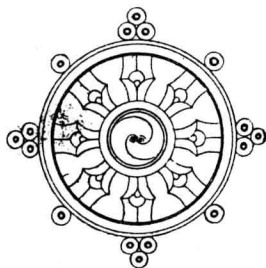


**CONTRIBUTIONS ON
THE RELIGION AND HISTORY
OF
TIBET**

BIBLIOTHECA HIMALAYICA

SERIES III VOLUME I



EDITED BY
H. K. KULÖY

Published by Virendra Kumar for Mañjuśrī Publishing House
Kumar Gallery 11 Sundernagar Market New Delhi India

**CONTRIBUTIONS ON
THE RELIGION AND HISTORY
OF
TIBET**

By
SARAT CHANDRA DAS
(1849-1917)



MAÑJUŚRĪ
PUBLISHING HOUSE
NEW DELHI 1970

SARAT CHANDRA DAS :
CONTRIBUTIONS ON THE RELIGION, HISTORY, & c. OF TIBET

First Published 1881 & 1882

Reprinted 1970

THE PURPOSE OF BIBLIOTHECA HIMALAYICA
IS TO MAKE AVAILABLE WORKS ON THE
CIVILISATIONS AND NATURE OF CENTRAL
ASIA AND THE HIMALAYAS.

BIBLIOTHECA HIMALAYICA

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PRINTED IN INDIA

BY K. V. SACHDEVA — SKYLARK PRINTERS, NEW DELHI-55

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Editor's Note

In November 1879, the well-shod scholar and intrepid traveller Sarat Chandra Das (1849-1917) emerged in Darjeeling with his Sikkimese lama companion Ugyen Gya-tsho. They had been away for five months, two and a half of which had been spent at Tashilumpo monastery in central Tibet. At Tashilumpo, S. C. Das had studied the Tibetan language and religion with customary zeal. He also had taught Chemistry, Sanskrit, Algebra, Astronomy, as well as "wet process Photography with collodion film" to the Panchen Lama's Prime Minister, the remarkably intelligent and progressive Seng-chen Dorje-Chang.

During this visit, S. C. Das managed to collect and bring back to India a certain number of Tibetan religious and secular books, and it was primarily on the basis of this material that the present translations and essays were written. They appeared in *The Journal of the Asiatic Society of Bengal* in two instalments; parts I-III in Vol. L (1881) pp. 187-251 and parts IV-XI in Vol. LI (1882) pp. 1-85 and 87-128.

This was S.C. Das' first visit to Tibet. By the time the material contained in this volume was printed, he was already back in Tibet on his second and last visit which lasted a full fourteen months. Upon his return in January 1883, he continued to contribute essays and translations to the learned journals of the day, particularly to the *Journal of the Asiatic Society of Bengal* and the *Journal of the Buddhist Text Society* which he founded in 1892. During the next three decades, S. C. Das established himself as a leading authority on the Tibetan language, religion and history.

His comprehensive TIBETAN-ENGLISH DICTIONARY WITH SANSKRIT SYNONYMS is still a standard work of reference for students of Tibetology, and his travelogues remain classics in the field. It is encouraging to note that lately several of S. C. Das' most important works have been republished.*

It is hoped that the layman as well as the scholar will find the present glimpses of Tibetan religion and history both interesting and useful.

New Delhi. May 1970.

H.K.K.

*) INDIAN PANDITS IN THE LAND OF SNOW. K. L. Mukhopadhyay, Calcutta, 1965.

AUTOBIOGRAPHY : a reprint of articles appearing in the *Modern Review* in 1908-09. Indian Studies, Past and Present. Calcutta, 1969.

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JOURNEY TO LHASA AND CENTRAL TIBET. Manjusri Publishing House. New Delhi, 1970.

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THE BON (PON) RELIGION.

INTRODUCTION.

