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.

* EDITORS *

JAMPAL K. RECHUNG
KUNGA YONTEN HOCHOTSANG
BHAGAVINDA GHOSH
## CONTENTS

<table>
<thead>
<tr>
<th>Number</th>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>GSHEK</td>
<td>PROF. SEGBEKT HUMMEL</td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>THE GENEALOGY OF THE GREAT MONGOL KING KAU-SRI HAN ALIAS BSLAM-DRZIN-CHGS-RGyal (1562-1554)</td>
<td>DR. SANJIT KUMAR SADHUJIAN</td>
<td>9</td>
</tr>
<tr>
<td>3.</td>
<td>ORIGIN OF BUMCHU OF DAKHAR TASHI DING</td>
<td>DR. NGCHIN NGCOUP DOKHAMP'A</td>
<td>33</td>
</tr>
<tr>
<td>4.</td>
<td>CONCEPT OF PRANNA AND UPAYA</td>
<td>BHAGAVINDA GHOSH</td>
<td>41</td>
</tr>
<tr>
<td>5.</td>
<td>NOTES AND TOPICS</td>
<td>PROF. NIRMAL C. SINHA</td>
<td>57</td>
</tr>
</tbody>
</table>
CONTRIBUTORS IN THIS ISSUE:

SIEGFREIT HUMMEL, formerly curator of Asiatic Collection in Museum of Ethnology in Leipzig and Professor of Eastern Asian History in several universities of Germany; well-known scholar of cultural History and Ethnology of Northern Buddhist Countries; his comparative studies of Art forms and religious motifs of different countries are most illuminating.


RIGZIN NGOJUP DORJHAMPCHA Studied Buddhist Philosophy in Sikkim Institute of Higher Nyingma Studies (Sikkim), Gangtok, obtained Asharya Degree from the Institute of Sampuranand Sandrit Vairots-Vidyapalaya, Varanasi, and Ph.D from International Indo-Tibetan Nyingma Buddhist Cultural Preservation society, Santiniketan. A study on the Significance of Tantric ritual objects and Mandala. Presently working in the SRIT as Research Officer.

BHAGAVONDA GHOSH, Had lesson in Brahmanism and Buddhist literature, was sometime in Asiatic Society, Calcutta, Curator of Manuscript and Manuscript section, Currently Assistant Director, Sikkim Research Institute of Tibetology.

NIRMAL CHANDRA SNHA, Founder Director, Sikkim Research Institute of Tibetology; recipient of PADMASRI Award 1971; recipient of Asiatic Society Bi-Centenary PLAQUE 1986; was Centenary Professor of Calcutta University, Department of History.

Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Sikkim Research Institute of Tibetology. An article represents the private individual views of the author and does not reflect those of any office or institution with which the author may be associated. The editors are the publishers of the article(s); copyright of an article belongs to the author, unless otherwise indicated.
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 recognized 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 gtser-mgig, might be saviours or teachers. Mon of the Nine Ways (Tib. theg-po), the practices that a Ben-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 (buddhistic dgra-bcom-pa dsa rtsa) for the Bon deity gShen-lha'-od-dkar in Samdhrogakaya 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-rab-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 (shan) is equivalent to Tibetan (raum-) 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 rtse-lhan Ces-bas-greg-pa, Tibetan rtse-shen 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 gešen becomes meaningful in all the above mentioned occurrences with the help of the Zhang-Zhung language. The fact that the five gešen emanated from gShen-rab-mi-bo are also called ye-shes-khyi-lha, viz. "divinities of knowledge or wisdom" is in line with the definition of gešen 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. msho⁴

Accordingly, a meaningful interpretation of gShen-rab is then Shesgya 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 gser. We are therefore dealing with Suvarnagotra (Suvarnabhumi), the Chinese Si-li, Si is the Tibetan gser (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 še, for instance, khri (Zhang-Zhung) equals Tib. Sens and mu (dmu, rmu) in Mu-khri the eastern region (Tib.: nam-mkha’).⁵ We know that Gri-gum-btsan-po was avenged by one of his sons, Bya-khri, Gri-gum’s sons Bya-khri (birds), Shakhri (carnal beings, mammals) and Nya-khri (fish) correspond to the three regions of the Bon cosmology, stong-lha, bar-btsan and greg-lha. Finally, we should also mention here the first mythological king of Tibet, gNyā-khri-btsan-po known as a sa-hlag according to A.H. Francke⁶ gNyā-khri could be a late etiological spelling for Nya-khri. The usual translation of khri as "chair" or "throne" does not seem convincing.

We can therefore state that gešen, 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 (mmam-) shes or shes-pa in its different applications.

With this interpretation, also two statements about gSber-rab-mi-bo which H. Hoffmann (l.c., p.348 ff.) quotes from the gZer-myig acquire a new meaning in keeping with the concepts of the Bon religion. He is described as “gshen-rab-cig-ga” (l.27 a14), which Hoffmann translates as “he is an excellent gshen”. 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 II 282 b3 it is said that gShen-rab-mi-bo dwells after his death in “gshen-grub-pa’i-dbyangs”, which Hoffmann translates “in the sphere (dbyangs) of the perfect gShen”. Our reading “(he dwells) in the ye-shes-lkyi-dbyangs” i.e. in the sphere of Sambhogakaya is also supported by a note in the “Lexicon of archaic terms” (l.c.) according to which gShen-rab-mi-bo is a gshen-rab-sems-dpa’, that is a Dhyani-bodhisattva (ye-shes-sems-dpa’). We have therefore obtained the following equivalents: gShen = shes (pa) and ye-gShen or gshen-rab = ye-shes or shes-rab (regpa).

Notes


3. brTsha-pa’i btsa-dag-ming tshig-gsal-ba, Peking 1957.


6. Quoted by L. Pethő, A Study of the Chronicles of Ladak, Calcutta 1939, p.25. The domains of the so-bdag and of the kiu (nagpo) are sometimes indistinct, corresponding to the old Tibetan se (fase). For instance a chu-bdag can be found among the so-bdag (B. Leufer, Ein Suhongedicht der Bon-po, Vienna 1900, p.32 and 46), whereas the kiu are also said to be spirits of the land, of the mountains and rocks (A. Schieffer, Das weisse Nagpo-Hunderttausend, Mémoires de l'Académie de St. Pétersbourg, VII, 28/1, 1851, p.27). About the kiu as so-bdag see also P. Ropke, "A Preliminary Study of Chapter VI of the Gez-chog" (in: Tibetan Studies, Warminster 1980, p.103); S. Hummel, "Profane und religiöse Gegenstände aus Tibet und der lamaistischen Umwelt" (in: Tribus 10, 1984, p.61). Doubts about the reading gya' (neck) can already be found in the tibon-po-hka’/dung-yig (Ta. 2 ff.), where it is read nga and understood as full moon of the time of birth.


8. g’ung-drung-gyay-mtshags-dpal-ba’ung-po, Lexicon of archaic terms, Delhi (Tibetan Bonpo Foundation) 1966 p.138: gachen-rab-mchog (Skr. jaanavara).

In the political history of Tibet of the 17th century, Kau-sri Han (Gushi Khan/Khu-sri/Gu-sri), an intrepid Mongol king is remembered for his military dominance over this country. He is better known by the name 'dzinchos-rgyal, by the Tibetans. He was born in 1582. In 1637 he already established himself at Kokonor. He crushed the principality of Beri, in Khams, 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 1628 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 gTsari. 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 gTsari 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' (ba-rtsis) nominated by the mongol, imposed on him.

