Chapter II

Evolution of Lamaism

a) A sketch of Buddhist philosophy.
i. Metaphysics

The key to the whole Buddhist philosophy rests on the fourfold path which states the problem, gives geneses of the problem, provides a methodology to be employed and alludes to the final product. Problem at hand concerns the existent, more particularly and in the simplistic terms “the humane kind”. The basic concept behind it is the very old belief in the “body as the encasement of soul” (known in the west as a Cartesian body mind duality). The four fold path is

1. There is suffering.
2. There is cause of suffering.
3. There is a way out of suffering.
4. There is moksa (liberation).

Buddha talks of the suffering as the necessary corollary of coming to the world\(^2\) i.e. birth (Jati). Though he does not consider any such reality which is permanent by it self and provides a substratum for the reality as a whole but he defines the existence as a permanent happening which is suffering. Suffering, he also equates, to make it

Understandable for a mind which is hardly introduced to philosophical complexities, as yearning or depravity. Every existence is of the nature of dependent origination (Paticcasamuppada)\(^3\) e.g Jati (birth) is dependent on bhava (previous existence) which is dependent on upadana\(^4\) (hold fast or root); Upadana originates by Tanha\(^5\) (desire) which is dependent on vedana (feeling) then every thing depends on body- mind relation (Namarupa) but Namarupa depends on vinnana (conciousness)\(^6\); for vinnana there is (confirmation) sankhara. And all sankhara are nothing by Avijja (ignorance).

Therefore, all suffering is but the lake of understanding; understanding of one's position in relation to his birth and death. Birth and Death, Buddha explains through his bhavacakra (wheel of existence). Decay and death (Jaramarana) could not happen if there was no birth. Jara and marana produce Soka (grief), paridevana (mourning), dukha (suffering) daurmanasya (miserable ness) and upayasa (destitution)\(^7\).

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4. Suvendarnath Dasgupta A History of Indian Philosophy, volume I, Motilal Banarsida, Delhi, p. 101,
Every new existence which according to Buddhists extend over three lives is determined in principle by the samaskaras. Consciousness or knowing (vijranana) instills itself with the beginning of the new life. In fact, viyranana as spoken in upapaduka – sattva⁸ connects the soul with body and by the absence of which the character changes; all mental qualities are produced out of it. The cause of birth in the ultimate analysis is avijja (ignorance). Buddhists do not consider ignorance as having any beginning its fruition is comprehended in the cycle of existence, sorrow is its companion, and ignorance determines the elements it is through the destruction of the asava (depravities) the avijja⁹ is dispelled or destroyed.

Vijja¹⁰ (knowledge) is to be perpetually kept in control otherwise it will again lapse in avijja because vijja is way to libration. True knowledge of things makes the depravities, desires to vanish which is here that soul is librated from its bondage therefore Buddhists recommend Sila¹¹ (right discipline), Samadhi (concentration) and Panna (wisdom). Sila

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Surendarnath Dasgupta p. 144, 166.
is commitment to right action, it further means *cetena* (volition), *cetasika* (mental statues), samvara (mental control), *avitikkama* (non transgression). It is here that we find the seeds of monastic life which is later on so strictly followed in Tibet and Ladakh.

*Sila* and *Samadhi* dictate monastic rules which not only include man's conduct but also *dhutangas* (his dress, sitting, dinning etc).

Buddhist philosophy is a kind of mystic philosophy putting more stress on individual but it does not become a kind of selfish, self-purification process because the methodology employed is such that the whole society comes into focus. Buddhist philosophy thus takes into account the humanistic values and practices which come under *brahmavihara*. *Brahmavihara* prescribes fourfold meditation of *metta* (universal friendship), *Karuna* (universal pitty), *mudita* (happiness in the prosperity of all) and *upekkha* (indifference to any kind of preferment of oneself)\(^\text{12}\).

Earlier schools like *Brahmans* etc had tried to pacify the wants of man and accompanying miseries to predetermining super natural forces like God or a *Brahma*. Buddha thought about the God as the most ingle factor putting impediments on the potentialities of a man, therefore Buddha suppressed the belief in the existence of supreme God and also rejected the kind of materialism which was then

propounded by various schools like *Caravakas*\textsuperscript{13} for it too consider man as an eating, sleeping and reproducing animal and an impediment in the progress of man as an agent of social change. Buddha also did not favour an externalism or nihilism as both the beliefs would have played havoc with the man and his society.

Buddha considered the phenomenal world both as a mental category and play of material existence. There was no permanence in this phenomenon\textsuperscript{14}, everything changed ceaselessly. In this state of endless change everything is incomplete and lacking is essential thing and lack of a thing is a mental distance between what man is and what he wants to be. Meaning there by that a depravity or a want keeps a man in ceaseless motion which creates suffering and miseries of life. But the rest is only possible when he transcends this change. As constituent of being are temporary in existence, one needs to be in different to them and they neither belong to one nor the other. It is in the background of these ideas that Buddha delivers his first discourse on the introduction of evil and suffering to the world. These ideas find a systematic exposition in *dhammacakkappavattana-sutra*\textsuperscript{15}.

13. Hindu Scholars count *Carvakas* along with *Buddhists and Jains* as the three *Nastika* systems *carvakas* were the materialists who rejected the authority of *Vedas* and faith in transmigration of souls.


The discourse sums-up the ethical teachings of Buddha and forbids one to fall in the extremes. The first part of the Sutta or Sutra speaks about the futility of a man who is either wedded to the world and is emerged in worldly pleasures or motifies himself through accessive meditation, abstinence of food and other essential things. Buddha advises men to take a middle path.

Second path of the Sutta concerns the Buddha`s main ethical teachings around which his whole theory of a man revolves.

The first truth is Dukkhapali texts mention it under Pavatti\textsuperscript{16} i.e. origin. Life is full of miseries, loss of ones close relatives or a favorite object creates grief which is a suffering. Nature of the world is such that a man is always liable to meseries and suffering. These ideas have been formulated in Mahavagga. By Dukkha is meant existence in this world with accompanying pain and pleasures which are Anatta (real substance) and Anicca (imperminance).

The second truth in Patti texts\textsuperscript{17} – nevatti is Dukkha samudaya (origin of suffering). Suffering is due to desire (Tanha) for worldly objects. The desire is caused by the notion of I-ness. I.ness leads to rejection of others; one wants to be in the centre of the universe but when the expectation fails one is engulfed by the Dukha. Buddhists

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explain the concept further by having recourse to law of causation *Paticcasamuppada*.

The 3rd truth provides methodology to come out of suffering. It is termed as *Dukkha-Nivodha*\(^1\). It rests on the *Dukkha samudaya* i.e. complete detachment from desires. It is the stage when one virtually ceases to exist for any thing external to the state in which he is. This state is neither externally *existing* nor *not existing*.

Buddhists understand that the final extinction of sorrow (*nibbana*)\(^1\) takes place as a natural result of the distraction of the desires. This leads to ultimate happiness. But ultimate happiness has become the more complex enigma because of the various, at times mutually inconsistent or contradictory interpretations of the Buddhist. In *Pali* texts as explained by *de-la-Vallee Nibbanna*\(^2\) is represented as a happy state; happy state is a changeless state and a pure and final inhalation.

In other *Pali* texts *Nibanna* is the union of individual soul with the world soul or consciousness (*akasa* or *vannana*)\(^2\). It is the stage in which one attains to a state in

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which he has a corresponding feeling of infiniteness without having really lost his individuality. But keeping in view the basics of Buddhist philosophy the upper view point is unmentionable. *Nibbanna* is described by later Buddhist writers like *Nag-arjuna*\(^{22}\) as meaning the non-essential character of all existence. There remains most distinction between world stage and *Nibbanna*. It is a state of *paramaanad*.

The 4\(^{th}\) truth is the path of Eigh fold practice, *Ayyhangika-magga*. It has three sections

i. *Sila*\(^{23}\) (moral practices) observance of disciplinary rules.  

ii. *Citta*\(^{24}\) (mind control)  

iii. *Panna*\(^{25}\) (acquisition of knowledge) comprehension of nature of things and ones relation with them.  

Four fold path help in dispelling the false beliefs in  

a) Belief in self (*Sakkaya-ditthi*)  

b) Belief that there is no after life (*Uccheda-ditthi*)\(^{26}\)  

c) Belief in the eternity of self (*Sassata-ditthi*)

\(^{24}\) Surendarnath Das Gupta (1988) *A History of Indian Philosophy* volume I, Motilal Banarsida, Delhi, p. 149, 268.  
\(^{26}\) Surendarnath Das Gupta (1988) *A History of Indian Philosophy* volume I, Motilal Banarsida, Delhi, p. 140, 141.
d) Belief in non-action (*Akiriya-ditthi*)

These truths have been propounded for the initiated ones only. It is a prescription for the spiritually enlightened persons.
ii. THE SOCIAL PHILOSOPHY OF BUDDHISM:-

The Mission of Lord Buddha was for the welfare of many (bahujanahitaya bahujenasukhaya). It was a mission for delivering man from all kinds of suffering. While its primary interest has been moral and spiritual, it was also related to other aspects of life including the social aspect.

The social philosophy of Buddhism may be studied with reference to the following points:
1. **Attitude of the Buddha and his disciples to the social institutions of the day.**
2. **Teachings for social solidarity,**
3. **Implications of social notions,**
4. **Rules for regulating social relations,**
5. **Social implications of moral principles,**
6. **Dynamics of human behavior,**
7. **Brahmaviharas and**
8. **Fundamental teachings of the Buddha and social changes.**

**Attitude of the Buddha and his disciples to the social institutions of the day:**

At the time of Buddha, masses of India were suffering under the dead weight of the age-old caste system. While a few enjoyed all the rights and privileges, the majority was deprived of them and the whole system was maintained in the name of religion. Buddha organized a regular movement against it.

At that time the cast system was based on three major points a) infallible character of the scriptures. b) Hereditary superiority and c) Inherent superiority. The Buddha refused
the infallible character of the scriptures. He also refused the hereditary character of the caste system which was based on theory of creation first referred to in the *purusa sukta* of the *Rig-veda*. According to it Brahmins come from the mouth, *kshatriyas* from the arms, *vaishyas* from the thighs and *sudras* from the feet of Brahma, the creator.

*Teachings for social solidarity:*—

Buddha was born in the Sakyan Republic. He was the praiser of democratic form of government. For the same reason the constitution of *sangha* was also made on the same lines. He was a great admirer of the Republic of *vijjis*. Once while sojourning at *vaishali* addressing the *vajjis* the master said — as long as they would continue to hold their Assembly meetings regularly — as long as they would meet in concord, rise in concord, and carry out their undertakings in concord — as long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of *vajjis* — as long as they honour, esteem, revere and support *vajjian* elders, and hold it a point to listen to their words of wisdom — as long as their women and girls are honoured — as long as they honour and support their shrines — as long as they provide rightful protection and support to saints visiting and residing in their country, so long as they would continue to prosper and not decline.

After referring to the secret of unity and solidarity as the *vijjis*, the Buddha also recommended the observance of the conditions, with necessary changes to the members of the *sangha* for their good and welfare.
Dynamics of human behaviour:-

It is the human psychology that we have to seek for the dynamics of human behaviour. Buddha was the greatest psychologist. His insights into the psychic world remain unparalleled. They have been preserved in what is known as Abhidehammapitaha.

According to Abhidhamma there are two sets of tendencies working within us. One set is Kusala or wholesome and the other set is Akusala or unwholesome in nature. They have been explained in terms of so many cittas or thoughts and cetasikas or psychic factors. Thus there are 21 types of wholesome thought and 25 psychic factors, whereas there are 12 types of unwholesome thought and 14 psychic factors.

All the unwholesome states are rooted in greed, ill-will and delusion, where – as all the wholesome states are rooted in generosity, good – will and wisdom. For some reason one set is known as akusak – mula and the other as kusala – mula.

Buddha says that akusalas have to be eliminated by understanding their evil consequences and disadvantages, whereas kusalas have to be cultivated by understanding their good consequences and benefits. Therefore, the significance of the dynamics of human behaviour have to be understood both at the individual and social level.

