CHAPTER - 1

HISTORICAL BACKGROUND
SECTION 1:
INTRODUCTION TO TIBET AND ITS SOCIETY:

Tibet has ever fascinated the imagination of mankind. High as the country is, raised above the ordinary dwelling lands of the human race, higher still are the mountain masses that fence it off from neighbouring nations.1 Stretched into the shape of a heart in Central Asia lies this legendary land, a land known by many titles and myths. This is Tibet, “The Hermit Kingdom”, “The Land of Snows”, “The Roof of the World”, “The Forbidden land” and “Land of Thousand Buddhas”.2

Geologically, it is known that millions of years ago, the area occupied by Tibet (and by the Himalayas) was a vast sea - the Tethys (of which the present Mediterranean is the remnant). Then 40 million years ago, the folding of the earth's crust due to southward, pressure against the plains of North India began to lift the whole region to its present great heights. Evidence of the earlier marine period lies in the fossil Ichthyosaurus found in South Tibet, the huge fish-lizard of 180 million years ago which swam in the Tethys sea.3

Tibet lies between Lat 27° N and Lat 37° N & long 79° E and Long 99°E. The central part is a high tableland, the altitude ranging from about 12,000 to 16,000 ft above sea level.4 This country lies between India on the south

and west, and China proper on the east. To the north, Chinese Turkistan and a narrow strip of the Chinese province, Kansu, separate it from Mongolia.\(^5\)

To the south, bordering on India, Nepal and Bhutan are the mighty ranges of the Himalayas, 1,500 miles in length which act as formidable barriers to entry either way, the only access being by means of a few mountain passes, which are at heights ranging from 13,000 to 18,510 ft. On the west lies India again with its territories of Akshai Chin, Ladakh and Kashmir, which are also very mountainous.

To the north are the high ranges of Karakoram, Kuen Lun, Tang-La and Altyu Tagh, 1,000 miles in length and from 200 to 300 miles in width, which separate Tibet from Sin kiang (Chinese Turkistan). To the North east lies the Chinese province of Kansu which separates it from Mongolia\(^6\).

**Climate:**

The climate in Central Tibet is harsh, austere and very cold with the rainfall brought by the monsoon winds which have already shed nearly all their moisture south of the Himalayas coming from July to September. It is scanty being annually about 10" to 18" or so but sometimes it can be very heavy. A high wind usually blows from the forenoon till evening except in summer. The winter season usually begins from the month

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of November and stays up to January or February. During this time, winds become tempestuous and the weather remains dry and sunny. Weather changes suddenly and often dramatically - a heavy shower can often be followed by bright sunshine, the sun may be hot but suddenly there will be a lightning and a thunder-shower is expected by the people. The rarefied air is dust-free and the sky is often an intense beautiful dark blue. Leaving the vast expanses of perpetual ice and snow in the high mountains, the temperature at about 1,200 ft rises to 80 °F in summer and drops to 5 °F in winter. However, the lower valleys of the southern and eastern Tibet have surprisingly a pleasant climate.

The Tibetan plateau is also home to 5,000 higher plant species, 12,000 species of vascular plants, 532 different species of birds, 126 identified minerals and also has a rich forestry. The fauna is fairly varied. While the Horse, Ass and Yak are used for domestic purposes, its other inhabitants include Bear, Leopard, Snow Leopard, Burshal (Blue Tibetan sheep), Gurhal (Tibetan gazelle), Deer, Antelope (Barasingha), Black bear, Wolf, Hare, Fox, Rats are found in the wild. Eastern Tibet is the home of the Giant Panda. One of the rare animals exclusive to this region and for which Tibet is famous, and which is almost an extinct species is the Musk Deer. Birds like Geese, Fishing Eagle, Swan, Raptorial birds like Vulture, Hawk and kite, and many others have made Tibet its home. Many migratory species also visit these parts in due seasons.

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7. P.N. Chopra, Social, cultural and political history of Tibet - Delhi, 1989, pp. 3-4.
The land of Tibet is also rich in Thermal springs with high and lukewarm temperatures, and some boiling Geysers in various parts of the country - some of them at heights between 13,000 and 15,000 ft above sea-level. Gold mines, Borax fields, Salt, Uranium, Boron, Chromites, Lithium, Iron, Titanium, Aluminum and many other minerals are found in plenty. Oil has also been discovered in Northern Tibet\(^8\). Tibet also abounds with potential hydropower, Solar energy and Geothermal energy. It ranks first in the country in reserves of Geothermal energy\(^9\).

**People:**

Tibetans are a gay, light hearted people, full of the joy of living, in spite of their rooted belief in the ubiquity and evil spirits. The stature of the Tibetans is above the middle height and is taller in the north-east of Tibet, where it averages 5 feet 5 inches, than in the west, where the mean height is two inches less. Their bones are large, their muscles undeveloped, hard and firm; stoutness is extremely rare, even in women. The colour of the eyes is light brown or Hazel, of the hair always Black, and skin colour to be Bronzed or red-faced. The collection of legends of Padma-Sambhava speaks of Tibet as the land of the red faces. The Tibetans of the north and north-east who are generally nomads have a rougher bearing. The Tibetans have much more

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8. P.N. Chopra, Social Cultural and Political History of Tibet, Delhi, 1989, pp. 4-6.
suppleness, agility and grace in their walk. They move very fast with comparatively short, quick steps, wriggling their hips as they go. They are able to without much difficulty endure long marches with great backpacks and to indulge in rapid journey\textsuperscript{10}.

**Physical Divisions:**

Tibet, popularly known as the "Roof of the World" existed for over 2,000 years as a sovereign nation, with its three administrative regions, Kham, Amdo and U-tsang spanning 2.5 million sq. km. When Communist China invaded the country of Tibet in 1949, it lost much of the land to the Chinese. And today Beijing refers only to the Tibetan Autonomous Region (TAR) created in 1965 as Tibet\textsuperscript{11}.

Historically, it took many centuries for Tibet to become unified. Tibet's U-tsang (Central Tibet), Amdo and Kham are famous for its reasons. While U-tsang takes pride in itself of being the capital and the Vatican of Lamaism, the people of Amdo and Kham are known to be the best Businessmen and Fighters or Warriors respectively. Some of the other important cities of Tibet are Shigatse for being an important administrative center, Gyantse for being an economic center and the main wool market and Chamdo for being the Regional Headquarters located on a significant trade route leading eastward into China. Chamdo is situated in Central Tibet.

\begin{thebibliography}{11}
\item J. Grenard, Tibet the country and its inhabitants, Cosmo Publications, 1974, P. 255.
\item Central Tibetan Administration, Tibet 2000, Environment and Development Issues, New Delhi, 2000, (Preface) P. 1.
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From Lhasa (Gods Place) emanated Civil Government as well as spiritual power. The strength of the government dwindled as it diffused into remoter areas, of the country, but not the peoples loyalty to it. It is estimated that Lhasa had political control of almost half of all Tibetan territory at a given time. As a Church state, Tibet was ruled for centuries by the Dalai Lama or God King. While the Dalai Lama exercised supreme power in both Religious and secular affairs, his apparatus for overall governing was not so unsophisticated. He ruled with the help of a Regent or Prime Minister and an executive body of laymen and Monks called the Kashag. In theory, all land belonged to the state with the nobility and the great Monasteries holding vast portions.

To a degree, Tibet could be termed a “Nation of Monks”. Thousands of Monasteries exist in that country and at least twenty percent of the entire male population, lived and learned in them. Monasteries are centres of Education, and their idealistic goal was to serve the lay populace through prayer, religious services and teaching. The power the monasteries and the monks could wield is astounding\(^{12}\). It is also a time honored custom for at least one boy from each family to enter a monastery and become a monk or a servant in a monastery. This enables many men not to find any need to fend for themselves as boarding lodging etc., are provided for and this solves their economic problem. This is also one of the reasons why the monasteries are quite popular in Tibet.

\(^{12}\) Laura Pilarski, Tibet, Heart of Asia, pp. 11-13.
The occupation of the monk is not only religious, but also for many civil and administrative posts. Monks can go into any field or calling - they can be high lamas, teachers, government officials, traders, shepherds, cooks, coolies, pony drivers, shoe-makers, farmers, servants and even corpse cutters. Many of them serve on the domestic staffs of the big landowners and in the families and houses of the rich.

The people of Tibet are mainly farmers. Farming is done in the southern valley. The Tibetans are stock raisers and many keep and breed cattle. Some of the other occupations that they are good in are shop keeping, teaching craftsmanship, painting, weaving, carpet making, musicians, soldiers, labourers. It is interesting to note that in the Northern and Western parts there are also professional robbers, brigands and marauders who take the opportunity of falling upon and attacking the traders and pilgrims who journey through these lonely areas. Hunters and stalkers with their hunting dogs roam the mountains in search of wild sheep, gazelles etc., although Buddhism forbids the taking of life.

Tibetans are dependent on the domestic animals like the yaks, dri, sheep, cows, horses etc., There is an old Bhotiya saying that the chief crop and wealth of Tibetans and yaks, sheep and goats. Their animals produce the raw materials from which the people make many things. The yak is the chief beast of burden and can carry heavy loads on hard tracts and at fairly high altitudes but cannot bear the less cold climate of the lower areas. The people in lower areas therefore use the Jhabbu or horses instead. Tibetan dogs are very
ferocious and nearly every herdsmen and shepherd keeps one or more. Many houses have dogs and their own cattle. Nearly everyone has a spindle in their hand for spinning woolen yarn whenever possible. They weave their own woolen garments, thulmas and chutkas (made of fine woolen rugs) and woolen carpets which are beautiful, durable and characteristically Tibetan in design.

**Origin of Tibet:**

Very little is known of the beginnings of the Tibetan people. They originated from the Nomadic War like tribes known as the Qiang. Chinese records of these tribes date back as far as the 2nd century B.C. However, the people of Tibet were not to emerge as a politically united force until the 7th century A.D.

The Tibetans have many myths concerning the origin of the World and themselves. According to a stone inscription, belonging to the 8th century, and also according to the Lama Historians, Spurgyal was the first-known Tibetan king. It is fondly believed that he was related to Lord Buddha, being the son of an Indian King; and with him came the end of Bonpo or the Bon religion and the beginning of Buddhism. The first seven hereditary (Primogenitures) kings are called “the Heavenly thrones”. They were believed to have descended from heaven by a celestial rope which helped

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them to ascend back to the sky after their death. Twenty seven or more kings ruled this mystic land after the initial “heavenly seven”, and they were classified as “Earthly” and “Human”.

According to another Tibetan mythology, the land of Tibet was uninhabited by people during the time of Buddha. Later it got inhabited by descendants of an Ape (an emanation of the Noble Avalokiteshvara) and a Crag-demoness (believed to be an emanation of Goddess Tara). Tibet was in a state of chaos, with no religion, no laws and no ruler as its head. Mean-while, in India a deformed son was born to a King called Shatanika. He was banished as he was feared to be non-human or sub-human. His wanderings ended up in Tibet, where he met a group of shepherds, when they asked him where he came from he is said to have pointed to the sky. The God-fearing shepherds took him to be a god since he resided above them. They instantly made him their chief. Thus, the very first ruler or king of Tibet was believed to be from India. Not only that, this king was revered as a manifestation of Divine Bodhisattva Sarva - Nivarana Vishkambhin.

Five generations later, in the beginning of the 7th century, came the reign of Songsten Gampo - also an emanation of Avalokiteshvara\textsuperscript{15}. He took, in marriage, the Chinese princess, Princess Wen Cheng and a Nepalese Princess, Princess Tritsun who were both an emanation of Goddess Tara and Goddess Bhrikuti

\textsuperscript{15} Jayanti Alam, Tibetan Society in Exile, Raj Publications, Delhi, 2000, pp. 27-29.
respectively. Songsten Gampo is significant in that he has been credited with the translation of several Buddhist scriptures into Tibetan. This led to Buddhism’s making its presence felt in Tibet\(^{16}\). Temples were built and images of the Buddha and Mahayana deities were installed. The principal temple was located in the newly founded capital at Lhasa. The king drew up a code of customs and morals which believe down to our time have acknowledged and observed as integral parts of the Cho or Dharma. He was the first unifier of Tibet\(^{17}\).

Over a long period there was a succession of advances and retreats with several feeble attempts at agreements and tretion. King Trisong Detsen who came to the throne in 755 B.C., resumed the military expedition and was successful in recapturing some of the lost cities is also considered important. He was the one who invited the Indian master, Shantarakhshita, who in turn inaugurated the building of Samye. Other monasteries and temples, were also established during his reign, and monks were favored with royal patronage. Trisong - Detsen who died at the end of the 8th century was succeeded by Ralpachen, during whose reign Indian Buddhism made its greatest penetration. He succeeded in concluding a treaty with China in 821-822 B.C., the text of which is inscribed on a pillar at Lhasa. He was a

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pious but a weak king. He appeared to have been content to leave affairs of state in the hands of the chosen monks. Court intrigue eventually resulted in his murder along with that of his Chief Minister by his brother Langdarma who later ascended the throne. Thus began the "Dark Age" which spanned for about 150 years from 838 - 1000 A.D. During this period centralized power was broken and Tibet disintegrated politically. Buddhism did not entirely die out, however; It continued to exist underground and among isolated hermits and communities. But the controlling influence of the Buddhist hierarchy and the monasteries were absent.

According to tradition, an area of great importance in the second wave of transmission was Western Tibet. Though a remote and inhospitable land it was, this was where the noted agents of Buddhism came to enlighten the people. Some of them are Rinchen Zangpo (958 - 1055), Atisha (982-1054), Smrti, Drogmi (992-1072) and Marpa (1012 - 1096). Rinchen Zangpo was a noted builder of temples, who made three trips to India and spent around seventeen years there studying, practising and collecting texts. Atisha, was a teacher at the great Monastic University of Vikramashila. Atisha arrived in Western Tibet in 1042 and later went on to the Central Provinces, finally settled at Netang, where he died.

Meanwhile, Buddhism was similarly being restored in Eastern Tibet, where a Nepalese master Smrti was active; Drogmi and Marpa were active in the Central provinces and later ventured down to the plains of India.

Once the second transmission got fully under way, new monasteries were built and the old ones were restored. Organizational and spiritual development then
proceeded, with the result that a number of distinctive schools emerged, each favouring particular teachings or texts, tracing a lineage back to seminal masters, and having its own particular style and emphasis.

It was in the later part of the 13th century that a Tibetan monk named Tsong-Ka-pa inaugurated a movement by which the priests were forbidden to marry or to drink wine. Monastic discipline was tightened up. He found the large lamasery at Gan-den, twenty-seven miles east of Lhasa. His disciples were known as the Yellow Hats or Geluk-pa sect.

Tsong Ka-pa’s successor was Gan-den Truppa whose learning and vigorous propagation of the Master’s doctrine won many followers for the new sect. He founded one of the greatest Gelugpa monasteries at Tashilhunpo near Shigatse, and he was its abbot at the time of his time in 1475. Some years later it was recognized that his spirit had undergone reincarnation in a young monk named Gedun Gyatso, and he too, in due course, was similarly succeeded by a child, Sonam Gyatso, who was recognized as the third incarnation of Gedun Truppa. Sonam Gyasto was a brilliant scholar and a zealous missionary. He visited Mongolia and in 1578 converted the leading prince Altan Khan of the Tumed together with large number of his followers. From the Mongol prince he received the title of “Dalai Lama Vajradhara” (The All-embracing Lama, the Holder of the Thunderbolt). Thus originated the name Dalai Lama. From now

onwards Buddhism increased steadily throughout Mongolia, and the title of Dalai Lama was held in turn by each head of the yellow sect of the Church\textsuperscript{19}. Fourteen Hierarchs in succession have glorified that post by their service and kindness. The greatest among them are Dalai Lama 5th, who was also known as (Ngawang Lobzang Gyatso 1617 - 1682), Dalai Lama 13th (Thubten Gyasto 1876 - 1933) and the current Dalai Lama, Dalai Lama 14th (Tenzin Gyasto, 1935).