After Kau-sri's death in 1654, two of his sons succeeded him jointly, but later divided the kingdom, so that bka'-rta-sis na-thun (?), took the Kokonor territories and Tibet fell to the lot of Dā-yän (8). It is to be remembered that for five 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 De-thar rgya-mtsho the exquisite work of Brag-dgon zhabe-drin 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 dPhag-bsam lver-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 these. 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 De-thar rgya-mtsho
bsTan-'dzin chos-rgyal had two wives, senior and junior. Senior wife had six sons:
A. Tshe-rin el-t'ai-chi
B. rDo-rje t'a-l'a'i hua-tha'i-ji
C. Ho-rim-si eri-ts t'ai-chin,
D. Sar-gar-bha,
E. mCon-po tsho-dbar, and
F. bKra-'gs pa-thur th'ai-ji.
Junior wife had four sons:
G. Tsig-dzhu bsTan-'dzin da-yan rgyal-pa,
H. A-tsa-ca che-chen hun-tha'i-ji,
I. A-yu-je ba yan-a-ba-ko, and
J. Da-tan-tha'i-ji.
A. The lineage of Chos-rgyal's first son Tshe-rin el-ta'i-chi who lived in mTho-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 mTho-g. yas.

B. Chos-rgyal's second son rDo-rje tLe-la'i hun-tha'i-s (1) had four sons:

- Ba-thur hori-tha'i-ji (2)
- Ta-le da'i-chin hun-tha'i-ji (3)
- Be-ro-tsa-na (4)
- dGa'ldan da-chin (5)

Ba-thur hori-tha'i-ji (2) had four sons:

- Erkhe no-yon (6)
- bsTan-'dzin hun-tha'i-ji (7)
- sKal-lidan bkra-sis (8)
- sKal-lidan bstan-'dzin (9)

The first and the third ones (6 and 8) had no sons. The second one's (7) son bsTan-'dzin ram-rgyal (10) had no sons. sKal-lidan 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-lidan a-be (14)
- bLa-ma Ta-le sre-thu alas 'Jigs-med Kun-dga' (15)

The latter (16) had two sons

- Be-li Nam-mkha' dba'i-rgyal (17)
- Be-li bLo-bzani sbyin-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) unde bLo-bzani sbyin-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’i-chin hun-tha’i-ji’s (3) son was Erkhe tha’i-ji (22). The latter (22) had four sons:

Cun-iwan phun-tshogs (23),
Ja-sag sGrol-ma-skyabs (24),
rDo-rje nam-rgyal (25) and
Tshe-’phel etri-ni tha’i-ji (26).

Phun-tshogs (23) had three sons:
Jun-iwan dKon-mchog bkra-sis (27),
blO-bzan dam-chos (28) and
dGa’-ldan a-bo (29).

The first one’s (27) son was bSod-nams rDo-rje lVani (30).

The latter’s (30) son was lVani Tshe-rin don-grub (31). The latter (31) had three sons:
o-rgyan-skyabs (32),
Ja-sag Rin-chen nam-grol (33) and
sKu’-bum Mi-rgag sprul-sku (34).

blO-bzan dam-chos (28) had no sons.
dGa’-ldan rab-brtan a-bo’s (29) son was Ta-le hu-ghog-thu
sKal bzan rab-rgyas (35).

sGrol-ma-skyabs’ (24) son was Ja-sag Dar-rgyas tshe-rin (36),
rDo-rje nam-rgyal (25) had no sons.

Jam-dpal she-’phel’s (26) son was blO-bzan tshe-rin (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 bsham-grub (39), the younger brother of bSod-nams rDo-rje lVani (30), as son. rDo-rje bsham-grub’s (39) son was Ja-sag dBan-chen don-grub (40). The letter’s (40) son was Ja-sag dpal-bar bkra-sis thun-grub (41). Since the latter (41) had no sons, he (41) adopted Ja-sag Rin-chen nam-grol (42) as son. The latter (42) has a number of sons.

Be-ro-tsa-na (4) had three sons:
Du-ral tha’i-ji (43),
A-bo-che-chen tha’i-ji (44) and
gZuns-skyabs etri-ni tha’i-ji (45).

12
It is said that these three (47, 44 and 45) preached in favour of justice for the sake of the kingdom.

C. Chos-nyi’s third son Ho-rim-sé erti-ni ta’i-chin (1) had six sons:

Thar-ba (2),
Phun-tnogs (3),
dûn-chen (4),
Lha-bum (5),
Ba’i-thu-jii ta’i-chin (6) and
Sêge ha-than pa’dur (7).

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

Phun-tnogs (3) had no sons.

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

Erte-ne bo-sog-thu (11) and
dPal-sbyor (12).

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

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

Ba’i-thu-jii ta’i-chin (6) had two sons:

Ja-sag Tshe-btong bo-sog-thu (14) and
bsTan-dzin be-si (15).

Tshe-btong’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-bycs ja-sag (18). The latter’s (18) son or adopted son was dGa’-ldan btan-skyor (19). The former one (18) had two sons:

Ja-sag dGe-legs rab-btong (20) and
Lin-ho-be (21).

Among them dge-legs rab-btong’s (20) son was Ja-sag Bu-yan sâ-ge (22). It is known that the latter (22) also had a son.

bsTan-dzin be-si’s (15) son was Phyag-erdor-skyor be-si (23). The latter (23) had four sons.
'Jam-dpal rdo-rje (24) who was an incarnation of qSer-tog ta'i-chiṅ.
Be-si Tā-le'i chen-sog-thu mtsho-skyes rdo-rje (25).
Tshe-dban rig-'dzin (26) and
Bya-khyun mdos-po zhab-drun blo-bzaṅ dbaṅ-phyug rgya-mtsho (27).

mtsho-skyabs rdo-rje (25) alias Tshe-btson rdo-rje's son was
Be-si Ratna-siddhi (26). The latter's (26) son was Be-si bṣod-nams
'phel-rgyas (29). Nowadays the latter (28) is called qSer-tog be-si.
Ta'i-chiṅ no-yon tshe-dbaṅ rig-'dzin (26) had two sons:
1Ku-'bum smon-rabs-pa byams-pa (30) and
Tho-yon blo-gsal (31).

Delo-bzaṅ dphan-phyug's (27) son was Thub-bstan ŏ-ma-
gsum (32).
Serged ha-dan's (7) son was bKra-śis don-grub (33). But the
latter (33) had no sons.

D. Chos-rgyal's fourth son was Sar-gar-tsha (1). The latter's son
(1) was Po-sod ho-sus-chi (2). The latter (2) had two sons:
Tā-bun be-li (3) and
bṢod-nams bkra-sis (4).

Ta-bun's (3) son was Rin-chen mam-rgyal (5). But the latter
(5) had no sons.

bṢod-nams bkra-śis (4) had three sons:
Thu-sa-la-g-chi sKal-ladan don-grub (6),
sKal-ladan dbaṅ-rgyal (7) and
Be-si Mīṅ-ne (8).
The first two (6 and 7) among them had no sons.
Mīṅ-ne (8) had four sons:
Be-si blo-bzaṅ tshe-btson (9),
Ja-sag dpal-skyyid (10).
Yi-dam (11) and
Tshe-gzhul (12).
The first one (9) had three sons:
abāṅ-rgyal bstan-'dzin (13),

14
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-bzan tshe-brtan (9) had six sons [not only three (13, 14 and 15)]:

bsTan-'dzin dba'-rgyal (13),
dKon-mchog rab-brtan (14),
Dar-rgyas tshe-rin (15),
Thu-sa-lag-chi Tshe-rin rdo-rje (17),
Lha-bsrun-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 tshe-dban had no successors.

