later on it was shifted to its present site inside Gaya city. When one goes through the thick forest and walks for more than one and half days eastwards, one reaches the place known as Ri-bo Bya-rKang-Chan (Kukutapatha/Kukhar). It is believed that ‘Phag Cu ‘Od-Dsun Chen-Po (Arya Mahakasyapa) is still in meditation in that place, and therefore it is regarded as a very sacred spot.

At present, there is a mountain known as Ri-Bya rKhang-Chan which is situated some where on the border between China and Jang (Jang). However, it is not the real one (i.e. original), and it may be said only to represent the older one. To the south of the seat of Enlightenment is the place called Sastiramé, a fort named Rolahasi, and a city called Arka-Su-Ru (Ekurum) etc. To the east of rDo-rje gDany (Vajriseda) there is a forest called Buddhavana, and a cave known as Gauraksh Gupha etc. When one passes through all these places one reaches rGya'i Po-Li-Kham (Rajagriha) after about three days journey. That city is surrounded by mountains like a fort. The people of India called the outer boundary of the fort, Pahagar. The inner fort is known as rJe Mahal (Rajmahal). The mountain ranges including both rDo-rje-gDany rGya'i-Po-Li-Kham (Vajriseda/Rajagriha) are known as Srinigu. In this area are the remains of residences of Tsho-Byed gDzon-Nu (Kumara Jivaka) and king Ma-skYes dGren (Ajikadatra) etc. The place has many sacred places visited by the Tathagata including Dur-Khid Chen-Po bSi-bTa’i Thal (i.e. Great Cemetery known as Mahakshetavana). According to the Sutras there were one hundred and eight hot springs (at Rajagriha) at the time of the Tathagata. During the time of Thang-Zin there were about twenty hot springs and, at present, only three are in existence—as reported by the Acharya.

It may be mentioned here that (many) changes have taken place even in term firma, water courses and stone structures not to speak of monasteries big and small. Just close to the northern gate of Rajagriha fort one can see Gridhkuta, which is called Chivotakutara these days. It is like the back-rest of a chair. It is very high and wide at the top and is surrounded by cliffs. Just below this to the west is the summit of the rocky mountain, where Sats preached Sher Phyin (Prajnaparamita). This is a well constructed rostrum while the image of the Lord, in preaching posture is installed, it is said to be of life size of the Myster himself. To the east, there is a big flat stone seat where sTor Pa (Satt) preached mDo sDe Pad-Ma rKas’i Po’i (Pungartha Nirra). To the south there is a rocky cave where the Sasta had lived for some time. And near at ou
many places where the dGra-lChos-pa (Arhat) practised meditation. Just behind the cave, there is a big pathway along which Mara came in the form of a vulture and left his footprints. Also close to the cave, there is a stone slab on which Chen-.tsun-Chos (Geshe) was sitting and his threads have left his marks on as if engrained. Thang-Zing has said that there are these and such many other sacred spots in the neighbourhood. Except for the place for the Pramāṇavāda was preached, the statements of experienced Acharya and Thang-Zing guide book generally agree on other matters. Therefore, Thang-Zing's guide book seems to be trust worthy.

The cave - Od-Ma'i-Tsho[r] (Venuvan) one rgyang-graps (Kroea) away to the north from this place Pa'i-Nal-tsa-Ura's gTsug-Lag-Khang (Sri Nalanda Vihar) is at a distance of one Tsho[r] from there. According to general belief of the Tibetans, nothing is inferior of Buddhism these days, not to speak of Sri Nalanda. Mahāvīra. According to the history of Thān-lhitha both Vikramāditya and Odanapuri Mahāvīra were destroyed by invading Turki Māhommadians, but more attention is made to Sri Nalanda Vihāra in it. However, it is mentioned that during the reign of king Chandala, Nalanda Mahāvīra flourished. It appears that in the beginning Nalanda escaped the ravages of Turki invaders. According to Acharya Lalagiri some remains of Nalanda had been left even during his time. With the passage of time the number of monks and众生ness of the students also diminished. At rGyal-Po'i-Klab (Rāgagīha) and other parts of Magadhā. There are many places visited and sanctified by the Buddha. The birth place of Shā Khī-Bu (Sāriputra) and Mou-'Ga' Gyi-Bu (Māṇḍapāsya) are also near here. Venue of the first Buddhist Council also happens to be here. Beside these there are innumerable other sacred spots for details of which Thang-Zing's guide book may be referred to.