Brahmaviharas:-

Brahmaviharas occupy an important place in the social philosophy of the Buddha. There are four Brahmaviharas – metta (universal love), karuna (compassion), mudita (sympathetic joy), and upekkha (equanimity). Where there is
metta (universal love) there can’t be any room for ill-will and kindred states. The spirit of metta is given in the metta sutta, where Lord Buddha says that just as any other would protect her only son even at the cost of her life so should one practice loving kindness towards all living beings.

These four states are also known as appamannayo or illimitables. They are the pillars of individual happiness, social amity and universal peace. Their cultivation would lead to universal brotherhood.

The Buddha, indeed, was the first man to have envisaged the basic concepts of social living and human relationships. His ideas were as dynamic and revolutionary as original. For the ethical progress of mankind the Buddha initiated three different vehicles (yanas) in religious terminology.

a. Sravaka yana school:- (vinaya discipline)

The social practices, according the sravaka yana school was divided into two groups; one group of practices is common with the laity, and the other group is meant for the monks, who have renounced the world pleasure. This school treats of moral discipline of prohibiting the ten evil deeds, stressing a complete non-violence to other sensitive beings. So an elimination of violence at the individual stage automatically builds up the growth of social structure.

b. Paramita yana school:- Mahayana:-

In the Mahayana Bodhisattva -charye, doubtlessly, violence was prohibited; but Buddha allowed Bodhisattvas the seven evil deeds of body and voice in the events of the larger interests of the social beings. These deeds, in themselves, are
definitely violence to others; but under special circumstances Buddha had permitted the Bodhisattvas to do these acts for the well being of all social creatures. This embodies self-sacrifice to fact the consequence of the evil acts in order to save larger segments of humanity from falling into misery.

c. Bajrayana school:-

In this school the violent acts becomes a part of the duty of Bodhisattvas to enact the violent acts to eliminate anti-social elements, uncontrollable by non-violent means.

*The Theory of state:*-

The Buddha clearly outlined the theory of state – its principles and organizations for maintenance of social welfare, law and order. The Mahayana text ‘*Dasha – Chakrakhitiga – rbhanama – Mahayana Sutra*’ contains ten wheels or charkas relating to Buddha’s turning of the wheel of law during the five rough periods of Kali era.

The Buddha’s wheel examples provide great motivation for a good administration of the state. The *first wheel* sought out the way to choose the head of the state or the administrator. The *sutra* prescribes the time of election and people’s qualifications for electing a ruler.

The *second wheel* or the state turns to the duties of the leader. The sutra details govt. policy in as much as engaging in different kinds of work all the people of the state, variously categorized as the brave men should study military services in order to defend the country. A second group should be engaged in agriculture, a third group should be engaged in
business and learning technical arts and crafts for the building up of all kinds of industries giving benefits to people.

In the third wheel the Buddha reckons the provision of suitable posts and titles to those who are educated having sound training in sciences of war, irrespective of castes.

In the fourth wheel of the state the Buddha states that if the people of the state are divided by beliefs of different gods and goddesses or different religions and philosophies of life, the state must attempt to bring all of them together and put them in a true cooperation in order to avoid strife and dissensions.

In the fifth and sixth wheels the Buddha mentions that the state should protect the cities, towns and villages by strong Palisades, watched by strong forces not excluding even the animal watchers which may be employed for the purpose.

The difference of the fifth and sixth wheel is that the fifth wheel stresses the measures of protecting the properties of the country men and visitors; while the sixth speaks for the defence of the entire country.

In the seventh wheel the Buddha cautions the state to have a regular watch upon the movement of people in all the cities, towns, Villages Mountains, valleys, plains, gardens, forests, roads, rivers and such other places of the territory.

The sutra devises methods of precautions against natural calamites, and foreign attacks by providing remedial measures and instituting intelligence services.

The ninth wheel relates to the Buddha’s dictum that the administrator must watch all the people of the state, and should have a personal knowledge of their positions, talents,
castes, occupations, social contacts, beliefs and customs and in addition to these, their psychic tendencies which reflect upon the state.

The *tenth wheel* states that a state confirming to the dictates of the above wheels is respected by all mankind. Its jurisdiction would be enlarged world-wide without war or violence.

The record of wheels is further elaborated in several other *Mahayana* texts. In the 'Arya Bodhisattvacharya - gocharopaya - vishaya - vikurvana - nirdeshanama - *Mahayana* - sutra.
Chapter II

Evolution of Lamaism

b) Emergence and Genesis of Buddhist Schism.
Nearer our century it happened with Marxism (or communism) which got disintegrated under the Sharpe blades of interpretation and re-interpretations Brahmanism, Christianity, Islam all got divided horizontally and vertically through the sincere efforts of its interpreters. Buddhism also, after a century of its founder’s Nirvana got fragmented into different sects through the otherwise genuine and sincere efforts of the interpreters of its scriptures and exegesis.

The Buddhist oral traditions associated with the Buddha himself began to be interpreted with reference to the geographical, situational and personal requirements. Once the master Gautm Siddhartha attained Nirvana in 481 B.C. these interpretations created schism, contradictions and misrepresentations of the various Buddhist doctrines. The sectarian views of various factions became acute, extremist and at times injurious to Buddhism. The hostile groups organized their own mahasanghikas, the different mahasanghikas succeeded from each other round about 400 B.C and developed into three major early schools of Buddhism:

1. Ekavyavaharikas  
2. Lokottaravadins  

The fourth school Bahusrutiyas too developed though late. As these were the times when in all the civilizations of the world Greek, Persian, and Chinese and in India the free, fair and elaborate discussions were perpetually held to the enjoyment and enlightenment of the masses. In India not only Buddhists but other non-Buddhist schools like Vijanas, Vedinists and Evolution of Lamaism.
Brahimons too participated in these discussions, they were logical, based on arguments and sound axioms and premises. It is through these mind boggling, hairsplitting arguments that logical discourses developed so early in India, soon new schools like Prajnaptivadins, Caittikas, Aparasailas and Uttarasailas. The first and second councils (Maha sangikas) only fructified into new more schools failing to fordge any unity or harmonity between the sects.

The Buddhist council at Vaisali was convened by Theravada (sthavivavada) school to stem the rot and dissensions, among the Buddhist itself, fragmented into haimavatas, Dharmaguptikas, Mahisasakas, Kasyapiyas, sankrantikas (more well known as sautrantikas) and the vatsiputriyas. The more famous school of sarvastivadin also developed from Theravada school. Scholars speak about dozens of Buddhist schools which latter on merged with four major schools of Buddhism. These four schools of much consequences were known as sarvastivadin which included sautrantikas and the viwashikas, second yogacra, third vijnanvad, fourth sunivaad (madhyamikas).

It is pertinent to mention here that all the schools developed in relation with other Indian systems and incorporated at various stages of the development, various icons motifs, legends and arguments from these sources. Though most of the Hindu schools did not recognize these schools by name and often refer to them as Buddhists, yet the schools like sarvastivadins is often referred to various Buddhist masters from different schools discussed and wrote commentaries not only upon their own schools but also on the
works produced by other schools. Each school discussed the teachings of other schools so as to bring forth the contradictions or anomies in the school and forge their own viewpoint through this.

The earliest schools which thus emerged were Teravadins and Mahasangikas\textsuperscript{27}. The Theravadins immediately afterward got divided into eighteen doctrinal theories and sect. Mahasanikas who also were known as Acariyavadins also got divided into sub-sect.

It is always the founder or profounder of a doctrine or system who only is in know of the real meaning, import, purpose and reach “of what he initiates”. Only he only knows his doctrine well, all others how so ever close they are to the founder understand it as per their mental capacities and then interpret it as per the exigencies of time, geography or political environment; moreover written or a verbal communication is made up of words which have their own association, roots and metaphoric representations. That is words are never the same for everybody therefore whenever the words and statements begin to be interpreted for further explanations or by way of dissemination of ideas their meaning or import becomes liable to change creating Schism.

\textit{Theravadains were later on also known as Hinayanists}\textsuperscript{28}

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while Mahayana sect emerged from one of the Mahasangikas sects. The differences between these two major sects were determined by the concept of ultimate goal which each of the sect strived for. While Hinayana strived for Arhat-hood or personal enlightenment, the Mahayana engaged themselves in the achievement of Buddhistavahood. While Hinayana are generally understood to be individualists and self interested people, the Mahayanists are termed as universalistic who emphasize universal enlightenment. Hinayana believe that a man so engaged in meditations and self-purification may attain the highest order of Arhat-hood by attaining Nirvana by his own efforts with out any help from external super-natural sources. By putting one-self to miseries of life and following the pure path of enlightenment one is capable of achieving what are desires. Hinayanists consider the realization of Pudgalanairatmya (non-existence of entities) will yield one to Nirvana. One has to pass through the miseries of Samsara and struggle vehemently for cherished goals. Hinayanas believe that the external world is produced out of five skandhas having real existence.

Things originated have a cause and condition. They are devoid of any substance one has to remove or overcome the notion of existence as a kin to *skandhas*\(^{32}\) so that he is liberated. For *Hinayanists* Buddha was a human being with supernatural powers. But at a later stage Buddhas human self was separated from his eternal self i.e. *dharmakaya Hinayana* think themselves the original, puritan followers of Buddha in letter and spirit they prescribe monkhood for everybody who wants to attain *Nirvana*\(^{33}\).

*Mahayanists* which emerged during or after second century A. D. (2 A. D.) when 3\(^{rd}\) or 4\(^{th}\) Buddhist council was held. *Mahayanists* do not prescribe monkhood for everybody. It is in a way more liberal or less stringent School of Philosophy, a *Mahayanists* does not work only for himself but also for his community. He accepts by implication to his doctrine the importance of the people who are engaged in different mundane activities making or producing the essentials of life. By the observation of rituals and customs monks help these layman too on the road to *Nirvana*\(^{34}\).

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Mahananists do not accept the real existence of elements (skandhas) which constitute the existents. For them every thing whether produced or composed are all unreal and momentary. Mahayanists believe that Buddha was not a human being in its ordinary meaning. They put forward a theory called Trikaya (three bodies) Buddha had.

1. Dharamakaya.
2. Nirmanakaya.
3. Sambhogakaya.

Dharamakaya is the real body of the Buddha it has no form and is to be understood as a universal principal. In this body Buddha is eternal and without presence or absence / non-presence. Some times Buddha adorns a form and appears before his devotees this body is called Sambhogakaya, it is the special acquisition of Buddha on account of the merits he has gained. In Nirmanakaya form Buddha appears in his most earthly form in order to undergo all human miseries in order to lead his men in devotion and merit accumulation process.

Theravad as one of the earliest Schools of Buddhism considers itself the purest original and a guardian of the true doctrine of the Buddha. It claims to have preserved the

36. Mr. Aung and Mry Rhys David’s Translation of Kathavathhum p. xxxvi - xLv
doctrine without any alteration. Theravada School is known for its unity of action and practices. Like other sects which came after it, the Theravada strives for the realization of the ideal life, and removal of attachments to the world. Theravada Buddhism rejects the tantric practices which entered in the Buddhists systems from its relation with the other Indian systems. It defines and establishes the four stages to be traversed in order to attain moksha or to reach to the position of Arhat-ship. While it accepts the historical existence of Buddha. They do not make Buddha super human or a super natural entity. They thoroughly reject the concept of Great Self as an anomaly in the Buddhists system. Godhood or attainment of moksha is not given, secured or granted, it is to be achieved through ones efforts and free will.\footnote{Surendar Nath Das Gupta (1988) A History of Indian Philosophy, Motilal Banarsidass, Delhi, p. 126}

Theravadins propagate the development of compassion, fellow-feelings and true friendliness and considers the most essential quality in a Buddha monk to have forbearance towards contempt. It believes that involvement in the mundane life cycle puts impediments in the way to overcome cycle of birth and death. Discipline is not simply concerned with ones physical activities but it must organize all mental activities, therefore the monastic life is stressed a great-deal. It is only in the monastery that one could devote all his time to meditation and strive in an atmosphere peace tranquillity to
over come psychic or physical needs of the body. *Theravadins* believe in the other worldly ideals and in the selflessness of the monks. They consider it is responsibility of an individual monk to provide services and guidance to the layman. *Thravada* Buddhism base their teachings and practices on the *pali tipitika*\(^{38}\) which are final authority for them. All *Mahayana* scriptures are rejected as interpolations and superflous.

