



INDO-TIBETAN RELATIONS: SHARED HERITAGE SHARED FUTURE

Department of Information & International Relations
Central Tibetan Administration



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Introduction

The story, perhaps, started a million years ago: when the Indian island collided with the Asian plate. Life could have, without this collision, continued for eternity undisturbed on the Indian Island, yet it was neither the destiny of Tibet to remain a sea forever, nor was it of India to be perpetually an island.

The first historical contacts between Ancient India & Tibet occurred when - in 127 BC - *Nyatri Tsenpo* was enthroned as the first Tibetan King of the Yarlung Dynasty. He was said to have belonged to the Shakya Clan (Buddha's clan), and to have landed in Central Tibet from India with the help of a legendary 'sky-rope'.

Modern research has however revealed the presence of a highly developed pre-Buddhist civilization on the Roof of the World: the Bon Faith that flourished long before Buddhism was introduced in Tibet. The Kingdom of Shangshung in Western Tibet had regular contacts with India as well as Central Asia. Its presumed script *Mar-yig* was derived from an old Brahmi script.

The relations between India & Tibet took a new turn during the period known as the First Propagation of the Buddha Dharma in Tibet (7th - 8th century). Many great Indian masters such as *Padmasambhava* and *Shantarakshita* visited Tibet; Buddhism became the state religion. In order to translate Buddhist scriptures, the present Tibetan Script and grammar were brought from India by *Thonmi Sambhota*, a minister of King *Songtsen Gampo*.

The Second Propagation (10th - 11th century) is considered as the Renaissance in Tibet - during which the temples and gompas (monasteries) of Tholing and Tsaparang in Western Tibet - as well as Alchi Art, literature, architecture and spirituality had flourished. The Himalayas lay at the source of this renaissance. During this period, Tibetan medicine based on *Ayurveda* started an indigenization process, consequently retaining its Indian roots.

The Indian source of inspiration withered after the Muslim invasion of North India (12th-13th century); Buddhism too had disappeared from the Indian subcontinent. Tibet thus sought Mongolia and then China for protection. The Tibetan Lamas became eventually the Gurus of the Mongol Khans, and later the Ming and Manchu Emperors.

India - however - remained *Aryabhumi*: The Sacred Land, The Holy Land for the Tibetans.

The Chinese invasion of Tibet started in 1949/1950; consequently the 14th Dalai Lama took up exile in India. This - in fact - rejuvenated cultural relations because of the re-establishment of many Tibetan monastic universities, as well various prestigious Tibetan Institutions in India. The Buddhist regions of the Himalayas - witnessed also - a cultural revival enabled by the presence of the 14th Dalai Lama.

Cultural relations - however - between India and Tibet have witnessed moments of unforeseen moratoriums. Yet they have survived over the centuries. This book is a tribute and testament to that fact.

1. On the Origin of the People of Tibet, and the Ancestor of the First King: *Nyatri Tsenpo*

Let us discard any possible misconstruction of the question regarding the origin of the Tibetans. More than ninety percent of Tibetan historians have believed that Tibetans originated between the union of a compassionate monkey: the reincarnation of Lord of Compassion - *Avalokiteshvara* - and a rock ogress: the reincarnation of Goddess Tara.

As historians later informed: the deification of these two progenitors was a religious embellishment in accordance to the mindsets of earlier Tibetans. The rock ogress is but a euphemism for a carnivorous female rock ape. We also recognise 19th-century British naturalist, Charles Darwin's celebrated Theory of Evolution. Yet it is pertinent to identify that the Tibetan evolutionary theory was first recorded in the 11th century - about eight hundred years before the Darwinian Theory.

In Tibet, the idea that the first Tibetan descended from Indian origin was initially given by an Indian scholar: *Sherab Gocha*. In his work: "*Devatishyastotra*" - translated into Tibetan in the 11th-century AD - he stated that an Indian King: *Rupati*, having suffered defeat in a battle had garbed himself into female attires and fled to Tibet. Later on, his descendants formed the earliest ancestors of the present day Tibetans. According to some Indian scholars, the incident of *Rupati's* escape to Tibet was a part of the battle of Mahabharata. Historians like *Buton Rinchen Dhondup* - after the 11th century - started to maintain *Sherab Gocha's* statement as the true account on the origin of Tibetans.

The Great 5th Dalai Lama - in the 17th century - said in his "Melody of Queen of Spring" that although the Tibetans originated between the union of a monkey and rock ogress, there also might have existed *Rupati's* descendants and his retinues amongst Tibetans. It is reasonable now to conclude with the view of the 5th Dalai Lama.

Most historians believe - on the origin of the first king of Tibet - that he came from India. Others believed such an idea of the first

king's origin emerged around the 11th century AD. This idea was first recorded in King *Songtsen Gampo's* testament called *Bka-Chem Ka-Kolma* and *Mani Ka-Bum*, and it is said that those two testaments were discovered beneath a pillar in Lhasa's Jokhang Temple by an Indian scholar; *Atisha* - in the 11th century AD.

Later, a majority of Tibetan historians had quoted those two testaments to justify their own theory of the first king of Tibet's Indian origin, and with that there also emerged different versions regarding the king's Indian lineage and on how he came to Tibet. On the king's Indian lineage, some historians grafted the story of origin of Tibetans to the origin of the king, and claimed that the first king of Tibet *Nyatri Tsenpo* was actually *Rupati* himself.

Some claim that *Nyatri Tsenpo* was son of Indian king *Prasanajeet of Kosala*; others that he was son of king *Bindusara's* son. All those claims were spurned by the Tibetan historian *Pawo Tsulak Trinwa* as anachronistic. He said that *Rupati* was born before the Buddha and the first king of Tibet appeared long time after the Buddha's *Parinirvana*. Chronologically speaking, he said these two could not be the same man.