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

Blo-bzan bstan-'dzin lvan (2) and
Tha'i 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.

Tha'i Lha-skyabs (3) had no sons.

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

Katna dà-la'i han (2),
bSod-name bka'-sís (3),
bSod-name rdo-rje (4),
bSod-name mgon-po (5) and
dGe-'dun mergarten no-yon (6).

Ratna (2) had two sons:

bsTan-'dzin dbas-rgyal (7) and
Lha-bzad (8).

The former (7) had no sons.

The latter (8) had two sons:

dCa'ldan bstan-'dzin (9) and
Sur-tsha (10).

The former one (9) was the adopted son of Huñ-tha'ji-ji.

It is said that Sur-tsha's (10) son called Tshe-brtan-guñ (11) lives in Chaa-bar still now.

bSod-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.

bSod-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:

bsTan-'dzin-guñ (16),
Thu-sa-lag-chi rGyal-mtshan (17) and
Guri-dpal-chen (18).

But all of them (16, 17 and 18) had no sons.

bSod-nams zgon-po (5) had two sons:

Tshe-rin-gun (19) and
Tsa-sa-lag-chi Chos-skoyo rgya-mtsho (20).

Tshe-rin-guñ's (19) son was Guñ bKra-sis-skyabs (21). The latter's (21) son was Gun dGe-'dun don-grub (22). The latter (22) had two sons:

Ye-ses dar-rgyas (23) and
Tha'i-ji leg-pa-bzad alias rNam-joms (24).

Ye-ses dar-rgyas' (23) son was Guñ 'Gyur-med thub-bstan tshe-rin (25). The latter's (25) son was Guñ Chos-dar (26).

Chos-skoyo rgya-mtsho's (20) son was Guñ bSod-nams stobs-rgyas (27). But the latter (27) had no sons and his (27) younger brother Ratna-siddhi (28) was adopted as his (27) son. Ratna-siddhi's (28) son was Tshe-dpag-guñ (29).
Tha'i-ji legs-baśad's (24) son was Thu-sa-lag-chi rTsa-mgrin (30), dGe'-den mrgan ne-yon (6) had two sons:

Tshe-rin-gun (31) and
dPal-'byor (32).

The first one (31) had two sons:

Tshe-brtan-guñi (33) and
Guri dKon-mchog-skyabs (34).

Among them the first one (33) had no sons.
dKon-mchog-guñi (34) had two sons:
Chos-skyon-skyabs (35) and
Nag-baśā legs-baśd (36).

Among them the first one's (35) son was dGe-legs rab-gyas (37). The latter's (37) son was Guri rTsa-mgrin-skyabs (38).

It is said that rTsa-mgrin-skyabs (38) had two sons named:

Ru-rus (39) and
Bandé (40).

Thu-sa-lag-chi dPal-'byor (32) had five sons:

mGon-pa-skyabs (41),
Kun-bzān (42),
Tshe-dpag rgya-misho (43),
bTa-pel-tho-yon (44), who was a dge-bies of the Sera monastery, and
Thu-sa-lag-chi Tshe-dbañ grags-pa (45).

The first one (41) had three sons:

Tshe-gzun-skyabs (46),
Tho-yon chos-pel (47) and
Ba-ye-tā (48).

H. Chos-rgyal's eighth son A-tsa-za che-chen hun-tha'i-ji (1) had three sons:

Mrgan hun-tha'i-ji (2),
Jo-rig-thu da'i-chiñ (3) and
Che-chen th'e-i (4) 9.

Mrgan hun-tha'i-ji (2) had two sons 10:

rNam-rgyal erie-nil hun-tha'i-ji (5) and

17
Mergan da'i-chin ab-la rab-brtan (6).

rNam-rgyal (5) had two sons:

Chi'i hun-tha'i-ji (7) and
Lvaš bLo-bzaṅ tshe-dbaṅ (8).

The latter (8) had four sons:

Guṅ 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-bzaṅ 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-ri (15) of the present time. dNos-grub dban-phug's (14) uncle [= Ja-sag Kun-bzaṅ tshe-rin's (13) brother] was Tha'i-ji bzaṅ-po (16).

Tha'i-ji bzaṅ-po (16) had three sons:

Mu-khen tha'i-ji (17),
sTobs rgyas-sas rdo-rje (18) and
Tho-yon rab-byams-pa Tshul-khrims bzaṅ-po (19).

rDo-rje tshe-rin (12) had three sons:

dBaṅ-rgyal (20),
rtA-mgrin (21) and
Ye-śes dbaṅ-rgyal (22).

The last one's (22) son was Mergan da'i-chin rin-chen bkrašis (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 Žes-rub Thī-ma (27) and the above Bo-bo (25) had no sons.

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

Ab-kyar-btse-brtan’s (6) son was Ja-sag mGon-porab-brtan (31). The latter’s (31) son was Ja-sag Manju ban-dhe (32). The latter’s (32) son was Ja-sag bSod-nams rmi’gyur (33). The latter’s (33) son was Ja-sag Don-grab dban-rgyal (34) had a number of sons.

Jo-ng-thu-da’i-chi’s (3) son was blLo-btse bka’-bsa (35). Che-silen ta’i-chi’ (4) had two sons:

’Jigs-byed-skyabs (36) and Ja-sag Tshe-rin rdo-rje (37).

The latter’s (37) son was Ja-sag Gra-pa nam-rgyal (38). The latter’s (38) son was Ja-sag Nor-bu rin-chen (39). The latter’s (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 Tho-yes, chi Don-go and was also the younger brother of tho-yon sBro-rgya-mtsho. He (42) sons were one Tho-yon (43) and Ja-sag Lha-\nmgon bshe-rgyal (44). The last one (44) also had a number of sons.

1. Chos-rgyal’s ninth son A-yu-sa tse’-le ub-sa (1) had twelve sons:

Eshrhe tha’i-ji (2), Sangba Margan tha’i-ji (3), bA-dur ju-nan (4), Bo-dhi nor-bu rgya-mtse (5), Dol-ba Chos-rje (6), Thu-shi-ve-thu-ha-sag (7), E-the-gel (8), Nig-tha (9), Bod-pa (10), Bo-lo dpon-po (11), Rdo-rje-skyabs (12) and Cab (13).
Saṅgha mertan’s (3) son was Sa-ra-gol (14).

Bā-dur ju-nan’s (4) son BLo-bnaṅ 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-lvan. His (E-bou-lvan) son A-lag-sa Jan-juṅ (16), and others appear to be in the Lvan dynasty still now.

Bod-pa (10) had three sons:

Te-he-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-bó no-yon’s (19) son was Tshe-gzungs (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-des (30). The latter (30) had three sons:

Ja-sag Tshe-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 tha’i-ji (1) had two sons:

A-chi bā-thur (2) and
Phun-tshogs (3).

The latter (3) had no sons.
The former’s (2) son was Thug-tho-sor erte-ni lvaṅ (4). The latter (4) had six sons:

Thar-pa (5),
Rab-rgyas-guṅ (6),
Thu-sa-lag-chi bśod-nams bkra-šis (7),
Jun-lvaṅ bśod-nams bstan-'dzin (8),
Ja-sag bLo-bzaṅ-skyabs (9) and
rDo-rje-guṅ (10).