**Socio Cultural Life:**

The Tibetans are generally honest and gentle people with hardy, strong and great physical stamina, endurance and powers of resistance against the cold and difficult conditions of life and are habituated to bear hardships. Peaceful and hardworking, both men and women have a lusty sense of humour. They are hospitable though reluctant to let foreigners come into their country. Once they are there, they are welcomed without much reserve. They have their weaknesses and foibles, at times vindictive and unreliable and many are still primitive.

The Tibetans are cheerful, pleasure loving and are hard working and almost, without exception, every one is extremely religious minded because their tradition has inculcated in them a deep and enduring religious culture. The Lamas, Nobility, High Officials and educated people are cultured, polite and intelligent. They love their animals and care for them with a depth of

\textsuperscript{19} Sir Charles Bell, The people of Tibet, Motilal Banarsidass Publishers Private Limited, Delhi, 2000, P. 16.
kindness and consideration which is one of their lovable qualities. According to B.J. Gould, a political officer in Tibet, in his secret report to the British Government admirably sums up the characteristics of the Tibetans which are worth quoting: "Marked characteristics of Tibetans are the absence of self-consciousness, perfect manners, reverence, tolerance both in religious and social matters, freedom from clichés and cant; a natural tendency to think straight and to tell the truth, an intuitive habit of thought and in politics, an inclination to think in general terms, rather than in terms of the particular issue".

The tribals of a stern and wild country are relieved by many holidays, a great sense of fun and humour, a habit of laughing out loud and singing whenever they work. There is very little in the way of secular education, much superstition and a stoic outlook on life. The main influence in the daily life of the people is religion, and even in matters of foreign policy, the most powerful estate in the realm is the church. There was a clear cut and well-marked social hierarchy with an upper class consisting of the nobility and aristocrats, high lamas, high officials and rich (hereditary) landowning people on the one hand and those of the lower orders or the ordinary people on the other. But this division was not irksome because there were no strict perimeters beyond which people could not move and because of tradition and custom people knew their place and did not presume above their station or calling in life - nor was this attitude held in any sullenness or malice.

There was no caste system, but those who were rich were rich and the poor were poor and those of the lower orders could not easily move up into the higher strata
though this was not impossible. So while it was not possible for a person of humble social status to go up the social ladder, in the ordinary course of events, there was nothing to debar the way if there was ability, intelligence and personality. Not having come into contact with the ways and people of the world, Tibetans, by and large, are retiring, shy and not quick in response to new ideas and situation and those foreign to their ethos and also culture. They can be stern, hard and cruel, a side of their nature that becomes evident when their dealings with criminals, evil doers and offenders against religion are observed and the punishments are meted out.

**Dress:**

Both men and women wear long, double breasted woolen robes which cross in front from left to right and are held round the waists by a broad sash. The material of the robe can be pulled up in front above the sash to make a large pouch or pocket for holding many personal belongings. The women add a long woolen apron which is woven in horizontal, coloured stripes. Big, padded, woolen and leather shoes, high leather boots and trousers are used. Fur caps, fleece and fur-lined coats are used in winter. The upper class people, high lamas and rich people wear beautiful and expensive silk clothes on occasion.

Women love jewellery and precious stones and all Tibetans love the turquoise of which beautiful and big specimens are possessed by many People believe

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that to keep the stone or to wear it in a ring or ear-ring (as men do) brings good fortune. Men and women wear their hair in plaits but monks and nuns have to have their heads shaved\textsuperscript{21}. Women are also fond of jewellery in the form of bracelets made of shells, ivory and plastics, called “tothub”. The women also appreciate silver and plastic bangles. Girls may be seen generally wearing ear studs made up of gold and silver. Boys do not wear any ornaments. To protect themselves from evil both adults and children wear amulets around their neck. The belief of the population that gold has got the power to neutralise the effect of poison is the reason for the presence of gold teeth in their mouths\textsuperscript{22}.

**Food Patterns**:

The Tibetan refugees take both vegetarian and non-vegetarian dishes but are also less interested in fish. The staple food stuff constitutes wheat, rice and ragi. They take food in spoons and certain dishes with their bare hands. They use chopsticks instead of spoons on festivals and important days. They prepare biscuits and other fried dishes with wheat flour and cheese for domestic purposes. They also have a habit of throwing a little bit of food thrice into the air before eating. They consider this as an offering to God.

Tea known as \textbf{Purucha} is the most favourite beverage of the Tibetan refugees in the settlement. Another variety of tea known as \textbf{Changamou} is used only on festive occasions. This tea is costlier than other

\textsuperscript{21} P.N. Chopra, Social, Cultural and Political history of Tibet, pp. 8-10.

\textsuperscript{22} University of Mysore The Survey of Tibetan Settlement, Area and the population (Field Work Report ), Department of Anthropology, 1995, P. 26.
brands of tea. For the preparation of this tea, they use tea leaves of Northern India sold in the Tibetan’s Cooperative Society Limited. Chang, a light beer, made from barley, is drunk by everybody - monks and children included, particularly on festival occasion.\textsuperscript{23}

**Family System:**

The Tibetans have a well organised family system. The Tibetans look upon the family as a group of such absolute unity that there can be only one individual of full age, who is the first one of each generation who can have the power of attorney and lieutenancy over the land of his ancestors.\textsuperscript{24} The Tibetan women also have a share in the decision - making process. There is no gender - bias among this community. There is no notion of individual ownership of money or property. Everything belongs to and is decided by the family as a unit.

The old are respected and lovingly taken care of but they are encouraged to work as much as they can. They are neither expected nor allowed to sit idle the whole day. Adequate care is given to them so that they do not feel redundant or neglected.\textsuperscript{25}

**Culture:**

The culture of the Tibetans has come down from ancient times and is noticed in fine craftsmen making beautiful articles of wood and metal, household as well as decorative and metal jewellery and ornaments. Their

\textsuperscript{23} University of Mysore, The Survey of Tibetan Settlement, Area and the Population, (Field work report of Department of Anthropology), Mysore, 1995, P. 4.


\textsuperscript{25} Jayanti Alam, Tibetan society in exile, Jayanti Alam pp. 183-184.
woolen carpets, shawls are made of fine or coarse wool. Their work and designs are typically Tibetan and have the stamp of their own particular expression and execution. Beautifully painted fiascoes and murals decorate the walls of many monasteries and some of the palaces and their religious banner painting (tang-kao) on silk are famous. Their art is of the traditional type and all their talent and artistic sense was devoted to the painting of religious subjects but there was no development on the secular side. In the literary field there are only two names - that of the great mystic monk poet, Mila-repa of the 12th century whose "Hundred Thousand Songs" are known all over the country and that of Tsang-Yang Gyatso, the 6th Dalai Lama (1706) who was a poet and writer of beautiful and sensitive lyrical verse proved to be an unworthy Dalai Lama. Later he renounced his monastic vows and after that he was sent into exile.

Culturally Tibet was greatly influenced by both of its neighbour, India and China. From India, it drew its basic religious ideas - from Mahayana Buddhism, Hinduism and Tantrikism as well as the belief in Incarnation, on which is based the entire life and thought of the Tibetan people. The practices of Yoga and other esoteric systems were all taken from India through the great Indian Buddhist Masters and Monk acharyas, which in time developed into Tibetan Buddhism with its own characteristic forms, rites and ceremonies. The script also developed from the Devanagiri of India.

Architecturally they were skilled as most of their monasteries, lamaseries and palaces were not only built long ago but were very large, well proportioned, dignified,
simple yet impressive. Some of the places of meditation were built on sheer vertical hillsides which needed an assurance of engineering talent and good building sense. Some monasteries, palaces and forts were built on high elevations and had fine commanding positions. The Jo-Khang temple had many beautiful roofs covered with solid gold.\(^{26}\)

**Status of Women:**

In the pre-1959 era, there was almost no participation of women in the administration of state affairs. Women were treated in a different way in all matters including their upbringing and education. Discrimination among women could not be ruled out. In Tibet, a large number of population belonged to the ordinary middle class or to be the lower class and the status and life of women varied according to differences in the status of their men in the society. A “Noble” woman used to lead a life of luxury being dressed in costly costumes and adorned with precious and semi-precious stones as ornaments whereas women who belonged to the labouring class the nomadic class were clad in rough cloth and tunic, fully powdered with dust. They were hard workers and worked in full faith for the construction and renovation of the monasteries in Tibet. They would have a set of clothes and would take not bath for months. Very few would adopt a religious life.\(^{27}\)

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26. P.N. Chropra, Social, Cultural and Political History of Tibet, Delhi, 1989, P. 32-34.

The life of a Tibetan woman is very important for the economic upliftment. She has the duties of cooking, house-keeping and rearing children. She is equally active in spinning, weaving cloth and carpets, working on the farm in sowing, weeding, harvesting, threshing and transporting the corns and hay. Children are very well looked after. There is no discrimination between a girl and a boy child. Children who are drop outs usually end up as helpers or some go to defense services to serve the country. There is no report of either bonded labour and child labourers.

CEREMONIES AND RITUALS:

Ceremony, rite or ritual is one of the religious factor. Ceremonialism is a collective practice usually associated with religion. Thus, Praying, feasting, dancing, singing, kneeling are examples of ceremonialism or ritualism. The function of religious rituals in to affirm the moral superiority of the society over its individual members and thus to maintain the solidarity of the society. The ceremonies of birth, death and marriage etc. are also observed in the Tibetan society.

Birth:

The Tibetans in general are aware of the physiological processes involved in the conception & birth of a child. There are however, a few who believe that a woman may occasionally conceive solely through a supernatural agency (ghost, spirit etc.,) & in this connection they relate a legend concerning a Queen of China. The child thus born, that is without the union
of a man & a woman and is called Hashang which literally means "only flesh". The Tibetans believe that if the mother contributes the fleshy portion to her offspring the father is responsible for the bones.

The Tibetans have neither ceremonies to celebrate the event of conception nor offerings to make for propitiating the spirits or Gods. They have the practice of inviting a lama, during the pregnancy of a woman, to recite scriptures and offer prayers aimed at averting possible mishaps connected with childbirth and imbue the fetus with only virtues. The pregnant women do not observe any restrictions regarding food and drinks except that they abstain from pork and mutton. The delivery usually takes place at her husbands place and in the usual sleeping room. It is not binding on the parents of a pregnant women even in the case of first pregnancy to fetch her to their home for delivery and confinement. It all depends on one's convenience rather than on custom. At the time of labour usually the mother or the mother-in-law of the parturient women will also be present. The period of confinement for the mother usually lasts for four to six weeks and this may at times be extended depending upon her health. During this period the mother is given rich food like chicken soup and Chang in addition to preparations of wheat.

On the third day after the birth, the Tibetans invite a Lama to conduct special prayers. A few friends and relatives are also invited and feted. The invitees bring Khata (scarf) for being presented to the host. They do not observe christening ceremony separately.
Death:

Death is generally attributed to physical conditions, injury, ill health etc., except in the case of accidental or unnatural deaths which are supposed to be due to the malice of spirits, ghosts etc., or due to sins and previous acts of commission and omission. When a person is laid up with ailment the Tibetans generally invite a learned lama to divine the reasons for illness and take counter measures such as praying to almighty or prescribing medicines. Failing this or even simultaneously, they approach the qualified physician in the settlement for treatment. When death becomes imminent the relatives closely put water added with some preparation called “Zinden” obtained from a lama into the mouth. Generally a dying person is allowed to breath his last in his usual place of resting and even, after death the corpse is not moved out until a Lama appears on the scene and issues instruction to do so. Soon after the arrival, the Lama places some scriptures close to the corpse to ward off the evil spirit and starts reciting prayers. Only the close relatives and friends visit the corpse to pay their last respects. The visitors place Khata or Scarves on the corpse as a token of their regard.

There is no rule as to who should carry the dead but sometimes it is believed that if a son carries the corpse of his father he will be absolved of all the sins committed so far and acquire merit. The preparation of the pyre is attended to by relations and friends. The funeral party is generally headed by the Lama who holds in his hand a burning torch. Women and children do not take part in the funeral rites. At the crematorium the corpse shrouded in a white sheet of cloth is laid on the pyre.
and the Lama after waving the torch before the corpse sets fire at different places. The funeral party stays there until the corpse is wholly consumed by fire.

Close to the place of burning, prayer flags usually five are planted and these are periodically replaced with new prayer flags. They mourn the death for a period of at least 49 days during which they abstain from singing, dancing and rejoicing. On the 49th day also no guests are entertained even though a feast is held for the lama and the members of the household. It is on this day that the soul of the departed is believed to enter into some other form of earthy existence in its cycle of transmigration. The prayers are supposed to guide the soul into higher realms by acquisition of merit. Of the food prepared on the 49th day a little quantity is thrown outside the house by the lama for feeding the birds. Butter lamps are lighted before the family altar and are kept burning incessantly. The life of a Tibetan woman is very important for the economic upliftment. She has the duties of cooking, ntly all through the period of 49 days or at least on the first and the forty ninth day. The well to do keep these lamps for a complete year. The Tibetans raise Pagodas and other memorials only in respect of very eminent teachers and lama.

In Tibet, the Tibetans were accustomed to disposal of their dead by feeding them to vultures called “Tajor” or by throwing away the corpses in rivers or streams. But since the Tibetans in exile cannot afford to continue their old practices of funerals because of strong objections by the other people, they have started the practice of disposing their deadly by cremation. Small children are usually buried.
Marriage:

Among Tibetans marriage is a social institution having very little or no religious significance. In Tibet marriages were commonly contracted by negotiations carried on by the parents or guardians of the couple. Love marriages without seeking prior consent of their parents were rare. Tibetan custom and tradition permits both polygyny and polyandry. Similarly sororate and levirate were also quite popular. Remarriage of widows had the approval of the society where as divorces were not encouraged to as it would bring bad name to the family and the community in general. In spite of that, the number of divorces are on the increase partly because of the popularity of love marriages and also, the estrangement of the couple in many instances where the husband leaves the settlement in quest of better prospects and keeps visiting only once a year\textsuperscript{28}.

The Wedding and the wedding ceremony itself necessarily vary to some extent in the different provinces and districts of Tibet. But the basis and the general observances hold constant throughout the country.

First of all inquiries are made among girls who are eligible for marriage and who belong to a good family and social position. The parents then ascertain which girl is desired by their son. Then they ask the parents of the girl to give her in marriage to their son provided that the horoscopes are in agreement, and that the

advice of the lamas and the gods is favourable. If the horoscope agree, the boys parents visit those of the girl and offer them a Ceremonial scarf and presents. When the latter have given their consent to the proposal, both sides will join in fixing an auspicious day for the bridegroom party to go to the brides house. When they do go, they are entertained lavishly for a whole day.

This visit is named “the begging beer” (long - chang). On that day the parents of the bridegroom offer 500- = 2000 ngu - sang (50 - 2000 pounds) as the price of the breast (nu-ring) to the brides mother and an apron is also given to her. Thus it is recognised that she, has nourished and brought up their son’s wife. After the conclusion of this ceremony the two fathers and two mothers, with their relatives and witnesses and the bridegroom, draw up an agreement concerning the future conduct of the bridegroom and bride and put their seals to it.