He also said that *Prasanajeet* and *Bindusa* were contemporaries of the Buddha and died before the Buddha. Here again he said, for either two king's sons to be the first king of Tibet lies beyond the sphere of possibility. He said that *Nyatri Tsenpo* was actually a descendant of king *Lichavi* from the Shakya Clan of India who emerged a long time after the Buddha's departure. Contemporary Tibetan historian, *Tsepon W.D. Shakabpa*, states in his "An Advanced Political History of Tibet" that *Nyatri Tsenpo* was the son of a king of Magadha: Magadha lies now in the State of Bihar in India.

Regarding how *Nyatri Tsenpo* happened to come to Tibet, it is said that he was born with strange physiognomic features: his eyes were concealed by eyelashes, his eyebrows were turquoise blue; his teeth spiral in shape and his fingers were webbed like a duck. Because of this his father could not show him to others and when he came of age, he was sent away from the palace. It is said that thus, he strayed himself into Tibet.

Some have said that he was sent away in a small copper boat and was found by a farmer. Later when he was of age, he realised his past, and being overwhelmed by sadness, fled to Tibet. When he arrived, some have said that he met shepherds and others said that he met twelve wise Bon followers, who were in search of their king: one who could exercise power on entire Tibet. When the Bon followers asked him where he came from, being ignorant of Tibetan language he could not understand them. It is said, he happened to point his finger towards the sky. As they were sky worshippers they readily assumed him to be a heavenly being and carried him on their shoulders to make him the king of Tibet. Tibetans named him *Nyatari Tsenpo*: the King of the Throne of Shoulders.

As a proof of the first king's Indian origin, some historians claim that before *Nyatari Tsenpo*, Tibetans lived in tents as majority of Tibetans led a nomadic life. After he came to Tibet he built Tibet's first castle, Yumbu Lhakhang, in conventional Indian architectural line as he was familiar with it. This rebuilt castle exists today in Yarlung in Central Tibet.

If one ponders upon the present day reality of the people, who reside in the Himalayan region, it is observably clear from every aspect of their religion, culture and language that majority of them were descended from Tibetan racial stock.

2. Spiritual and Cultural Relationships During the Reign of the Great Dharma Rajas of Tibet.

The year 233 AD was recognised as the inaugural year of Buddhism in Tibet. It is said in that year a few number of Buddhist scriptures and objects of worship were received by the then 27th King of Tibet, *Lha Tho Tho-ri Nyentsen*. In recognition of this, according to *Shakabpa* in his “An Advanced Political History of Tibet”, the Government in Tibet imprinted on its paper money the year 233 AD marking the inaugural year of Tibet’s Political System. But this inaugural year should not be interpreted as the year which commenced the translation of Buddhist texts and learning of Buddhism in Tibet. Tibetans believed this as an augury for the development of Buddhism in later times.

The first movement of propagation of Buddhism, in the form of translation and teaching of Buddhist scriptures commenced in Tibet during the reign of *Songtsen Gampo*, the 33rd King of Tibet, and also the first Dharma Raja of Tibet in 7th century AD. “*Dharma Raja*”, this distinguishing epithet was bestowed upon only three kings of Tibet, i.e. *Songtsen Gampo*, *Trisong Detsan*, and *Tri-Ralpachen*. As major adherents of Buddhism, they became also its main promoters. We shall see below on their efforts in spreading the dictates of the Buddha.

It is said that on the King *Songtsen Gampo*’s insistence the need for Tibet to have its own refined script had sent *Thonmi Sambhota* (Inventor of Tibetan Orthography) to learn Indian languages. During his seven years in India, he furnished himself with expertise in Indian languages, also in Buddhist philosophy. Equipped with such knowledge, he returned to Tibet and invented the present day Tibetan script on the model of the then Indian Gupta-Brahmi Script. He also composed the first Tibetan grammatical treatises based on the Indian grammatical system. This episode of *Thonmi*’s scholastic activities was recognised as the beginning of Indo-Tibetan linguistic relationship. Then as instructed by his king, *Thon-mi* in collaboration with Buddhist scholars from India, Nepal, and China, translated the Buddhist scriptures which he had brought from India and also those texts which were received at the

time of *Lha Tho Tho-ri Nyentsen*. These texts, therefore, formed the first Indian Buddhist text rendered into Tibetan under the patronage of Dharma Raja *Songtsen Gampo*. From then on, the translation of Indian Buddhist texts and other literature continued for over a thousand years.

King *Songtsen Gampo* had not immured himself on the seat of patronage but he also, under the tutelage of *Thonmi Sambhota*, learnt the newly invented Tibetan written language and Buddhist philosophy for about four years. His acquaintance of four years with one of India's most sophisticated philosophical cultures, is patently visible in the "Ten Divine Principles" and "Sixteen Human Principles", which he had later inserted as a moral directory in the then newly implemented Law of Tibet. Also, the King had inserted the Four Cardinal Precepts (i.e. abandoning the act of killing, abandoning the act of stealing, abandoning the act of indulging in sexual misconduct, and abandoning the act of telling a lie) of Buddhism under the category titled "Seven Great Laws". Breach of first three precepts were punishable under the law.

In short the compassionate culture which nowadays the 14th Dalai Lama unequivocally reiterates as the most precious asset of Tibetans, that deserves admiration and praise of the world, were first inherited from India during the reign of *Dharma-Raja Songtsen Gampo*. During the reign of *Songtsen Gampo* - however - the Indo-Tibetan relationship flourished not just within the field of religion and language, but also in the fields of architecture and trade.

Many of the earlier historians have assessed Tibet's well-known Jokhang Temple, was built by *Songtsen Gampo* in the line of Indian conventional architecture of the time. The veracity of such claims was discovered by the 20th Century Tibetan scholar *Gedun Choephel*, when he took his famous intellectual trip around India and Sri Lanka. This incident of his discovery was recorded in his *White Annal*. He writes about being strongly reminiscent of the similarities between ancient Indian temples that had been plundered - with its decoration of the Swastika at four corners - like those of old Tibetan temples. Even the size of those pillars

tallied symmetrically with that of Jokhang's if one replaced a pillar of one of either temples with the other it seems, he said, no irregularities would be detected.