For *Theravadins* all Sanskrit Scriptures on Buddhism which form the main source of information for *Mahayanases* are erroneous. It is for this reason that in Thravada Buddhaghosha holds a very authentic position and is highly regarded for maintaining the purity of the creed. *Theravadins* considered Buddha as an historical figure who came in a time, taught his philosophy, brought enlightenment to the world and achieved Buddhahood. He was the seventh Buddha in line however he was the most exalted one and founded Buddhism in the real sense of the word\(^{39}\).

Buddha is according to this sect neither the creator of the universe nor the sustainer of the mankind. He is the savior par excellence. They believe that neither the spiritual

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38. Advaitavadini Koul (1987) *Buddhist Savants of Kashmir* their contribution Abroad, Utpal Publications Sgr. P. 4, 14, 15. *Tripitaka* contains *sutraptika* which is ascribed to Buddha himself. Its five sub-sections are called *Nikaya (Agama).*

inspiration and power of the Buddha or Buddhist sutras nor the transcendental influence of the supreme truth can deliver us from suffering but so far as reverence for and worship of the Buddha is concerned Theravadins are in agreement with all other sects particularly in Mahayana. Buddha worship is not considered as idolatry but a simple expression of reverence for Buddha. Pertinent to mention here is their total rejection of music as a part of public worship though music does form a part of the public ceremonies in Theravada countries as well. Theravadins celebrate their festivals, like anniversary of the birth, enlightenment and Nirvana of Buddha on full moon day(night) of May. The upasatha ceremony is held regularly under vinaya discipline in theravada monasteries.

Hinayana or Theravada School came to be known in Second century A.D. downwards as Sarvastavadins. Sarvastavadins believed that every thing existed. Sarvastavadins School included Sautrantikas and Vaibhasika. Sarvastavadins maintains the universal existence of every thing past, present and future.


41. Sarvastevada is also known as malasarvastiva and Aryasarvastivada. Hsing (671 – 695 A.D) in his record of the Buddhist religion – speaks about its popularity in sind, Magadha, East and South India. Takakusu in his A study of the Paramartha’s life of vasubindhu. 1903 speaks about its origins in Kashmir.
Saravastivadins emerged and become popular mostly in Kashmir and Gandhara. Saravastivadins believed that all the five dharmas exist in their final form in all periods without being conditioned by past, present or future. They accept the fundamental creeds of Buddhism, believe that things are formed out of the Dharmas at a particular time and disintegrate at their own time, only Dharmas remain eternal.

Out of the Saravastivadins emerged the sect of Vibhashikas. Vibhashikas rejected the sanctity and authority of the Sutras and accepted the Vibhashikas (Commentaries on Abidharma). Only the commentary on Jana-prasthana Sutra of Katya-Yaniputra is considered more authentic and ready to be followed. They accept the real existence of the phenomenal world, and understand that the external world could be perceived directly meaning there by that knowledge is possible of not only of external objects but also through inference and testimony. According to them Sakyamuni was a common human being. After Nirvana Buddha is said to have passed into nothingness. Devine in Buddha is his knowledge of the truth. This truth can be attained by self meditation and without the help of others42.

The Vibhashikas were compiled during the early Kusana period, Asvaghosha being generally associated with it. Vaibhashikas are found in two recession’s larger recession

42. Balbir Singh (1976), The conceptual Framework of Indian philosophy, Macmillan co India, New Delhi. P.120.
and shorter recessions. Larger one supposedly composed in Kashmir comprise two hundred ports, the shorter one of fourteen parts belongs to Ghandhara. Vaibhashikas School developed in Central Asia as a more logical School of Buddhism\(^43\).

*Sautrantika* is generally considered as the logical and epistemological philosophy. Whatever man desires to have could well be achieved through the right knowledge. The believe right knowledge is the source to acquire practically everything. Perception is the important tool in the attainment of knowledge, which has three components\(^44\).

1. Presentation.
2. Prompting in accordance with it.
3. The final realization of the object.

The given object is directly present before over senses. Illusions are the erroneous cases of identification though all existence is momentary and object is liable to under go modifications throughout its physical presence. It becomes difficult to trust ones perception *Sautrantikas* propound that the first perception of an object continues to be realized by the realization of other existents of the same series. For every gaining of the right perception there is memory of past experiences together with desires invoked within us. Right perception directly indicates the presentation, the object of desire but is not cause of the realization of the object.

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Perception (*pratyaksa*) is the presentation which is generated by the object as own unassociated by any name or relation. The relation between the notion of similarity of perception and the indefinite awareness of particular perception is not one of the causation but of determinant and a determinate. Thus it is the same cognition which in one form stands as signifying the similarity with the object of perception and in another indefinite form the awareness as a percept.

The *sautrantika* believe in two types of inference (Anumana).

a) *Svaarthanumana* (inferential knowledge attained by a person).

b). *Pararthanumana* (inference through the help of articulated prepositions for convincing others) validity of inference depends on the registering of external realities\(^{45}\).

Because of the hostilities between the various Buddhist sects and extremism which created problems in the propagation of Buddhist creed and helped the cause of the non-Buddhist systems to launch a frontal attract on Buddhism, it was felt necessary to convene fourth Buddhist conference somewhere in a *Kushan* state most probably in Kashmir in the 3\(^{rd}\) century A. D.\(^{46}\) It was here that during deliberations on the final points of Buddhist doctrines a new sect came into being which was later known as *Mahayana* in


\(^{46}\)Sudha Sengupta (1985) *Buddhism in the classical age* (BC. 400 – 750 A.D), Swdesh Prasad Singh, New Delhi, p. 85, 86.
opposition to the sect/s later on known as Hinayana. Mahayana emphasized on the general liberation of the man and were interested in the collective affairs of a society. Where as Hinayana in general were interested in self purification and salvation. Mahayana and Hinayana are composed of two words each; while yanna means vehicle Maha means big or great and Hina means Small. As the Hinayana worked for their own salvation only they were isolated from the society, lived in seclusion and withdrew from all the social activities. Though they too presided over on the rituals and provided other necessary religious services required by the masses they were withdrawn and lived aloof.\(^{47}\)

Mahayana were the people who participated significantly in the socio religious activities and worked for the salvation of all people. Mahayanists believed that all things are of non-essential and indefinable character and at the bottom there is nothing but void. They considered the reality as an illusion and thought that highest knowledge of everything is pure void. As everything is only void there is in reality no process and no cessation, truth is neither eternal nor non-eternal, a saint is required to put himself in the position of thatness. The saint has to establish himself through the maintenance of the virtue of character, the virtue of tenacity and virtue of meditation. Though as said above all

reality is considered maya and hence there being neither existents nor bondage but the Mahayanist still strive to help the souls which are in ignorance and in bondage to attain a *Nirvana*\(^48\).

*Mahayanists*\(^49\) helped a lot in the dissemination and propagation of Buddhism. They were compassionate, more tolerant and accommodative than any other Buddhist sect (*Hinayana*). They modified and reformulated their view points with reference to the exigencies of time, geography and socio-economic conditions of the people concerned. They were not afraid to accommodate the traditions and customs of the people if these did not harm or obscure the basic principals and tenants of their creed. *Mahayanists* soon gained ground and popularity but their creed also got laden with the icon and methodologies of the non-Buddhist creeds.

*Mahayanists* mainly formulated their doctrines on the available *sanskrit* texts and except and accepted the dates which were calculated on the basis of these texts. *Mahayanists* are more ritualistic but less extremists than *Theravada* (or Hinayana). They considered the historical personality of Buddha only as a temporary phase in his life\(^50\). Real Buddha is supreme, supernatural and eternal. According to Mahayana doctrine his existence in the earthly form is not a true and proper mode of being. They recognize him under


\(^{50}\) R.C. Majamdar (Ed) *The classical Age* p. 376.
three significant aspects arranged according to the *trikaya*.

i) *Dharamakaya* (law body) essential Buddhi, formless and self existent. Its physical form is represented by *Dhyani Buddha* or *Vairocana* (*Adi-Buddha*).

ii) *Sambhogakaya* (compensation body) its physical representation is *locana* (glorius Buddha).

iii) *Nirmanakaya* (transformed body) its physical representation is given in *Sakyamuni*.

All these three aspects whether human or super human are included in one substantial essence. The three are the same as one. When they are recorded as one the Bhuddha is known as *Tatha-gata*. All these forms comprise the three essential venerated Buddha's in the *lamaistic* monasteries of Ladakh. Though they believe in innumerable Buddha's but extol only the *Sakhiyamuni*. The Buddha never punish the wicked; however it is the other incarnation of Buddha which punish the wicked. *Mahayans* put much stress on all the trueistic inclinations and activities of *Budhistava*, *Buddhistava* strives for the annilutation of all difference between his ego and that of others.

Given the belief and the kind of logic they believed in *Mahayana* School soon created its own Schism

1. *Sunyavada*:- They are also known as *Madhyamika* i.e. those who have taken the middle path. *Sunyavada* as propounded by its more famous exponent *Nagarjuna* is the philosophy of essencelessness or acceptance of all "given realities" as void. *Nagarjuna* put forth his views with a kind of dialectics which was accepted an indisputable truth. *Sunyavada* preaches a kind of skepticism. They rejected the
possibility of attainment of Knowledge as they believed only in the temporariness of every thing. Highest knowledge of every thing was considered by them as pure void and understanding the absolute cessation of dharmas is regarded as a highest knowledge.

Sunyavada is also known as Nihilism but it is not the nihilism of Albert Camus which rejects every thing as absurd, meaningless and false and is devoid of any moral consideration of an action (a kind of nihilism best expressed in his novel, the outsider). Sunyavada here is the culmination of the understanding of the world whose very existence is of dependent origination.

Dependent origination as propounded by Nagarjuna in his versified treatise; madhyamika karika is explained by Candrakirti as a word pregnant with two interpretations.

a) Pratitya samutpada means the origination of the non existant conditioned by the reason and the cause.
b) As per this interpretation pratitya samutpada means the emergence of every destructible individual.

Candrakitti rejects both these interpretations, the interpretations of the term, according to him, does not generally correspond to the basic doctrine of Buddhism. It does not mean the origination of each and every destructive individual but speaks of emergence of specific individual

51. Balber Singh (1976), conceptual frame work of Indian philosophy, Macmellan Co India New Delhi, p. 120.
phenomenon depending upon certain specific conditions. First meaning also is rejected for all origination is false; a thing can neither originate by itself nor by any other, nor by cooperation of both nor by any reason, if a thing already exists it can't not originate again by itself. Dependent origination refers to elusory manifestation. In this system there can not exist any bondage or emancipation it is false knowledge to suppose that a person is attaining Nirvana, actually it is the combination or conglomeration of four elements and space and concessousness that man is made of. It is out of sheer ignorance that the elements or their fabrication and combination is considered as existent. The attachment thus created is also false and without any substance. Through this ignorance is created attachment, antipathy and thoughtlessness. Existence and non-existence have only an relative truth. Morality plays a greater role in this system. This is a morality based on the concept of Nishkamakarma. (It is the action which needs one to service without any consideration for the service, for the self and for the one to whom service is made this is true Sunyavada).

Tantric Buddhism as it now stands has its basis in Vijnanavada School of Buddhist thought. The school emerges from Madyamaika school of Nagarjuna 2nd century A.D. vasubandhu composed his work viynapit-matrata-siddhi. About the book one modern scholar writes "it is based on the seven metaphysical works of the sarvastivada school. Hiuan-Tsong translated most of these works into Chinese. The pilgrim wanted to popularize the ideas of this school because they were useful for a proper understanding of vijnanavada.
In fact *vas subandhu* himself meant his famous *Abhidhar makosa* to be a stepping stone to the *vijhanavada*.