Lama Je-tsun-lossaň **CHHOIKYI-ÑIMA** pal Ssaňpo is the author of the well known work "*Dub-thaḥ leg-shad śel-kyi méloň*" which contains short accounts of the various religious systems in ancient India, Tibet, Mongolia and China.¹ The first Lama whose avowed incarnation he is believed to have been was named Chhoikyí waň-chhyug, whose high dignity was recognised by the Emperor of China, by letters patent and the presentation of a golden tablet,² and who was famous for his knowledge of metaphysics and *vyākaraṇa* and did greatly enhance the cause of Buddhism. Our author was born, agreeably to a certain prophecy, at Pah-ri in Amdo, in the year *fire-serpent* of the 12th Cycle, *i. e.*, 1674 A. D., and died in the year 1740 A. D. In his boyhood he gave many striking proofs of his powerful intellect. Being a divine personage, he easily acquired proficiency in the several branches of Buddhist sacred literature. After taking the vows of monk-hood, he studied the Sūtras and Tantras under many eminent Lamas, such as Chaňkya Rolpai Dorje the spiritual guide of the Emperor Kuenlang (Chhiñ-luñ). On his reaching the proper age he was placed at the head of the Jam-vyaň monastery on the Thí or throne of his predecessors. During his presidency more than 3000 monks used to congregate in the monastery for service. He visited Central Tibet, Tsaň and Sakya, and spent a few years at the Dapuň monastery in order to prosecute religious studies. Returning to his native country, after a study of seven years, he displayed great learning in metaphysics and *vyākaraṇa*. At this time he propitiated the gods Hayagríva, Dorje Phágmo, and others of his tutelary deities. He also propitiated the goddess Paldan Lhamo (Kálí

¹ The *Dub-thaḥ śelkyi Méloň* (*grub-mthaḥ śel-kyi mé-lóň*) contains 12 books. I have made a literal translation of the 8th and 11th books which treat of the Bon religion and the rise and progress of Buddhism in Mongolia. My translations of the 9th and 10th books (on Ancient and Mediæval China) are almost literal. All Tibetan names are spelt as pronounced, except those in the lists on pp. 199—201 which are spelt as written. In Bon the *ḍ* is pronounced as *p* (Pon). The nasal consonants *ṅ* and *ṇ* are transliterated by *ñ* and *ṇ* respectively, and *ḳ* by *h*, *ṣ* by *ts*, *ṣ* by *tsḥ*, *ṣ* by *ds*, *ṇ* by *sh*, *ṇ* by *ss*.

² In the history of Tibet and the lives of Lamas many accounts of presentation of seals and tablets will be found. The custom of presenting seals and tablets and letters patent is still in vogue in Tibet and China. The use of seals by different dependencies of China and Tibet is very carefully watched by the Government of those countries. A change of official seals generally signifies a change of *vassalage*. Tablets, like diplomas and letters patent, are given to establish a new ruler or governor in power.

of the Hindús) who enabled him, it is said, to render good service to Buddhism. Many Mongolian princes and chiefs became his friends and spiritual pupils, by whose assistance he established five religious institutions. He resided in Pekin for more than three years, in order to collect information respecting the various schools of religion which then existed in China, and the ancient ones that had died away. He also carefully studied the national laws and statutes of China from ancient records, and thereby made himself famous. The Emperor conferred on him marks of honour and dignity greater than any that had been enjoyed by his predecessors. He also presented him his own robes, which contained one hundred and eight dragons worked in gold, together with a hundred thousand crowns of silver. The Mongolian princes also, who evinced great faith in his saintliness, made him immense presents. On his return to Amdo, all the chiefs and princes of Mongolia and western China advanced to a distance of six days' journey from the town to pay him homage. Among these princes, the Khan of Lanju and the Viceroy of Tsuñ-tu-fu were very well known. On his arrival at the monastery, the Lamas and monks of the thirteen great monasteries of Amdo made him presents, according to their means and resources. From that time, for a period of twelve years, he devoted himself to the affairs of the monastery and to yoga, after which he attained to the "marvellous state of the gods." At the age of 66, on the 10th of the Lunar month, his person being contracted to a cubit's length, he returned to the land of the blessed. He had finished his work called "Dub-thaḥ śelkyi méloñ" about a week before his death, which occurred in 1740 A. D. The age of the work is therefore 140 years only.