To the west of Bāshi Gaya when one walks about two to three days one comes across the fort of present Sultanpur, that is Tikar. Close to this place there are small hamlets called Mahālājapūr and from here if one goes westwards along the south bank of the Gangā one reaches the region of Alīha which is known as Atri to-day. When one walks for some days after crossing the Gangā, one reaches Rām Nāgar of Kīśi of Alīha. When one crosses again to the other side of the Gangā, one comes to the big city of Vārānasi, which is called Kīshi Saher these days and is known to foreigners as Benaras. It is a big city of about one million houses with a large population. Most of the houses are built of stone and are several storeys high. In the streets, there are wide drains, four to five feet deep (sohona) deep and covered up with stones. The people of the city are very prosperous, have markets of various merchanises and are well-up in all kinds of arts and sports. Inside the city, here is an image of the Buddha in preaching posture similar to the one at Dharm-Strongroun Bu Rn-Dbu' Kṣitigarbha Tsho[r] (Gaṇapata Magadhā).
There is also an image of 'Phags-Pa 'Jigs-rten dbang-phug (Kriya Avalokiteshvara) made of white marble eighteen Khru (cubits) in height, and regarded (here) as that of Lha Chen-Po (Mahadeva). Beside these are many other sacred objects here. With the change of time in twenty-four sacred places, they have come to be regarded as Lha-Chen-Po-'Jigs-rten (Symbol of Mahadeva) known as Vajravarna/sNa-Tshogs dbang-phug, and Umdevi/Annapurna/Sri-Gang-Br. There are also images of Siva in his funerl form of Kriya Yama/ 'Jigs-byed Nag-Po, Vedukavaro/mGon-Po Mi/Thub-chen-gTug-Chen in dwarf from etc. etc.

There are also images of other Devas in funerl form. These are Lha-Khyab-'Jugs/Srid-Med Kyi-Br (Varsha) and his follower dGa'/Byed dGra-'Ta-Chen (Parasurama), dKu Ramana (Rama), and Brum-Ze Nag-Po/Krisna etc., in all eight in number. (Kriya) consorts Lha-Mo dPal-Mo (Karna) and his retinue Hasananda the son of Lha-Chen (Mahadeva) and sPhu-Ma Anjana (Monkey Anjan) Lha Stobs bzang (Deva-Balabhadra), Klu Jog-Po (king of the Nagas Takaka), Nam-kha'i-Ding (Garuda) etc. all these have their separate statues and temples. There are separate temples of gDron-Nu gDeng-Drug (Kumara), Tshogs-Kyi bTag-Po (Ganesa), Bringzla, and dGa'/Byed dbang-phug (Ivara-Ruma). The places of hermitages of the following sages such as rGyungs-Po Grong Gautama (Brahmansana Glutama), Bharadvaja, Srim and also Drang-Strong Ser-Aya (Bhagavata), rGyas-Pa (Vishva) and Agra etc. are here. There are besides innumerable temples, with statues of gods which are both well and not so well known, such as the king of the gods mChod-lhavi-lGya Ba (Indra) the teacher of the gods kriya Bhaskari, chief of the defence Drang Strong bKra-Shis (Bhagavata), the source of all gods Me-Lha (Agni Deva), the creator of all living beings Kriya-Arjuna, bDod-Pa'/Lha. Yamubha who is watching over good and evil actions, his messenger kriya Na etc., the architect god Vidyasana, the physician god Tha-skar-Gyi-Bu (Avfini-Kundina), treasurer of the god gHod-lhavi Lha-Ngan (Kubera), his follower rGigs-Ze (Sakrevala), Nor-Bu bzang-Po (Maghabhadra), Gang-Bu bzang-Po (Purnabhadra), Lha (Srei-ras and Lha-Min-Arjuna), Chua-Lha (Jala Deva) rLung-Lha (Vyu Deva), Srin-Po (Deman), Nyima (Sun), Zha-Br (Moon), Ri-Yi-Lha (Mountain God), Shang-Gi-Lha (God of Woods) and Grong-Gi-Lha (God of City). It is said by Tshinbalchags that these gods can ordain constructive and destructive works. From the rSon-Lha, dDrags-Pa'/Sing-Rgyas (Samyuk Samdhuddha) to those who feed upon corpses in the cemetery and burning gaths and all beings in between these, when these bodies and statues are gathered together, they come to some thirty three million. This is as told by me the residents of Kashi.