Thar-pa (5) had no sons.
Rab-rgyas-guṅ’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
bśod-nams bkra-šis kun-dga’ (13).

bśod-nams bstan-'dzin lvaṅ’s (8) son was Tsaṅ-tsa-lvaṅ dKon-mchog skyabs (14). The latter (14) had three sons:

Jun-lvaṅ Don-grub dbye-rgyal (15),
Ye-ses dar-rgyas (16) and
Sa-chi del-gir (17).

The first one’s (15) son was Gans-dkar lvaṅ (18). As the latter (18) had no sons, he adopted his uncle Ye-ses dar-rgyas (16) as son.
Ja-sag bLo-bzaṅ-skyabs’ (9) son was Ja-sag Kun-dga’ tshe-btaran (19). The latter’s (19) son was Ja-sag Phyaṅ-rdo’ (20).
Ye-ses dar-rgyas (16) had no sons. He (16) being a member of the Lvaṅ family, got again the title of Ja-sag bestowed on him. He united two regions resulting in being (a single province called) Ho-sod’.11

Phyaṅ-rdo’ (20) son was Me-rin lvaṅ dKon-mchog ‘jigs-med (21) of the present time. One of the latter’s (21) son was called Ta’i-chiṅ (22) and the other son was Tho-yon Nag-dbaṅ phul-byun (23) who was in sKu-‘bum. It is said that the first one (22) has a son or two.
rDo-rje-guṅ (10) had a number of sons: One Thu-sa-lag-chi, one dGe-slas, and others. Among them Don-grub (24), the younger one had two sons:
BE-te (25) and
doRon-chun (26).
The former’s (25) son was Guru (27)
[According to dPal-sman ljam-bral]

A. (Chos-rgyal’s fifth son) El-du-cha tshe-rin (1) had two sons:
Mal-gron (2) and
Bo-sog-thu cu-na dri-rgyas (3).
The former (2) had no sons.
The latter (3) had four sons:
dPal-bar (4),
bsTan-dzin tshe-bren (5),
De’i-chin he-sso-ri (6) and
Khen-thar (7)
dPal-bar (4) had three sons:
Erdhe ts'i-chin (8),
Don-grub (9) and
A-chi-thu mo-min-han (10).
The last one (10) had no sons.
bsTan-dzin tshe-bren’s (5) son was Lha-skysaps (11). The
latter (11) had three sons:
Tshe-driin rab-brtan (12),
dBan-phyug rab-brtan (13) and
dBan-phyug chen-lvan (14).
The first one (12) had no sons. The second and the last ones
(13 and 14) had one son each named Nag-dban dar-rgyas (15) and
dBan-ldan tdo-rje ba-bal lvan (16) respectively.
Ho-sso-chin (6) son was Don-grub dban-rgyal (17).
Khen-thar’s (7) son was bsTan-skyeM (18).
B. (Chos-rgyal’s sixth son) tDo-rje da-lde hun-the-ri (1) had
four sons:
Be-ro-tsna (2),
dGyI-ldan tse-driin (3),
De-li de’i-chin (4) and,
Dayan bya-hshuM met-gen de-chin (5).
Be-ro-ba-na (2) had two sons:  
' jede ning the-ji tshang-ba-skyabs (6) and  
A-pu-ji che-chen the-ji (7)  
A-pu-ji (7) and dGa'-'dan tsho-de-bar (3) had no sons.  
Da-li de'i-chin (4) had two sons:  
'jam-drel ir-da-ni the-ji (8) and  
Ershe the-ji dpal-rnor (9).  
The latter (9) had three sons:  
Phun-tshogs dbang-rgyal lva-tan (10),  
Ye-ses sgrol-skyabs (11) and  
rDo-rje mam-rgyal (12).  
Phun-tshogs dbang-rgyal (10) had three sons:  
dKon-mngon bkra-shis lhan (13),  
Dam-chos (14) and  
dGa'-dan rab-brtan lhan (15).  
The last one's (15) son was Ta-li hu-choj thu (16).  
Ye-ses sgrol-skyabs (11) son was Dar-rgyas tsho-'rin ju-sag (17).  
Da-yam bya-khyun (5) son was Da-yam hun-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),  
Bu-thu-ji bsod-nams rab-rgyas (6) and  
Sejge 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  
dPak-bar (11).  
Lha-bum's (5) son was bSton-'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),
  Tsho-dbaṅ bkra-śis (15) and
  bsTan-'dzin be-se (16),

The first and the third ones (14 and 16) had one son each named Tsho-rin rdo-rje (17) and Phyag-rdor-skyabs be-se (18) respectively.

Seṅga ha-than's (7) son was bkra-śis dan-grub (19).

D. (Chos-rgyal's ninth son) San-ga-rgyal's (1) son was Tha t'i-bo-od ho-so-du (2). The latter (2) had two sons:
  Ta'i-baṅ don-grub bkra-śis (3) and
  bSod-nams bkra-śis be-si (4).
  bSod-nams bkra-śis be-si (4) had three sons:
  dGe-rdo-dan don-grub (5),
  dGe-lhan dbaṅ-rgyal (6) and
  Mni-ne be-si (7).

Maṅ-ne be-si (7) had two sons:
  bLo-bzaṅ tsho-brtan be-si (8) and
  Mi-pham (7 Yi-dam)-skyabs (9).

E. (Chos-rgyal's eighth son) mo-Gen-po tsho-dbaṅ had no sons.

F. (Chos-rgyal's tenth son) A-khu bkra-śis pa-thur the-ji lvan's (1) son was bLo-bzaṅ bstan-dzin (2). The latter (2) had two sons:
  Pā-čar (3) and
  Tsha-gen e-bu-gen (4).

G. (Chos-rgyal's first son) Cig-rgew-thu Dā-yen rgyal-po (1) had six sons:
  Ratna dā-la'ī han (2),
  Mer-gen rdo (3) no-yon (3),
  bLo-bzaṅ phun-tshogs bi-li (4),
  dGe-dun mer-gen no-yon (5),
  bSod-nams mgon-po (6) and
  bSod-nams bkra-śis (7).

Ratna (2) had two sons:

24
bsTan-'dzin dban-rgyal (8) and
Lha-bzrañ rgyal-po (9).
bsTan-'dzin dbar-rgyal (8) had no sons.
Lha-bzrañ rgyal-po (9) had three sons:
sKal-lDon bstan-'dzin (10),
Sur-tsa mam-rgyal (11) and
Tshe-btсан (12).
The first one's (10) son was dPa'-byor (13).
The second one (11) had two sons:
Grags-pa (14) and
Naq-tsha (15).
Mergen rdo no-yon (3) had two sons:
Erdi-ni Chirñ the-jī tshe-btサン (16) and
Chos-khuñ tha'i-jī (17).
Tshe-btサン's (16) son was bKra-śis don-grub (18). The latter's (18) son was bKra-śis dpal-byor (19).
Chos-khuñ's (17) son was dGa'-ldan bka'-śis guññ (20). The latter (20) had three sons:
rGyal-mtshan don-grub (21),
bsTan-'dzin mam-rgyal guññ (22) and
bSod-nams dpal-ci guññ (23).
bsLo-bzam phun-tshogs bS-ljī (4) had two sons:
bsLo-bzam bka'-śis (24) and
Bo-sod-thu rab-btサン dbar-po (25).
But both of them (24 and 25) had no sons.
dGe'-dun mergen no-yon (5) had two sons:
Tshe-riñ guññ (26) and
dPal-byor (27).
The former (26) had two sons:
Tshe-riñ rab-btサン guññ (28) and
dKon-mchog-skYab guññ (29).
dKon-mchog-skYabs guññ (29) had two sons:
Chos-skYab guññ (30) and
dGa'-ldan (31).

dPal-'byor (27) had four sons:
bLa-ma kun-bzan (32),
'Phu-la-tshun (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
Yin-tha-thor (40).