The next step is to fix a date of good omen on which the bride will leave her home to go to the bridegroom’s house. When this day comes, the bridegrooms party array themselves in fine attire and with some ten attendants betake themselves to the brides house. Here, they are entertained sumptuously, tea and beer and rich food being set before them. When the bride is ready to leave the house, one of the senior servants of the bridegroom’s party puts a turquoise in the top of her head dress (pa-tusk) and plants an “Arrow-flag” that is to say, an arrow adorned with silk streams of fine colours red, yellow, white, blue and green - on her back near the neck. The brides parents also offer dowry which is mainly in ornaments and to a lesser extent in clothes and money.
On the way, as she leaves the house, she is twice offered beer from a small pot. She does not drink, but flicks a little out with the thumb and finger of the left hand as an offering to the gods. And she takes with her a wheel of life. This is a picture scroll that portrays, as on a wheel, the six worlds, the twelve signs of existence, and on the hub of the wheel, a cock, a pig and snake, typifying lust, greed and anger. For these are the 3 primal causes which chain all beings to the relentless round of miserable existence with sin and sorrow and death repeated again and again.

Arriving at the bridegrooms house, the bride dismounts upon a stack of 20 - 30 loads of wheat and rice and other presents. The servants are in attendance but the bridegrooms parents do not come out. They, with the bridegroom and other members of the family, sit in order of seniority on their cushions in a large sitting room. The bride, entering with her retinue, sits down by the bridegroom, but neither her, nor his family, rise at her entrance. Tea and beer, barley - meal, rice etc., are served. The good qualities of the da-tar are described again, and songs are sung. On this day, the bride wears choice and costly garments.

The parents now give presents and ceremonial scarves to the bride and the bridegroom, and add their blessings. After that, all the relatives and friends give them presents and scarves and wish them prosperity and every joy. The members of the family gather in the central hall with the bride and the bridegroom three times a day, a ceremony which is continued for about seven days. They invite all their relatives and friends, including the parents of the bride and entertain them.
sumptuously for a period which, as a rule, is not less than 10 or more than 30 days.

The bride, having left her family, has lost the protection of her household gods. She must accordingly be brought under the protection of her husbands deities. Husband and wife therefore pay a visit to his oracle together, and make offerings in the chapel of his Guardian Deity (Gon-Kang). The bride is allowed to go to her parents place for a few days after about six months of her married life. 29.

Belief in Charms and Talismans:
Tibetans believe in the use of charms, talismans, amulets and magical formulae for protection against the malignant influence of evil spirits and demons which are believed to cause sickness and any sort of unfortunate happening. A charm consists of sacred words from the Tibetan Buddhist scriptures written on thin paper rolled up or folded to fit a very small container and tied with threads of the 5 sacred colours (white, yellow, red, blue and green) which can then be worn on the arms or neck but only after it has been consecrated by a Lama, who blesses it. In addition people carry one or some of the following: little images of deities and saints, mantras and prayers written on paper, soil from the sacred Buddhist sites, a shred of cloth from the robe of some incarnate Lama, relics such as the hair from the head of a high Lama, the nail pairings of the Dalai

29. Charles Bell, People of Tibet, Delhi, 2000, pp. 178-182.
Lama and Tashi Lamas etc., Charms may be formed like the eight-pedaled lotus (symbol of purity) with the mantra inscribed on its petals, another (a popular one) - the wish-granting gem represents the 3 gems of the Buddhist creed (the Buddha, the Law and Sangha) symbolised by 3 egg-shaped jewels set in an “aureole” of flames. The “swastika” is also considered very auspicious and is painted on doors, walls and other surface and various representations of certain animals, mantras, etc., are also popular.

The prayer flag is also an auspicious symbol and is used universally to offset evil spells being written or printed on the cloth forming the flag. Prayer flags are to be found everywhere flying from high poles at places of danger on the roads, near bridges rivers, tops of passes, crests of high hill etc. They are tied to the horns of cattle which plough the fields (to procure good harvests), bring back a person (whose name is written on the flag) for good luck and for many other purposes. Edible charms are also employed to avert the evil eye or bad luck, the mantra being written on thin paper.

Omens are also believed in by all Tibetans, which are interpreted by noticing the movements of birds and animals from the cries of Magpies and crows (both being found in the vicinity of villages and towns) and by using inanimate objects as well. Bad omens can be neutralised in various ways, specially by the use of charms. The sacred mantra “Om Mani Padme Hum” is often written on various surfaces and on certain hillsides it is constructed in letters of stone which sometimes run to a length of 50 feet or more. The sight of that mantra at the beginning of a journey is considered very auspicious.
A well established system in Tibetan Buddhism is the belief in oracles, who are not permitted to become actual monks or members of the monastic order but have special temples of their own situated near the monasteries which organise and celebrate the occasions when they make their pronouncements. They have their own staff and attendant monks to celebrate their services. The state maintains its own Oracle, Ne-Chung (who had his own temple at the bank of the Potala) and was believed to make true predictions in important national and other like matters, such as the "discovery" of a new Dalai Lama and gave particulars about the house, family, parents, lands, trees etc., where a new Dalai Lama would be 'found' and about the 'candidates' also, catastrophes (such as floods) and other momentous happenings\(^30\).

**Religion:**

Tibetan Buddhism is one of the great religious traditions still alive in the world today. It is a tradition that at one time dominated much of central and Northern Asia and now, remarkably, finds itself in the modern Western world. Despite all the vicissitudes of the centuries, its vitality and power are undiminished. It is a tradition that speaks directly to us as a science of mind and perhaps as a basis of a new civilization, a civilization based on the timeless qualities of wisdom and compassion\(^31\).

\(^{30}\) P.N. Chopra, Social, Cultural and Political History of Tibet, Delhi, 1989, pp. 34-37.

Buddhism was founded by Gautama Buddha, an historical figure, who came to be recognised as the Buddha Shakyamuni. He was born more than 2,500 years ago. His teachings, now known as the Dharma, or Buddhism, were introduced to Tibet in the fourth century A.D.\textsuperscript{32} In Buddhism two leading schools arose, the Mahayana, or Great Vehicle and the Hinayana or Little Vehicle\textsuperscript{33}. The Hinayana comprises of the foundations of the Buddhist path and is characterized by renunciation of samsara and the wish for liberation. The Mahayana is entered by taking the Bodhisattva vow and its fruits is Buddhahood. It is distinguished from the Hinayana by its more profound wisdom and vaster compassion. The Vajrayana is a special part of the Mahayana taught by Buddha in the tantras, it provides the most powerful instructions for fulfilling the Bodhisattva vow and so achieving enlightenment\textsuperscript{34}.

As the Mahayana brought in deities, super human beings, rituals and personal devotion; it was more popular. Chief among these superhuman beings were the Bodhisattvas, those who had almost obtained Buddhahood. It was taught that men should try to become Bodhisattvas on their way to perfect Buddhahood. Bodhisattvas were worshipped, and faith was inculcated, the fundamental department from the

\textsuperscript{32} \textit{The XIV th Dalai Lama, Freedom in exile, The autobiography of the Dalai Lama of Tibet, Abacus Book, London, 1999, P. 10.}

\textsuperscript{33} \textit{Charles Bell, Religion of Tibet, Motilal Banatgidas Publishers Private Limited, Delhi, 2000, P. 29.}

\textsuperscript{34} \textit{Lama Jampa Thaye, Way of Tibetan Buddhism, London, 2001, pp. 138, 140, 144.}
teaching of the Buddha, who did not recognise worship and did not insist on faith.

Mythology grew up round the Buddha. The belief soon arose that other Buddhas had illuminated the world from time to time before Goutama came. Later on, heavenly Buddhas were recognised. They were known as Jinas, and five of them are pre-eminent, among whom the “Buddha of Measureless light (O-pa-me) is the best known in Tibet. Deities arose, and among these none was more important than the Lord of Mercy, who under the name of “Chen-re-zi” became in due course the patron deity of Tibet. And hardly less important was the goddess, known to Tibet as “Drol-ma, the Deliverer”. Others were the “Lord of speech (Jam-Pe-Yang)” and somewhat later, the “Holder of the Thunderbolt (Dor-je-Chang)”, Che-re-zi, Jam-pe-yang, and Dor-je-Chang form now a days in Tibet a Trinity of all powerful deities35.

The Lamaic religion is organised according to a traditional hierarchy. The supreme position is occupied by two Lamas, the Dalai Lama and the Panchen Lama. The Dalai Lama is the supreme spiritual leader of the followers of Tibetan Buddhism, followed by the Panchen Lama. The title “Panchen” is made up of two syllables “Pan (dita)” a Sanskrit word meaning scholar, and “Chen (Po)”, Tibetan for “great”. While the first Dalai Lama and the first Panchen Lama started out as equals, the formal relation between the two was established during the time of the Fifth Dalai Lama who became Tibet

35. Charles Bell, Religion of Tibet, Delhi, 2000, pp. 29-31.
sovereign ruler in 1642. Since then, there has been a tradition of the Dalai Lama "Recognising" the successor to the post of Panchen Lama^36.

Behind the personality of the Dalai Lama is the influence and power of the institution itself. The Tibetans believe that the Dalai Lama is the human manifestation of Chen-re-zı or Avalokiteshwara, the deity of compassion, the protector of the land of snows. To the Tibetans, the Dalai Lama was not only the political ruler of their country, he was the incarnation of the Avalokiteshwara. The basis of this rebirth was considered to be the Bodhisattva vow of Mahayana Buddhism - a deep motivation, strengthened through lifetimes of spiritual practice to delay one's own entry into Nirvana in order to liberate all sentient beings.

The Traditional Tibet was the heart of a living civilization and the Dalai Lama was its most potent political and spiritual symbol. There is no Asian equivalent to the Pope; but if there were to be one, its would be the institution of the Dalai Lama whose spiritual domain is not just confined to the political boundaries of Tibet, but spills over to Mongolia, Western China, sizeable chunks of Russia and the entire Himalayan region. Until today, there have been 13 Dalai Lamas (excluding the present Dalai Lama), starting from the 15th Century of which the most notable were the Fifth Dalai Lama (1617 - 1682), the thirteenth Dalai Lama (1876-1933) and the current Dalai Lama, the fourteenth (1935)^37.


Panchen Lama:

The title "Panchen Lama" merely signifies an office just as "Archbishop of Canterbury" or "President of the Republic" does. The word "Panchen" itself is a composite of two words, "Pandita" - a sanskrit word meaning 'scholar' and 'Chenpo', a Tibetan word meaning 'Great'. Originally, this title was that by which successive Abbots of Tashilpunho monastery were known. This particular monastery, situated, adjacent to the city of Shigatse in South-Western Tibet, was founded by Gendun Drup, the first Dalai Lama, in 1447 century. However, it was only during the time of the fifth Dalai Lama (1617-1682) that a particular lineage of incarnations came to be associated with "Magnificent Auspiciousness", the literal meaning of Tashi lunpo.

Tashi lunpo, subsequently became one of the most important monasteries in all Tibet. With perhaps 4,000 monks at its height, there developed a special relationship between the Dalai Lama and the Panchen Lama. As a result of this, it sometimes happened that, during the interregnum between the Dalai Lamas the time between the death of one and the assumption of office of the next the Panchen Lama took a special interest in the search for the reincarnation of the Dalai Lama.

The real importance of the Panchen Lama Lineage is spiritual rather than political, however. Among the Panchen Lamas there have been several great scholar-saints. And in the same way as the Dalai Lama is held to be the earthly manifestation of Chen-re-zig, Bodhisattva of compassion, the Panchen Lama is considered by Tibetans to be that of "Amitabha", or "The Infinite light".
The late Panchen Lama whose full ordained name was "Losang Trinley Lhundrup Choekyi Gyalsten" was the tenth to have been recognised. Throughout his life, which was an extremely difficult one, he was committed to justice and truth. After the demise of the 10th Panchen Lama in 1989, the current Dalai Lama performed a divination called a "Mo" which took place early in 1991 and followed by thirteen other rituals, proclaimed Gendhun Choekyi Nyima, a six year old boy born to simple parents in Tibet northern region of Nagchu, the true incarnation. However the Chinese authorities in Peking pronounced the selection invalid and Gendhun Choekyi Nyima, the 11th Panchen Lama, was subsequently taken by them to China. He thus became the world's youngest political prisoner\(^38\).

**The Schools of Tibetan Buddhism:**

The four schools of Tibetan Buddhism are the Nyingma, Sakya, Kagyu and the Gelug school of Buddhism. Of these, the Nyingma derives from the "early transmission" period of Buddhism in Tibet in the eight century & the other three schools are derived from the "New transmission" period from the eleventh Century onwards. Nyingma actually means the "Ancient ones" & that tradition is known as the school of the ancient translation period, whereas the others are collectively known as the "Sarma" or new tantric schools\(^39\).

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Nyingma Sect:

The Nyingmapas, or the ancient ones, traced their lineage to the Indian tantric Padmasambhava who was invited by Trisong Detsen (742 - 798) to strengthen Buddhism in Tibet and help him to, along with another scholar Shantarakshita, also of India build Tibet’s first monastery at Samye Ling40. It is from this collaboration that the lineages of teachings comprising the Nyingma tradition may be said to originate. It is worth noting in passing that Nyingma was not regarded as an individual tradition until some centuries later when the schools of the new transmission period became established.

Of the four major schools of Buddhism in Tibet, the Nyingma had been the least monastic, down to the present day many of the leading figures have actually been lay yogins. Indeed, almost all treasure revelers have been such. In the sixteen and seventeen centuries, monasticism did begin to flourish within the Nyingma tradition in such monasteries as Mindrol Ling and Dorje Drak. In time six major Nyingma Monasteries, each with many branches were established in Tibet. Nevertheless, the Nyingma tradition retained a strong emphasis upon the role of the lay Yogin and it is perhaps for this reason that the school, though it produced many distinguished scholars and monks, never lost the intense vitality of its meditative traditions41. The Nyingma tradition currently is being headed by H.H.Penor

41. Lama Jampa Thaye, Ways of Tibetan Buddhism, P. 76.
Rinpoche with principal monastic institutions established in exile at Karnataka, Dehradun, Dharamsala and Shimla.\footnote{Jayanti Alam, Tibetan Society in exile, P. 233.}

\section*{Kagyu Sect:}

The khamstang of Karma Kagyu tradition was founded by the first Karmapa, Dusum Khyenpa (1110 - 1193). This tradition also known as "Black Hat" has remained strong and successful due to an unbroken line of Karmapas, reincarnations of the founder.\footnote{Jayanti Alam, Tibetan Society in exile, P. 232.} The Kagyupas and their numerous sub-sects traced their lineage to Marpa (1012 - 1096), the celebrated translator and teacher of Milarepa who is considered Tibet’s greatest poet-saint. Marpa, in turn, traced his spiritual lineage to the Indian Siddhas Naropa and Tilopa. A sub-sect of the Kagyu school, the Karma Kagyu introduced the practice of reincarnating lamas, which was later adopted by most schools of Tibetan Buddhism.\footnote{Thubten Sampel, Tendar, The Dalai Lamas of Tibet, P. 30.}

The Kagyu school is famed as the school of meditation and Yogic practice. Indeed, one of its alternative names is the practice lineage. This school of Buddhism arose in the eleventh Century, at a time of a renewed thirst in Tibet for authentic teaching. The crown jewels of this corpus of Dharma were the teachings known as the “Mahamudra” (the Great seal) and the “Six Dharmas of Naropa” both of which are part of the Anuttara tantra. The Six Dharmas of Naropa
comprise techniques for gaining control over the subtle body of winds, channels and drops. Mahamudra is more concerned with the actual direct experience of the nature of mind itself \textsuperscript{45}.