In the field of trade, *Dhew's History of Dharma* recorded that during the reign of King *Songtsen Gampo*, in order to import rice, wheat and fruits that were not produced in Tibet, trading opportunities with India were acknowledged. In the field of medical knowledge, it was recorded that during olden times the king had invited medical experts from India, China, and Persia, and they collectively composed a medical treatise called *Fearless Weapon*. Thus can be said that Tibetans had made their first acquaintance with the Indian medical knowledge of the time.

Although Tibetans had seen the diffusion of Buddhism under the patronage of the First Dharma Raja, Tibet's native 'Bon' religion never gave easy passage to what they perceived as an unwelcome intrusion of foreign faith. So about a hundred years later during the reign of the Second Dharma Raja *Trisong Detsen* established a deeper relationship between India and Tibet mainly in the field of religion, and helped propagate the practice of Buddhism to such an extent that Indian scholar *Atisha*, exclaimed admiration that the achievement of the Buddha's teaching during *Trisong Detsan* time had not been achieved even in India. During the reign of this second Dharma Raja, Indian guru *Shantarakshita* and Guru *Padmasambhava* were invited and they implemented Sutra and Tantra teachings of the Buddha in Tibet.

Later Indian scholar *Kamalashila*, as invited by the King, helped to eradicate the impurities that crept into the meditation practice among Tibetans, and also composed books on meditation practice in Tibet. During his time under the instruction of Indian Guru *Shantarakshita* and Guru *Padmasambhava*, the second Dharma-Raja had built Tibet's first monastery on the model of the *Odantapuri* temple in India. This monastery is considered as the confluence of three cultures: Tibetan, Indian and Chinese. Inside this monastery the first Tibetan translation centre was established. To achieve a flawless translation of Indian Buddhist texts, Sanskrit was also taught in this translation centre. Thus the centre became

the first Sanskrit learning centre in Tibet. Under the gratitude of Indian guru *Shantarakshita*, Tibet also saw its first Tibetan Sangha Community during the reign of the Second Dharma Raja. During the time a huge number of Buddhist scriptures were translated by Tibetan translators, also in collaboration with Indian scholars like *Abbot Bhimalamitra*, *Sangya Sangwa*, *Shanti Garba*. Tibetan translators had catalogued all titles of every Buddhist scripture translated into Tibetan, beginning from the first translator *Thonmi Sambhota*.

For thousands of years, Tibetan history and culture had infused with Indian religion and philosophy. Tibet also inherited the Indian argumentative tradition. In Tibet the practice of this argumentative tradition started during the reign of the Second Dharma Raja *Trisong Detsen*. It is said that during his time, the diffusion of Buddhism in Tibet met opposition from the followers of the native Bon religion. And it was *Shantarakshita* who proposed to organize a dialogical council and also suggested that whoever emerged triumphant in providing undeniable logics and reasons that should be given the right to propagation.

Buddhist's triumph over Bon had expedited the propagation of Buddhism in Tibet. Then again during his time there broke out a dispute on the practice of meditation between Chinese and Tibetan Buddhists. To settle the disputation the King *Trisong Detsen*, invited Indian scholar *Kamalashila*, a disciple of *Shantarakshita* from Nepal.

In the field of medicine, it is said that in order to enhance the existing Tibetan medical knowledge, King *Trisong Detsen* invited nine scholars of great erudition from India, China, Nepal, Persia, and Kashmir, India to hold a conference on medicine with his personal physician *Yuthok Yonten Gonpo*. It was through that conference that *Yuthok* was able to know more about Ayurveda. Later due to his irresistible urge to learn more Ayurvedic knowledge he was compelled to venture to India three times. He stayed a total of nine years and eight months and learnt the Ayurvedic system from more than a hundred different masters. The Third Dharma Raja *Tritsuk Detsen Ralpachen* was - as instructed by his father the

King *Tride Songtsen* - trained by Buddhist masters in reading, writing and Buddhism from his childhood. An implicit faith in the Three Jewels (Buddha, Dharma, and Sangha) developed in him at a precocious age, and after he ascended the throne he bestowed exceeding honour and privileges to the Buddhist community. During his time King *Ralpachen* invited Indian scholars such as *Abbot Zinamitra*, *Surendra Bodhi*, *Shailendra Bodhi*, *Bodhimitra*, among others, to Tibet and with them Tibetans translated a huge number of Buddhist texts that had not been available before.

They also jointly revived all the earlier translations to produce authenticated versions of the texts. During the reign of Third and last Dharma Raja, measurement systems in conformity with that of Magadha were made to create convenience in commercial transaction between India and Tibet.

This fact evidently reveals to us that the Indo-Tibetan trade gate - opened by the first Dharma Raja - was not just continued during the reign of last Dharma Raja but also the frequency of commercial traffic between India and Tibet had reached a higher level. Indo-Tibetan religion and cultural relations were not just established for the first time during the reign of these three Dharma Rajas but were also promoted throughout Tibet and its neighbouring regions.

3. Kagyur and Tengyur

Aryabhumi or *Bharat* is one of the most ancient civilisations of Earth. It is a land of mythology, great Rishis and Munis. It is also the origin of many religions and philosophies as preached by Maharishis like *Kapila*, *Kammad*, *Vyas*, *Mahavir* etc. Gautama Buddha, born in 625 B.C. was also one of the great teachers of the time. Of all the religions that have originated in India only Buddhism reached and flourished in Tibet for over 1465 years.

King *Songtsen Gampo* of Tibet, introduced Buddhism from India to Tibet. He sent many young and bright Tibetans to study Buddhism, Sanskrit, Pali and other Indian languages. This was the dawn of the Guru and Disciple relationship between Indian *Archaryas* and Tibetan students. However, most of the young Tibetans perished during the long, difficult and dangerous journey. *Thonmi Sambhota* was among the few who reached India to study at the feet of many learned *Acharyas*. *Thonmi Sambhota*, on his return to Tibet, invented the Tibetan script on the basis of Gupta script and wrote grammar text with many features of Sanskrit. He also initiated the translation of some Buddhist texts and he is remembered as the first *Lotsawa* (translator) of Tibet.