The following are his principal works :

- (1.) The Legendary biography of Lama Jam-vyañ of Guñ-thañ, in 2 Vols.
- (2.) " " " his predecessors, in one Vol.
- (3.) Hymns and Songs.
- (4.) On the worship of Hayagríva or "Taden," in 2 Vols.
- (5.) " " Náro kha choimo (a goddess), in 2 Vols.
- (6.) " " Dorje Phagmo, in 2 Vols.
- (7.) On Mathematics (Chronology, Arithmetic and Astrology), in one Vol.
- (8.) On Medicines, in one Vol.
- (9.) On the method of constructing chaityas, sacred pictures and images, in one Vol.
- (10.) On rhetoric, words and versification ; stotras in two Vols.
- (11.) About the history and theories of the reformed, or Gelugpa, school, in 5 Vols.

ཅི་སྒྲེ་བཅད་པས་། བོན་ཆོས་སྒྲུབ་ཆས་བསྐྱུང་འཕྲོ་དང་བཅས་པ་གདུང་ཕྱུ་པ་
 ཆོས་ཕྱིས་ལུ་བདེན་པ་ལ་བོན་གདུང་མ་ཡིན་ཟེར་། གཤུ་པ་ཐམས་པ་སྐྱུང་པ་ནི་
 གྲང་དང་ཕྱིས་བསྐྱུན་པ་བལྟ་བུ་རྒྱུ་ཆས་། གཙོད་ཉང་ཕྱོད་ན་གཤེན་སྐྱུང་སྐྱུ་དགའ་བྱ་
 བས་། དེ་ཡུལ་སྒྲོ་ལམ་ལྷ་པ་དབྱས་ཏི་བོན་གཆས་ཅིག་ཏུ་སངས་ཐུས་ཏི་བཀའ་
 མང་པོ་བོན་ཏུ་བསྐྱུང་ཏེ། ལུམ་ཐུས་པ་ལ་ཁམ་ཆེན་། ཉི་ལྷ་ལྷ་པ་ལ་ཁམ་ཆུང་།
 གདན་ལ་དབབ་པ་ལ་བོན་མདོ། གཟུངས་སྒྲེ་ལྷ་ལ་སྐྱུ་འབྱུང་དཀར་ཆུ་ཅས་
 བདགས་། བཟོ་ཆང་དང་བཟོད་ལྷོས་དང་མི་འདྲ་བ་ལྷ་ཆོགས་ལས་ཏེ། མཚོ་ལྷ་
 འཕྲུ་ཆུང་གི་བུ་ལ་གདུང་ཕྱུ་ཆས་། ཕྱིས་ལུ་ཁོ་རང་གིས་ཤོན་པ་ལྷུང་ལས་བདེན་།
 དེ་རྒྱུ་ཆུང་པོ་བོན་ཞིག་ལ་སོགས་པས་ཀྱང་དེ་འདྲ་མང་ཏུ་བསྐྱུང་། བསྐྱུང་བོན་ལྷ་
 ཕྱི་བར་གཡུམ་པོ་དེ་ལ་ཆལ་དཀར་ཟེར་ཏེ་འབྱས་ཀྱི་བོན་ཅས་མིང་བདགས་སོ།
 བོན་ཏི་ཆོས་ལ་བཀའ་འབྱུང་ཕྱིང་གི་ཆོབ་ཡོད་ཅིང་། ལྷ་བ་ཕྱོན་པའི་གཞུང་།
 རྒྱུ་ཆས་པ་རྒྱ་ཆེན་གསུང་ཕྱི་འཕྲུང་བ་། སྐྱེ་འཕེལ་སྐྱུང་གི་སྐྱུ་ཆུ་། མན་ངག་
 འཁོར་ལོ་འདྲ་གསལ་སོགས་དང་། སྒྲོམ་པའི་གཞུང་། ཡུང་པོ་རང་འབྱུང་ཤིག་ལེ་
 དམ་སྒྲོར་། གསུང་ཤིག་། ལུས་སེམས་ཉམས་ཕྱིང་། སེམས་ལུང་ཡི་ཁྱི་དཀར་པོ་
 སོགས་དང་། སྐྱོད་པའི་སྒྲོར་ལ་། ཁམས་བཞུད་གདན་ལ་ལལ་པའི་འབྱུང་། ཡེ་
 གཤེན་བཀོད་པ་དོན་ཏི་འབྱུང་། གཡུང་ཆུང་ས་བརྒྱ་འམ་ཏི་འབྱུང་། ཆོས་ངག་རྒྱལ་
 ཁྱིམ་འབྱུང་པའི་འབྱུང་། དཔེ་ཐུས་ཆོགས་ཆེན་རྒྱུ་ཆས་པའི་འབྱུང་། གཤེན་ཡང་ནད་
 འབྱུང་ཆུ་པོ་། ཆོ་འབྱུང་ཁྱ་པོ་། སྒྲན་འབྱུང་དཀར་པོ་། གདོ་འབྱུང་ཆུ་པོ་སོགས་
 དང་། འཕྲིན་ལས་ཏི་སྒྲོར་ལ་། གདོ་ཐལས་ལུམ་བཞུ་རྒྱ་ཆུ་། དཔུད་ཐལས་བཞུད་
 ཁྱ་བཞི་ཕྱིང་། ཏུང་སྒྲོམ་བཞི་། སྐད་ཅོད་བཞུད་། ཤི་ཐལས་ལུམ་བཞུ་རྒྱ་ཆུ་། འབྱུང་
 ཐལས་བཞུད་ཆུ་སྐྱེ་གཅིག་སོགས་ཏེ་དེ་ལ་ཆལ་ནག་སྐད་བ་རྒྱུད་ཏི་བོན་ཟེར་། བསྐྱུད་
 རྒྱུ་ཆས་འབྱས་ཀྱི་སྒྲོར་ལ་། སྐྱེ་སྐྱུངས་བོན་མཚོད་། ཡ་རྒྱུད་ཅུ་པོ་དམ་འབྱུང་། མ་
 རྒྱུད་ཉི་མ་དམ་མུང་། ཁྱོད་མདོ་ཆེན་འབྱུངས་པ་སོགས་ཏེ་དེ་ལ་ཆལ་དཀར་ལྷ་ཆས་
 ཏི་བོན་ཅས་ཟེར་། སྐད་མའི་སྒྲོར་ལ་། སྐྱེ་གི་སྐྱུ་པ་རྒྱ་ཆུང་། ཅ་བ་ལྷ་སྐྱེ་
 དམར་ནག་། དལ་འབྱུངས་མ་མོད་ཁྱི་སྐྱུ་པ་སོགས་དང་། ཡོ་ཉ་བཅད་། ཐུལ་པོ་
 བཅོམ་ དམུ་ སྐྱུ་གཟུ་ དཔང་ལྷ་སོགས་ཏི་སྐྱུ་པ་སྒྲོར་དང་། རྒྱལ་སྐད་འཁོར་
 ལོ་དམ་སྒྲོར་། གདུང་ཏི་སྒྲོར་། རི་ལྷ་ཤིག་པ་སྐྱུང་རྒྱུ་ཐོན་ཏི་སྒྲོར་སོགས་ཡོད་ཅས་