In exile, the Kagyu tradition has established its headquarters and principal monastic University at Rumtek in Sikkim. It has opened hundreds of centres across the world. The present head of the Karma Kagyu tradition in H.H. XVII Gyalwa Karmapa Urgyen Dradul Trinley Dorje, duly recognised by the 14th Dalai Lama\textsuperscript{46}.

\textbf{Sakya Sect :}

The Sakya order was founded by Khonchop Gyalpo and his son Kunga Nyinpo (1092 - 1158). Unlike other schools, the Sakyapas based their power on hereditary succession and the Sakya lamas took consorts to produce sons to carry on their lineage\textsuperscript{47}. The Sakya school is marked for its eminence in scholarship and tantric ritual.

Kunga Nyinpo, Khonchog Gyalpos son, known as “the great Sakyapa”, began the process of enriching the Sakya school with an immense variety of teachings, both philosophical and tantric, which he received from different masters such as the erudite translator Bari Lotsawa and Shangton Chobar.

\textsuperscript{45}. Lama Jampa Thay, Ways of Tibetan Buddhism, pp. 85- 86.
\textsuperscript{46}. Jayanti Alam, Tibetan Society in exile, P. 232.
\textsuperscript{47}. Thubten Sampel. Tendar, The Dalai Lamas of Tibet, P. 30.
Sakya Pandita Kunga Gyaltsen (1182 - 1251), the grandson of Kunga Nyingpo, and usually known simply as "Sakya Pandita" (the Sakya scholar) was the fourth and perhaps the greatest of the early sakya masters. He is famed as the only Tibetan master to possess the outer signs and characteristics of a fully enlightened Buddha. One could describe Sakya Pandita as a Renaissance man" combining as he did spiritual accomplishment with an encyclopedic knowledge of both Buddhist learning and the secular arts and Sciences taught in India such as Poetics, Lexicography, Music, Logic and Epistemology. Sakya Pandita introduced these disciplines to the Tibetan world and for this, he earned a reputation among his followers and among all Tibetans as being the incarnation of Manjushri, the Bodhisattva of Wisdom.

The most significant contribution of this school of teachings undoubtedly is the cycle known in Tibetan as "lam-dre", (the path and its fruit). This is a cycle of teachings that originated in the mystical experience of the ninth Century Indian Yogin, Virupa. The lam-dre provides a systematic progression through the meditation practices of both the sutras and tantras. At its heart is the vision of reality known as "the inseparability of samsara and Nirvana". This is both the philosophical doctrine underpinning the lam-dre and the ultimate realisation of the yogin who practices these esoteric instructions. The powerful techniques of the lam-dre particularly draw upon the practices of the Hevajra tantra. The development and completion stage
yogas of Hevajra provide the necessary experiential framework for decisive insight into "the inseparability of samsara and Nirvana"\textsuperscript{48}.

The Sakya or Grey earth monastery built by the King Khonchok Gyelpo in the Tsang province of central Tibet is hereditary since its inception. Ngawang Kunga Theckchen Rinpoche (1945), based in Dehradun, is the 41st occupant of the Sakya Throne\textsuperscript{49}.

**Gelug Sect:**

The Gelug tradition was founded by Je Tsongkhapa\textsuperscript{50} (1357-1419). The Gelugpas traced their spiritual lineage to Atisha, the abbot of Vikramashila Monastic University and one of the greatest teachers of Indian Buddhism, who visited Tibet in 1042 at the invitation of Yeshe O, the King of Western Tibet, to restore the fortunes of Buddhism in his kingdom\textsuperscript{51}.

In many ways Tsongkhapa was a synthesizer of the philosophical and meditative teachings of other schools. He wove together textual lineages and tantric material from various traditions to provide the Gelug with its body of teachings. These included sakya philosophical works and meditation practices from the sakya, kagyu and various other smaller schools. Another important

\textsuperscript{48}. Lama Jampa Thaye, *Ways of Tibet Buddhism*, pp. 80-85.


\textsuperscript{50}. Ibid, Jayanti Alam, P. 232.

element in the Gelug curriculum was the study of logic and epistemology. Tsongkhapa was perhaps most notable for his insistence upon strict observance of the rules of monastic discipline as set forth in the Vinaya. This last fact led to his school eventually being dubbed the Gelug (the Virtuous way). The Gelug tradition, which lays emphasis on ethics as expressed through monastic discipline as the basis for religious education and practice, continues to have a dynamic presence in exile. Over the next two Centuries, the school built up a very substantial membership and strong support throughout Tibet. In 1642, a high ranking master of the school, the fifth Dalai Lama, Ngawang Losang Gyamtso (1617 - 1682) was put on the throne of Tibet by Mongol intervention. This made the Gelug school effectively the state church throughout much of Tibet especially throughout U-Tsang, Ngari, the Central and Western provinces of Tibet\textsuperscript{52}.

The followers of this tradition were known as the Yellow Hats or Gelugpa sect. The 99th successor to the Ganden throne and thus the formal head of the Gelugpa is Ven. Yeshi Dhondup. The major Gelug monasteries are located in Karnataka and Arunachal Pradesh\textsuperscript{53}.

\textsuperscript{52} Lama Jampa Thaye, Ways of Tibetan Buddhism, pp. 92-93.
\textsuperscript{53} Jayanti Alam, Tibetan Society in exile, P. 233.
Influence of Religion:

Almost every household keeps a family altar where a photo of His Holiness the Dalai Lama adorned with a scarf or some other object of worship like line drawings of a Choten, Bhoditree etc., is placed. In front of it some households keep a gong and one or two butter lamps. A row of seven or fourteen cups (silver or aluminium) are also placed before it and every morning these cups are filled to the brim with fresh water which will be later thrown over the roof. Some do keep wooden bowls for pouring tea as a offering to their God. Every morning or in the evenings joss sticks are lighted and waved before their deity. Before going to bed all the members of the family sit in their sleeping place and offer prayers all the while counting rosary beads or turning the prayer wheel. That is the influence of religion on Buddhist families\(^54\).

Religious Festivals:

Some of the religious Festivals Tibetans celebrate include Losar (New Year festival), Chenga Chubba (Day of Miracle), Sakadawa (birth Anniversary of Lord Buddha) and Gan-denga (Death Anniversary of Tsong - Khapa), Birthday of the Dalai Lama and Drukpa Tsesi.

\(^{54}\) K. Balasubramanyam, Census of India, 1961, Volume XI, P.61.
Losar (New Year Festival):

This festival is celebrated during the month of February and March, which marks the commencement of Tibetan New Year. The festival lasts for three days and is celebrated in all the camps of the settlement. During this period, the houses are decorated with coloured paper buntings and the pictures of sun and moon are painted on the inner wall of their houses. On all the three days, they get up at 3 am in the morning and offer prayer with the family members. They prepare special dishes called “Gonden” (prepared from Chang, Jaggery and Cheese) and Tibetan biscuits called Drethuk (made of wheat, water and sheephead). They put wheat grams and wheat flour in a wooden bowl and keep it before the family altar and light a number of butter lamps and burn incense sticks. It is a custom among the refugees in the settlement to visit friends and neighbour and to exchange gifts. They dance and drink in the evening in celebration.

This festival is a community festival, therefore it is also celebrated, at the office of the representative of his holiness, the Dalai Lama. All the lamas and refugees in the settlement assemble at the office at 3 am. and offer prayers till 7 am. and after that, all the assembled persons offer a scarf (Khata) to the photo of his holiness the Dalai Lama. On the third day, the special ceremony of praying the Tibetan National Anthem by the Monks, Lamas and other persons is the main significance of the festival.
Chenga Chhuba (Day of Miracle):

Chenga Chhuba falls on the 15th day (full moon day) of the first month of the Traditional Tibetan calendar. On this day, prayers are offered at every home by offering prayers and dishes at the family altar and lighting butter lamps. All the lamas gather at the Monastery in the evening to offer mass prayers. Certain dances specially meant for this occasion are also performed.

Sakadawa: (Birth anniversary of Lord Buddha):

This festival marking the birth anniversary of Lord Buddha falls in the fourth Tibetan month. This whole month is a blessed month, commonly known as the “Month of a hundred thousand merits” for Lord Buddha attained Buddhahood as well as Nirvana in this month. The first fifteen days of this month are spent in praying to the Lord at every home and keeping butter lamps and also mass prayers at the Monasteries. Tibetans do not eat any non-vegetarian food, abstain liquor, slaughtering animals and do not utter bad or vulgar words. Distribution of alms by the affluent people is also encouraged during the period.

Birth day of Dalai Lama:

The birth day of His Holiness the Dalai Lama which comes in the fifth Tibetan month is celebrated by all Tibetans. Individual as well as congregational prayers for his long life is held. To the Tibetans, the Dalai Lama is the very embodiment of Tibet and its existence.
**Drukpa Tseshi:**

This festival is celebrated on the fourth day of the sixth month to commemorate the first sermon of Lord Buddha. The laity invite Lamas to their homes for prayers and keep butter lamps before the altar all through the day and night.

During the seventh and the eighth month no festivals are being celebrated in this settlement. But in Tibet, it was during the seventh month that the Dalai Lama used to move in state to Norbulingka, the summer palace from Potala. The celebrations used to last for seven days and consisted of open an theatricals.

The eighth month of the Tibetan calendar synchronizes with the harvest season. Everyone owning or working on land used to offer prayers to Lodhak literally meaning "Manager of crops" symbolised by five flags of different colours (red, white, yellow, green and blue). In the settlement, however Tibetans, do not offer any prayers to their gods at the time of either sowing or reaping crops.

On the 22nd day of the ninth month the Tibetans believe that their god and goddesses descend to earth to bless the human beings. Therefore it is held to be a day for meritorious deeds and offering prayers\(^55\).

**Gan-Denga (Death Anniversary of Tsong - Khapa):**

This festival is associated with the death anniversary of Tsong-Khapa, the founder of the Gelugpa sect of Buddhism. This festival falls on the 10th month of

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\(^{55}\) K. Balasubramanyam, Census of India, 1961, P. 63.
traditional Tibetan Calendar. It is to be mentioned here that they do not cook any non-vegetarian dishes on this day and this particular day is observed as a meatless day. On this day special prayers are held at Monasteries and houses and processions are taken within the settlement repeating prayers\textsuperscript{56}.

**Dalai Lamas and their Contributions:**

Ganden Truppa and Gedun Gyatso of the Gelugpa sect were regarded as Tibet first and second Dalai Lama posthumously. Sonam Gyatso was the third Dalai Lama. This relationship was further cemented when Yonten Gyatso, the fourth Dalai Lama was discovered in the great-grandson of Altan Khan. This piece of divine providence ensured that the military might of Mongol Tribes was conclusively laid at the service of the Dalai Lama and his order. At this point began a troubled period of Tibetan History. The attempt by the Nine successive lamas of the Phagmo Drupa lineage to reunite Tibet and give it a measure of peace, prosperity and stability failed. The Ringpung Kings who were formerly the powerful vassals and allies of the Phagmo Drupa, ended the Phagmo Drupa hegemony with the help of the Karmapas of the Kagyu order and elevated themselves as the shaky Central Authority. There was uninterrupted warfare which set the province of U against Tsang and the Gelugpa order against the Karma Kagyu, with their allies and fiefs changing

\textsuperscript{56} University of Mysore, The Survey of Tibetan Settlement, Mysore, 1995, P. 25.
loyalties according to the changing fortunes of war. It was at that time when Karma Kagyu’s and the Gelugpa sect’s were at each other’s throats, that Tseten Dorje toppled the Ringpungs and set up his base in Shigatse and taking control of the neighbouring areas. Tseten Dorje and the two sons who succeeded him came to be known as the Tsangpa kings and were staunch followers of the Karma Kagyu Lamas. The great prayer festival, instituted by Tsongka-pa was then banned and forced conversions of people of the Gelugpa sect into Karma Kagyu sect. took place. Tsang military camps were established outside Lhasa. The only hope was when the Gelugpas came to know that the Mongal troops had camped outside Lhasa but the Mongols were not prepared for battle & adopted a policy of wait and watch.

It was at this critical juncture of Tibetan history that one of the greatest figures, Dalai Lama V appeared\textsuperscript{57}. He was born in 1617 in Tsang to a family which hand traditional ties with the Sakya and Nyingma orders. When a baby of two, Dalai Lama the fifth who was also known as Ngawang, Labzang Gyatso, could identify certain belongings of the fourth Dalai Lamas who had passed away, nine months before the miraculous babies birth in the same year. For several years his discovery as a re-incarnation was kept secret particularly because he was found in Red sect (Nyingma) family. But his intellectual powers and talents as a boy did not remain a secret.

Ngawang Lobzang Gyatso was admittedly an accomplished scholar who later made original contributions in diverse fields like Astrology, Poetics, Theology, History, Monastic discipline and Government affairs. His knowledge of the Dharma was based on Sanskrit and he made a learned commentary on "Abhidharmakosha", the famous treatise of the Indian master Vasubandhu. Endowed with indomitable energy and extra-ordinary common sense, he was also a great statesman^58.

In 1642 A.D. the fifth Dalai Lama traveled to Shigatse where Gusri Khan conferred on him the supreme authority over greater Tibet back in Lhasa. He declared his city as the capital of a United Tibet and the Government of Gaden Phodrang the name of his palace in Drepung, Monastery, the new governing authority of Tibet. He instituted the office of Desi or Regent and named his able attendant Sonam Choephal as the first Desi or Regent. So, from the mid 17th century, onwards, the unique Tibetan Theocracy of Reincarnating Dalai Lamas ruling Tibet was established and the Dalai Lama became Tibet uncontested supreme political and spiritual authority. He also encouraged visits by foreign envoys.

In 1645 A.D. the Dalai Lama laid the foundation for the construction of the "Potala Palace" on the ruins of a palace built by Emperor Songsten Gampo.

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The Potala palace, the apogee of a new spirit in Tibetan architecture, came to symbolise and dominate Lhasa and Tibet. The Dalai Lama the fifth ushered Tibet into a golden age. He gave Tibet peace, prosperity and the greatly consolidated institution of the Dalai Lama.

After the death of Dalai Lama fifth the Desi eventually recognised Tsangyang Gyatso as the sixth Dalai Lama. The latter was well into his teens and his character and habits were already formed. He was enthroned in 1697, but his wayward, loose ways and his love for women and wine estranged him from Lhasang Khan, the grandson of Gusri Khan. Lhasang Khan moved against the Desi who put up a stiff resistance but was overwhelmed by the superior Mongol power. The Desi was overpowered and killed and the sixth Dalai Lama deposed. The sixth Dalai Lama not only brought great disgrace to his high office but also great danger to his country. The regent and some senior advisers on one side and the Mongol Khan and a good number of Tibetans on the other fought about the legitimacy of the incarnation who himself was not keen to be the ruler of the land. The Manchu Emperor, as Patron was swift to intervene. The emperor did not inflict a choice for the Dalai ship and was happy to obtain a tribute from the Mongol Khan of Tibet. That was the first tribute from Tibet to the Manchu Court.