There is also a burnt stone in the shape of a wood, a big and tall one, known as
Vairalati. There is also a stone house in the shape of Gandharpaa known as the way to the heavens which is four hundred to five hundred 'Don (fathoms) long. In this building one could go up to the top. There is also an underground way known as door to the Ganga, where one could go through, and feel that the Ganga is flowing overhead while crossing it. To this passage no damage is done by water etc. In this manner one hears of so many wonderful things in existence.

However, it seems that there are in this region many statues and temples, and higher ordained monks of different sects. Mirzapur is reached after crossing the Ganga from the south-west end of Kashi Nagara. It is a big city of some sixty thousand houses. Thee to the south, there is a big forest at a distance of one day's journey amidst several scattered hills. Then there is a Mu-s-Tegs-Pa (Tirthikas) centre for worship known as Vindhyakana; Vindhyasapshi Devi. It is believed that one who cuts his head and limbs and offers them to the deity he gets them back. Close to this is a statue of Lha-Me-Nag-Mo'i (Kāleśvari) in a cave which is a very powerful one. It is said that there are many wonderful objects here such as the eighteen cubits long Kārīḍā which was used by Dus-Kyi-Rigs (Dus Drag-Po (Vīśāśālua). To the north-west of Kashi, at a distance of four to five days' journey, there is a country known as Ayodya on the left bank of the Ganges (Ghagra or Nauj in actual fact). This is an old city known as Gopapuri. It is believed that it was residence of Rājī Rāmaṇa. It is said that certain articles of the period are still preserved there. A little distance south-west from it, there is the confluence of the Ganga, the Yamuna and the Siṃsvarṣa at Payak, marked by the Allahabad fort. According to Thang-Zing that is the spot where bDag-Chag-Gi-tOn-Pa (our Śūtṛ) subdivided the six Mu-s-Tegs-Kyi-tOn-Pa Drug (beretical Teachers). It is heard from Gliusan (Gossain), that every six years Sonanaga, ŚBiaś, Buddhist monks and others assemble there as great festival (Kūmba Mela).

There is also a tree known as Atshai Pasi (Akshaya-Bāi). The Ate region is in the adjoining area to the west. Also at a distance of Tahalamb for Śīvarāṇi towards north-east is a fort known as Chintapara; bTsan-srong Chen-Po, Dang-Srong Hlung Ba Ri Drugs-Kyi-Nags (Rīpamūna Mgrags-bRa) is near by. There was a small river flowing close to it and our Śūtṛ (the Great Compassionate One turned the Wheel of Law and preached the bDen-Pa-bDor' (Four Noble Truths) there. According to certain historical records there was a life-size brass image of our Sasta in Dharinakarma and also many other items of importance. It is believed that the statue built by devotees to mark the seat of the Śūtṛ are still to be found there.

From that place towards north-west at some distance, there is a big river known as Sārdhāba/Satīṣa, gNyam-Yod (Sēvastī) or Kālī kingdom is situated near by and now a days it is also known as Tikhșām Ayodhya. The great city of Sēvastī existed there and the palaces of rIvol-Po gSal-rGyal
(king Pasejnaiti) were there. As a result of the passage of time only the ruins are existant at present. These days this place is known as Kousapuri. To the left of it is the seat of the Tson-Pa (Sakya), which is marked by a stupa. Near by lie the ruins of the residence of rKhyim-bdag Mo (Prajapati) and close to that palace are the remains of residences of Khayim-bdag mGon Mep Zas-obyin (Anakhaipippa) and Sor-Mo Phrend-ka Chan (Angulimālā). These places have generally been marked by stūpas built by the devotees. In the eastern part of the city, there is a gate having pillars of fifteen Dom (fathoms) on either side. According to the Catalogue out side the city is a big Viśāra, there was an image of our Śāntarakṣita of both gold and copper. It is not known whether the same is still in existence or not. Thang Zing says that at a distance of about four to five rGyang Grags (Yojanas) southwards of the city there is the ruin of rGyal Byed Tshal (Jetavana). According to many Sūtras, dJet-Pa's Sangs-rGyas-gṣem (past three Buddhas) and our present Tson-Pa (Sāntā) delivered many of their discourses here and sanctified the place. So decidedly it is a sacred sac. Further a short distance from there, Śāntarakṣita also had permitted the monks to take their bath. There is a place where Phags-Pa Shari-Bu (Ārya Śāntarakṣita) had saved Men'u-'GaL-Gyi Bu (Māñgalyāna) from swooning by his miraculous powers. There is also a well which was used by the Śānta. It is stated that the pits from where Lhas-nyi-Byin (Devadatta) and some of his followers, a prostitute who had criticized the Dhom-'Ods-'Odom (ṛhagavī) and a naked woman etc., had fallen into hell is marked some where near rGyal Byed Tshal-Gyi gTug-Lag Khang (Jetavana Viśāra). To the north-west of Jetavana, at a distance of three to four rGyang Grags (Yojanas) there is a place called Mig-mThong (rKhyaw Darma), which had importance in activities performed by the Śānta. It is also said that there are to be found of many Viśāras where Nyan Thos 'Phags-pa (Ārya Śāntarāja) meditated.