During the reign of the three Dharma Rajas, Tibetan students continued to come to India and studied in the famous monastic universities of *Nalanda*, *Vikramshila*, *Odantapuri*, and *Valabhi*. Translation of the Buddha's teachings, and works of great Indian pundits, although not well organized, continued for about a century; the corpus of translated scriptures increased.

King *Trisong Detsen* (755-797 A.D), invited the learned *Shantarakshita* of Nalanda University to Tibet followed by *Padmasambhava* from Swat Valley and *Kamalashila* from Nalanda. The famous *Samye Vihara* was built on the model of *Odantapuri* and established the translation wing to reorganise the entire translation work. The King patronized the composition of the first Sanskrit-Tibetan dictionary called the *Mahavyutpatti* and made guidelines for translation and standardization of the Dharma translation. In proportion to its population, Tibetans had done the

largest volume of translation work of Buddhist literature for over six centuries. The munificence of titles speaks for itself.

Kagyur: *The Tibetan translation of Buddha's words*

Kagyur, the translation of Buddha's own words contained over 11 hundred titles. Most of the Kagyur editions have 108 big volumes of over 500 folios. The subjects of Kagyur are categorized under *Vinaya, Prajnaparamita, Avatamsaka, Tantra, Dharami* etc.

Many of Archaryas and Pandits were involved in such gargantuan efforts to translate and standardise works such as: *Archarya Kusara, Brahman Shankar, Anu of Kashmir, Sheelamanzu of Nepal, Buddaguhay, Shantarakshita, Padmasambhava, Yogacharya Dharma Kirti, Kamalashila, Surendra Bodhi, Mimi Verma of India, Huashang Mahadevatse of China* etc. This was during the earlier propagation of Buddhism in Tibet.

In the later propagation period, even more number of Archaryas like – *Shrikar Verma, Dharmapa, Padma Gupta, Deepangkara Srigyana, Chandra Rahula, Gayadhara, Jeenagupta*, etc. participated. A far greater number of Lotsawas (230+) contributed to this work. They include: *Thonmi Sambhota, Khache Ananda, Bha Yeshe Wanpo, Pagor Vairochana, Tsan Bandaraksheeta, Kavapaltseg, Lha Lama Yeshe-od, Lochen Rinchen Sangpo, Nagtso Tsultrim Gyalva, Marpa Choekyi Lodoe, Nyima Dorje, Buton Thamched Khenpa, Shalu Chokyong Sangpo* and so on and so forth. These most valuable heritages have been sincerely preserved in Tibet for many centuries. Tibetan refugees in India dream of handing over this back to the land of its origin, as a token of saying “Thank you India”.

Tengyur: *The translation of the works of Acharyas, Yogis and Pundits*

Tengyur is the Tibetan translation of mainly the works of Buddhist scholars, *Yogis* and logicians in India over at least ten centuries. This consists of works of nearly 100 others, but the most prominent ones are the great scholars of Nalanda like *Vikramashila, Odantapuri, Valabhi* and *Takshshila, Acharya*

Nagarjuna, Aryadeva, Buddhapalita, Bhav-vivekar, Chandra Kirti, Shantideva, Shantarakshita, Kamalashila, Asanga, Vasubandhu, Dignaga, Dharmakirti, Haribhadra, Atisha and so on so forth.

Tangyur has 220 volumes and more than 3300 titles, which are categorized as *Stotragan, Tantra, Prajnaparamita, Madhyamaka, Abhidharma, Vinaya, Jataka, Shabdavidya, Chikitsa Vidya, Niti Shastra* etc. Since these all are in the Tibetan Language, only a very small percentage of the world's population can read them.

Tibetans, Mongols and the Buddhist communities of the Himalayan regions can read them. Under the prevailing circumstances the Tibetans alone may not be able to preserve this precious treasure of mankind for many centuries to come. Tibetans, therefore wish to share the heritage with India, the land of its origin.

4. Origin of Present Tibetan Script

A majority of Tibetan historians have acknowledged that the present Tibetan script was invented by *Thonmi Sambhota* in the 7th century AD. Besides the promotion of political and social welfare of the people as a cause for the invention of the Tibetan script; the immediate cause, as recorded in many of the Tibetan historical documents, that in King *Songtsen Gampo's* enthronement ceremony at the age of thirteen, all Royal Houses of Tibet's neighbouring countries had sent their representatives with greetings and letters, and also inventories of their gifts in their own written languages.

As Tibet had no written language the king was compelled to reply in the written languages of others or otherwise had to send oral messages. This prompted him to mull over the need to have Tibet's own language, for he thought, without a written language it was hard to regulate his kingdom, and also that Tibet might be ridiculed by other kingdoms. Thus he sent *Thonmi Sambhota* to India to learn Indian languages.

In India, it is said that *Thonmi* had learnt Indian languages thoroughly for about seven years and returned back to Tibet. When he returned to Tibet, he invented the prototype of the-present day Tibetan script on the model of Indian script in the Marukha Palace. But there is no unanimous consensus amongst Tibetan Historians regarding the type of Indian script that the Tibetan script was modelled on.

Two prominent views have divided the views of Tibetan historians. First is that earlier Tibetan historians believed the Tibetan script was modelled on Indian Sanskrit script. *Thonmi* had invented "U-Chen" script, and another modelled on the Kashmiri Script: "U-Mey" script was also invented. But contemporary Historians, following the view of noted historian, *Gedun Choephel*, state that when *Thonmi Sambhota* was sent to India, Gupta script was widely used in India, and that *Thonmi* had shaped the Tibetan U-Chen script on the model of Gupta script.