The Manchu, that is Chinese hold on Tibet was fully established during the rule of Dalai Lama seventh, also known as Kezang Gyatso (1708 - 1757). He was

coroneted as the seventh Dalai Lama in 1720. He abolished the post of Desi as it placed too much power in one man's hands, and instead constituted the Kashag or council of minister to administer the country. Otherwise, the seventh Dalai Lama refrained from participating in the affairs of Tibet, letting his ministers handle all matters. He was a scholar and wrote many books, specially on the Tantras. He was also a great poet and completely devoted to religious matters. His simple and unblemished life won him the hearts of all Tibetans. He died in 1757.

The eighth Dalai Lama named Jampel Gyasto was born in 1758 at Lhari Gang in the Tsang region at southwestern Tibet. He was a great scholar and like the seventh Dalai Lama would not interfere in any of the political or administrative problems of Tibet. In addition to his remarkable spiritual legacy it was the Eighth Dalai Lama who, in 1783, built the fabled Norbulingka park and the Summer palace on the outskirt of Lhasa. The Eighth Dalai Lama died in 1804.

The Ninth, Tenth, Eleventh and the Twelfth Dalai ruled for over a period of 75 years from 1806-1875. All of them died young. The ninth, Lungtok Gyatso was born in 1805 and died in the spring of 1815. The Tenth Dalai Lama lived the longest. Tsultrim Gyatso was born in 1816 and was recongised and enthroned in 1822 but he was constantly in poor health and died in 1837 at the age of twenty one. The eleventh Dalai Lama, Khedurb Gyatso, born in Gathar in Kham was Enthroned in 1855 and died within a year and the Twelfth, Trinely Gyasto, was born in 1856 and died at the age of nineteen.
Thubten Gyasto, the Great Thirteenth Dalai Lama, was born in 1876 in Dagpo in southern Tibet. He was enthroned with full powers in 1895 and managed to survive an assassination attempt early on in his reign. He ruled Tibet firmly and justly by hard work and astute political sense over a period which coincided with Tibet innocent brush with international politics and the "great game" which British India and Czarist Russia were playing in Central Asia and beyond.

Despite constant incursions of Chinese troops into Tibet throughout his Regime, the Dalai Lama, by sheer force of his personality, was able to give Tibet a measure of peace and stability.

Some of his great achievements were the establishment of a postal system on modern lines and the Modernisation of the Tibetan army. He also constructed a mint which produced Tibet first paper currency. He also came forward to sponsor for four students modern education in England. Establishment of English schools in Lhasa and Gyantoe, construction of Tibet first power station, which supplied electricity to Lhasa and construction of motorable roads also were among his achievements. He also convinced the members of the aristocracy and the middle class to send their children to English schools in Darjeeling and Kalimpong.

In addition, the Dalai Lama did much to improve Tibet's law and order. He increased his own contact with ordinary people and introduced more merciful standards into the administration of justice while reducing monastic domination of Tibet's political affairs.
In his political testament he has urged the Tibetan people to work for the good of Tibet. However, endowed with a forceful character and strong will-power, the thirteenth Dalai Lama recaptured the institution of the Dalai Lama. Due to his efforts, the institution of the Dalai Lama was increasingly identified with the survival of the Tibetan nation state.

The fourteenth Dalai Lama was discovered in Amdo, the North-Eastern province along Tibet's contested borders with China. He was brought to Lhasa in 1939 and on February 22, 1940, he ascended the Lion Throne in the presence of representatives of British India, China, Nepal, Bhutan and Sikkim. He assumed both political and spiritual authority of Tibet in 1950, at the age of fifteen the youngest Dalai Lama to do so. That year China's Red Army, flushed with victory in the Chinese Civil War, overran Chamdo and was on the verge of advancing into Lhasa. The spirited fight put up by the poorly-equipped Tibet was brushed aside by the People's Liberation Army. Tibet's plea for help to India, Britain, United States and Nepal to fight the Chinese went unheeded. Diplomatically isolated Tibet had no other alternative but to sign a treaty with China in 1951 called the 17-point treaty in which Tibet agreed to form a part of the motherland. From 1951 - 1959 Buddhist Tibet co-existed with Communist China. However, this treaty could not stand for long, as the Chinese themselves started breaking the promises they had made in the treaty by starting a Campaign of repression in Amdo and Kham.

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Tibetan resistance grew, culminating in the major uprising in Lhasa in 1959. The movement was easily quelled by the Chinese Army and the Dalai Lama fled to India, followed by thousands of Tibetans.

Some of the accomplishments of the Dalai Lama is the creation of a Cohesive, Highly educated community in exile, passionately dedicated to the cause of freeing their compatriots from the yoke of Communities oppression. He set up eleven major agricultural settlements in South India for the rehabilitation of Tibetan Refugees, eighty five residential schools, a University, Health Clinics, Monasteries, Cultural Institutions and Commercial Enterprises - all with the assistance of the Indian Government. He formed a small but effective bureaucracy to manage this interlocking, network of institutions and established a parliament where the refugees could have a say in the affairs of the community.

The fourteenth Dalai Lama has managed to transform a Medieval Central Asian Institution into a positive force with global importance in this age. In 1989, he was awarded the Nobel Peace prize for his constructive and forward looking proposals for the solutions of International conflicts, Human Rights Issues, global and environmental problems. But mainly he was awarded the prize for his consistent opposition to the use of violence in his struggle for the liberation of Tibet.\(^{60}\)

\(^{60}\) Thubten Samphel, Tendar, The Dalai Lama of Tibet, pp. 68, 119.

(53)
**Indo - Tibetan Relations:**

For Centuries, Tibet's relations with India have been good, mainly because (1) Buddhism spread from India and (2) There is no history of aggression or undue interference from India.

It was believed that the first mortal rulers of Tibet had migrated from India. According to one of the legends, an Indian King Shatanika who had a son who was deformed and so banished from his land ended his wanderings in Tibet, where he met a group of shepherds. When they asked him where he came from he is said to have pointed up to the sky. The God-fearing shepherds took him to be a god since he resided above them. They instantly made him their chief. Thus, the very first ruler or King of Tibet was believed to be from India, not only that, this king was revered as a manifestation of divine "Bodhisattva Sarva - Nivarana - Vishkambhin" 61.

**Contributions of Indian Scholars to Buddhism in Tibet:**

Buddhism in Tibet commenced during the reign of King Songsten Gampo (AD 609 - 649) and came to a climax at the time of his great grandson, Trison Detsen (AD 756 - 797), who ruled in the second half of the eighth century.

Trison Detsen presided over Tibet at the time of its greatest territorial expansion, and yet political considerations appeared to have been subordinated to

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his vision of making Tibet a Buddhist country. He went a step further than his predecessor when he decided that the successful establishment of Buddhism in Tibet was dependent on the development of Monasticism. In India, the Monasteries had been the nerve centres of Buddhism where the practices of contemplation and study could be carried out unhindered.

**Shantarakashita:**

In AD 770 Trison Detsen invited the philosopher and Abbot Shantarakashita from India. His request to Shantarakashita was that he should consecrate the first Buddhist Monastery in Tibet and Ordain the first Buddhist monks. The monastery was to be constructed some 35 miles south-west of Lhasa and known as Samye Ling. Shantarakashita set to work on the construction of the temple and the monastic complex but opposition arose from various levels. After several determined efforts to continue his mission and failing in it, he admitted to the king of his inability to overcome these obstacles. Realising that only someone endowed with the powers bestowed by Vajrayana would be equal to the task of overcoming such opposition, he suggested to the king that a Vajrayana master be invited from India to overcome these difficulties. This master was to be no less than the greatest of all contemporary masters of the Vajrayana, Padmasambhava, the Lotus-Born one from Udyayana, a place in North-Western India. Later on, with the help of the Vajrayana master Padmasambhava, Shantarakashita himself ordained the first Tibetan monks, a group of seven young man drawn
from aristocratic clans who would be known as the “Seven Probationer Monks”. Later on, Shantaraksita and his disciples subsequently began the arduous work of translating the Sutras and Commentaries.

**Padmasambhava:**

Padmasambhava has been regarded by many Tibetan Buddhist as a second Buddha. His life history itself is a portrait of the qualities of enlightenment in action, beginning with his magical appearance as an eight-year old boy on a Lotus flower in the middle of Lake Dhanakosha in Udyayana. His many years of study, meditation and miraculous activity in the lands of India, Nepal and Bhutan of full knowledge of the teachings of the Hinayana, Mahayana and Vajrayana from a variety of masters made him more than qualified for the task.

Trison Detsen’s Ministers and Messenger found Padmasambhava in meditation - retreat in Nepal where he had removed many obstacles facing the local people. At their entreaties, the master accepted the King’s invitation and began to make his way slowly to Central Tibet. At each step of the way, the native Tibetan deities rose up against him, only to find themselves overcome by the force of his magical power and submitted themselves to him and offered him their very life-force. Accepting their submission, he bound them on oath to become guardians of Buddhism in Tibet.

Arriving at Samye, Padmasambhava was greeted by Trison Detsen and his court. Once assured of the King’s devotion, Padmasambhava finally set to work in
pacifying the most troublesome of spirits, the ones who opposed the construction of Samye Ling itself. This was quickly achieved through Padmasambhava's power and the temple construction was at last completed. Shantarakshita then went on to complete his project of ordaining the monks and translations of Sutras and Commentaries.

Padmasambhava then went on to the second phase of his work in Tibet, by bestowing the Vajrayana teaching upon a group of 25 disciples. The group included the king, various great scholars such as Vairochana and perhaps most importantly of all, the young Tibetan woman who would become both the Guru’s closest disciple and his consort, Yeshe Tsogyal of the Kharchen family.

On these disciples, Padmasambhava, now also known as “Guru Rinpoche”, the Precious Guru, bestowed his most powerful and secret teachings, those of the inner tantras, techniques that permit the rapid transformation of an individual into a fully enlightened Buddha. They comprise three sets of practices known as Mahayoga, Anu-yoga and Ati-yoga. This was the greatest of all the spiritual jewels that Padmasambhava had brought with him from India.

Padmasambhava was not alone in this work of seeding Tibet with Vajrayana teachings. One of the other major figures involved during this period was the Indian Yogin Vimalamitra who, like the precious Guru, was an exponent of Ati-Yoga. The third and final major deed was his concealment of a multiplicity of teaching intended for the benefit of future generations of Dharma.
practitioners. These teachings, subsequently known as “Ter-Ma” (treasures), comprised spiritual instructions which were to be discovered and decoded in later centuries by masters whose minds had been blessed by Padmasambhava himself. These masters were known as tertons or treasure - revealers.

Atisha:

Atisha Dipankara Shrijnana (979-1053) was invited by the Royal family of Ngari in 1040 to undo the damage inflicted during the dark period by setting out an authoritative model of the spiritual path, in which each facet of Buddha’s teachings could be understood in its proper place and context. In short, Atisha was to set out a graduated path to enlightenment.

Atisha was born into a Bengal princely family. He had begun his Buddhist career as a disciple of various tantric masters and so was fully versed in Vajrayana. However, at the age of 30, following a vision of the Buddha himself, he was ordained as a monk and subsequently spent several years studying all the extant schools of Buddhism in India. He had unparalleled expertise in the teachings of the Sutras and Tantras.

As a result of his many years spent in such diligent study and practice, Atisha had become a true embodiment of the qualities of insight and gentleness. He is often identified with Manjushri, the Bodhisattva of wisdom, who symbolised such qualities. Thus in Tibet, it was not merely his authoritative text “The lamp of the path to Enlightenment” which commanded the respect of his audiences but also the sheer force and goodness
of his personality. When, Atisha passed away in 1053 in Nyetang, north of Lhasa, he left behind his most precious gift to the Tibetan people; the gift of the "Lamrim teachings, the graduated path to enlightenment".

It is easy to see just how great the inheritance of the Tibetans was from the Buddhists of India. They received every form of Buddhist teaching, from the simplicity and austerity of Monasticism through to the great philosophical insights of Mahayana, and finally the esoteric techniques of the Vajrayana. These three kinds of teachings, animated by the heartbeat of compassion, were jewels from the very mind of the Buddha, flawlessly preserved in India and now the inheritance of the Tibetans.

In Tibet, the tenets and the principles upholding the utmost sanctity of life and environment could flow and percolate into the society so smoothly, Buddhism, as the popular stories about King Ashoka and his son Mahendra and his daughter Sanghamitra go, was transported to China, Japan, Srilanka and almost all over south and south-east Asia, but it stayed effectively and meaningfully only in Tibet and Sri Lanka. Buddhism strengthened the already existing norms and beliefs in the Tibetan society. Sanctity of life, environment and peace in other words non-violence, is the basic tent of Buddhism and also the Tibetan society. It is, thus, very important to enlighten ourselves with Buddhism, rather, Mahayana Buddhism, in order to understand why,

a) The Tibetans remain so united, exclusivist and freedom-loving,
b) They are so cool and fearless in spite of having no army worth its name, and
c) Most important by, why they emotionally remain attached to their religion and religious leader come what may.

Indo-Tibetan Relation before the Independence of India:

Tibet maintained diplomatic, economic and cultural relation with its neighbour countries such as Nepal, Bhutan, Mongolia, China and India. Now we shall concentrate on how the relationship of Tibet were with India before and after India got Independence from the British who were ruling them.

Trade between India and Tibet is not an exception since its started many centuries back. There was a religious and commercial connection between Tashilhunpo in Tibet and Banaras in India. The possibility of encouraging trade with Tibet, especially as a source of supply of gold and silver, had been tentatively examined by officers of the East India company even before the appointment of Hastings as the Governor-General of Bengal in 1772. However, it can be safely said that Bogle, Turner and Purangir Gosain who had been sent to Tibet as envoys gave a promising start to relations between British India and Tibet.

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The vision of Tibet simply as a profitable field for commerce, which had attracted Hastings, way back in 1772's, had along given way to a keener interest in the political importance of the country; and, although, the prosperous wool business and the return trade to Tibet were a valuable asset to Indian merchant firms on the border most of which were in the hands of Marwaris - the trade connection had become of greater economic importance to Tibet than to the Indian Government. So much so that when the Indian Government introduced war time restrictions on the export of wool, special arrangements had to be made for the consignments from Tibet. Controls on such commodities as cotton cloth, kerosene, sugar and metals met with an outcry from Tibet and special quotas had to be granted for the Tibetan market.

Trouble started in the 1940's when Tibetan Government decided to put their intentions into practice of making the facts of their independence known to the rest of the world. They quickly accepted an invitation to send a delegation to an Asian relations Conference in India in early 1947 which was organised by the Congress Party of India. It was non-official and by no stretch of imagination could it be described as "Pro-British". The Tibetans attended the Conference as an independent delegation, under its own flag and in no way connected with the Chinese representatives. Although there was an indignant protest to Pundit Nehru from the Chinese Ministry of Foreign Affairs, the Tibetan delegation who had a chance of coming face to face with Mahatma Gandhi and Pundit Nehru felt it
was a step towards the closer relations with Indian leaders which were going to become necessary with the forthcoming transfer of power to the new Government of India and for which the British Mission at Lhasa had been preparing the Tibetans since the end of the war.

**Indo-Tibetan Relations after the Independence of India:**

When India became independent in 1947, it took over the British diplomatic mission in Lhasa, and inherited the treaty relations of Britain with Tibet. Its recognition of Tibet was clear from the official communication that the Indian Government sent to the Tibetan Foreign office saying the Government of India would be glad to have an assurance to continue relations until new arrangements are reached on matters that either party may wish to take up.

There was little awareness in India of the widespread discontent and tension in Tibet despite the deep interest of the people of India in the Tibetan opposition to the rule of the Chinese occupying forces and despite intermittent reports of disturbances from the increasing number of refugees escaping from Tibet on the plea of pilgrimage to India. Reports of unsettled conditions in Tibet made the people in the Himalayan borderlands greatly uneasy.