In the north-west direction from there (Śāntarāja) and north of Asoyāna is situated a big fort, known as Lucknow. In the east side of Jetavana is the place where Śānta had a discussion with teachers of other faiths (Ārya Tirthakas). East of that is the place where Ārya Śāntarakṣita had debated in argument wadersing ascetic Angkara etc. There is also the place, from where on seeing the Śānta, the Sinner Virudāka, who had come with arms to assassinate Śākyas, returned. There is also the place where Virudāka cut off limbs of Śākyan ladies and cremated them. It is said that the rGyal-Po Mya-Ngan-Med (Rājī Afoka) built stupas to mark all these spots. Near the stūpas, marking the massacre of Śākyan ladies, is the spot where Phags-pa-Kyes-Po (Virudāka) was swallowed by flames and fell into hell. From here after a journey of eight to nine days in the eastern direction one reaches Kapila Kingdom, the birth place of our Tson-Pa (Śānta) which was s-called after the Drang-Srong Ser-skya (Rā Kapilamūn) who (earlier) resided in that place. At present Kapila city Ser-skya-'Gron is known as

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Jaysapita/RGyal-Bu'gNas. After walking through that place, one comes across the river Rokita (? Rohni) which flows from north-east to south-west, and on whose banks is situated the new town of Shikranpur. On the other side of the Rokita are situated Kh-Tui-Li-Yana (Kachilivana) and Balipa dZong (Nepal districts), and ranges of Thang-Pa'Yul (Rajju Desh). At a short distance from there, there is a township known as Dhomashakre, or Dhomakata. At a distance of some two to three days journey to the west from there, one comes across the city of Kapilas. It is said to be the site of ancient Grong Kyiy Ser-sk'ya (Kapilavastu); both Gaina and Thang-Zing's guide book agrees on this point. As also mDo-de (Sriyana). As stated in several Sriyanas, once king gSat-RGyal (Prasenajit) and RPhags-sk'ya-Po (Virudaka) had gone for hunting when their horses took a wrong path and reached Ser-sk'yi-dZin (Kapila province). Seignor Virudaka/RPhags-sk'yes-Po became hostile to the Sakya-s and attacked them with a big force. According to the Visaya Ajana when Virudaka with a big force attacked the Sakya-s, some of them escaped into Bai Yul (Nepal) and some to Gyad-Yul (Maia county). Further the night Byang Chub Semis dPa' (Yudhisthav) renowned the world, he went across several kingdoms namely sKya, gGe-t'sa (Karcha, Gyad-Mallar), and Mene (Mithila). He then reached the town of Xhrom Pa-Chan of m'Dong-Byed (Vrijja) Kingdom, on the bank of the river Yul Yung (Dan) (? Anoma: Asmhi) at dawn of the day. This is mentioned in the short title story of the De tshrin'gsNges Pu (Tathāgata), titled 'Kha'i Med-sanye Pa'i-gTer (Abhirāma-Caryū-Nīchā). According to mNyorn-Par Byang-Chub-Pa'i-mDo (Abhaambodhi-Sīrana) the distance of this place from Ser-sk'ya (Kapila) is said to be twelve sPang-rugph (Yojana). However, it is said that Ser-sk'ya (Kapila) is situated some where near mNyorn-Yod (Śrīvastā), Bai-Yul (Nepal), Gyad-Yul (Maia), and Mene (Mithila) kingdoms etc. Kapilas of Jaysapita/Jokhia Desh seems to be the actual site of Ser-sk'ya (Kapila) and according to some Balipa (Nepalese), the old city of Shi-Mangasa is the site of Kapila. In the centre part of the ruins of the city are the remains of the palace of king RGyal-Po Zas gTseg (Sudodana) with his statue and that of queen tRon-Mo (gSu'-Phul Ch'en-Mo (Mhū Miṣṣa) known as Mahī Jokini (Yogini) now a day, the Asharaya hold different opinions as to why this statue is called Maha Jokini. According to some, the tRon-Mo (Phul Ch'en-Mo (Mahī Māya Devī) is tDo-De (Khiung-kyi-dhang-Phyong-Ma (Vajrāsana) and she is the same as the spiritual sense of tDo-De Phag-Mo (Vajrārāja) (1) think this might have been the reason for calling her by this name. The place where the tRon-Pa (Śāśā) had entered the womb of his mother is near by. And there is also the image of the same (Śāśā). To the north-east is the place where the sage Drang-Srong Nyor-Mongs-Med (Rgys Ngikeha/Kalasvāla) observed the physical signs of RGYal-Bu (the Prince). It has been marked by stupas built
later by Aṣoka. At the four gates of the city, there are the statues of gDzun-Nu Don-Grub (Kumāra Siddhārtha). There are also four statues representing sKye (birth), rGya (old age), Na (disease) and Chi (death) and one of gSde-sbyong (Śākyamuni). In the north-west of the city where Vīṇḍaka massacred the Śākyas, there are hundreds and thousands of stūpas containing their remains. Such is the report of Thang-Zing and these have been seen by certain Aṭhāryas even in those days. Outside the southern gate of the city is a place where Prince Siddhārtha had competed with other Śākyan Princes in demonstrating his strength and skillfulness. The place is also marked by stūpas.