Chos-bzan rgya-mtsho's (37) son was Ban-dhe (41). bSod-
nams bka-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-tsa-ta hun-tha'i-ji (1) had two sons:
Co-rig-thu de'i-chin (2) and
Mer-gen hun-the'i-ci (3).

Co-rig-thu's (2) son was bLo-bzan dar-rgyas (4). The latter's (4) son was 'jigs-byed-skyabs ja-sag (9). The later's son was Tshe-rin rdo-rje ja-sag (6).

Mer-gen hun-the'i-ci (3) had five sons:
Rin-chen mam-rgyal erte-ni hun-the-ji (7),
Rin-chen bka-sis (6),
Dar-rgyas (9),
'E khe rab-brtan (10) and
bLa-ma 'phrin-las (11).

Rin-chen mam-rgyal (7) has two sons:
Chin la-btse-ji 'byor-brtan (12) and
bLo-btsan tshe-dbang guni (13).
The former (12) had no sons. The latter (13) had four sons:
rdBo-rje je-sag (14),
dGe-legs stobs-rgyas (15),
rgyal-mtshan grags-pa (16) and
Tshe-rin bsod-nams (17).
rdBo-rje ja-sag's (14) son was kun-btsan ja-sag (18).
Rin-chen bkra-shis (8) had five sons:
Padma tsho-brtan (19),
Rab-brtan (20),
rTa-mglin tsho-brtan (21),
bsTan-'dzin (22) and
Bo-bo the-ji (23).
The first one (19) had two sons:
Ye-ses btsan-po (24) and
dBa-rgyal ja-sag (25).
Ye-ses btsan-po's (24) son was mGon-po (26). Rab-brtan (20) had no sons. rTa-mglin's (21) son was Shes-rab Rg-ba-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).
1. (Chos-rgyal's third son) A-Yu-sha ta-le'i u-ba-si (1)
formerly had eight sons:
Mer-gan hun-the-ji (2),
Erga the-ji (3),
Dur-lha the-ji (4),
Ba-thu cu-na-mo ho-ra-la (5),
Ha-la-ha (6),
Bo-dhi (7),
dPon-po-lod (8) and
dPon-po (9).
Mer-gen hur-thi-ji (2) had three sons:
Sa-ra-yi-gul (10),
Sa-ra-ba-thur (11) and
blLo-bzana (12),
Sa-ra-yi-gul (10) had three sons:
dGe’-dun no-yon (13),
Gol-go (14) and
bkra-sis (15).

The first one’s (13) son was rGyal-mo’han the-ji (16). The latter’s (16) son was Tho-btsun chos-byor (17). But the latter (17) had no sons.

Sa-ra ba-thur (11) had no sons.
Gol-go’s (14) son was Ma-mo (18) and the latter’s (18) son was O-ba-gi (19).

bkra-sis (15) son was Yi-dam thu-sa-la-chi (20). The latter (20) had three sons:
Tshe-ma-gon (21),
bSo-d-nams rdo-rje (22) and
Nu-ma-tho-yon (23).

The last one (23) had no sons.

blLo-bzana’s (12) son was No-yon dKos’-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-na’ (5) had six sons:
Pa-thu (25),
Yum-chun (26),
A-bu lva (27),
‘Chu-med (28),
‘Bum-u-na’ (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 lva (27) had two sons:

28
mGon-po a-gi (33) and
bLo-bzang rdo-rje chün-ivañ (34).
Among them (33 and 34) the former (33) had no sons. The
latter (34) had five sons:
  Kun a-phu dbar-chan dpal-ba (35),
  Mahā-bala (36),
  A-gā dbar-chan tshe-riñ (37),
  g. Yuñ-drung tshe-braṣi (38) and
  Ban-byurñ (39).
‘Chi-med (28) had four sons:
  dKon-mchog guñ (40),
  U-ba-še (41),
  bLa-ma bka-bras (42) and
  Sa-ta han (43).
The last three (41, 42 and 43) had no sons.
The first one (40) had three sons:
  Dvags-po zhas-drun (44),
  rDo-rje tshe-braṣi guñ (45) and
  Ban-de (46).
‘Bum-cu-nañ (29) had no sons.
bsTan-dzin’s (30) son was bSod-nams rdo-rje guñ (47). The
latter’s (47) son was Or-thun-su-du guñ (48).
Ha-sa-ha (6) had three sons:
  Rin-chen (49),
  bLo-bzañ bstan-dzin (50) and
  Eri-nil (51).
The first and third ones (49 and 51) had no sons.
The second one (50) had two sons:
  bSod-nams bkra-bras (52) and
  Badzra (53).
The former (52) had four sons:
  Don-grub (54),
  mGon-pe (55),
  mKha-grub thu-sa-la-chi (56) and
  Bu-be (57).
mrKhas-grub’s (56) son was ’jigs-byed thu-sa-la-chi (58).  
Ba’dra’s (53) son was Dar-rgyas no mìn-han a-ri-log-san (59)  
has no sons.  
Bo-dhi’s (7) son Padma tshe-dbaṅ (60) had no sons.  
DPon-po’s (8) had no sons.  
Dpon-po’s (8) son bSh-dad the-ji (61) had no sons.  
Later, (Chos-rgyal’s third son) Ba-yen a-ba-ge alas A-yu-si  
da-li’i u-ba-si (1) had eight more sons:  
bLo-bzan chos-phe-las (2),  
Nor-bu rgya-mtsho (3),  
l-thi-gel (4),  
Tho-yon (5),  
l-nanta (6),  
Bod-pa (7),  
sKyiabs (8) and  
Dbo-rje-skyabs (9).  

bLo-bzan chos-phe-las’s (2) son was Don-grub mer-gen no-yon  
(10).  
The latter (10) had four sons:  
dGe-tshul the-ji (11),  
Tshe-dbaṅ rdo-rje (12),  
bSs-brtse-nams rdo-rje (13) and  
bLo-bzan mi-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-dbaṅ btsas-dzin (17) and  
Tshe-rin-bum (18).  
All of them (16, 17 and 18) had one son each, named  
mCon-po (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  

30
U·ba·śi (23).

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

Bod·pa (7) had two sons:

Hon·chöbas (24) and

A·bo (25).

The former (24) had no sons. The latter’s (25) son was Tshog·gjurs (26).

dKyabs (8) had four sons:

Ha·khi (27),

dKon·mchog (28),

Man·ji (29) and

Bo·bo (30).

The first one (27) had two sons:

Sangs·rgyas (31) and

bSkor·nams tshe·rin (32).

The third and the fourth ones (29 and 30) had one son each named rdzogs·bum (33) and mGon·tshe·rin (34) respectively.

rDo·rje·skyabs (9) had no sons.

J (Chos·rgya’s fourth son) Dzam-the’s (1) son was mChogs·pa-thur mgon·po (2). The latter (2) had three sons:

Erten·ni erthe·tho·ni lwaṅ (3),

Phun·tsheogs (4) and

Ngag·dpaṅ grags·pa (5).