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64. H.E. Richards, *Tibet and its History*, pp. 64 - 68, 162, 163, 168.
The grave error which he (Jawaharlal Nehru, the then Prime Minister of India) committed with regard to China and Tibet was due to his lack of understanding of the real nature of the British policy and to his failure to investigate properly the relation between China and Tibet and to appreciate the importance of the existence of an independent Tibet for the security of India. The main reason why India could not help Tibet in its difficult times was because of the Sino-Indian agreement in which Tibet is mentioned as integral part of China and that no foreign interference in the internal problems will be tolerated and any problem of Tibet will be entirely a domestic problem of China\textsuperscript{67}.

When the campaigns designed psychologically to convert the Tibetans into Chinese in 1952-58 failed, China invaded Tibet with a brutality more savage than the Tibetans had ever known. In effect it questioned even the right of the Tibetans to live in their own native land. The spontaneous national uprising in Lhasa on 10 March 1959 marked the climax of the strained relations between the Chinese and the Tibetans.

The Dalai Lama, who escaped from Lhasa along with a number of his followers received ready asylum. The spontaneous and elaborate welcome accorded to the Dalai Lama in India further strained Sino-Indian relations. Nothing stirred India more deeply than the two Chinese charges that the Tibetans used Kalimpong

\footnotesize{\textsuperscript{67} J.P. Mitter, Betrayal of Tibet, pp. 67, 77.}
on Indian soil as "a commanding centre of the rebellion" and that the reference to the developments in Tibet in the Lok Sabha amounted to interference by India in the International Affairs of China.

India had no political, or ulterior ambitions in Tibet. All it wanted was the preservation of the traditional connections between India and Tibet. This went with a feeling of deep sympathy for the people of Tibet. The desire to preserve the security and integrity of India was always backed by the desire to maintain friendly relations with China. It was unfortunate that China and India - the two great countries of Asia - developed feelings of hostility against leading to the 1962 Indo-China war. Friendly relations between India and China were important from the wider view point of peace in Asia and the world.68

The Political Uprising:

The rich historical documents of China show how the relations between the two neighbouring nations were. In the 7th century during the period of King Songsten Gampo, the Tibetans had a close relationship with the Hans and other ethnic groups from the Chinese interior. He also strengthened the relationship with the Tang Dynasty by matrimonial relations by marrying Princess Wencheng.

In the middle of the thirteenth century, Tibet was formally incorporated into the Chinese territory of the

68. Ram Rahul, The Governance and Political of Tibet - pp. 94-96.
Yuan Dynasty. Yuan Emperor Kublai entrusted to the Sakya sect the power of administering the Tibet region, setting up the General Council (renamed Political Council in 1288) which was Central Government organ exercising administrative power over the country Buddhist affairs and the Tibetan affairs. The Yuan Government instituted the system of imperial preceptor, conferred titles on political and religious leaders, delimited administrative divisions, appointed local officials, took census, collated and stipulated revenue and taxes, dividing the Tibet region into thirteen Wan Hu (Ten thousand households). The heads of Wan Hu were conferred upon and appointed directly by the Yuan Court. There were three Chief Military Commands of the Pacification commissioner's Offices which took charge of garrison troops and the administrative. Affairs of the various Wan Hu offices in Tibet proper and other Tibetan areas.

In the later period of the 14th Century A.D. the Central Government of the Ming Dynasty inherited and followed the systems of administering Tibet by the Yuan Dynasty, pursued a policy of "Managing Tibet according to convention and customs, granting more titles and setting up more organs". Hence, the relations between Tibet and the Central Regime were further consolidated and strengthened.

From the 17th Century A.D. onwards, the Qing Government further strengthened its administration over Tibet. In 1721 the system of Kalon (Council of Ministers) in charge of administrative affairs was set up. In 1727 the Office of Amban (Resident official) was
instituted in Tibet. In 1792 the twenty nine article Imperial ordinance was issued. The imperial ordinance marked that the administration of the Tibet region by the Qing Central Government was upgraded to the level of systemization and legalisation.

In late Qing period, Britain twice launched armed invasions against Tibet. The Chinese government was forced to sign unequal treaties relating to Tibet. After the revolution of 1911, the political situation of China was turbulent. In order to realise its aim of splitting Tibet from China and reducing it into a dependency of the British Indian Government, Britain adopted various acts of aggression against Tibet. Owing to the instigation of Britain, the relations between the Tibet region and the Central Government of China were for a time abnormal during the period of the Republic of China. Although the British medalists attempted to split China and grab Tibet, its schemes never succeeded. Tibet was not officially recognised as "an independent country" by any country through diplomatic channels in the world at that time, including the schemes themselves. The Tibet region also never detached itself from the sovereign jurisdiction of the Central Government and became "independent" 69.

By the end of the 19th Century Tibet had acquired massive strategic importance for Britain and Russia, as both were in the process of expanding their imperial "Spheres of influence" in Central Asia. After a series of trade missions and the then military expeditions (such as the Young husband expedition of 1904, which exposed the weakness of the Manchu hold over Tibet), the British were able to gain an advantage and so convened a Tripartite conference to discuss Tibet's status at Simla in 1914.

The Tibetans arrived at the conference with written evidence proving the historical independence of Tibet. The Chinese delegation simply argued that Tibet's subjugation by the Mongols and the Manchus proved it had become an integral part of China, and should therefore now be ruled as part of the new Republic of China from China. Negotiations were difficult, and the solution eventually, put forward recognised Chinese "Suzerainty" over Tibet but guaranteed the autonomy of Western Tibet, and provided for complete Tibetan control over internal affairs. But the Chinese representative, who had initialed the agreement, did not proceed to full signature under pressure declared that they would abide by the provisions of the agreement, while China would be unable to enjoy any of the privileges contained within.

The Invasion of Tibet by troops from the People's Liberation Army in 1949-50 is described in official Chinese histories as a "Peaceful liberation". A 17 point agreement was signed between the Community Government and Tibetan officials in May 1951, which
apparently "Enjoyed the approval and support of the people from every ethnic groups in Tibet". In fact, discrimination and suppression of traditional practices in eastern Tibet drove hundreds of Tibetans up into the mountains to conduct guerrilla warfare, while thousands more fled west to Lhasa to escape Chinese persecution. In March 1959, growing Tibetan resistance exploded in an uprising against the Chinese occupation. The 14th Dalai Lama fled into exile to Northern India, and the subsequent Chinese Crackdown in Tibet was brutal.\textsuperscript{70}

The Dalai Lama was powerless to intervene and the Chinese despite Dalai Lama's offer to give himself up to the Chinese in order to avoid bloodshed failed. Many people died in that uprising. The Chinese abolished the Tibetan Government and set about reordering the Tibetan society in accordance with their matrix principles. The educated and the aristocratic were put to work on menial jobs and subjected to struggle sessions which sometimes resulted in death. A ferment of class struggle was whipped up and former feudal exploiters - some of whom the poor of Tibet may have harbored genuine resentment for were subjected to punishments of awful cruelty. The Chinese insisted that the Tibetans grow only wheat and rice and not barley, the Tibetan staple. They protested, that these crops were unsuited to Tibet's high altitude conditions. They were right, and mass starvation resulted. By late 1961, it is calculated that 70,000 Tibetans had died or were dying of starvation.

The Tibetan Autonomous Regions was brought into being in 1965 with much fanfare and talk of Happy Tibetans fighting back tears of gratitude at becoming one with the great motherland. Mean while trouble was brewing in China. What started as a power struggle between Mao and Liu shargi in 1965 had become by August 1966, the Great Proletarian Cultural Revolution, causing countless deaths and the handing over of the administration to Red Guards. The first Red Guards arrived in Lhasa in July 1966 and continued its destruction of Tibetan culture and religious monuments for more than three years. By late 1969, the PLA had the Red Guards under control. Tibet, however continued to be the site of outbreaks of violence. By the time of Mao’s death in 1976 rebellion was ever in the wings, and maintaining order on the high plateau was a constant drain on Beijing’s Coffers. Mao’s chosen successor, Hua Guofeng decided to soften the Governments line on Tibet and called for a revival of Tibet customs. In mid - 1977, it was announced that China would welcome the arrival of the Dalai Lima and the other refugees. When the invitation to return was extended, the Dalai Lama suggested that he be allowed to send a fact finding mission to Tibet first to which the Chinese did not object. Three missions were sent and they came with horrific conclusions of 1.2 million deaths, destruction of 6,254 monasteries and Nunneries, the absorption of two thirds of Tibet into China, 100,000 Tibetans in labour camps and extensive deforestation.

The early 1980’s saw the return of limited religious freedom, Monasteries, that had not been reduced to pies
of rubble began to reopen and some religious artifacts were returned to Tibet from China. There was also a relaxation of the Chinese proscription on pilgrimage. Pictures of Dalai Lama began to reappear on the streets of Lhasa.

By the mid-1970's the Dalai Lama had become a prominent international figure, working tirelessly from his Government in exile in Dharamsala, India to make the World more aware of the plight of his people. His visits to the USA led to official condemnation of the Chinese occupation of Tibet. In 1987 he addressed the US Congress and outlined five point peace plan which the Chinese refused flatly. Protests and crackdowns continued in Tibet through 1989, and despairing elements in the exiled Tibetan Community began to talk of the need to take up arms. It was an option that the Dalai Lama consistently opposed. His efforts to achieve peace and freedom for his people were rewarded in 1989 with the Swedish Government granting him the most coveted Nobel Peace prize.

Tibetans have won back many religious freedoms, but at great expense. Monks and Nuns, who are often the focus of Tibetan aspirants for independence, are regarded suspiciously by the authorities and are often subjected to arrest and beatings. Once arrested, new rules make it impossible for nuns to return to their Nunneries. Religious institutions have recently been the focus of re-education campaigns and have had strict quotas imposed on the resident Monks and Nuns.

Although great efforts have been made to curb the worst excesses of the Chinese administration and a
comparatively softened line on minorities has improved conditions for many Tibetans, basic problems remains. Protests and government crackdowns, have continued into the late 1990's and the Chinese government has in no way relented in its basic position regarding Tibet as a province of china and is no closer to reaching an agreement of any kind with the Dalai Lama\textsuperscript{71}.

SECTION 2:  
INDIA AND ITS SOCIETY

Geography:

Named after the Indus river, along whose banks found a great urban civilization that flourished more than four thousand years ago, India today is one of the most important and well known countries in Asia and also to the world. India occupies a strategic position in Asia, looking across the seas to Arabia and Africa on the west and to Burma, Malaysia and the Indonesian Archipelago on the east. Geographically, the Himalayan ranges keeps India apart from the rest of Asia.

India lies to the north of the equator between 8o 4' and 37 o 6' north latitude and 68o 7' and 97o 25' east longitude. It is bound by the Arabian sea on the south west and the Bay of Bengal on the south east. On the north, north west and north east lie the great Himalayan ranges. The southern tip, Kanyakumari is washed by the Indian ocean.

India measures 3,214 km from north to south and 2,933 km from east to west with a total land area of 32,87,263 sq. km. It has a land frontier of 15,200 km and a coastline of 7,516.5 km. Andaman and Nicobar Islands in the Bay of Bengal and the Lakshadweep in the Arabian sea are also parts of India.

India shares its political borders with Pakistan and Afghanistan on the west and Bangladesh and Burma on the east. The northern boundary is made up of the Sinkiang province of China, Tibet, Nepal and Bhutan. India is separated from Sri Lanka by a narrow channel of sea formed by the Polk strait or the Gulf of Mannar.
The mainland comprises seven regions. Some of them are

1) Northern mountains including the Himalayas and the North - Eastern mountain ranges.

2) The Indo-Gangtic plains.

3) The desert region can be divided into 2 parts the Great desert and the little desert. The Great desert extends from the edge of the Rann of Kutch beyond the Luni River northward. The whole of Rajasthan - Sind frontier runs through this. The Little desert extends from the Luni between Jaisalmer and Jodhpur up to northern wastes.

4) Central highlands and Peninsular plateau.

5) East coast

6) West coast and

7) Bordering seas and Islands\(^2\).

**Climate:**

Basically, India has three seasons in a year, the hot, the wet and the cool. In May and early June, the temperature is at least 35oC - 40oC. In December and January the temperature are relatively cool ranging between 10oC - 25oC. In the Himalayan ranges the temperatures can go below the zero degree level. The warm to hot climate has its own obvious benefits in a country where housing is meager and fuel is scarce and

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expensive and only a few can afford warm clothing. India is a land where most of the living is done outdoors\textsuperscript{73}.

India has mainly three seasons a year namely the summer season which begins from the mouth of April and ends in the month of July. The winter season begins roughly in mid-October and extends up to the month of February. The rainy seasons commences from the month of June and comes to an end in the month of September\textsuperscript{74}.

**Population :**

The 1991 census of India was conducted during February 9-28, 1991 with the reference point of time being the sunrise a March 1, 1991. A revisional round was conducted during March 1-5, 1991 to update the population\textsuperscript{75}. The results of the census revealed an increase in the population from 687 million in 1981 to 847 million in 1991, an whopping increase of 160 million people in a decade. Of this 847 million people, 439 million are males and the rest of the population which comes up to 408 million are females\textsuperscript{76}.

India is the second largest populous country in the world. It had a population of 439 million people

\textsuperscript{73} Seymour Fresh, India and south Asia, The Macmilion Company Press, New York, 1936, pp. 10-11.

\textsuperscript{74} K.M. Mathew, Manorama Year Book, 1998, P. 453.


\textsuperscript{76} K.M. Mathew, Manorama Year Book, 1998, P. 456.
in 1961. In 1971 it rose to 547 million people and then to 687 million in 1981. In 1991, the census results declared the population of India at 847 million. Estimates for the year of 1997 put the population figures at 960.2 million.

The majority of Indians are Hindus. The second largest religion in India is Islam. The census reveals that 105 million people follow the religion of Islam with Christians accounting to 22 million people, Sikhs at 18 million people and Buddhists and Jains accounting to 6.6 million and 4.5 million people respectively also live in this wonderful sub-continent of India. Therefore, all these religions when divided on the percentage basis of the total population, we find that 82.64% are comprised of Hindus, 11.35% are comprised of Islam and Christians account to 2.42% of the total population. The Sikhs account to 1.96%, Buddhists 0.71% and Jains 0.49% of the total population of country.

The population as recorded at the 1991 census is dominated by the males. The sex ratio in India has generally been adverse to women and has also declined over the decades. The most disquieting feature of the 1991 census is the unexpected decline in the sex ratio which has come down from 934 per 1000 males in 1981 to 927 females per 1000 males in 1991 males outnumber females by over 31 million.

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\textsuperscript{77} Hung Finlay and Friends, A. Lonely Planet Travel Survival Kit, 6th edition, Jan, 1996, P.47.


\textsuperscript{79} S.K. Sachdeva, General knowledge Encyclopedia (competition success review), 1998, P. 952.
The 10 heavily populated cities of the country are Calcutta, Chennai, Mumbai, Hyderabad, Delhi, Chandigarh, Mahe, Howrah, Kanpur and Bangalore. All of them have density of 2000 persons per square kilometer and 5.01 per cent of the country’s population lives in these cities\textsuperscript{80}.