*Vasubandhu*’s book has been translated into Chinese and Tibetan in 9th century A.D. by *Jinanitra* and *Dana-sila* who were Kashmiri Buddhist scholars. *Vijnanavad* accepts only one reality *Vijanan*. *Vasabindu* considers mind or *vijnana* as the only reality, all other things are illusions or existent by implication only External objects have no reality. The mind manifests through its two aspects which *vasubindhu* terms a *grahya, grahka-bhava* i.e in its aspect as receiver and as things received. Observation or appearance of external things to the eye is the result of *vasana* or impressions which we have got implanted on our *tabula rasa* “the mind”. “It is all mere ideation because the non-existing things appear as seemingly external objects as persons, having bad eyes, see non-real hair, texture and the like”.

Manifestation of *Vijanan* is the out-come of the transcendental illusion of subjectivity and objectivity. The world consciousness is formed of either subjectivity or objectivity. It is the super imposition of ones subjectivity; the super impositions in a space or in time create some such illusions which appear existent when they are not.

*Vijnana* on which subjectivity and objectivity is super imposed show itself in different forms. The three different stages through which *vijnanavad* appears, under conditions are: 1). *Alaya Vijnana* 2). *Mano Vijnana* and 3). *Pravrtti vijnana*.

1. *Alaya vijnana*: Alaya means the foundation, a place or a base, while *vijnana* is consciousness. *Alaya vijnana* means
the foundation of all stages of consciousness, it is in relation to space that consciousness takes shape. *Alaya vijnana* preserves all *vijnanas* in the form of cause and all *vijnanas* are preserved in it, cause is the impression of different deeds and effect is the matured influence of these impressions. At the level of *Alaya vijnana* cause and effect gone ceaselessly. Once the flow of cause and effect is understood as unreal every such existence vanishes. *Alaya vijana* could also be understood as store house of consciousness.

2. *Mano vijnana:*- It is also known as afflicted *manas*. It is the link between *Alaya vijnana* and *pravrtti vijnana* i.e it serves as a bridge between indeterminate content and determinate content while *Alaya vijnana* is associated with the notion of self, the *Mano vijnana* is the I-ness or egoism.

3. *Pravrtti:*- External objects have no existence they appear due to different *vasnas*. *Vijnanvada* explains the existence of objective world and its activity as a activity which one experiences during a dream. The whole appearance is a continuous dream with no real foundations. It is through the variations of karmas that variation of perception occurs when a person comes out of his *karmachakra* he achieves *Nirvana*.

Like any other school of Buddhism *vijnanvadiens* try to lead man from a state of suffering to the state of eternal bliss but *vijnanvada* clearly the absence of continuity of *samsara* and attainment of *Nirvana*.
Chapter II

Evolution of Lamaism

c) Evolution of Lamaism.
Over a period of time Buddhism came into contact with faiths and doctrines earlier hostile to it. Once the Buddhism became institutionalized the accompanying innovations to sustain the practical importance of its institutions became a necessity.

Buddha which was always in the centre of the faith got elevated to a position where from he looked more a "personalized God" than a 'human person'. Once the Buddhist schools began to develop interest in the logical analysis of the problems concerning Nirvana, transmigration of souls, the quality and status of Paramananda, the purpose of life, responsibility, freewill and pre-determination of actions and man's relation to Buddhistva, Arhat and other forms of Buddha hood, some such issues came up which needed a Buddha over and above the physical life, a principle transcendent in character and a prime mover, beyond evil and good who could monitor the lives on earth or who could

53. Besides nastic schools of thought represented by carvakas (Dhurtta and susiksita), there were advaita vadinis who believed in the Brahman, the self as the ultimate reality and all else only maya, sunyavadins who believed that there is no reality, no law and no substance; believers in magic rites and sacrificial karma and yoga patricians who combined rituals with medelation.

54. Buddhism in its puritan form is best suited to refined minds only. Common people needed something substantial to hang to. They soon converted the metaphorical expressions into material objects and decorated their monasteries with icons.
be invoked in the times of distress to get relieved from misery\textsuperscript{55}. It is also a fact that every religion has two aspects, esoteric and exoteric. Mysticism is a natural corollary of every religion. Rituals, taboos and practices help the religion maintain its presence among the lay men.

The earliest Buddhist sect which began to develop doctrines elevating Buddha to a higher spiritual level in addition to his physical life was the \textit{Maha Sangika}; \textit{Mahasangikas}\textsuperscript{56} arose as a heretical sect only one hundred years after Buddha's Nirvana. Ashvaghosha\textsuperscript{57} and his pupil \textit{Nagarjuna}\textsuperscript{58} helped significantly in promoting the \textit{Mahayana} faith which arose out of \textit{Mahasangika} and was canonized during the fourth Buddhist council or conference held in Kashmir. An apocalyptic treatise ascribed to Buddha (\textit{Sakya Muni}) himself was produced by \textit{Nag-arjuna} under the title

\textsuperscript{55} The three early schools of vajjiputakas, Mahasanghikas and sarvaslivanading respectively believed that (a) there is no agent in man, & there is no untimely death (b) body was filled with mind (c) everything existed.

\textsuperscript{56} Vasumitra says that Mahasanghikas seceded around 400 B.C from Vajjiputikas, a belief contested by Mahavamsa Mrs Rhys David Kathavathu

\textsuperscript{57} Asvaghosha lived during Kanishka's rule(80 A.D) and was the Vice president of the 4\textsuperscript{th} Buddhist conference held in Kipin (Kashmir) see Thomas Watters, 1904, on Yuan Chwang's Travells in India, Royal Asiatic society, London.

\textsuperscript{58} Nagarjun(100 A.D) propounded Madhyamika doctrines and remained a Viyanavada faithfull. Believed to have been born in south India traveled to kashmir and on the evidence of Kachana (Raja Tarangini Vol-I) lived at shadardvana.
PrajnaParamita (the means of arriving at the other side of wisdom). Earlier to it a schism had already emerged on the question of Nirvana and the body of Buddha. There were two opposing groups, one claming Buddha a human being who worked his way up to the Nirvana through hard labour and meditation and another which considered Buddhas earthly life only a sojourn to help laymen to understand their miseries and help them find the way out. According to this group Buddhas essential self was non - material, spiritual and transcendental. Nagarjuna through his interpretation of the above mentioned spurious work developed a compromising philosophy known as Madhyamaika of the "middle path"59. Life on earth was considered to be a life of misery and constant struggle which could only be salvaged through meditation and rigorous practices. Death was only the end of this physical life; life again started both for the men of knowledge and men of ignorance. Men of ignorance passing into the phase of wheel of birth and death, while men of knowledge achieved Pari-Nirvana. Pari-Nirvana was considered a mystical state which could not be defined. A new philosophy thus initiated by Nag-arjuna and finding favour with the royal heads accounted for the people's desire to find a savior and a being to be invoked at the time of any need. It was the idealization of the Buddha. Out of the body of doctrines emerged metaphysical Buddhas and Bodhisattvas ready to be worshiped and recognized as the kind, benevolent

saviors of mankind\textsuperscript{60}.

By 1st century B.C Buddha was carved into statues and began to be worshiped\textsuperscript{61}. In this development, the general \textit{Buddhakalor} (Buddhist folk – lore) played a significant role in providing myths and legends appropriate to the new practices.

India, as is to be understood by the various racial admixtures, cultural borrowings, foreign words in the native languages, innovations in the architectural designs and patterns and the folklore impacts, was a progressive nation where freedom of speech and action, at least among the higher classes, was held supreme. Buddhism grew through its contacts with other native faiths and in opposition to the doctrines as it encountered within and outside India. \textit{Kushana} rulers were politically mature to keep every religious faith in good humor. They generally patronized all the religions which were popular during their period. \textit{Kaniska} who is supposed on the evidence of Buddhist works, a special patron or Constantine of Buddhism issued no less than thirty two (32)

\textsuperscript{60} H Kern, \textit{the law of the Buddha in essence of Buddhism} (2001) ed. Dr. Vijay Kumar. Mathur, Bharatiya Kala Prakashan Delhi. P.108,109,110

\textsuperscript{61} Austin Waddel 1979, \textit{Buddhism and Lamaism of Tibet}: Heritage Publishers, New Delhi

It was under the influence of Indo-Greeks that first statues of Buddha began to be carved. Early Buddha’s resembled the Greek sculptors in style and physical features.
coin types in favour of Zoroastrian deities and doctrines indicating the popularity of Zoroastrainsm among Kushan subjects particularly residing in present day Afghanistan and Central Asia. Earlier still many of the Magian (Iran) cults like Fire- cult, cult of Mithra, cult of sun - god etc had penetrated into India. The impact of these cults was particularly found in Mugdha, Mathura where sun-worship and sun-temples got erected. Buddhism emerged under an atmosphere of religions discourses and came in contact with Zoroastrianism within and outside India. We can delimit the encounter under three phases:-

**Ist. phase:-** within India, when it imbibed the zoroastrain doctrines which had been refined by the Brahmins to create their own fire-cult systems. Zoroastrian interest in the concept of God of time and Mithra including its dragon killing, trait, (or its warrior character) reached Buddhism again through its logical discourses with Brahmanism.

**2nd Phase:-** During and after Kusana period Buddhism come in close contact with Zoroastrian sects, their mobeds and their

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62. During Parthian and Indo-Greek period(seulocides) Zoroastrianism had lost much of the royal patronage but it still held popularity in the Balakh, samarkand, bukhara etc.


64. Profitable correspondence between Indian (Vedic) and Persian (Avestan) thought systems already occurred from early times evidenced by the restricted veneration, denigration and expulsion of each others duties from one’s philosophical systems.

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Evolution of Lamaism.
fire temples in Afghanistan and Central Asia. If Muslim historians Istakhr’s, Al-Masoodi, Al-Sherazi are to be believed and there is nothing against them, Fire worship was popular in this region till about 10th, 11th century A.D. 65 This was the kind of zoroastrianism which could well be termed as esoteric in form and practice. It was mystic in character and believed in a personal God both transcendent and visible.

3rd Phase:- belongs to its sojourn in Tibet where it encountered Zoroastrianism in the form of native Bon religion. Bon believed in a kind a sun god 66, fire worship.

Buddhism soon created out of the sun worshipers Myth a deity of its own called Amitabha 67. Amitabha is the God of immense magnitude. Under the influence of Greeks and Indo-greeks Buddha images began to be carved out to be placed at appropriate places for, in the initial stages for the benefit of laymen and helping them understand the different epochs in the life of Buddha. But these Buddha’s were soon idealized and began to be worshipped by the people.

65. B.M. Tivmidhi, Zoroastrians and their five temples in Iran and adjoining countries from 9th to the 14th centuries gleaned from Arabic geographical works in studies in central Asia, edited Gulshan Majeed (1997).