Thog·thon·ni (3) had five sons:

U·ba·śi (6),

Rab·rgyas (7),

bSod·nams bkra·śis (8),

bSod·nams bstan·’dzin lwaṅ (9),

Tshe·rin rdo·rje (10).

U·ba·śi (5) had no sons.

Rab·rgyas (7) had three sons:

rDo·rje guñ (11),

Lha·mgon (12) and

No·yon (13).
bSod-nams bkra-šis' (8) son was Kun-dga’ tshe-rin (14).
bSod-nams bstan-’ (9) son was dKon-mchog-skylabs (15).
The latter’s (15) son was Don-grub nam-rgyal lvo-n (16).
Tshe-rin rdo-rje’s (10) son was Kun-dga’ ja-sag (17).
Phun-tsogs (4) had no sons.
Nag-dbaṅ grags-pa’s (5) son was rDo-rje tshe-rin (18).

Notes (General):

Lack of uniformity in spelling of a number of personal names is noticed in the Tibetan text of Deb-sher rgya-mtsho. 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 anemonic 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 Ratna du-la’i han (G 2) was also called by the name Ratna only, Be-su Mūn-n (D 8) by the name Mūn-n only, dGa’-ldan a-bo (B 29) by the name dGa’-ldan rab-brtan a bo also. Tshe-phel erti-ui bha’-ji (B 26) by the name Jam-dpal tehe-phel also, Tshe-dban rig-dzin (C 26) by the name Ta’i-chi no-yon tshe-dban rig-dzin also, and so forth. Actually lack of uniformity is seen in the following cases: E’i-ti-chi and E’tai-chi (A), rDo-rje Ti-lie huih-tha’-ji and rDo-rje Ti-la’i huih-tha’-ji (B 1), Ti-yan rgyal-po and Dā-yan rgyal-po (G 1), A-tsar-tsha-tshe-chen huih-tha’-ji and A-tsa-ra che-chen huih-tha’-ji (H 1), Dā-la-md and Dā-lan-tha’-ji (J 1), Ti-le ti-chin hua-tha’-ji and Dā-chi huih-tha’-ji (B 3), Be-ro-tsa-na and Be-ro-tsa-na (B 4), Bai-thu-ji ta’i-chi and Bai-thu ta’i-chi (C 0), Senge ha-than pa-dur and Senge han-dan (C 7), Jo-ri-thu ja’i-chi and Jo-ri-thu da’i-chi (H 3), Che-chu thá-la’-ji and Che-chu ta’i-chi (H 4). A-kh no-yon and A-kh 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. Tse-rin dar-rgyas and Dar-rgyas tse-rin (D 15), dbang-rgyal bstan-dzin and dbaṅ-dzin dbang-rgyal (D 14) is mentioned by the name Phun-tsogs rab-brtan also, sKad-mdan bstan-dzin (B 9) was called by the name sKad-mdan 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 bstan-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.
1. I have consulted the printed edition of this work entitled Histoire Du Bouddhisme Dans L'Amo, published by Imprimerie pour l'Ecole Pratique des Hautes Études, Paris.

2. There are two divisions of the gTan province, one right (g-yug) and the other left (g-yon).

3. Though it is mentioned that he had three sons, but the names of only two sons are recorded.

4. It is 1865 when bStan-pa rab-rgyas wrote his Deb-ther rgya-mtsho.

5. Here bStan-pa rab-rgyas recorded some activities of the father and son, i.e. Jun-ron (kKon-mon-chog bkra-sis) (B 27) and bsdod-nams rdo-rje btag (B 30). "They became very much assiduous in Buddhism and took sacred vow with respect. kKon-mon-chog bkra-sis (37) took ordination under Pan-chen rin-po-che. Then he was called Lha-brum gIS-dbyud gSogs-mtsho. He got the monastery of Nual with temple, built. He invited the second incarnation of Kun-mkhyen (i.e. kKon-mon-chog rgya-med dban-po (1728-1791)). kKon-mon-chog bkra-sis (B 27), his wife and son along with other persons such as Ts'é bu-thog-thu, bSod-pa mgon-chen, and others, more than 2000 lamas and lamaseries in all received initiation of Dups-khor, bDe-mon-chog, gSag-dus, bShe-dpal and bDups-dker (deities), from him. They heard endless religious preaching also with philosophical instructions (bshad-khrid) etc.

"bsdod-nams ma-ba, a person of kKon-mon-chog bkra-sis' (B 27) family dus Lha-rnam-pa (an educational degree) and later became kbsi-ba of the great monastery. He made the seventh Dalai Lama bSogs-btsan rgya-mtsho (1708-1757) get admitted as a novice monk and himself practised Kadampa in the Dnang-rgyal school of Po-ta-la. This bsdod-nams sia-ba, bsdod-nams dba-rgyal who was the great abbot of bkra-sis-khyil and bsdod-nams gnags-pa — three of these were called gThabs-khor-bkra-sis bsdod-nams rnam gsum, i.e. 'Three bsdod-nams' residing in the surrounding areas of the lake Kokoroe'. They seemed to be famous at a time. bsdod-nams sia-ba went to bkra-sis-khyil and gave instructions to the students of Kalkara school, on ritualistic music, performance, preparation of sandy colourful mandala, etc. He prepared a colourful mandala in his own responsibility and their Kun-mkhyen (II) gave initiation of Kadampa in the bkra-sis-khyil monastery. Srad bsdod-nams rdo-rje lwa introduced to those 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, Kalkara (tantric deities), and others, volg-removing initiation and mero-mag. Chin, lwa-s got these without delay but were unsuccessful due to lack of sincere practice."

6. bGul-'las bstan-sknyon (C 19) is not confirmed as bDpal-bskyor po-sag's (C 19) own son. But these two are considered as bDpal-bskyor's own sons, not adopted ones.
7. The name of this son is not mentioned.

8. See note No. 10.

9. The two names Jo-rig thu du'i-chu (53) and che-chem tha'i-ji (64) 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 rotated the order.

10. In the text Mergan bumi-tha'i-ji (52) is mentioned to have three sons, but we find the names of two sons only. I doubt one bumi-tha'i-ji mentioned a little before may be (Mergan bumi-tha'i-ji, 52) the father of the adopted son dGa'-ldan bsTan-ldan (G 9).

11. I am not satisfied with my translation of the portion which I quote below:

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 Omniscent Maha Guru Padamsambhava concealed innumerable scriptures (Chos), Wealth (Nor) and sacred objects (Yangtshen) in those holy places and performed many inexpressible benedictory prayers for the benefit of sentient beings thereby entrust-

* According to Dharmo Nying-Pa (second Dharmo). 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 Karchopala Dwa, the realms of unlimited happiness and abode and assemblage of female deities (Mamo Khandar) like clouds in space.