It is also said that he reduced the sixteen Indian vowels into four and

thirty four Indian consonants into twenty three in Tibetan suitable to a Tibetan tongue. Then out of necessity he invented six more consonants and in Tibetan the letter did not function in the capacity of a vowel - as it does in Indian language - *Thonmi* instead placed the letter into the consonant category.

This is how *Thonmi* had composed the present day Tibetan alphabet in the seventh century. If one juxtaposed the present day Tibetan and Indian alphabets close to each other and flung an appraisal glance on these two systems, one would not fail to detect a conspicuous linguistic relationship between India and Tibet.

5. Outline of Linguistic Relationship

In the seventh century on Tibetan King *Songtsen Gampo's* visionary insistence on the need to have Tibet's own written language, *Thonmi Sambhota* was sent to India to learn Indian languages under the tutelage of Indian Guru *Brahman Lipikar* and *Dev Vidyasingha*. Seven years of diligent hard work had paid him handsomely with expertise in Indian languages and Buddhist philosophy. Equipped with this knowledge he returned back to Tibet and started to shape the present day Tibetan alphabets on the model of Indian alphabets.

Thonmi had not just shaped the Tibetan alphabets on the model of the Indian script, he also composed eight Tibetan grammatical treatises based on the-then available Indian grammatical systems, but unfortunately it is said that out of these eight Tibetan grammatical treatises only two survived, and except their titles, the other six were lost. Tibetan historians are unanimous in regarding *Thonmi's* scholastic activities as the beginning of Indo-Tibetan linguistic relationship.

Till the end of monarchy, Indo-Tibetan linguistic relationship remained strictly within the activity of translation of Buddhist scriptures. After the improvement of the Tibetan language, *Thonmi* also engaged in translation of two of the Buddhist scriptures: *Zhamatok* and *Pankonchagyapa*, that had reached Tibet during the reign of 27th King, *Lha Tho Tho-ri Nyantsan*. The king could not - however - understand the meaning of these two texts - so he preserved them as an object of worship - to be inherited by each of the ensuing kings. It is believed that these two are the first texts that were translated into Tibetan.

Thonmi - therefore - laid the foundation for translation work between India and Tibet. Also, in his collaboration with *Guru Kusara* and *Brahman Shankara*, Nepalese *Guru Shilamanju* and China's *Guru Mahadevatse*, translated many other Indian and Chinese Buddhist scriptures. From then on the work of translation either in collaboration with Indian Gurus or by Tibetan translators themselves were perpetuated for about a thousand years. In the

eighth century during the reign of *Trisong Detsen*, at the request of Tibetan translator *Yeshe Wangpo* and Indian Guru *Shantarakshita*, the king established Tibet's first translation centre in the-then newly constructed Samye Monastery. It had done a great service in strengthening and promoting the Indo-Tibetan linguistic relationship. Moreover for a meticulous and accurate translation of Buddhist scriptures, the need to have a high level of proficiency in Sanskrit was necessary. Sanskrit language was also taught in the above mentioned translation centre. This centre was the first Sanskrit learning centre in Tibet.

During the reign of King *Songtsen Gampo* and *Trisong Detsen*, a large number of Buddhist scriptural texts were translated into Tibetan, but all those translations were done from different versions like Chinese, Sanskrit, and Pali, with remarkable proficiency. This indiscriminating *modus operandi* had led the stealthy intrusion of different incompatible versions of Buddhist terminology, in turn to their semantic corruption in Tibetan.

Around 814 AD, during the reign of *Tridhe Songtsen*, prominent Tibetan translators, in collaboration with Indian scholars, shouldered the task of wiping out any irregularities and corruptions, and thus established the first Tibetan guiding principle for the translation of Buddhism from Sanskrit to Tibetan called *Sgra-sbyor bam-po gnis-pa* (SSBP).

Out of necessity the SSBP was liberally sprinkled with detailed elucidation of Sanskrit grammatical features, and its word-formation. This guiding principle made a healthy influence in the course of Tibetan translation works and because of this, the translation works were appreciated and praised by those who assessed their works. Moreover, prominent Sanskrit-Tibetan translators exclaim in unison that when those Tibetan Buddhist scriptural texts are translated back to Sanskrit, there is no semantic intrusion. One could restore the text to its prototypal version without any lapse in its semantics. Such is - therefore - an obvious indication of profound linguistic relationship that has existed between India and Tibet. It has done a great service in the restoration of India's one of the most sophisticated philosophical treasures. The end of

monarchy in Tibet did not diminish the vigour in translation of Buddhist texts. The Second Diffusion of Buddhism in Tibet saw especially the translation of a large number of Indian grammatical and poetic literature in Tibetan, along compositions of commentary on these literatures by Tibetan scholars.

Indo-Tibetan relations were deepened and thus enriched the Tibetan language. It is said that earlier there were ten widely known grammatical treatises in India and starting from 11th century AD, four out of these ten (i.e. *Kalapa Vyakaran*, *Chandrappa Vyakaran*, *Sarasvati Vyakaran*, and *Panipa Vyakaran*), and their commentaries composed by different Indian scholars were translated into Tibetan. For each of these four treatises a good number of commentaries were composed by different Tibetan scholars at different times, and learning of these *Vyakarana* in Tibetan language is still present in the Tibetan Academia. Tibetans were aware of Indian grammatical treatises before this translation took place.

As aforementioned, that during his seven years in India Tibet's first translator *Thonmi Sambhota* had learnt Indian grammatical treatises like *Panini Vyakaran*, *Kalapa Vyakaran*, and *Chandrappa Vyakaran*. All the later translators had also learnt Indian grammatical texts either in India or in Tibet, under the tutelage of Indian Gurus. *Kavyadarsha*, one of India's most-celebrated treatises on poetry, was also translated in the 13th century, and was established as the main principle of traditional Tibetan poetry henceforth.