66. Gulshan Majeed, A comparative study of Bons of Tibet and Zoroastrianism, page 1-20

67. Cult of Ametabha (Buddha of boundless light) owes its emergence to the seythians and Persians who were sun worshippers. Austine waddle(1979) Buddhism and Lamaism of Tibet. Heritage publishers, New Delhi P 12,13
Buddhist mystic cults had their early systematic presentation in the *tathata* of *Ashvoghosha*\(^68\). He distinguished between the two aspects of soul terming them *bhuta–Tathata* (aspect of thatness) and *samsara* (cycle of birth and death). *Bhuta–Tathata* is the oneness of the totality of all thing (*dharmadhatu*) it is un-created and independent, the individuation of the soul is based on the *smrti* (previous life) "all things in their fundamental nature are not nameable\(^69\) or explicable they can’t be advocatesly expressed in any form of language they are nothing but one soul"\(^70\) The thatness has no attributes, it is neither existent nor not-existent, it is negation of every thing which may come to our mind, it is *neti, neti, neti* of vedhunta –a school of Sunvada but every thing emerges from it, it is the ultimate reality. In its relative aspect it is *alayavijnana*, it is both enlightenment and non–enlightment. According to this school Buddha taught that all beings are from all eternity abiding in *Nirvana*, it is by the touch of ignorance that this truth assumes all the phenomenon form of existence. It is in agreement with the doctrine of absolute unchangeable reality. This doctrine when studied with the doctrine of *sunvada* as described by

\(^{68}\) Avsaghosha believed in the oneness of totality of all things. There is nothing but one sons. He believed in a kind of unity of being Surendra Nath Dass gupta p 130,131,132

\(^{69}\) Surendra Nath Dass Gupta (1988) *A History of Indian Philosophy*, Motilal Banarsidass, Delhi, P 130

\(^{70}\) Surendra Nath Dass Gupta (1988) *A History of Indian Philosophy*, Motilal Banarsidass, Delhi, P130
Nagarjuna, which states that the void which is a true reality does not mean pure Negation, for Negation too means that it is relative to some kind of a position it simply means that none of the appearances have any intrinsic nature of their own\(^1\), finds their fruition in the Tantric Buddhism which began to flower some time after 400A.D. Vijyanvada school was given the initial impetus by Asangah\(^2\) 400A.D. However the Lankavatara sutra of Asvaghosa is generally considered the earliest treatise on vijyanvada. Asanga is credited with such works as Sapta dasa bhumi sutra, Mahayana sutra, Upadesa yogacara bhumi sutra which are only extent in Chinese and Tibetan languages. His Mahayana sutra alamkara is only work available to Sanskrit readers. Asanga’s younger brother Vasubandhu\(^3\) wrote Abhidharmakosa(sarvastivadin faith) but soon got converted to Vijyanvada and is credited with Nirvana, Vimalakirti, Vijnanamatri siddhi etc. Vijnvanvada School is popular among Hindu writers as a yogachara. The cult bloomed around 500 A.D. as a belief in the union of individual souls with the tathata, union of the souls or union of the principles of energy at two opposing levels incorporating the Hindu doctrines propounded by Patanjali about 150 B.C. The Brahamanical cult of Yoga found

\(^{1}\) Surendra Nath Dass Gupta (1988) A History of Indian Philosophy, Motilal Banarsidass, Delhi, P 141
\(^{2}\) Surendra Nath Dass Gupta (1988) A History of Indian Philosophy, Motilal Banarsidass, Delhi, P128
\(^{3}\) JakaKasu; A study of the paramarthas life of Vasubandhu JRAS, 1905 P 52
popularity in the garb of *Vijnanvada* in the Buddhist cultic practices. *Yogachara* or vijnanvada become popular in Kashmir because of the *Tantricism of Schaivist*. *Schaivists* considered the whole phenomenon of creation or existence as the outcome of *mythun* of (sexual union) female energies understood as spouses of Lord – Shiva, and male energy. This "*mother goddess"* cult thus began to penetrate into Buddhism. Buddhists too begin to allot consorts or female energies to the celestial Bodhisattvas. During 7th century A.D. the Buddhist literature and sculptural representations portray Bodhisattvas with their female principles. Buddhism began to be crowded by the demons, their female counterparts, demigods, and divinities incorporated from Hindu mythology. While these developments were taking place in India the China was witnessing its own form of Buddhism being invested with the doctrine of *Yen* and *Yang (male and female princess)*, as the two principles of life and development.

Buddhism with the faith on the male and female principles, divine Buddhas and newly adopted Indian deities with new nomenclatures, began to penetrate into Tibet. Tibet was at that time practicing its own kind of demonology under the auspices of its *Bon religion*. Atisa, a Buddhist monk from

74. *Budhisatva Avalokiteshvara with consorts SPS Museum srinagar*
75. L. Austin Waddel (1979) *Buddhism and Lamaism of Tibet*, Motilal Benarsidas New Delhi, P 26,27,29.

Vairicana a Tibetan disciple of pal-bans contributed immensely towards the development of buddhismin Tibet. He is understand to be the incarnation of Ananda the cousin of Lord Buddha.
India who was well versed in Yoga and Tantracism introduced these cults, under the garb of reformatons into Tibetan Buddhism in 1038 A.D. Sorcery magic and demonology now became its most popular exoteric representation under the name of mantrayana (the magic circles). The Tibetan monks “traced” its genesis to Nag-arjuna who allegedly received the doctrine from Variovana. The Tantric Buddhists received its support from the Buddhists of Kashmir and Nepal and helped develop polydemonist doctrine the kalacakra with its demoniacal Buddha’s. The sect was known as Vajrayan (thunder-bolt vehicle). Its followers Vajricariya introduced epic stories depicting actual battle of Buddhas with the demons and subjugating them to the advantage of the people who were, otherwise, harassed by the natural and super­natural forces. Tibetan Buddhism is based on and carries forward with new innovations the “Tantric Buddhism” Vajrayana under the name of Lamaism76. Lamas who are supposed to possess genuine Buddhist scriptures and way to understand them are the only people who can lead one to “Nirvana”.

The histories, utilized by the Tibetans to show the ancestry of their beliefs and doctrines, are mostly legendry chronicles like mani–kah–Bum, gyan–ravs. Buddhism came to Tibet during the reign of its king Sron–tsan gampo, the king was powerful enough to engage Chinese on her boarders and

inflict some injuries as well. Chinese emperor Tait-song (Tang dynasty) thought it better to pacify the Tibetan king by giving him in marriage a young princess Kangujo Wencheng. The young Tibetan king was converted to Buddhism through the efforts of young princes. At the instance of his wives, one Chinese and one Nepalese, the king sent his messenger Thon-mi-Sambahota\textsuperscript{77} to India. The Sambhota studied under the famous Indian Brahmins Livekara and pandit Devavid Sinha (Sinha Ghosha) and returned back with several Buddhist manuscripts\textsuperscript{78}. He also created first Tibetan alphabets on the pattern of Indian scripts Kutila or Wartu form of Devanagri\textsuperscript{79}. Little after-words Tsan-gampo revered for his efforts was canonized as an incarnation of the most popular of the Buddhist Satvas Avalokita. His two wives were considered the incarnation of Avalokitas consorts\textsuperscript{80}, Tara and Saviouress. Chinese princess were called white Tara and the Nepalese princess deified as green Tara\textsuperscript{81}. Sron-tsan-gampo was not a Asoka who relinquished wars after the conversion to Buddhism but a Buddhist king in the mold of Kaniska who

\textsuperscript{77} L. Austine Waddel (1979) Buddhism and Lamaism of Tibet, Motilal Benarsidas New Delhi; Sambahota means the good Bhota (Tibetan); his original name is Thommi.

\textsuperscript{78} Bodhimur, southern India.

\textsuperscript{79} Hodgson (1874), essays on the languages and literature and religion of Nepal and Tibet, London P 420

\textsuperscript{80} L. Austine Waddel (1979) Buddhism and Lamaism of Tibet, Motilal Benarsidas New Delhi, P 23

\textsuperscript{81} Green Tara is known in Tibet as Bhrikuti Tara. She is fierce and of volatile nature.
continued with the war massacres even after his conversion to Buddhism. *Sron-tsan-gampo* was engaged throughout his life in bloody wars doing practically nothing in the propagation of Buddhism or in the construction of monasteries. The Tibetan society in general still believed in and behaved like the subjects of shamanism society was governed by petty magicians, mendicions and superstitious. Society was divided into three conspicuous classes, *king the warrior class, monks and traders and the lay masses*. *Shamanists* for their own benefit were identified with the layman, in fact shamanist were their sole saviors<sup>82</sup>.

Buddhism remained more or less in a state of dormancy till the arrival of *Padma - Samkhava*<sup>83</sup> who was *Yogacarya* practicing *Tantrism* at Nalanda- a centre of Buddhist learning. His arrival on the invitation of the king Thi - sron - detsin is recorded for 747 A.D. Guru Padma - Samkhava is the *real founder of Lamaism*. He is known by the Tibetans as *Guru Rin-Po-che* or the "precious Guru" he is also known as *Lopan* (teacher) *Padma - Sanbhava* belonged to *Udyana* (Present day Gazni). As the arrival of *Padma - sambhava* is preceded by the arrival of *Huan-tsang* in India his description of *Udyana* is worth recording. "The people are in disposition somewhat sly and crafty. They practice the art of using charms. The

employment of magic sentences is with them an art and a study\textsuperscript{84}."

Tibetans in general had in the pre-Buddhist period their own local deities which were considered hostile to the communities who did not revered them. Therefore, people while worshiping their own deities, feared the deities from the other communities. People considered each others deities as their enemies. Then all kinds of supernatural diseases which visited the people were personified as demons\textsuperscript{85}.

Padma Sambhava while dispelling the people's fears helped them overcome the hostile actions of the demons. Buddhism may have sooner affected the unification of the communities and in consequence of it the Tibetan notion which in the Tibetan folk lore and Buddhist–lore may have metamorphosed into the victory of Padma Sambhava over the demons. Padma Sambhava is known to have used his dorje as his weapon to do away with the demons\textsuperscript{86}.

The first monastery of the Tibet was build at Samyas in 749 A.D.\textsuperscript{87} There are many miracles and supernatural events associated with the monastery. Padma Sambhava planned the monastery on the Pattern of one at Odantapora (Magadhe).

\begin{itemize}
  \item \textsuperscript{84} S. Beal (1875) \textit{catena as Buddhist sriptures}, London. P 133
  \item \textsuperscript{85} Guiseppe Tucci (1970), \textit{the religions of Tibet} Allied publishers Boambay Hakluyt society London P 40
  \item \textsuperscript{86} Alexandera Cunningham, (1853) \textit{Ladakh, physical, statistical and historical}, Gulshan publishers, srinagar P 365,366
  \item \textsuperscript{87} A. Waddle, Lamaism, in \textit{Encyclopedia of religion & ethics} edited by James Hastings Volume-7 P 785
\end{itemize}
into *Lamaistic* order. In this he was assisted by *Santa-rakshita* an Indian monk who imparted Buddhist education there to the locals. The ones who were considered to be more emancipated, more enlightened and thus higher in position got the appellation of a *Lama*.

*Lama* written as *bla - ma* is a Tibetan word equalent to superior one\(^{88}\). It could be considered a derivative of *Lha* meaning mountain, great height or great. The term *Lama* is a specific term applied only to the people who are initiated to the monastic life and achieve a rank in the system. Only *abots* and the superior ones are really called Lamas. However, the term has now been delimited, through popular usage, to denote all the monks who are associated with a monastery irrespective of their order, age or position\(^ {89}\).

Lamaism has been coined by the non-Buddhists from the ‘*Lama*’. As for as Buddhists are concerned they only use, specifically two terms the *nanpa* (insiders) and *chipa* (outsiders). Lamaism is a misnomer and is least expressive of the religious faith, value system and order which Lamas believe in (i.e Buddhism). The first seven novices (*sad-mi mi*) who formed the nucleus of the order were *dBah dpal dbans*, *rtsans - devendra* and *Branka Mutik, 'Kon’ Nagendra, sagor*

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\(^{89}\) Austine Waddle (1979) *Buddhism & Lamaism of Tibet*, Heritage Publishers, New Delhi P169
vairo cana, rMa Acarya rin - ch’en mch’ og, gLan - ka Tanana, of whom the first three were elderly. But Vairocana was the most important Lama of the order who more importantly translated a number of Sanskrit works into Tibetan. Pertinent to mention here is a story describing his rise and temporary fall. The wife of the Tibetan king who was under the influence of the Bons and caused his banishment and exile whatever the reality of the incident it indeed tells us about the influence and reach of the Bons religion during this period. Bons and Buddhists, it seems, were still fighting their own wars (mental?) for their supremacy. The works associated with this early Lamaistic order in Tibet seem to have been composed not less than 200 years after the Gurus Nirvana. The Guru preached a kind of Mahayana Buddhism which was then popular in Kashmir and Udyana. About Kashmiris one could quote Marco polo in support of the faith which Kashmiris held. “Keshimur is a province inhabited by people who are idolater (i.e; Buddhists). They have an astonishing acquaintance with the devilries of enchantment; in so much as they can make their idols speak. They can also by their sorceries bring on changes of weather, and produce darkness, and do a number of things so extra ordinary that no one without seeing them would believe them. Indeed, this

90. Austine Waddle (1979) Buddhism & Lamaism of Tibet, Heritage Publishers, New Delhi P29
91. Marcopolo, Travels book -1 P 155
Institution Of Lamahood: A Sociological Study Of Young Lamas Of Leh.

country is the very original source from which idolatry has spread abroad\textsuperscript{92}.