རྒྱུད་གིས་ཤར་བ་ལ་ཡོངས་མེད་འབྲུག་མེད་ཏུ་འཛིན་པ་ནི་སྒྲོམ་པ་ཡིན་
 རྟེན། དཔྱེན། རྒྱན་སྒྲོམ། དང་སྒྲོམ། རྒྱུད་སྒྲོམ་ལུགས་བྱི་དང་པོ་ནི་དོ་འཕྲང་ནས་
 བྱངས་དང་མཐུན་ཏུ་བཅད་ནས་སྒྲོམ་པ་ལ། དང་པོ་གནས་པ་ལྟར། བར་ཏུ་ཆ་མཉམ།
 མཐའ་ཏིང་ངེ་འཛིན་ཁྱི་དང་ཏུ་ཉིས་ཤིས་འཕྲོ། དེ་ཡང་བཞག་ན་རྩོད། བཏང་ན་འཕྲོ།
 བརྒྱད་ན་རྟེན། དགོས་ཏུས་སྒྲེབས་ན་རྒྱན་སྒྲོམ་ཆད་ཏུ་འཛིན་པ་ཡིན། གཞིས་པ་ནི་
 བྲམས་ཐིག་མཆད་པ་འདྲ་ཞིག་གི་ཐོབ་མཁས་འཁའ། ཏིང་ངེ་འཛིན་ལ་འཕྲུག་འབྲུག་མེད་བསམ