As works of poetry need a rich synonymic and metaphorical vocabulary, *Amarakosha* a Sanskrit thesaurus composed by Indian *Guru Amara Sinha* was translated into Tibetan in the 14th century. It is said that since the 13th century, none of the Tibetan traditional poems have ever surpassed the limits prescribed by *Kavyadarsha*, and also the traditional Tibetan poems that were written from then-on were inundated with synonymic and metaphorical vocabularies borrowed from Indian languages. As it is universally claimed, the celebrated poem *Meghadootam* of India's great poet *Kalidasa* have never failed to capture the imagination of all the world's

literary giants; such is also stood for Tibet. In the 14th century AD, Tibetans saw the celebrated *Meghadootam* for the first time in the Tibetan version and from then on critical reviews and commentaries were composed by different Tibetan scholars; nor was there a shortage of poems which had followed the beautiful poetical writing that Kalidasa had exhibited in the *Meghadootam*.

Then in the 15th century, *Zhang-Zhung Choewang Dakpa*, the crest-jewel of Tibetan poets had poeticised the celebrated Indian epic: *Ramayana*, in such a beautiful and spellbinding style that later this poem created a new paradigm in Tibetan poetics. The epic of *Ramayana* was translated into Tibetan between the 8th and 9th Century. At that time there was a lack of attention amongst Tibetan scholars on this epic. Later in the tenth century a prominent Tibetan translator *Rinchen Zangpo* translated the *Devatishyastotra* and *Vesheshstavatika* (both were eulogies to the Buddha), and in the 13th century AD - we may recall *Kavyadarsha* and *Amarakosha* - were translated into Tibetan.

Tibetan scholars gradually oriented towards the *Ramayana* and also *Zhang-Zhung Choewang Dakpa's* beautiful exhibition of the epic in poetic style. This began capturing the attention of the whole of Tibet. It seems that the earlier Tibetan scholars had not attempted to translate the epic of *Mahabharata* into Tibetan, but many of earlier Tibetan scriptural text and literature documents that were translated from India were tenanted with partial accounts of *Mahabharata*.

In the 19th century, Tibetan scholar *Lhamon Yeshe Tsultrim* had poeticised the *Mahabharata* with hundred and fifty two *Shlokas* (stanzas), which exuded aesthetic brilliance, and attracted admirations and praises that continue till present-day. For over a thousand years, the Indo-Tibetan linguistic relationship had achieved an utmost depth and extension that even today in India's Himalayan Regions - like Ladakh, Lahaul and Spiti, Arunachal Pradesh, and Sikkim - too have their languages deeply rooted in Tibetan.

6. Indian Loan-Words in the Tibetan Language

Tibetans - surrounded by snowy mountains - are natives of the high plateau of Tibet. Mount Everest and Kailash are the most well known to Indians. Mt. Kailash and Mansarovar Lake are pilgrimage destinations for Hindus, Buddhists and Bonpos. Lord Shiva with Goddess Uma and many Devatas resided in sacred places in Tibet.

India with its ancient civilization, science and philosophy is the *Karambhumi* of many Chakra-varti Kings, saints and sages and philosophers for millions of years. Prince *Siddhartha* was born in the kingdom of Kapilvastu in the 6th century B.C. After many years in search of Truth he experienced a supreme realization at Bodh-Gaya and gave his first sermon at Sarnath. The teachings of Gautam Buddha flourished in India and also spread across many far and near places: Sri Lanka, Indonesia, Laos, Cambodia, China, Japan, Thailand, Burma, through sea routes.

Buddhism crossed the Himalayas only after Tibetan kings took initiatives, by sending many young and bright Tibetans for studies in India. Most of them perished due to hardships crossing the mighty Himalayas. Many of them succumbed to the heat of the Indian Plains. Few of them survived and were able to learn from some of the great teachers of that time. *Thonmi Sambhota* was one of the lucky ones. He mastered the Sanskrit language along Buddhist philosophy and Dharma.

On his return to Tibet, King *Songtsen Gampo* asked *Thonmi Sambhota* to develop the Tibetan script on the basis of Indian languages he had studied. Based on Gupta scripts, Sambhota managed to make a new Tibetan script with 30 consonants and 4 vowels, which is not only capable of writing Tibetan but also transcribes any Sanskrit word. Devanagari, evolved from such ancient scripts, is today the script in which Sanskrit, Hindi and some other regional languages are written. We can - even after many centuries - match the shape of many characters to each other. It was in the 9th century that Buddhism started gaining ground in Tibet. Indian Gurus came to Tibet, and Tibetans became

true disciples of India. Under the patronage of Tibetan kings the gargantuan task of translating Buddha's teachings (*Kagyur*) and works of Indian Maha Pundits (*Tengyur*) was made. The *Shastras* were done under the guidance of Indian Acharyas. *Kagyur* has more than 100 big volumes and *Tengyur* about 220 volumes which are the most authentic reservoir of Buddhist literature preserved in Tibetan language, although India itself has lost most of the originals.

In the process of translation, some Indian words were adopted and in due course of time they became Tibetan words in various fields of knowledge. These are the Indian loanwords in Tibetan language. The following are some of them. Let us now go through this interesting aspect of Indo-Tibetan Relationship:

a) *Non Buddhist Texts in Tibetan Language*

In the 7th century, Tibetan King *Songtsen Gampo* sent *Thonmi Sambhota* to India to learn Sanskrit. *Thonmi*, after returning from India, devised the Tibetan Script on the basis of Indian script prevalent during the period. Gradually many Indian literatures were translated into Tibetan. During the reign of *Trisong Detsen*, he invited Acharya *Shantarakshita* and *Padmasambhava* from India during which some Tibetans were ordained into the Buddhist Sangha for the first time.