Likewise the innumerable Buddhas and Bodhisattvas 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 Sharchoh Bepthug 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 Dakkar 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 nyer-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-revelers of Tantra) Rinzin Godemchen (1340-1396) and Kathog Ugyed Yeshe Bumpa came to Sikkim and established monasteries and meditation centres at sacred places of 'Pawo Hangri' and Tashiding. The reincarnation of Rigzin Godemchen, Terten Ngari Ringin Chenpo Lagdendorje discovered the sublime tantra called Khandor Kholamanga 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 Phuntshog Namgyal was enthroned at Yuksum by three great Lamas of Tibet namely Lhatson Namkha Jigme (the embodiment of compassion was known to be the incarnation of Indian Maha Pandita Viramalmitra and Tibetan omniscient Kunphken Longchenpa Dema Hozer), Ngadag Sempachenpo Phuntshog Rigzin and Kathog Rigzin Chenpo. Under the Patronage of king Phuntshog Namgyal, monasteries, hermitages for meditation
and stupas were built. Chogyel Phuntsog 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 Ngagdag Sempachhmo and Ngdag Rinchen Gon established the holy shrine at Dakkar Tshishing 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 herewith. During the reign of the religious king Trisong Deutsen in Tibet, Guru Padmasambhava, while bestowing the unparalleled tantric system of tutelary deity Mahakuruksha Avalokitesvara Sadhana and initiation on emanipation from the cycle of mundane existence to king Trisong Deutsen, prince Murub Tsampo, Yeshe Tsogyal and Verotsana, consecrated the same Holy Vase which is preserved in the Tshishing 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, Odysya and Zabor by Guru Padmasambhava. It is said that the Vase is made by Tsamchen Gar-nga, wrathful Dharmapala and consecrated by Guru Padmasambhava by conducting Sadhana of Yidan Chusig Zhal (tutelary deity of eleven heads). When he performed the sadhana, the entire retina of the deity and deity himself appeared in the sky and inseparably merged into the Holy Water contained in the Vase. Thereupon 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 Dezhi/Cutab-Maharajika) of Dharma and the gods of thirty-three heavens (Samchu 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), Choky Gyalpo Garwang Rigzin Zhigpoilingpa, the reincarnation of prince Murub Tsepon of Tibet, unearthed the Vase of Holy Water for the sake of sentient beings. After the discovery of the Vase, Terton Zhigpoilingpa 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 Phuntshog 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 Khorwalegrol Sadhna under the royal patronage of the first Choogal Phuntshog 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 neighboring 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 Choogal 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.

View of the stupas adjacent to the shrine

SOURCE MATERIAL:

1. Zhig-po gling-pa'i grung-'bum (collected works of Zhig-po gling-pa)
2. Mga'-bdag sems-pa chen-po phun-tshogs rig-'dzin gyi rnam-thar (Biography of Ngel-dag-Semp-pa chen-po)
3. 'Dras-longs gnas-yig (Guide Book of Holy Places of Sikkim by Lha-rtsun) jigs-med dpa'wo.

39
OUR THREE MAJOR ART PUBLICATIONS

1. ROYAN DRUG MCHOG GNYIS (Six ornaments and Two Excellents) reproduces ancient scrolls (1670 A.C.) depicting Buddha Nagarjun, Argadona, Astinga, Vissubandha, Dignaga, Dharmatri, Gunaprabha and Sakyaprabha. Reproductions are as per originals today after 300 years of display and worship with an attempt at retouching. The exposition in English presents the iconographical niftiles and the theme of the painting, namely, the Mahayana philosophy; the treatments is designed to meet the needs of the general reader with an interest in the Tibetan Himalayan art of 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. (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 four 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 concept 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 THANGKAS TELL: Subtitled 'An Introduction to Tibetan Scroll Portraits'. The book has 54 pages (11 and half inches and 8 inches) and contains 22 fine reproductions, with Jacket depicting Buddha Sakayamuni 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/-

40
CONCEPT OF PRAJÑA AND UPĀYA

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 (Thilbu) 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 (Tib. Thilbu) stands for wisdom, the Vajra (Tib. Dorje) represents the method.

In the Tibetan Hagio graphical literature we come across a name of Ter-ton (Revealer of hidden Treasures) Dorje Lingpa. He is said to have visited Dencong 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 Chanadorje 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

41
the city. Hereunder we quote the parable from a Tibetan text, "mde-'dus (Sutra samuccaya):

"dmu-long mig-bu med-pa-byar-ba khrig-mamsa/
lam-yang mi-shes-grong khyerjug-pa-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 presence 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 Prajña-Vīramātī (Tib. Yum-chen, the great mother) or Transcendental Wisdom, here with Tara (Tib. Sdrol-ma) the mother of the bhūtottaravas or being dedicated to Enlightenment. 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 Yogānātāmātā the symbolic definition of vajra is as follows:

\[ drīḍham sūram asusūryam acchalya-ākhaṭya lakṣanam/ \]
\[ adihi avvātim ca lūṇyātic vajramucyate \]

Thus Sunyata is termed as vajra because it is firm and sound, unchangeable, unpiercible, impenetrable, incomestible 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
universe. A precisely similar symbolism attached to the three-dimensional cross of the Dharma 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 trying 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 concepts, 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 Samsara, 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 vipasayana (Lha gmring) or Transcendental Vision and Samthâ (zhig-gnas) 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 stilled in the peace that passes understanding. The Nyingmapa, Kargyupa and Sakyaapa have almost the same views about Prajna (shes-rab) and Upaya (Thabs). The ingenious literature of all Tibetan Buddhist sects, abounds in new interpretation of twin concepts of sattva, or the Mahayana texts rendered in Tibetan from Sanskrit, and Tantric 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 Prajnapāya-vimālecayā-siddhas of Ananga-Vajra (G.O.S. Vol XLI vol 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-kalpa) then that of non-existence (abhaava-kalpa) for the burning lamp can be extinguished; but if it be not burning at all can it be extinguished? nirvata śrāvita dāpo nirvatah kam gelam brajat. (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 Samāya nor nirnāna, and this is Pure Knowledge (Prajñā). In realising the truth one should meditate neither on the void (śūnyata) nor on the non-void (asaścaryata), when the conception of egohood (asaṃkhyayata) does not determine itself in the negative manner as non-void or in the positive manner as void it becomes benefit of all basis of thought, the wise therefore, without any attachment and desire, absolutely, absolutely, unselfish in mind and freed from the constrictive imagination of a beginning as an end, pursue the path of pure knowledge (Prajñā).

The pāññāsiddhi also asserts that the ultimate truth is neither positive nor negative, for in the positive there is the possibility of all the defects (saṇeva-saṇeva-prasāde) and in negative there is no way left for the relief of all sorrow (G.O.S.Ch.1 verse 19-20).

Pure knowledge is neither with any form (śākāra) nor is it formless (nirakara). If the knowledge had any form, it would have been samabhā (conditional and defiled) 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 (pāññāsaccitta 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 Prajnā alone and Bodhi-citta, the combination of both Prajnā and Karunā. The Prajnā however is nirakkalpa i.e. free from all the false constructions; while the tattva-Jñāna with which there is the existence of universal compassion (Karunā) should not be taken as a complete cessation (niucittatā) of consciousness (S. B. Das Gupta: An Introduction to Tantric Buddhism, p.39).

In the Panca-lakṣaṇa of Nagarjuna-pada we find four gradations in the sāyati doctrine. The first is Śunya, the second ati-Śunya, the third Mahā-Śunya, and the fourth or the final is the sara Śunya and these are all different according to their cause and effect. The first stage Śunya has been explained as light (lōka) Prajñāpāramitā-lōka Prādurthihālā. It is relative (Paratantra) by nature, aloka Śunya-prajnā ca cittān ca paratantrikam. 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-Śunya is said to be the manifestation of light (lōka-bhāsa), it shines like moon-rays and it proceeds from the former (aloka-jnana), and while Śunya is said to be Prajnā, ati-Śunya is said to be Upāya or the means. It is said to be of the nature of constructive imagination (Parikalpa) and it belongs to the mind, as its (mind’s) state (caitasa). It is also said to be the right (lokṣīna), the solar circle (śunya-mandala) and the thunderbolt (ṣaṅkā). The third stage viz. Mahā-Śunya proceed from union of Prajnā and Upāya aloka and alōkābhāsa or śunya and ati-Śunya, and it is called the intuition of light (lōkābuddhi) and it is of the absolute nature (pari nāgamaṇḍa), yet is called ignorance (avijñā). It has also been said to be the siddhiṣṭhāna-citta. The fourth stage, viz. sara Śunya (all void or perfect void) is free from all three-fold impurities and is self-illuminate, it is called perfect void because it transcends the e principles of defilement. It is the purified knowledge - the ultimate. th - it is the supreme omniscience (ibid. p.41).