The Tibetan Buddhism incorporated many of the rituals and traits of the indigenous Bon-pa religion. The primitive Lamaism when analysed is found to contain the concepts and practices of \textit{sivaite} mysticism, \textit{schamanism}, \textit{animism}, and the \textit{Bonpa} demonology. But most of these traits are decorative in design rather than finding any place in a Mahayanist doctrine concerning the momentariness of life, suffering, and concept of wheel of birth and death, and \textit{Nirvana}. Buddhism has used this foreign material for creating an atmosphere in which \textit{Mahayanist} doctrine work\textsuperscript{93}.

Bon-pa religion which was highly popular in the pre-Buddhist period in Tibet continued to exert its pressure and maintain its popularity with the masses and the royalty of its time. Bon pas who acted as the advisors to the kings held their own independent status as the spiritual power holders\textsuperscript{94}. The religion had over a period of time not only built its own religious system completed with essential hierarchies and doctrines and rituals which kept the masses under their sway. Their doctrines were, then, appropriate to the geographical and socio-political conditions of their time. Once Buddhism evolved.

\begin{itemize}
  \item \textsuperscript{92} Austine waddle (1979) \textit{Buddhism & Lamaism of Tibet}, Heritage Publishers, New Delhi P26
  \item \textsuperscript{93} Surendarnat Dasgupta (1988), \textit{A history of Indian philosophy} volume-1, Motilal Banorsidas, Delhi P 158,159,126
  \item \textsuperscript{94} Guiseppe Tucci, (1970) \textit{The religions of Tibet}, Allied publishers, Bombay P 29
\end{itemize}

Evolution of Lamaism.
was introduced into the region these high ranking influential Bon priests had to make way for their counterparts which naturally would have created bickering, bad blood, and accompanying hostilities. Buddhists remembered their encounter with these Bon – priests and their opposition as demons and demonic.

Bon as mentioned in the primitive religion of the Tibet was not then unified, as today through a political system or religious beliefs. Every community had its own little gods, deities and fends. Every natural phenomenon was, as is the vogue among ancient tribes, personified into man volant and benevolent forces. Under some impact of Chinese culture they believed in Dragon worship. The Naga or dragon worship of these people is alluded to in the Nilamat–purana a 6th 7th century religo cum cultural treatise of Kashmir in Sanskrit language. The book while describing the original inhabitants of Kashmir as Nagas, a theory well contested by the scholars, it speaks about their counterparts who are ferocious, warrior like and malevolent as compared to them lived in the outer Himalayas in utter hostility to Kashmiri Nagas. Bon–pas practiced human sacrifices and had their own complex rituals.

96. Kalhana, Raja Tarangini, Eg. Tr stein, Volume-1 Sh. 12; volume 2 P 367
97. A. reeve Heber, Pathleem M. Herber, (1903) Himalayan Tibet and Ladakh, P 24

Evolution of Lamaism.
Buddhists denounced these Bon-pas not only ignorant but the friends and worshipers of demons who were the root cause of suffering of the people of the region. They right away rejected a human sacrifice and introduced Torma sacrifice, torma is the imitation of an animal or man in clay or flour or wheat ready to be sacrificed in place of the living body. Buddhists systematically out-did the monopoly and authority of Bons and replaced them through various strategies from the position of influence and authority up till then wielded. Buddhism had to over-come a stiff resistance from the Chinese Buddhism as well. Chinese Buddhists found the Padma-sambhavas brand of Buddhism not only unacceptable and abhorring but also injurious to the doctrines of true Buddhism98.

Tibetan Buddhism was augmented with relevant doctrinal support and necessary logic through the efforts of kamalasila. Kamalasila hailed from India and wrote many important works on tarka and tantrik99.

Padma-sambhava is known by the fraternity as savior of a suffering world. Padma-sambhava is credited with the feats and miracles of very extra ordinary nature. He left Tibet

99. Kamalasili was an Indian monk who belonged to Sautrantra school. His work Tarka gives exposure to various philosophic systems of India. Prof. G. Buehler, Buddhist text society of India I, Pt. II, P.X; waddle Lamaism in encyclopedia of religion and ethics ed. James Hasting, Volume-7 P 785
In 802 A.D. but not before he was deified and revered as a second Buddha. The old temples of Tibet have his entire statue under the name of eight worshipped forms (Guru tsan-gyee). The development of Lamaism can be studied under three different phases.

1. Advent of Padma smabha or the primitive phase.
2. Reformative phase or the medieval phase.
3. Emergence of the Dalai Lama institution or 17th century onwards.

King Ral-pachan the grand son of thisron det san who occupied as per the Chinese accounts the throne of Tibet in 816 erected a certain number of monoliths sporting bilingual edicts doring. One of his bi-lingual edict pillars of 822 while mentioning the treaty enacted with the Chinese to and mutual hostilities gives a picture of the earlier religion of the region. One of the edicts translated by Dr. Boshell carries the following contents:

“They [the Fan (Tibetan) and the Han (Chinese)] have looked up to the three precious ones, to all the Holy saints, to the sun, moon, stars, and planets, and begged them to be their witnesses. This was the period of a great

100. Austine Waddle, Lamaism, in Encyclopedia of religion and ethics ed. James Hasting, Volume -7 P 785
102. Rock Hill (1884), The life of the buddha and the early history of his order, London, P 222
103. Austine Waddle (1979) Buddhism and Lamaism of Tibet, Heritage Publishers, New Delhi P 33
activity and significant achievement in Tibet. Ralpachan created facilities to help translate the scriptures and their commentaries of Nagargun, Aryadiv, Vasubindu, Prajnavarman and Danasila, these translations which were provided with Tibetan exegesis produced some sound doctrinal basis for the kind of Buddhism there. It was again Ral Pachan who brought system regulation and order in the monastic system and endowed them with land grants\textsuperscript{104}. The monasteries were offered autonomy and right to collect cess, tithes, and taxes on the land under their possession. The progress of Buddhism and subsequent loss of power by Bon priests became a rallying point for the all disgruntled elements who were opposed to the political ascendancy of certain people or class. The younger brother of Ral-Puchan, Lan-darma\textsuperscript{105} created a rebellion and got his elder brother, the king murdered. Lan-darma ascended the throne to disfavour Buddhism; he put the Lamas and their associated to flight and prosecuted a number of them. Buddhist temples were defiled and desiccated. Monasteries were closed or handed over to Bon-pa priests\textsuperscript{106}, Buddhist scriptures were burned down. But this reign of terror and prosecution lasted, for the good fortune of Buddhism, only for a short period of three years when Lan-Dharma was assassinated by pal-
dorje. Pal–dorje was a Lama and his action is dramatized for the benefit of the posterity.

10th century A.D on the one hand witnessed the fructification of Tibet into many principalities and the emergence of local lords in hostility to each other and on the other gaining of the momentum of the Buddhist religion to the subsequent supremacy. Lamas now were more enthusiastic, shrewd to defend their faith and ever ready to propagate it107.

While 10th century onwards Kashmir came under the influence of Shaivism108 with its well organized Mathas, logical doctrines and overzealous scholars of the like of Ananda vardana (10th century), Abhinavegupta (11th century), Mamat, Totebhat and Bhat Autar who wrote vigorously about Shaivism and explained its doctrines, the Buddhist monks got systematically edged out. Now Buddhist monks began to move out to the places more congenial for their activities.

Gena mitra, Danasila both became very active in the Tibet during 10th century A.D. They along with other Indian monks helped prepare the Buddhist texts in Tibetan. With the

108. The presence of shaivism is attested by the existing shaivist monuments and icons from 5th century A.D in Kashmir, but it remained despite occasional patronage from rulers like Meharkul suppressed during 9th and 10th centuries when Buddhism become less popular it received the necessary imputes from shivist philosophers and the rulers like vijradatta, Awantivarma and Shankar Varman.
arrival of great Indian monk Atisa\textsuperscript{109}, (1038) who was born in 980 A.D in a royal family of Gour Bengal, the essential reformist moment was initiated in the Tibet. Out of his reformations emerged the present dominant Lamaistic sect Ge–lug–pa. But this sect was founded only as, Kadam pa, Kadam–pas\textsuperscript{110} believed in the supremacy of one order and consolidated temporal and spiritual power at one place the monastery. Monasteries were firmly established and became the new centers of political power making the local chiefs simply redundant and out of place – people were organized round a monastery and their social and religious life were monitored and provided with the sanctions from Monastery. Chief of the monastery virtually became the guide benefactor and ruler of the locality. But the ascendancy the rule of monastery made many a contestant parties apprehensive of them and new hostilities began to emerge which very soon brought Mongols and Chinese at their door-step\textsuperscript{111}. During whole of this period Indian and Kashmiri monks became very active. The Buddhist annals have preserved the names of many Indian and Kashmiri monks who wrote original treatises

\begin{itemize}
\item 110. Austine waddle, Lamaism, in *Encyclopedia of religion & ethics* ed. James Hasting, P 787
\end{itemize}
In Tibet or compiled and composed translations of the Buddhist works\textsuperscript{112}.

Subhutisrisanti\textsuperscript{113}, a great master of Kashmir during the 11\textsuperscript{th} century A.D., translated many sutras and sastras of the Prajna paramita class. The most important translation is of Astasahasrika and the commentary of Astasahasrika entitled Abhisamayalan karaloka and the translation of the Abhisamayalankaratika. During the same century, another Kashmiri scholar, Mahajana\textsuperscript{114}, wrote Prajna - Paramitahrdaya - rthaparijana being a commentary on the pra jna paramita - hrdaya - sutra, and he himself put it into Tibetan translation. He also translated into Tibetan Sramanerasik sapada - sutra, a vinaya text of Mahayanists\textsuperscript{115}. Jnanesri bhadra, also a Kashmiri scholar of the 11\textsuperscript{th} century, wrote two commentaries - one, on Lankavatara - sutra entitled Aryaiankavataravitti, and second, on Hrdayasutra entitled Bhagaratiprjnparamitahrda - Yavyakhyā. He also wrote the Aryaprajna parmitanayasata - Pancasata - Katika and the

\textsuperscript{112} Advaitavadini Kaul (1987), Buddhist Savants of Kashmir their contribution Abroad, Utpal Publishers, Kashmir P 72-78
\textsuperscript{113} Subhutisrisanti(Khache Pan Chem) invited to Tibet in 11\textsuperscript{th} century A.D. He translated Astasahasrika, Sarothomate Jean Naudou, (1980) Buddhist of Kashmir, Agan Kala Parkashan, Delhi P 196
\textsuperscript{114} Taranatharl, (1970) History of Buddhism in India, ed. Debi Prasad Chattopadyaga, Indian Institute of Advanced Study, Simla P 302
\textsuperscript{115} Roerich, George N, (1979), The blue Annals, Delhi P 355
Sutraiankarapindartha besides, translating the latter work. Another Kashmiri on the same epoch, named Parahitabhadra, composed two philosophical commentaries – the Sunyatasa ptativivrtti and the Sutralanka radislokadvayavyakhyana116. The latter was a commentary on the two initial verses of the Mahayana Sutra iankara. Other Kashmiri scholar like Mahasumati, Tilakakalasa and Kana kavar -mun, who also lived during the 11th century A.D., were specially impressed in Prajnaparamita class and Madhyanika system117. Mahasumati, in Kashmir, in collaboration with a Tibetan translator, translated the prasannapada a commentary of the Muiamadhyama Kakarika of Nagarjuna. He also corrected the translation of the Nagarjuna’s works. Tilakakalasa translated two tents of Prajnaparamita class. Kanakavarman corrected the translation of two works of Madhyamika system – Prasannapada and Madhyamakavatara. During the 12th century A.D., Suksmajana translated Bodhisative – yog – acarya – catuhsatakakarika of Aryadeva and its tika. Kumaraprajna translated Aksarasataka, a Mahayana work, and its Tika118.