They studied Sanskrit and Buddhist texts to continue the translation of Buddhist texts into Tibetan. They prepared a Sanskrit-Tibetan bilingual dictionary called *Mahavyutpatti*. Translations of Buddhist texts and Indian literature continued till the 12th and 13th Centuries Some works translated into Tibetan from Indian languages were not listed in the *Kagyur* and *Tengyur* collections. However, they are available in the *Dunhuang* and other miscellaneous collections. These are precious Indian treasures preserved by Tibetans for many centuries. The theme of these texts are on *Niti-Shastra* (Ethics), Grammar, Poetry, Meters. It seems that during the early spread of Buddhism in Tibet, no common subject texts were translated into Tibetan. There was no trace of any list in the earliest Tibetan catalogues called *Idan*

kar ma and Phang thang ma. However, during the later spread of Buddhism in Tibet, many common subject texts were translated. In the 13th century, *Shongton Dorjee Gyaltsen* (1235-1280) translated Dandini's *Kavyadarsha*, and *Amar Singh's Amarkosh*, into Tibetan and started the tradition of its study, which is very much alive till today. Similarly, *Meghaduta* was also translated and studied largely.

Amarkosh and its commentary *Kamadhenu* are indispensable to the understanding of poetry. Therefore, Tibetan scholars not only started the tradition of learning these texts, but also wrote independent texts on synonym-logy. In the field of medicine Tibetans translated many texts on the subject from India: *Yoga-Shataka*, *Jivatara*, *Acaryanagarjunabhasita avabhesajakalpa*, *Vaidyastangahrdayavritti*, *Astanga Hridaya Samhita* are few. The tradition of Indian Ayurvedic system is well preserved and disseminated by the Tibetans, and is still in practice.

Ramayana, one the most important literatures of India translated into Tibetan is available in the *Dunhuang Collection (PT 983, IO 737, Documents Tibetians, Bibliotheque Nationale, Paris, 1978)*. However, the text is in fragments. Tibetan scholars have quoted the events of *Ramayana*, *Mahabharata* and *Ten Vishnu Avatara* in their works.

Sanskrit grammar has taken a high place in the heart of the Tibetan scholars. It is indispensable to learn Sanskrit grammar to properly translate the source materials into the intended language. *Kalapa Vyakarana*, *Chandra Vyakarana* and *Panini Vyakaranam* have also been translated into Tibetan. Indian *Pandita Smriti-jnana* composed a grammar book during his sojourn in Tibet, which later became one of the most referred books by Tibetan grammarians to explain Tibetan grammar. Similarly, *Sarasvati-vyakarana* is studied till date by the Tibetans. Among the *Niti-Shastra*, the translation of *Chanakya-Neeti* is one of the foremost *Niti-Shastra* translated into Tibetan. Apart from that *Prajnanananda* a *Niti-Shastra* was also translated and studied by the Tibetans. Many Tibetan scholars wrote *Niti-Shastras* to guide the common man in moral thinking and in his worldly endeavours for better and

harmonised societies.

The great *Sakya Pandita* (1182-1251) wrote a much acclaimed book called *The Treasure of Elegant Sayings*, in which he explained various aspects of worldly endeavours with reference to the stories of *Panchatantra*, and from other Indian sources. In the 15th century, *Zangzhungwa Choewang Dakpa*, a disciple of great master *Tsongkhapa* wrote poetry based on *Ramayana* called “A Poetry Called the Vena of Gandharva King”. Later *Ngawang Tenpa Gyatso* wrote an exclusive commentary on the text. A contemporary Tibetan scholar, *Dhondup Gyal* (1953 -) wrote poetry on *Ramayana*, which has six chapters. Thus, there are many non-Buddhist texts existing in Tibetan translations, dating from the 7th century AD.

The brief list of the works of translation of Non-Buddhist texts into Tibetan are listed below.

Ayurveda

1. Yoga sataka
2. Jivatura
3. Acaryanagarjunabhasita avabhesajakalpa
4. Vaidyastangahrdayavrtti
5. Astangahrdayasamhita nama
6. Astangahrdayanama vaiduryakabhasya
7. Padarthacandrikaprabhasa nama astangahrdayavivrti
8. Aryadesamagadhamathuraksatriyabhisakkunathamnya
9. Aryadesaphahabdhisagdandasabhesajasamskara
10. Arya mulakosamahausadhavali
11. Ayurvedasarvasvasarasamgraha
12. Vaidyasiddhasara
13. Salihotriyasvayurvedasamhita nama

Grammar

1. Vyakaranasubanta nama
2. Tripratyayabhasya
3. Subantaratanakara nama
4. Dhatukaya
5. Candronadivrtiti nama
6. Unadi
7. Tyadyantakriyapadarohana nama
8. Unadivrtti
9. Kalaponadisutra
10. Dhatusutra
11. Sarasvativyakaranasutra
12. Vyakaranamahasastrasarasvativyakanavrttiprakriyacaturanama
13. Kalapadhatusutra
14. Paninivyakaranasutra
15. Sabdhasastra
16. Astamahapadamula
17. Sisyahita vyakaranakalapasutravrtt
18. Syadyantaprakriy
19. Kalapasutravrtti syadivibhaktiprakriya

Poetry works

1. Meghaduta
2. Ramayana
3. Kavyadarsa

Chanda and Kosa Literature

1. Chodoratnakara
2. Adhidhanansastravisvalocana-nama
3. Ekasabdhabahavarthapravartanabhidhanamanimala
4. Devasvaradistanyamasahitaganapatisamudraphalaprayoga
5. Amarkosa
6. Amarakosatikakamadhenu-nama

Shilpa Vidya

1. Rasasiddhisatra nama
2. Rasayanasastroddhrti

Nitishastra

1. Nitisastraprajnadanda nama
2. Nitisastrajantuposanabindu nama
3. Canakyanitisastra
4. Nitisastra

On Other Subjects

1. Tanuvicaranasastrasamksepa
2. Samudrika nama tanulaksanapariksa

b) Emergence of Poetic Composition in Tibet:

India is well known to be the primary source of various fields of studies in the world. Major and minor fields of studies of Tibet also originated and were translated from India. Though aesthetic compositions in Tibet could be traced back to the 7th century, or even much earlier, the concept of comprehensive poetic theories were introduced in Tibet only after the translation of *Kavyadarsha* by *Acharya Dandi*.