India is a land of unity in diversity. Most of the Indian people differ in aspects of life such as religion, traditions, caste, language, clothes, education, culture and the ways of life. Though Hindi is the Official Language of India, English, the associate official language is widely used in administration. Apart from both these languages, there are 19 other languages recognised by the constitution of India as Regional Languages. According to the 1991 census it was found that there were more than 1600 minor languages and dialects\textsuperscript{81}.

The Inter-state frontiers of the Union of India were delineated on the linguistic basis with a view to bringing people who speak the same language and the related dialects under one administration\textsuperscript{82}.

Ever since independence, elimination of illiteracy has been one of the major concerns of the Government. However, in view of the country’s vast size, huge population and limited resources position, not much progress could be made in this direction. However, the

\textsuperscript{80} Ibid, K.M. Mathew, K.M., P. 457.


literacy rate of the country as a whole in 1991 has recorded an 8.65 per cent more literates than that in 1981 with about 52.21 per cent of the country’s population literate. The literacy levels of males is better than that of females with 64% of males and only 39% of the females being literate. Therefore, emphasis has been laid on the enrolment and retention of girl child in formal and non-formal schooling.\(^{83}\)

**Agriculture:**

Agriculture is the backbone of India’s economy. It provides direct employment to about 65 per cent of working people in the country. It contributes to about 29 per cent of gross domestic product & constitutes about a sizeable share in India’s exports. It forms the basis of many premier industries of India including the cotton textiles, jute and sugar industries. Being the largest source of employment and income to millions of people it provides a vast market for our industrial products.

Agricultural crops can be broadly divided into two categories namely food crops and non-food crops. Food crops consist of cereals and pulses and the non food crops comprise a number of cash crops such as sugarcane, cotton, Jute, Tobacco etc. Tea, Coffee, Rubber are included among the plantation crops. Besides these, we have the horticulture crops like fruits, vegetables, coconut, cashew etc.\(^{84}\)

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Mineral Wealth of India:

India is fairly rich in mineral resources. It possesses large reserves of Iron ore, extensive deposits of coal, sizeable quantity of mineral oil reserves, rich deposits of Bauxite and has a virtual monopoly of Mica, all of which hold the potential of making India economically self-reliant modern industrial nation. The mineral resources of India are however very unevenly distributed. The great plains of northern India are almost entirely devoid of any known deposits of economic minerals.

On the other hand, South Bihar and Orissa on the north-eastern parts of the peninsular India possess large concentration of mineral deposits, accounting for nearly three-fourths of the country’s Coal deposits and containing highly rich deposits of Iron ore, Manganese, Mica, Bauxite and Radioactive materials. Gold mines are found in Karnataka and Andhra Pradesh, Petroleum and Natural Gas aplenty in Assam and Gujarat and Radioactive Uranium is found in the states of Kerala, Bihar and Rajasthan.

Some of the non-metallic minerals like asbestos which is found in Andhra Pradesh and Bihar, Calcite which is aplenty in Rajasthan and Gujarat, Diamond in Madhya Pradesh, Marble in Rajasthan, Mica in Bihar and Rajasthan, Sulphur in Tamil Nadu, Graphite in Orissa and Rajasthan and many more help India to keep its name on the global markets.85

Industry:

The Industrial development of India over the past three decades of planned progress is indeed spectacular. The country is now, more or less, self-sufficient in the production of consumer goods and some basic items like iron and steel. Power generation has been substantially stepped up and infrastructure adequately built up for future industrial progress.

Among India's major large scale industries are Cotton, Textile industry and Iron and Steel industry. Other than these, the Jute industry, Sugar industry, Cement industry and also Small Scale Industrial sector and Village industries are a major source of employment and a substantial earner of foreign exchange for the country. India's contribution to Information Technology is great. Software exports contribute a good and sizeable revenue for the country. Bangalore, the capital city of Karnataka state is famous for its work in the Information Technology sector and is therefore better known as the Silicon Valley of India.

States and Union Territories:

The Republic of India comprises of 28 states and 7 union territories which are administered by the centre. The Governor is the Chief Executive head of the state in the Indian Union. He is aided and assisted in the discharge of his functions by the Chief Minister of the state and a council of ministers. The Union Territories

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are administered by the President, acting to such extent as he thinks fit, through an administrator.\textsuperscript{87}

Though area wise Madhya Pradesh is the biggest state of India, the state of Uttar Pradesh has the largest population covering about 9 per cent of the total area of India. India is also known as a subcontinent and the biggest democratic country. India which was under the rule of many rulers and dynasties gained independence from the British in the year 1947. It was on August 15th that the Republic of India had achieved this feat for which many freedom fighters fought and became martyrs.

Furthermore, despite its population problems, rural poverty, corruption and political opportunism, India manages to feed its own people without importing food, can turn out hi-tech products with little assistance from outside agencies. It also has a free and a highly critical press and hassles by security and customs officials are either non-existent or minimal.\textsuperscript{88} India also has to its credits many highly learned scholars, noble laureates, sportspersons and industrialists who with their contribution in their own field have made India proud and globally prominent.

\textsuperscript{87} Ibid, S.K. Sacheva, P. 1090.
SECTION 3:
THE STATE OF KARNATAKA AND THE DISTRICT
OF MYSORE:

Introduction:

Karnataka is the eighth largest state in India both in area and in population. With Bangalore, the silicon valley of India as its capital, this state has a population of 44.81 millions of which 22.86 millions are males and 21.95 millions are females. With an area of 1,91,791 sq. km. this state is rich in its various resources like gold, sandalwood, raw silk, iron ore, etc. The local or native language of the people of Karnataka is called Kannada.

Situated on a table land where the eastern ghats and the western ghats converge into the Nilgiri Hill complex, the state of Karnataka is confined roughly within 11.5 degree north and 18.5 degree north latitudes and 74 degree east and 78.5 degree east longitude. Karnataka is bordered by Maharashtra and Goa in the north and north-west, by the Arabian sea in the west, by the states of Kerala and Tamil Nadu in the south and by the state of Andhra Pradesh in the East. The state extends to about 750 km from north to south and about 400 km from east to west covering an area of 191,791 sq. km.

**History:**

The name Karnataka is derived from Karunadu which means lofty land. As much of Karnataka is high plateau land, the name is justified. The history of Karnataka goes back to the period of the epics. The capital of Bali and Sugreeva, “Monkey King” of the Ramayan, is said to have been in Hampi in Bellary district. Vatapi, associated with sage Agastya is obviously Badami in Bijapur district. Karnataka has a written history of 2,000 years. Apart from it being subjected to the rule of the Nandas, Mammyas and Satavahanas, Karnataka came to have indigenous dynasties like that of the Kadamabas and the Gangas from the middle of the 4th century A.D. The Chalukyas, Yadavas, Hoysalas and Rashtrakutas also ruled Karnataka.

In the 14th century, the great Vijayanagar empire was established. It was an era of glory and prosperity. A confederation of the Muslim sultans of the Deccan destroyed the Vijayanagar empire in 1565 (Battle of Talikota). The vast ruins at Hampi, remain today as sombre reminders of the Vijayanagar glory.

In 1399 A.D. Yaduraya, the ruler of a small principality, Mysore, founded the Wodeyar Dynasty. Raja Wodeyar (1578 - 1612) enlarged the principality into a mighty kingdom, with Srirangapatnam as his capital. The Wodeyars were overthrown by Hyder Ali.

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the intrepid Muslim general of Mysore. With the defeat of Tippu Sultan, the son of the Hyder Ali in 1799, by the British, the Wodeyars were restored to power as a feudatory of the British. During British rule, the Karnataka area was distributed among the princely states of Mysore, Hyderabad and the British provinces of Bombay and Madras & the same principality of Coorg.

The formation of the present states represented the fulfillment of the age-old aspirations of Kannada speaking people to come together in a single state. The old kingdom of Mysore formed the nucleus of the new state. Under the states Reorganisation Act, the Kingdom of Mysore was reorganised & became a single on November1,1973 Mysore was renamed as Karnataka under the Mysore state (Alteration of Name) Act 1973. Thereafter Nov.1 has been named as the Rajyotsava Day\textsuperscript{93}.

Geography:

Physiographically, the state of Karnataka can be divided into four regions:

a) Northern Karnataka plateau: Northern Karnataka plateau comprises of the districts of Belgaum, Bidar, Bijapur and Gulbarga. It represents a monotonous, treeless extensive plateau landscape with a general elevation of 300 to 600 metres from the sea level.

b) Central Karnataka plateau covers the districts of Bellary, Chickmaglur, Chitradurga, Dharwad, Raichur and Shimoga. The general elevation varies between 450 to 700 mts above sea level.

\textsuperscript{93} K.M. Mathew., Manorama Book, 1998 P. 632.
c) Southern Karnataka plateau: The southern Karnataka plateau comprises of the districts of Bangalore, Bangalore Rural, Hassan, Kodagu, Kolar, Mandya, Mysore and Tumkur. The general elevation of the region varies from 600 to 900 mts above sea level.

d) Karnataka coastal region which extends between the Western Ghats, edge of the Karnataka plateau in the east and the Arabian sea in west, covers the districts of Uttara Kannada and Dakshina Kannada. This region is traversed by several ridges and spurs of Western Ghats.

Karnataka has representatives of all types of variations in topography-high mountains, plateaus, residual hill and coastal plains. The state is enclosed by chains of mountains to its west, east and south. It consists mainly of plateau which has higher elevation of 600 to 900 mts. above mean sea level. The entire landscape is undulating, broken up by mountains and deep ravines. Plain land of elevation less than 300 mts above mean sea level is to be found only in the narrow coastal belt, facing the Arabian sea. Among the tallest peaks of Karnataka are the Mullayana Giri (1,925 m), the Bababudangiri (Chandradrona Parvata, 1,894 m) and the Kudremukh (1,895 m) all in Chickmagalur district and the Pushapagiri (1,908) in Kodagu district. There are a dozen peaks which rise above the height of 1,500 mts\textsuperscript{94}.

Karnataka is rich in mineral resources. Important minerals are high grade Iron Ore, Copper, Manganese, Chromate, China Clay, Limestone and Magnetite. Karnataka has the distinction of being the main Gold producing state in the country. It is the sole producer of Felsites & leading producer of Mounding Sand & Fuchsite Quartzite. The state also has rich deposits of Granite\textsuperscript{95}.

**Climate:**

The state enjoys three main types of climate namely, the winter, the summer and the rainy season. The coastal Karnataka (Dakshina Kannada and Uttara Kannada districts) experience a tropical monsoon climate with excessive temperature and rainfall during the monsoon season (i.e. June - September). The southern half of the state experiences hot, seasonally dry tropical savanna climate while most of the northern half experiences hot, semi-arid, tropical steppe type of climate. The annual rainfall in the state varies roughly from 50-350 cm. In the districts of Bijapur, Raichur, Bellary and Southern half of Gulbarga, the rainfall is lowest varying from 50-60 cm. The rainfall increases significantly in the western part of the state and reaches its maximum over the coastal belt. The south-west monsoon is the principal rainy season during which the state receives 80% of its rainfall. The retreating monsoon current i.e. the north-east monsoon (October to December) affects the eastern parts of South-Interior Karnataka and accounts for only 30% of rainfall in this region. Out of the 14 heavy rainfall stations in India with annual

rainfall of more than 500 cm., four stations are situated in Karnataka. They are Agumbe, a place in Tirthahalli taluk of Shimoga district which has recorded rainfall of 828 cm. Some of the places which receive rainfall above 500 cms are Bhagamandala (603 cm), Pullingoth (594 cm) and Makut (505 cm) in Kodagu district.

The Winter season usually begins around the month of November and can stay until February. December and January are the coldest months. The temperatures ranging from 16°C - 32°C. The lowest temperature at experienced at Bidar was 2.8°C in December 1918.

The summer season begins from the period of March to May. During this season the climate is very hot and generally uncomfortable. Both day and night temperatures are more or less uniform over the state except at the coastal region and high elevated plateau. They generally decrease south-westwards over the state due to higher elevation and attain lower values at high level stations. April and May are the hottest months with temperatures rising up to 40°C in north-eastern corner of the state. The highest temperature recorded was that of Raichur which recorded 45.6°C in May 1928.96

Administration:

The legislature is made up of 2 houses, the legislative assembly of 224 members and the Legislative Council comprising of 75 members. Divided into 27 districts, the state is well connected by Roads, Railways, Air and Water ways. Motorable roads of 137,520 lakh km and a Rail network of 3,192 km which includes


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board gauge, meter gauge and narrow gauge link the different parts of the state. Bangalore, Belgaum, Mangalore and Hubli are the main airports. New Mangalore port is the main all-weather seaport in Karnataka which mainly handles cargo vessels. It has a sea coast of nearly 400 kms.

Karnataka is predominantly rural and agrarian state and has a population of 44.97 million. About 76% of its population lives in rural areas while about 71% of its working force is engaged in agricultural and allied activities which generate 49% of the state income. Among the agricultural crops, Karnataka accounts for 59% of the country’s coffee production and 47% of the country’s ragi production. The state is fifth in oilseed production. Besides these paddy, sugarcane, mulberry, cotton, tobacco, condiments and spices, fruits such as Banana, Guava, Jackfruit, Papaya and Vegetables like Potato, Cabbage are also grown. Horticultural farms and Nurseries are also encouraged. Sericulture and Mulberry cultivation for horticulture is also greatly practiced in various parts of the state. Besides this, cattle and sheep rearing, poultry farming fisheries also help the state get a healthy revenue.

On the industrial front, Karnataka contributes four per cent of the National production in the industrial sector, & 20% to the state income. Machine tools, Aircraft, Electronic products, Watches & Telecomm-unication equipment are some of the items mainly

98. K.M. Mathew, Manoroma Year Book 2001, pp. 650-152.
Produced in this state. Important public sector units like Hindustan Aeronautics, Hindustan Machine Tools, Bharath Earth Movers, Bharat Electronics, Bharat Heavy Electrical, Indian Telephone Industries, National Aeronautical Laboratory are all placed in various parts of this state\textsuperscript{99}. The state owned Vishweshwaraya Iron and Steel Ltd., Bhadravathi, produces Special steel and Alloy steel. Peenya in Bangalore is one of the biggest Industrial estates of the country. Kudremukh. Iron ore company is another major development project. The state also accounts for 85\% of the raw silk, produced in the country. Karnataka’s sandal soap and sandal oil are well known in World markets. The third Naval Base in India with an outlay of Rs.2000 crore is being set up in Karwar\textsuperscript{100}.

Apart from all these, the state offers many tourist spots with a variety of parks, gardens and historical monuments. The Garden city of Bangalore has been adjudged the cleanest city in India more than once. Some of the tourist attractions of Bangalore are the famous huge granite structure of Vidhana Soudha, the beautiful Cubbon Park and the Lal Bagh. The former princely capital Mysore also has some tourist attractions in the form of the Brindavan gardens and the great Mysore Palace. Srirangapatana is also a tourist attraction. It is from this place that Hyder Ali and his son Tippu Sultan ruled over Mysore. The palaces of Tippu Sultan and the Ranganathittu Bird Sanctuary, a little away from this place are worth watching. Shravanabelagola is a


\textsuperscript{100} K.M. Methew, Manorama Year Book, 2001, P. 632.

(88)
pilgrimage centre of the Jains and it is at this place that a 57 feet long Monolithic statue of Gomteshwara stands. Belur, Halebid, Somanathapur with the famous Hoysala monuments, Badami, Aihole and Pattadkal for the 1,300 years old rock-cut and structural temples, Hampi, the famous open air museum (ancient Vijayanagar) Gulbarga, Bidar and Bijapur for their Indo-Sarcenic monuments are also worth watching. Mangalore and Karwar are famous for its ports and beaches. Some of the Pilgrimage centres which includes Gokarna, Udupi, Dharmasthala, Melkote, Gangapura and Saundatti are very famous for its services thus making the visit of the tourists worth watching\textsuperscript{101}.