Most importantly the Kashmiri scholars based in Tibet contributed to asoteric or tantric Buddhism which forms the

contributed to asoteric or tantric Buddhism which forms the basics of Lamistic Buddhism. To them goes a credit of formulating in a given order the principles of meditation (dhayan), compilation of mantras and dharanis. Dhayana, mantras and dharanis are the important components of an yogaic practice. Even Pali texts describe partitas as the instruments of defense against evil. Tantric cults devised a language which was symbolic, metaphoric and used similes to express complex in explainable concepts. With Tantric philosophy entered into the Buddhist practices cult of female goddesses or shaktis. Kashmiri scholar Ravigupta (8th century A.D.) is known to have practiced magic spells according to the Buddhist lore, he attained Siddi of Tara the female aspect of Bodhisattva\textsuperscript{119}. Tara is supposed to have favored him with a Bon stotra which enabled him to perform any kind of magic. His disciple sarvajna mitra too worshipped Tara and composed four works in her honour. His hymns in honor of Tara have been translated into Tibetan. Gangadar was another Kashmiri who composed Vijravidaranisadhana. The exponent of Maitreya doctrine was Sajan who is the originator of Anuttarayogatantra in Kashmir. One Kashmiri nun is also supposed to have helped in the popularization of the cycle of Mahakarunika (Avalokitesvra). Lakismi composed five works all dedicated to Avalokitesvra. Sumanatha 11\textsuperscript{th} century, well versed in Kalacakre, became an active master in Tibet and

\begin{footnotesize}
\begin{itemize}
\item[\textsuperscript{119}]{Ravigupta or Surya Gupta popularized a magic rite comprising twenty one sadhanas, Rioecrich George N., \textit{The Blue Annals} (1979) P 1050-51}
\end{itemize}
\end{footnotesize}
translated into Tibetan the *Kalacakra* tents. *Mahajana* again from Kashmir was interested in *Nama -sangiti – yogatantra* and translated seven such Tantric tents into Tibetan. Kashmiri scholars continued to create their own pockets of influence in Tibet\(^{120}\).

By 13\(^{th}\) century Tibet came under Mongol occupation through *Chengaiz Khans* who in 1206 conquered it, but *Chengaiz Khans*’ rule was less a religo-cultural triumph than the Tibetan annexation to Mongol Empire\(^{121}\). Once China was conquered by Mongols who created their great empire across the Chinese wall, Tibetan Buddhism received new impetus through the patronage of *Kublai Khan*(1259-1294 AD)\(^{122}\). *Kublai Khan* was a great emancipated ruler who created a congenial atmosphere for fair and open religious discussions in his empire. Though *Chengaiz Khan* too assembled around him *Christian, Buddhist, Manichean, Muslim* scholars of some standing yet he kept his shamanistic faith intact. Kublai *Khan* was woven over to Buddhism through the share beauty of argument and logical exposition of the doctrines concerned. *Kublai Khan* gave to the Lama of *saskiya* the state

\(^{120}\) Advaitavadi Kaul (1987), *Buddhist Savants of Kashmir their contribution Abroad*, Utpal Publication, P 37-52, 78
was made tributary ruler of Tibet and was required to consecrate the emperors. *Kublai Khan* became the strong reorganization as the head of the whole Buddhist order\(^{123}\). He patron of Buddhism of *Lamaistic* order. He brought peace in Tibet and established civil administration there. It was through *Kublai Khan* that temporal and spiritual authority of Grand Lama was established over the whole Tibet. Local chiefs of communities where either converted to Buddhism or isolated. Buddhism came to occupy central stage, the *Bon-pas* were marginalized and had to maintain a low profile. Practically the distinction of classes remained functional.

Buddhists also, somehow, came to entertain a kind of tripartite division of the classes as was in vogue among *Bon-pas*. *Bon-pas* classified their society into *rulers/warriors*, *priests* and the *commoners* including farmers, tradesmen and others\(^{124}\).

For Buddhists there was a class of *ordained ones* which included temporal and spiritual power holders, *un-ordained ones* which included all the other classes. The third class was those of *demon worshipers* – a name given to the people from *Bon-Pa*. However, as regards the first two classes Buddhists considered them only as a position and not a

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permanent distinction. Through the promulgation of Buddhist creed Tibet became unified and its traders became to be taken seriously by the communities and countries with which they traded their commodities.

During 8th century A.D. Tibet became powerful enough to make incursions into neighboring Central Asia region in the west of it and into the Ladakh on its south – east125.

Tibetans not only checkmated Chinese in the region but actually drove them away. It was the period when Ladakh got annexed with Tibet and during the internecine wars for the throne, a Tibetan declared himself a sovereign in Ladakh. Thus, started the Tibetan period in the Ladakh which not only established Buddhism their but also brought from Tibet many innovations which Buddhism had accepted as its creed126.

The monasteries which were re-organized and later confirmed by the action of Kublai Khan created a congenial atmosphere for scholarship and translational works. Buddhist monks translated much of the Kah-gur (Buddhist cannons) into Chinese and Mongolian. Because of the affluence of the monasteries and the atmosphere of free discussion the various sects who emerged over a period of time became hostile to each other127. Rival sects intrigued against each

125. Alexandra Cunningham, (1853) Ladakh, physical, statistical and historical, Gulshan publishers, srinagar P 354,355
126. Alexandra Cunningham, (1853) Ladakh, physical, statistical and historical, Gulshan publishers, srinagar P 356,357
other. In the ensuing sectarian wars not only the people had to suffer but even monasteries were burned down\textsuperscript{128}. The famous monastery at Dikung, the Kar-gy-u-pa, was burnt in 1320 A.D.\textsuperscript{129} Chinese rulers played their own politics while dealing with Tibet to keep it involved in its own domestic affairs, they played one monastery against other by recognizing the heads of various monasteries as equal to each other. During 15\textsuperscript{th} century new innovation entered into Buddhism through the reforms affected by a Lama-Tson-ka-pa. New Buddhist order now came to be known as Ge-lug-pa which in 200 years time was able to create its own priest kingship of Tibet otherwise known as Grand Lama or Dalai Lama. Dalai means, in Mongolian language, the vast or great ocean\textsuperscript{130}. Now Buddhists came to believe in the concept of reincarnation. Reincarnation theory was latter exploited to create the myth of re-incarnated divine Bodhisattva avlokita – the reincarnated Dalai Lama.

By 1640 this popular sect Ge-lug-pa usurped the temporal power in Tibet under its fifth Grand Lama, Nagwan-Lo-zang. Chinese soon recognized his supremacy and bestowed them with a Mongol appellation "Dalai".


\textsuperscript{129}. Austine Waddle (1979), \textit{Buddhism and Lamaism of Tibet}, Heritage Publishers, P 38; Dikung (brigum)is in the North east of Lasha some miles away. It was founded in 1166 A.D by Koncho Yol Po.

\textsuperscript{130}. Csoma De Koros, (1834) \textit{Grammar of the Tibetan Language}, Culcutta, P 192,198
Chapter II

Evolution of Lamaism

d) Buddhism in Ladakh.
Ladakh received Buddhism through three different sources. Earlier in the history Buddhism reached there during Kusana period via Afghanistan, Askardu, Baltistan. Kargil was then, as now, occupied by two distinct races. Dardic – who belonged to Aryan stock and the Mongolides, who were no-made of Tibet, are known as Purges. Though much of the racial distinctions have got blurred, they still possess certain distinct features which set them apart from each other.

The Chinese Pilgrim Hai-Chao who visited Ladakh region in 727 A.D. speaks about its Hu population who had come under the Tibetan sovereignty. Hu are identified with Dards who are racially akin to Indo – Iranian branch.

The Tibetans who belong to Mongolian stock mostly came to occupy the eastern and central parts of Ladakh. The region which is supposed to have received Buddhism first of all is the western parts of Ladakh, as evidenced by the stone slap inscription belonging to great Kusana ruler Kajula Kadiphis who had Buddhist leanings.

131. Janet Rizvi, (1996), Ladakh cross roads of High Asia, Oxford University Press P 63,65
132. Janet Rizvi, Ladakh cross roads of High Asia, Oxford University Press P 56
Though Buddhist works from Ladakh claim to have received Buddhism through the missionary activities of king Asoka (3rd century B.C.) but nothing is confirmed about it. The traces of early Buddhism seem to have soon vanished under the impact of Tibetan migrations who professed Bon religion. There still is a sizeable population of Bons in Ladakh\textsuperscript{134}.

The primitive religion of Ladakh seems to have been Bon – chos. Bon – chos\textsuperscript{135} is an amalgam of different creeds, practices and cults influenced by pantheistic doctrines. The pantheism is more of the nature of Shamanism, Shamanism practiced ancestral worship and animism. Shamanists acted as health keepers of the society, gods against the onslaught of evil forces, and guides for all social, communal and domestic issues. The evidence about their presence is evidenced by rock carvings which extend from Kargil to the upper reaches of Ladakh and exhibit Ibex which was supposedly the religious symbol of Bon – Chos people\textsuperscript{136}. The remains of early forms of Buddhism are the Buddhist carvings on the rocks at Mulbekh and onwards in the western part of the Ladakh depicting Maitreya in the style and with

\begin{center}
\begin{itemize}
\item 134. Janet Rizvi, \textit{Ladakh cross roads of High Asia}, Oxford University Press P 56,57
\item 135. Janet Rizvi, \textit{Ladakh cross roads of High Asia}, Oxford University Press P 130,167
\item 136. J.L Bhan, 1992 Engravings on the stone on way to Leh from Kargil, in \textit{Journal of Central Asian Studies} Volume-II P 34
\end{itemize}
\end{center}
iconographic details of Indian iconography. The Buddhist literature as translated from Sanskrit also confirms this proximity with the Indian main land. Earlier Buddhism as is obvious was Mahayanistic type. It is not certain whether at this period Kashmir Buddhism really played a part in propagation of Buddhism there.

Kashmir as a second source of Buddhism in Ladakh reached there after the invasion of white *Huna* warrior *Mharkul* on Kashmir. Mharkul was, as mentioned earlier, a staunch *shaivist* who massacred thousands of Buddhists and punished local Brahmins for allowing Buddhists to desecrate their temples and their faith. From 6th century onwards we find many Kashmir Buddhists roaming large over the religious environment of little and big Tibet.

During 11th century Kashmir Buddhists created *Alchi* wall murals and paintings on the clay walls of the monasteries there. The murals depict, besides, *Avlokteshver, varocana*, the scenes which present Kashmir landscape and temples. The facial contours and folds of the drapery with the associated scheme of colors also betray Kashmir influences.

The third source of Buddhism in Ladakh is Tibet. It goes to the period when due to internecine wars political schism developed in Tibet and one of the royal factions claimed sovereignty in Tibet in 842 A.D. The Tibetan dynasty in Ladakh was established by *Nyima Gon* prior to the *Nyima-
Gon period Ladakh was divided into different principalities of varying size and political power. The Ladakh was pocketed into different colonies by its Dard rulers. The early Tibetan rule could do little to subdue or unify these colonies. Buddhism was then at its low ebb; it was left to the decedents of Nyima Gon to unify the Ladakh and bring it under Buddhist creed.