Close to it is Glang-Po-'Che'-gShong (elephant valley) and near by is the place where the statues of rGya-Po Don-Grub (Kūśa Siddhārtha), Grags-Zhin-Ma (Yadoddhārī), and Smra-gSins-'gchan Zhin (Prince Rāhula) are said to have existed. This is recorded in kKas-CHbag (Catalogue) and these were seen by the wandering mendicant Slags. It is said that when worship is offered to these images, the blind recover their eye sight, those who are sick become healthy, and women get sons. It is said that those who reside near these two statues of Yab (i.e. Siddhārtha) and Yum (i.e. Yadoddhārī) and also those who come from outside observe some festival every eight days.

At a short distance from here in the southern part of the city, there is a standing statue of Lha-Chen-Po (Mahādeva) known as gNod-bYin Sha-Ku-'Phe (Yakṣa-Śākyu-Vardhana), made of stone, in a big temple. It has been seen by the people who visit the place. To the south of this place, there is a well (called) mDAt-'Cho'i-Khrom-Pa (well of water of arrow) at a distance of z Tsalam. It is believed that one becomes free from ailments by taking both in its waters. Now a day the people of India say that the well was the result of shooting an arrow by Shing-rTa-bChu-Pa'i-Be (Dīkṣatāra). It is said by Thang-Zing that by traveling in the southern direction from here about one half days journey one reaches the birth place of the two previous Buddhās: khor-Ba-'Jig (Krakutsunda) and gSer-Thub (Kanakamuni). From the above place, Bhagavān Pasavuti, (Ṭvagavān paśupati) after making another one half day's journey towards north-east one reaches Lumbini garden. At a little distance from there towards north is the place where the mother of Prince Siddhārtha took hold of the branch of Aṣoka Tree with her right hand. Close to that are two ponds with hot and cold water which emerged at that time and also there is an oil looking water known as oil-spring. According to Thang-Zing there are other spots in the neighbourhood where Prince Siddhārtha carried on his activities, from that place to the north-east, there is a big monastery, in a solitary area, which is called Saha-Parā Bysar by the Nepalese. After going through this place and travelling a little more man one day's journey, one reaches a small kingdom, which may be Kaputa kingdom. According to the Aṭhārya, (as here indulgence in sex is sin) and before copulation comes one understand the house would catch fire. And this indeed result of
a curse cast by one Drang-Srong (Sage) in ancient times. In that area there are some gisug-Lag-Khang (Vihara) and old villages. It is said that there are some Hindu ascetics here and there and not many of other population.