\textbf{Mysore District :}

Mysore district is one of the most important and attractive districts of the state of Karnataka. Mysore lies in the southern part of Karnataka and is the southern boundary of Karnataka state in the Deccan Plateau, with an area of 11,954 sq. km. The district consist of 11 taluks with 13 towns and 1641 inhabited and 196 uninhabited rural settlements.

Mysore district is bounded by Tamil Nadu to its south-east, the Kodagu district to its west, Mandya district to its north, Hassan district to its north-west and Bangalore district to its north-east.

Mysore district forms a distinct land unit, besides being a cultural entity lying, between 11o 30’ to 12o 50’ north latitudes and 75o 45’ to 77o 45’ east longitudes covering an area of 11,954 sq. km. i.e. 6.23 per cent of the states total area.

Mysore district has been described as an undulating table land with granite rocks protruding at odd intervals. Geologically the district is mainly composed of igneous and metamorphic rocks of pre-cambrian age either exposed at the surface or covered with a thin mantle or residual and transported soil. The general elevation of the district ranges between 700 - 900 metres above the sea level.

Mysore district is organised into 11 taluks which are grouped into three revenue sub-divisions, namely, Mysore, Hunsur and Nanjangud consisting of 3, 4, and 4 taluks respectively. Mysore city is administered by the City Corporation. Kollegal is the largest taluk with an area of 2,786 sq. km. while Yelandur is the smallest with an area of about 265 sq. km. Mysore district comprises of 1837 villages out of which 1641 are inhabited and 196 are uninhabited.

Climate:

The district of Mysore enjoys cool and moderate climate. This district has its share of the summer, winter and rainy season. During the summer season which begins from the month of March, the temperature rises from 19.70°C - 35.10°C. Land becomes very hot and there is a wide range of variations between day and night temperatures. The summer season can extend up to the month of May.
The winter season begins in November and can stay until February. During this season, the weather is cool and moist with the temperatures ranging from 16.1°C - 31.3°C.

The rainy season usually starts by the beginning of June and can extend up to the month of November. The south-west monsoon usually sets in about the end of May or early June and it continues with some intervals till the end of September. The district receives the major portion of its rainfall from the south west monsoon. The normal Annual Rainfall is around 760 mm. The north-east monsoon commences in October and usually ceases by the end of December. The monsoon winds bring some amount of rainfall to the eastern parts of the district. The duration of the north-east monsoon is shorter and the amount of rainfall is also very low when compared to that of the period of the south-west monsoon period.

Nearly 80 percent of the population of Mysore district is engaged in agriculture. Cultivation of dry crops such as ragi, jowar and groundnut is the main characteristic of this district. Paddy and sugarcane are also cultivated. Among pulses, horse gram is an important crop followed by other pulse crops like tur, green gram, red gram, Bengal gram and black gram. Oilseeds such as groundnut, sunflower, coconut, sesame and castor are also grown in certain parts of the district. Mulberry, cotton, tobacco, condiments and spices, fruits such as banana, papaya, guava, citrus fruits, jack fruits and vegetables namely potato, tomato, cabbage are also grown in this district. Horticultural farms as well as nurseries have been established in all the eleven taluks in the district for the production of nucleus vegetable
seeds, seedlings and fruit plants and are being supplied to the farmers.

Sericulture is an important economic activity which provides work and livelihood to several thousands in Rural and Urban Areas. Rearing silkworms is one of the major cottage industries of the district. The sericulture industry is concentrated mostly in the taluks of Nanjangu, Kollegal and Charmarajangar.

Mysore district is ideal for mulberry cultivation moriculture. The traditional mulberry areas are Chamarajnagar, Kollegal, T.Narasipur, Nanjangu, Yelandur, Gundulpet and Mysore taluks. In the district, among allied agricultural industries, sericulture is also an important subsidiary industry where it provides jobs to the economically weaker sections of the Rural folk throughout the year and fetches higher income within a short period of time of 24-26 days. In other words, it solves the unemployment problem of the poor and raises the income of the farmers and helps in the upliftment of the economy of the district. Cattle and sheep rearing, poultry farming, fisheries also give in their share of revenue for the upliftment of the economy.

Mysore district presents a picture of balanced development. Though its economy is agriculture based, the cropping pattern, the extent of canal irrigation, the level or development of sericulture industry and the availability and judicious exploitation of the resources have all rendered the district into a better developed one when compared to the other districts of the state of Karnataka102.

SECTION 4:
THE TIBETAN SETTLEMENT AT BYLAKUPPE:

Location:
When the Government of India agreed to the Tibetan’s required demand of land as a place for them to settle and spread their wings, they were given a vast plot at a place called Bylakuppe in southern India, to be precise in the state of Karnataka. Bylakuppe is situated in Periyapatna taluk of Mysore district. The settlement is 86 kms away from Mysore city and 16 kms South-east of the taluk headquarters of Periyapatna. Kushalnagar of Coorg district is 6 kms away from Bylakuppe. There are 2 Tibetan settlements in Bylakuppe one named Lugsung Samdupling settlement and the other named the Dicky Larsoe Tibetan settlement.

The Tibetan settlement of Bylakuppe lies between 11o30’ and 12o 50’ northern latitude and 75o 45’ and 77o 45’ east longitude. This region is situated in a hilly area characterised by hot and moist climate with moderate to heavy rainfall.¹⁰³

Climate:
There will be early showers at sporadic intervals during the months of March and April. This helps the agriculturists to start the ploughing operations and also to apply farmyard manure. The rainfall increases


(93)
during May and in June, the regular south-west monsoon sets in. During the period of June to September, there will be incessant rains and in October it begins to recede. Though occasional showers are experienced in November, heavy rainfall is an exception and such rains adversely affect the crops which would be by then ready for harvest.

The winter season sets in during November and the intensity of cold increases gradually till it reaches a peak during early January. The early mornings will be misty during the months of January to March.

Hills of varying altitude may be seen all round the settlement. The terrain in undulating and since much of the natural vegetation in the area has been uprooted, vast stretches of dry land can now be seen in places where visibility was very pool on account of dense forest growth only a few years ago.

**Flora and Fauna :**

The four villages of Gollarahosahalli, Arlikumari, Kailasapura and Gullelahalli are surrounded by dense forests and until the jungle clearance work was taken up, they themselves were almost impregnable forests containing a dense growth of a variety of timber and other trees. Teak, sandal trees, mathi, rosewood, muthuga (butea frondosa), nandi, mango, red cedar, tamarind, honge, margosa are found in plenty. Bamboo is also found in these regions. The proximity of the forests has been a great boon to the refugees who gather fuel for domestic purposes. They also use bamboo & jungle wood for construction of huts for the kitchen, cattleshed etc.
Important among the fauna figures the wild elephant found hovering around the settlements in large numbers occasionally destroying crops and endangering even human life. Since the settlement came up, conditions are, however, different now that the forests have become thinner and incapable of providing shelter to other wild and ferocious animals which once upon a time lived there. A variety of snakes are found in these parts. The domestic animals are the draught bullocks, cows, goats, pigs and poultry birds\textsuperscript{104}.

Rehabilitation:

After the Government of Karnataka took the responsibility of rehabilitating the Tibetan refugees, they were given a suitable place to make their settlement. The uninhabited villages of Gollarahosahalli, Kailaspura, Arlikumari and Gulledahalli of Bylakuppe in Periyapatna taluk, situated amidst dense forests lying in a fertile tract where the virgin soil reclaimed from forests could offer the maximum opportunities to the settlers were chosen for locating the Bylakuppe settlement. In Kailasapura, Arlikumari and Gollarahosahill, the houses have been built on elevated planes in relation to their immediate surroundings whereas in Gulledahalli, the houses are adjacent to a low range of hills.

\textsuperscript{104} K. Balsubramanyam, Census of India, 1961, pp. 24-25.
Family Life:

Tibetans are described as kind, gentle, honest and cheerful people. They are intelligent, humorous, self-reliant and hard-working people. Tibetans are mostly the followers of Buddhism. Their devotion to their spirituality and religion is admirable. These refugees follow the Mahayana school of Buddhism. The Tibetans have a well organised family system. Both nuclear and joint families are found among the Tibetan refugees. Family ties are not so much relaxed. Individualism has made but little progress and Tibetan society is to this day essentially a communistically society. Every Tibetan traces his pedigree to a very remote stage and all those who are united in blood but precise and serious obligations. All are bound collectively to assist their kinsmen in their needs. Their religious fervor has not shown any sign of domination since coming over to the settlement. Their faith and reverence to the Dalai Lama, the secular as well as religious head of the Tibetan nation, may be said to have taken deeper roots. For the Tibetans, the Dalai Lama is their veritable God. He is the pivot of their nation and they long to see him and listen to his inspiring and encouraging words.

106. Ibid, University of Mysore, P. 19.
Language:

The Tibetan script belongs to the Tibeto-Burman group and is said to have been invented very long ago. The Tibetan script consists of four vowels and thirty-four (34) consonants. It is based on Gupta script which was prevalent in North India at that time. The forms of letter and the orthography have remained unchanged since their invention. In the settlement, it was found that the older generation speak the same language whereas the younger generation have got themselves well adapted to the local language Kannada, English and Hindi apart from their mother tongue.\(^\text{108}\).

Occupations:

Bylakuppe is mainly an agricultural colony. Crops that are cultivated in this settlement consist mainly of ragi, horse gram, cotton, tobacco, potato and maize. Plants bearing fruits, chiefly the papaya and the banana are found planted in the kitchen gardens of almost every house. The Tibetan refugees are also raising vegetables mainly for their domestic consumption.

Since settling over at Bylakuppe numerous households of the Tibetans have taken to rearing poultry goats and pigs in addition to cows. The livestock products namely milk and eggs are in some cases, wholly consumed by the members of the producing household and the remaining sold to their neighbour or to the Tibetan Co-operative Stores.

Some of the refugees who possessed skill in crafts such as smithy, carpentry, shoe-making etc., even while in Tibet were given the required training in their specialised work and thus encouragement to start their own small-scale industries was also given. For women, training was given in embroidery, tailoring and knitting so that they could also start their own units of work.\textsuperscript{109}

**Settlements:**

With over a population of nearly 15,000 people Bylakuppe has 2 settlements with nearly 11,000 and 4,000 refugees in both these settlements respectively. The names of these settlements are Lugsung Samdupling Tibetan settlement and Dicky Larsoe Tibetan settlement.

1. **Lugsung Samdupling Tibetan settlements:**

This settlement is situated at Bylakuppe about 84 km from Mysore city. It lies on a flat plain at the height of 2,600 ft above sea level and has an average annual rainfall of 35 cms. The temperature ranges between 30-35oC or 80 - 90oF.

This place was given to the Tibetans in 1960 with an intention of housing around 3,000 refugees. But today this settlement with 6 camps has a total population of over 11,000 people in that area of 3,500 acres allotted to them.

The settlement has 6 Camps, 4 Monasteries, 2 High Schools, 3 Primary Schools and 3 Hospitals. This settlement was the pioneer rehabilitation project and gave the Tibetans hope that life in exile could be more

\textsuperscript{109} K. BALASUBRAMANYAM, CENSUS OF INDIA, 1961, PP. 25, 39, 41.
than living and working in road construction camps. The Cooperative Society now runs many enterprises, including a flour mill, a carpet weaving centre, a poultry farm etc. The settlement also has a milk cooperative society which helps the individual settlers to market their milk products.

2. **Dicky Larsoe Tibetan settlement**:

This settlement is situated at Bylakuppe at a distance of 87 km south-west of Mysore city. It lies on a flat plain 2750 feet above sea level. The temperature ranges between 24 - 35°C and has an annual average rainfall of 35 cms. The settlement also has a Milk Cooperative Society which helps the individual settlers to market their milk products. The Cooperative runs flour mill, shops, a mechanical workshop and a carpet weaving. It also has a High school and a Hospital with both Ophthalmic and Dental Care facilities. There are 2 monasteries in this settlement.

This camp area was given by the Indians to the Tibetans at the request of the Government of Tibet in 1969. The camp area allotted to them was 1,800 acres for a population of 2,400 refugees, but today this settlement houses around 4,100 refugees. There are sixteen villages in this settlement.\(^{110}\)

Rehabilitation of these Tibetan refugees however still is an important priority to the state and the Central Government. Along with excellence in academics and other artistic talents, this community has almost become a noted part of the state.

Leisure and Recreation:

Agricultural operations are seasonal and moreover the Tibetans raise only one crop a year. During the working season both men and women work hard from dawn to dusk and find very little or no leisure at all. They usually spend their leisure hour in playing indoor and outdoor games, the facilities for which are provided at the school and the Y.M.C.A. recreation centres. The common indoor games are carom, Chinese checkers, table tennis and the outdoor games they are interested in are football, tennis, volleyball etc.

The elderly men and women spend their leisure hours in praying or in gossip. During the agricultural off-season usually men seek employment as labourers in the surrounding areas while women spend their spare hours in knitting and sewing. The Tibetans are lovers of music and dance. Many possess musical instruments such as flute, drum and some stringed instruments. Occasionally men and women join at some convenient place in the evenings and spend a few hours in singing and dancing to the accompaniment of flute etc.

There are 3 reading rooms attached to the Y.M.C.A. recreation centres at Kailaspur, Aralikumari and Gulledahalli. Some of the educated persons attend them regularly. In addition, a handful of Tibetans in each camp of hundred houses are found to subscribe to a Tibetan newspaper “Freedom”. The Tibetans occasionally visit cinema shows and attend weekly cattle markets and cattle fairs also. They also mingle with local people and enjoy seeing the gatherings and the recreational facilities available there.

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Village Organisations:

The Tibetans in the settlement are now a well organised community. Their chief leader is the representative of His Holiness the Dalai Lama. He maintains a link between his holiness and the Tibetans and the Government and the Tibetans. He is assisted by an interpreter, also employed directly by His Holiness the Dalai Lama. Under the leader are three persons “Garthyvi” to represent the people of Yupa and Tsangpa, Amdowa and Khampa respectively. These three are called Choka sum and are selected by the people once in three years. Each camp consisting of 100 houses in turn has two leaders who are elected by a secret ballot once in three years. Both males and females above 21 years are eligible to cast their votes. These leaders and representatives adjudicate the disputes arising now and then among the Tibetans. The decisions given by them are generally accepted by all concerned.

In the settlement there are no rival groups either based on sectarian affiliations or territorial affiliation. There is harmony among people living in the different villages in the settlement. Exchange of visits between people of different villages and camps are very common. The Tibetans are on amicable terms with the people in the adjoining villages. However there will be a few occasional cases of exchange of words over such breaches as cattle trespass, breaking offences around the fields etc. On the whole the settlement presents a pleasant atmosphere and a sense of unity prevails among the Tibetans.

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(101)
The Tibetans have already lived successfully amidst unknown people in a strange environment. The language has been a barrier for mutual understanding. But the honest and amiable nature as also the mild behaviour of the Tibetans have created a feeling of sympathy for them in the local people. The presence of Tibetans in this neighbourhood no longer arouses any curiosity as almost everyone including those in the interior villages are now familiar with the establishment of the settlement. The mutual contacts between the Tibetan people and the people in the neighbourhood is bound to bring good to both groups.\footnote{C. Balasubramanyam, Census of India, 1961, pp. 63-65.}