The rulers ignored Tibet for there was hostile kingdom and approached their southerly neighbor Kashmir for help, inspiration and further guidance. Tibetan Historians remember this event as a second spread of Buddhism in Ladakh.\(^{139}\)

Ancient history of Ladakh describes it as comprising of two major regions purag i.e western Ladakh which now generally is associated with the Kargil Distt. and the Eastern Ladakh which comprised many small principalities or group of villages with independent, semi-independent local chiefs. Save a little notice coming out of Kajola Kadiphis inscription dating 2\(^{nd}\) century A.D. we have nothing much to talk about the political, social, or economic systems prevailing then. However around 400 A.D. Fa-Hien (Fokwi – ke) the famous Chinese traveler speaks about Ladakh as a kingdom virtually ruled by numerous clergies associated with the order “lesser advancement.\(^{140}\)” The order as he speaks about it is an

\(^{139}\) Alexandra Cunningham, (1853), *Ladakh, Physical, statistical & historical*, Gulshan Publishers, srinagar P 324

\(^{140}\) Fa-Hien Calls Ladakh Kiechha, the land of snow. He found Buddhism very popular in Ladakh and indentifies their prayer wheel as Scythian emblem on the tombs of their Princess.
exoteric observance and of ritualistic character. The history of Ladakh really begins with the fragmentation of Tibet under sectarian wars when the two regions of Ladakh were declared independent by their chiefs Tashi-degon who held his sway over Purig and palgy-degon who hold his sway over Ladakh. From 10th century onwards to 17th century no records exist now. However, Buddhist scriptures have recorded names of important events and the names of kings who helped establish Buddhism in Ladakh on the pattern and lines dictated by the Tibetan orders. Nimagon (975-990 A.D.) is mentioned as a most significant king who not only brought the mutually hostile chiefs into a submission but also contributed towards the spread of Buddhism, he established his capital at Sheny. Soon afterwards we find Nimagon dispatching numerous missions to the plains of India particularly Kashmir, one of his monks named Losava-Ranchen-zan-po collected many religious works and sculptures from Kashmir and came back with Kashmir artisans and artists. Kashmir was during this period negotiating political instability, rule of despots or weaklings and economic depressions. Buddhist too had fallen into disfavor therefore Kashmiri Buddhists found the opportunities

142. In the late 11th century Kashmir came under the rule of weak king who were mostly governed by their Egos and Whims. Internecine war and feuds were common. Rulers were generally hostile to no-hindu religions
In Ladakh to the favour and created a sound body of Buddhist sculptures in bodhi and Tibetan languages besides helping Ladakhis to build and decorate their monasteries. The few of such monasteries which were given their new shapes and sculptural designs by Kashmiri are at Alchi, Tholung, Chigtan, and Basgo. The Ladakhi kings generally trace their decent from Tibet in order to project themselves as belonging to the great Buddhist heritage and also to claim royal descent from the great Buddhistic kingdom.

Tashi-gon who came to power in 1230 A.D. established the Tibetan Buddhism in Ladakh. The Tibetan form of Buddhism which had already accommodated much of the practices, tradition of the non-Buddhist Tantric orders were once again face to face with the traditions and rituals modified by the Indian tantric philosophical systems. Ladakh became the new melting part of Indian, Chinese, and Tibetan intellectual traditions. At this stage the most influential order of the region was Ka-gya-pa the red-hat sect. It was much later in the late 15th century that Ge-lug-pa – the yellow hat sect got introduced in Ladakh. The sect Ge-lug-pa was founded by Tsan ka-pa (1357 – 1419). Tsan-ka-pa became the Grand Lama of Gahldan monastery which he

143. Alchi on the left bank of India is a famous monastery which has wall murals done by kashmiris as evident by the style and pattern of the figures.


himself got erected; soon the Ge – lug -pa became the order of the day in Ladakh. It received royal patronage once king Trags – bumde (in the signing of the 15th century) was won over to it146. First monastery of the order was established at spituk. Tibet which by that time had rested its autonomy back from the Chinese was reemerging as religious and political power for Ladakh. The institutional links now became stronger and live. During 15th century Ladakh comprised two small kingdoms shared by two close relatives though both professed Buddhism but they seem to have developed little hostilities against each other147. The Kingdom which had its capital at Basgo included Purag, Ting – mos – gang while the kingdom including Ladakh proper comprised guge, Tuing, chaprang and other small principalities.

By this time Islam got established in much of the Central Asia and in Kashmir. Kashmir always had Ladakh as one of its priorities more for economic reasons and as out post to be kept under a strong eye for its own defense. Ladakhis played a vital part in the history of Kashmir during 12th to 14th century. There was always a cease able no. of Botas in Kashmir forming a pressure group during the period of weak rulers. The first Muslim ruler of Kashmir Renchen148

146. Janet Rizvi, (1996), Ladakh cross roads of High Asia, Oxford University Press P 63,64
147. Janet Rizvi, (1996), Ladakh cross roads of High Asia, Oxford University Press P 64
belonged to a royal family of Ladakh. Kashmiri rulers did try to capture Ladakh by force but in vain. However, in 1531 Mirza Hyder Dughlat invaded Ladakh while on his way to Kashmir, but it seems that he was not successful. Eventually he managed to bring under his sovereignty Kashmir which lasted for 6 months only. In 1533, one of the kings of Namgyal family, Chovang – Namgyal149 who too claimed their descent from Khri – tsam – po, the first king of Tibet, unified Ladakh under a strong rule and established his capital at Leh. The districts of Changmarangi, Lodang, Purang, Guge, Lhojumlang, Lengti, Shigar and Khabkar too were re-organized and brought under a central rule. Chovang – Namgyal erected the image of Sankya – bidung. During his period the Ge – lung – pa sect was mostly respected and venerated.

The position of Buddhism remained more or less firm despite the changing political fortunes of royal families which came to occupy Ladakh. Invaders came and went but Ladakh, of course suffering small humiliations and devastation of their monasteries remain generally invincible. Buddhism continued to progress and play same vital role in the development of their society and economy. During 17th century Soypa’s, the Saka tribes of Central Asia invaded and devastated some parts of Ladakh. Ladakhis bravely countered them and sent them back. Sakas twice reign over Ladakh and brought under

149. Alexandra Cunningham, (1853), Ladakh, Physical, statistical & historical, Gulshan Publishers, Srinagar, P 316
their suzerainty and placed themselves at Basgo. This time the king of Ladakh implored the aid of sultans of Kashmir. Kashmir at that time (1686 – 87 A.D.) was under the Mughal occupancy. Auranziba understood his opportunity and sent 6000 strong contingent under Nawab Fatheh, Murid Khan, Lashkar Khan, Kahgan Khan, Yehya Khan, and Jehengir Khan to the assistance of Gyalpu\textsuperscript{150}. The sakas were made to retire and was confirmed on the throne of Ladakh. This was not the end of Gyal-pas miseries; these Mongol Sakas again invaded Ladakh and were again defeated by Ladakhis with the help of their protectors the Kashmiris.

In the early 19\textsuperscript{th} century i.e 1834 Ladakh was attacked by Zorawar Singh and annexed to the Sikh kingdom of Kashmir\textsuperscript{151}. From that day onwards Ladakh became a district of the Kashmir province and its history became wedded with the histories of JandK state. During this expedition of Zorawar Singh many of the monasteries and villages of Ladakh got desecrated, demolished or destroyed, people were put to great trouble, heavy taxes were promulgated on the populace\textsuperscript{152}. The Gyal-pa was made to pay Rs.50000 as war indemnity and yearly tribute of Rs.20000.

\textsuperscript{150}. Moorcroft reprint, (1971) \textit{Travels in the Himalayan Provinces of Hindustan and the Punjab etc}, New Delhi, P 336, 337
Presently Ladakh with its two districts of Leh and Kargil are run by two autonomous hill councils. Buddhism there, presents the glimpses of the culture which is nearly lost to India now.

From 10th century onwards the histories of Kashmir and Ladakh became entangled with each other through their political, economic and religious interests. Thus, we see not only Kashmir monks, Buddhist scholars, and artists creating their own pockets of interest in Ladakh but also many so-called Tibetan and Ladakhi motif designs and patterns emerging significantly in the religious art and architecture and practices in Kashmir. Further more Ladakh and Kargil emerged as a strong trading centre for wool, silk, tea, tobacco, salt, medicinal plants, China wear, Leather wear, beads, pearls and other precious stones. Most of Kashmir trade with central Asia was served through Ladakh. The history of Kashmir of 11th century passed into the hands of petty and weak rulers. Financial position of Kashmir too became precarious due to the foreign invasions, internecine wars, and mis-management of the state resources by the interested, corrupt officials, rulers included. Under these conditions the small war lords of Kashmir became dependent on the groups and missionaries from foreign lands. Botas, as the Ladakhis are known to the local Kashmirirs, became

153. Dr. Raja Bano, A journey to Ladakh

active influential and at times demanding too. A ceasable no. of Bhotas not only local trade but also managed the political affairs of state as well. Renchan Shah who eventually resumed the reins of Kashmir in the early decades of 14th century was a scion of a Ladakhi ruling family\textsuperscript{155}, his coming to the throne of Kashmir imply reveals the political power and maneuverability of the Botas in Kashmir. Kashmiri rulers too wanted to keep Ladakh with them for its importance as an Kashmir out post and trading centre. Because Kashmiri rulers understood better the emergence of central Asia as a political and economic power and wanted to keep themselves abreast of the events there. There were occasions when Kashmiri rulers really launched their offensives against this region, though we do not know about the fate of these expeditions but one thing is clear that Bota rajas are known to have paid yearly tributes to the rajas / sultans of Kashmir. There are some records showing the religious bigotry of the Baltis and their attempts to effect conversions in Ladakh. But generally Ladakh remained peaceful and adhered to its religion i.e Buddhism. Buddhism it self was imbibing new ideas from various sources besides the local demands on it. The most important impact came from Tibet. As we have mentioned earlier the Tibet during 10\textsuperscript{th} and 11\textsuperscript{th} centuries under the impact as various politico, religious schisms got balkanized into small, mutually hostile principalities and various groups began to defend their faith and creed with the arguments and

\textsuperscript{155}. Peer Hassan Khoihami, (1878) \textit{Tarikh-e-Hassan}, P 165,166
doctrines which they fabricated or interpreted favorable to their creed. It had naturally a great influence on the religious atmosphere of Ladakh which always looked to Tibet as a centre of learning and true knowledge. Though Tibet had no. of religious orders, only five of them became popular in Ladakh. The earliest order which owes its establishment to Padma - sanbhave and claims originality and authenticity is Nying-ma-pa. The order is individualistic and recommends seclusion for its followers; its monks reside in Hermitages away from any population and spent their time in solitary meditation. The order kept it self from all kinds of mundane involvement and practiced rigorous abstinence. There is only one monastery in Ladakh i.e Thak-Thak which represents this order. Hindu yogic traditions and Kashmir Tantric practices soon were introduced into the Buddhist orders through Tilopa, who was an Indian Buddhist, his disciple Naropa, a Kashmiri yogi who later become head of the monastery in Nalanda introduced yogic practices into Tibetan Buddhism. His disciple Marpa in the 11th century made yogic practices popular among his order. This school was known as Oval-tradition school or Ka-gyu-pa. out of this order emerged two other orders in Ladakh; Dri-gung-pa and Drug-pa. Dri-

156. The five orders are 1) Nying-ma-pa 2) Ka-gya-Pa 3) Ge-lugs-Pa 4) Dri-gung-Pa 5) Drug-Pa
157. Thak-Thak is famous for Nying-ma-Pa. It is situated above village Sakti. Its monastery was founded during the reign of Tsha-wang Nam-gal, in the second half of the 16th century.
158. Janet Rizvi, (1996), Ladakh cross roads of High Asia, Oxford University Press, P 219

Evolution of Lamaism.
gung-pa order is popular in Phyang and Lamayuru, Drug-pa is practiced in Hemis, satakha and Hanle. Both these orders are also known as red hat orders. Ge-lug pa order also known as yellow hat order is represented in Ladakh by Matho monastery. Yellow hats (Ge-lug-pa) originally emerged as an out come of reformist movement initiated by Son-Ka-Pa in 1400 A.D. This sect (Ge-lug-pa) got introduced in Ladakh in 15th century through the patronage of Trags-pum-de, the then king of Ladakh. Ge-lug-pa is practiced in spituk, Thiksi and Likir159.