To the north-east of this kingdom, there is a thick forest known as Justwana passing through which one reaches the Malha kingdom. These days it is called Bata DeGa (sTobs-IDan Gyi-Yul/Gyad-Gyi-Yul. Kajilivana is situated to the north-west of this kingdom, and near by is the river Gyer-IDan, now a day known as Jatse-Nadi. (On the bank of the river) there is the garden of Salt Trees where the Sakti attacked Nirvåna. The Sakti Mahdsparinirvåna on a bed under eight tall Salt trees which were down, on their own, over his seat and became oily and brown in colour. According to Thang-Zing, there is an image of the Sasta in the Nirvåna posture in a Mahdsparivåna and the Acharya has not seen it. In other matters the Acharya generally agrees with Thang-Zing. Aj a short distance from there towards east is the place where the body of Sakti was cremated. Now a day the people of India call it Krayata (Angara Chaitya).

According to Thang-Zing, within the radius of one rGyung-Grags (Yojana) one could see yellowish and blackish earth, and devotees could easily find relics of the size of mustard seed there. The people of India believed that it is the place where the son of Shing-ta bChu-Pa'i-Bu (Dêgaratshê) was cremated. And also this is the place where our Sasta, at the time of practising Slob-Pa Lam-Gyi gNas-kab-So ('Caryase-marga-avasthåna), was born as a pheasant who saved a group of pheasants from the danger of fire, and while he was born as a deer, protected a group of deer from fire. This was also the place where the relics were divided after Nirvåna of our sTon-Pa (Sakti). This is also the place where the wandering ascetic Rab-bZang (Subhadra) was subdued and where Lag-Ng rDo-je (Vajrapani) screamed after sTon-Pa (Sakti)'s Mahdsparinirvåna. Later the devotees constructed stüpas which are still in existence. When Vajrapani screamed and rolled about on the ground, it turned into an uneven valley. Some Acharya have seen it but they say it is the result of the rolling about of Hanumanta.

Bal-Yul (Nepal) is situated to the north of both Ser-sKya (Kapila) and Gyad (Malha) kingdoms. Close to it is Mukhampur, Khye Grong-Khyer, with a big fort known as Mu-Phti-Tra-Vara/Dzal-Ngo'-'Dun-Sa. It has been related by Lakshmi Nara Singha that one could see from there rDo-je-gDan (Vajjåna), Våhñå, Kapila, and Gyad (Malha) kingdoms. From there to the east is Vibeña. There is an old city known as Janakapur in Vibeña. In this place are said to be the mDa'(arrow) and gDza(u)bow of rGyud-Pa Ra-Ma-Na (Kååé Ramana) as well as the fifteen fashion long rib of sTobs Drang-Srong Dzo-'thung (Bå Dachica) who lived during the Tse-lo-dPhags-Med (Measureless) era. Besides these, there are many other wonderful things to be seen. It is heard from Gausans that when the kingdom was being ruled by
one Durgasahar, who was well-up in the art of war, there was war with Gorkha king of Nepal because of which the big war started from 14th Rab-Bryung 6 water-bird year until 13th year between the Fesenkt (English) and the Gorkhas. If one starts from the boundary of the king's palace in that country and walks for about two to three days to the war, one reaches from the old path which one had travelled already. There are two ways leading to Hal-Yul (Nepal), one already mentioned and the other is short-cut through Namkhu.

While referring to the m3ad-Pa' Chu-gNyas (twelve principal events in the life of the SamsByi), and in short, I have tried to give an account for the pilgrim's sake with the help of the guide book of Thang-Zing, the Sutra and discussion (1) had with Gausamn.
NOTES

1 Bulletin of Tibetology 1984 : 2.

2 The famous Lekhavi king of Vitali.

3 i. rGol-Ba ( consisted); ii. Dintro-Pa ( mother); iii. Yang-Pa (lightness, digestive); iv. 'Jam-Pa (softness); v. Dvango-Pa (intended); vi. 'Driv-Ma Med-Pa (freedom from impurities); vii. 'Trung-Ng. Ito-Ba/ 'Jam-Pa (soothing to the stomach); and viii. moGrus-Pa Sang-Dang bDe-Bu (cleaning and decongesting the throat).

4 Four-fold assembly: Bhiks, Bhiktani, Upamsa and Upasik.

5 May be Vishnus (i.e. Malabhiranta).

6 i. Khoe-Ba-Long (Kakunanda); ii. gSer-Thab (Kanakamuni); and ii. 'Od-Snang (Khadjapa).

7 Sahasrikakas, one thousand Vishnus.

8 Maham is interval period between breakfast and lunch.

9 i. sttap-btyag (Dukkha); ii. Kus-'Byung (Samudaya); iii. 'Gog-Pa (Nirdhva); and iv. Lam ('Mega).

10 Vide P. No. 29

11 Vide P. No. 31

12 Mithila was capital of Virdha.

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