We have seen above how the sāyati doctrine of the Mahayanistic philosophers was adopted by the esoteric Buddhists, but the emphasis of Mahayana is not only on sāyati; as a religion it is characterized by its stress on universal compassion adopted by these Tantric Buddhists in toto.
According to Dr. S.B. Das Gupta the concept of Kālacakra 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-śākta which is a commentary on the Sekadesa section of the Kālacakara-tantra. There it is said that ultimate immutable and unchangeable one remaining in the sky-like dharmā-dhiya (the element underlying all the dharmas) is called Kālā; it itself is the immutable knowledge. Cabra implies the unity of the three kinds of existence - the manifestation of Kāla. It (the Cabra) is the body of Lord - point like, containing the potency of existence of the universe, Kālacakra, therefore, implies exactly the same as the unity of Prapīṇā and Upāya.

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

The Vajra-sattva as the Lord supreme of the Tantric Buddhists representing monotheistic 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, śunyatā or Prajñā removes all afflictions and drives away māra and so the śunya is called the bhaga. He is saluted as the śunyatā-essence, transcending all imagination, omniscient of Pure Wisdom.

Vajra-sattva is not merely of the nature of śunya; it is a non-dual of śunyatā and karunā; to imply that the void-consciousness is also of the nature of identity of both śunyatā and karunā. In the Hṛdaya-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 śunyatā respectively.

Kṛṣṇopāya bhaveś yogi mudrā hetuviyogateḥ/
śunyatā karunābhinnāḥ bodhicittamiti srṣṭam//

Paṭala X, Ms p.300(a) 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 cause 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 conduce 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 Dākini-vajra panjara, points to the state of citta shining in the unity of śunyaśā and karunā.

śunyaśā-karunābhirnāṃ yatra cittam prabhāyate/
so hi buddhasya dharmasya saṁghayāpi ca deśnā//

(quoted in the Advaya-vajra-saṅgahraha, p.96)

Upāya has again very nicely compared to a boat in the Prajnāpāramitā-vinirācaya-sūtrādhikā. 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 shore, and it is for this reason that it is called the Upāya. The co-mingling of the prajñā and upāya like the mixture of water and milk in a state of non-duality is called Prajnāpāramitā (p.93)

In the chapter of meditation on the ultimate truth (tattvabhināma) of the Prajnāpāramitā-vinirācaya-sūtrādhikā it has been said that the truth is both prajñā and upāya combined together; for it is prajñā as it is the absence of all phenomenalization (nirupamata-svarupaśākhā), and it is compassion because like the wish-granting gem it does everything for the good of the beings, supportless is prajñā and supportless (Nirālambara) 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.DasGupta in An Introduction to Tantric Buddhism, p.94).

It is said in citta-svāttthā-prakāśana 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 dharmadhatu, that is attained by properly churning of the milk of prajñā and upāya, 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 topic in detail and only give a brief references to them.

Prajñā as the passive principle is the dharmadhatu the thatness (tathātā) with perfect purity and perfect knowledge in her, while the whole world i.e. Samabhogakīrīya and the nirmanakīrīya is a display of the Upāya.

According to esoteric doctrine, tanah who represent Prajñā 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 philosophical systems of the Nepalese Buddhism. They are (i) Svādhīnottara, (ii) Advaitika, (iii) karmika; (iv) Yatrisik. The Svādhīnottara school holds that there is immaterial 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 nīvṛtti and so are the powers of matter. Thus when these powers pass from the state of existence of the powers in the state of nīvṛtti 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 nīvṛtti. This nīvṛtti is the prajñā and pravṛtti is said to be the Upāya.

In the Advaita 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 Prajñāka (a sub-division of the Svābhāvika school) Buddha as the principle of active power, first proceeds from nivṛtti 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 praṇā (dharma), śvāya (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 niyṛṭti and praṇvatī or as Adi-Prajñā and Adi-Buddha we may compare the concept of Siva and Sakti and the ahum or the ‘I-ness’ produced by their union (ātma-sakti-mithunapiida). 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 niyṛṭti and Sakti is praṇvatī and in the ultimate state they remain in a Union of Oneness.

In Buddhist tantra Prajñā and Uṣṇīṣa are also called Lalana and Rasanā 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.
LATEST PUBLICATIONS OF SRIT

1. KADAM BUOJO: VOLUME KA (Part f) It deals with twenty previous birth stories (satakas) of 'Brons-ton-gyal-bo' by lung-gnas narrated by Atisa Dphantsa Sogtana and which are known as rNjor-chos-rgyal-shu. The original xylograph reproduced by photo-mechanic process with introduction in English. Price Rs. 225/-.

2. KADAM BUOJO: VOLUME KHA (Part g) This volume contains the instructions, prophecy, short previous life stories of 'Brons-ton-gyal-bo' by lung-gnas, hymns and a supplementary chapter by Jetsun and Chief disciple. Reproduction by photo-mechanic process with introduction in English. Price Rs. 200/-.

3. GONGS-SA-LINGA-PACHEN-POTI-GSUNG-BUM: Volume Kull to Bu (XVI) The collected works of 14th Dalai Lama. Price Rs. 725/- per volume

4. SAKYA KABUM CATALOGUE: (SARAYAPA CATALOGUE SERIES, VOLUME: 1) This is the first comprehensive catalogue of Sakya Kabum (collection works of five founder Lamas of Sakya Order): Tibetan title and its romanization with subject index and introduction in English. This publication is expected to be immensely useful and serve the purpose of the libraries and individual scholars for carrying their research in the field (1990) Price Rs. 250/-.

5. DAM NGAG MIDZOD CATALOGUE (KAGYUPA CATALOGUE SERIES VOLUME I) It is the first comprehensive catalogue of gDarza-ngag-midzod (collecting works of Konchog Yonten Gyatso) Tibetan title and its romanization with subject index and introduction in English (1992) Price Rs. 250/-.

FORTHCOMING PUBLICATION OF SRIT

1. GONGS-SA-LINGA-PACHEN-POTI-GSUNG-BUM. The collected works of 14th Dalai Lama Vol. Ma (XVI)

The publication programme of Catalogue Series of all the Buddhist works preserved in the SRIT will be a landmark contribution in the field of documentation and library science. The Institute intends to bring out more issues in the coming years.
NOTES & TOPICS

DHARAMRAJA ASOKA

Nirmal C. Sinha

A propos my article "Making of Dharmaja" in Bulletin of Tibetology 1992, No. 1, the question is raised whether Asoka 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 Asoka's assertion an assertion of paternal despotism. I am aware of such finding about Asoka but do not accept the same. I make my submission below.

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

Asoka in Kalinga 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. Hultzsch). In Kalinga Edicts, as in Rock Edicts, Asoka 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. Asoka added the provision of material and moral wellbeing and called this a filial duty as in Kalinga Edicts. I do not reid any paternal despotism in any Asoka inscription.

51