These poetic theories became so famous in Tibet that more than one hundred commentaries and applications emerged, which proved to be of an unprecedented importance in the history of Indo-Tibetan Literature. This very fact implies the significance and success of such works of translation in Tibet.

To outline the brief accounts of the emergence of poetic theory in Tibet, it was in the 12th century that the text on poetic theory called *Kavyadarsha* was partially translated into Tibetan by Sakya Pandita in his book entitled 'The Gateway to Scholarship'. This was followed by the complete translation of poetic work *Kavyadarsha* by *Shongten Dorjee Gyaltsen and Lakshmikala* at the seat of the Sakya lineage. Since then the art of poetic composition became a separate discipline in Tibet.

In the 14th century, the first commentary on *Kavyadarsha*, entitled *Pangtic* by Lodo Tenpa, was written and subsequently many early commentaries such as *Lakpe Dondup* of *Narthang* came into being. During that time, one of the most famous commentaries was *Mijig Senge* by Rinpung Jigdak which assumed great significance in Tibet. In the 17th century, the two most sought after commentaries were *Yangchen Gyeslu* by the 5th Dalai Lama and *Dandi Gongyen* by Mipham Gelek. These commentaries were embedded with many prominent features like precision, lucidity of expression and comprehensibility of thoughts, yet were exhaustive in nature.

It was in the 18th century, when the most authentic and extensive commentary, entitled *Yangchen Ngagi Roltsa*, written by Khamtrul Choskyi Nima, the foremost disciple of Situ Panchen, was brought forward. This was followed by later commentaries like *Yangchen*

Gyespi Roltsa of Ju Mipham, *Losal Bungwa Rolpa* of *Ogyen Tenzin*. In the late 20th century, many new commentaries were written by Tibetan scholars in and outside Tibet among which worth mentioning is *Tsangses Shedpe Dayang* written by Satsang Lobsang Palden. This brief account shows how Tibetan scholars have embraced the art of Indian poetic compositions.

c) Emergence of Texts on Synonymic Phrases in Tibet:

It was in the 12th century that *Sakya Panchen* felt the necessity of introducing works on Synonymic Phrase of Sanskrit into Tibetan and, hence, he translated the first chapter of *Amarkosh* into Tibetan for the first time. The text was entitled *Tsigter*, which paved the way for resurgence of this particular field of study. The *Amarkosh*, written by the famous Indian scholar *Amar Singh* in the 4th century, received highest critical acclaim. This was followed by many texts on the Synonymic Phrase by Indian scholars who mainly drew inspiration from this text. This commentary of the text was first translated into Tibetan by *Yarlo Dakpa Gyaltsen*.

The text on Synonymic Phrases, *Tsigter*, has got some prominent features like simplicity and clarity of expression hence, soon became popular in Tibet. In the 14th Century, *Narhang Lodos Tenpa* composed a commentary of *Tsigter* for the first time, and was well-received; became very famous in Tibet. This was followed by *Metog Thengwa* of *Longchen* and *Pedkar Thingwa* of *Narhang Sanga Shri*.

The most famous commentary of *Amarkosh* was composed by *Rabjor Dawa*, titled *Dodjoi Ba*. It was in the 16th Century that *Shalu Choskyong Sangpo* translated the commentary into Tibetan, titled *Legshed Kunphen Dodjo*. Subsequently, many texts on Synonymic Phrases came into being in Tibet. Some of the most prominent texts are, *Losal Nagyen* of *Jamyang Kyentse Wangpo*, *Ngotsar Thingwa* of *Palkhang*, *Mutik Thingwa* of *Pandit Palzin De*, *Shesrab* of *Tenzin Gyaltsen*, *Gogyajedpi Demig* of *Situ Panchen*, *Pedkar Chunpo* of *Tenzin Gyaltsen*, *Gyatsoe Chuthig* of *Ngulchu Chosang*, *Serkyi Demig* of *Tenzin Gyaltsen* etc.

d) Buddhist Texts Restored into Sanskrit or Translated into Hindi

Organised translation of Buddhist texts mainly from Sanskrit began in the 7th Century. The huge volume of translated works consisted of over 6000 titles. But unfortunately, India, the birthplace of Buddhism lost most of them due to various factors. Tibetan translations are the most authentic and reliable to read or study. Then the Central Institute of Higher Tibetan Studies, Sarnath has undertaken the “Restoration” in 1980 and till date nearly 30 titles restored into Sanskrit, about 80 titles translated in Hindi and the numbers are growing every year.

(A) LIST OF RESTORED TITLES

1. སློབ་དཔོན་སེལ་བཟང་པོས་མཛད་པའི་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་བ་
དོན་གསལ།
अभिसमयालङ्कारवृत्तिः स्फुटार्था
2. ཇི་མ་མེད་པར་གྲགས་པའི་མངོན།
विमलकीर्तिनिर्देशसूत्र
3. རྗེ་གཙོང་པའི་མངོན་དང་། འཕགས་བ་ཐོགས་མེད་ཀྱིས་མཛད་པའི་རྗེ་གཙོང་པའི་
འགྲེལ་བ།
वज्रच्छेदिका प्रज्ञापारिमतासूत्र तथा आचार्य असङ्गकृत
त्रिंशतिकाकारिकासप्ततिः
4. དཔལ་ལྷོ་བརྟུ་ལྷོ་ནས་མཛད་པའི་གུང་རྩལ་ལམ་གྱི་སློན་མ།
आचार्य दीपकश्रीज्ञानविरचितः बोधिपथप्रदीपः
5. འཕགས་བ་ལྷོ་སྤྱོད་ཀྱིས་མཛད་པའི་སློང་ཉིད་བདུན་ཅུ་བ་དང་དེའི་རང་འགྲེལ།
शून्यतासप्ततिः आचार्यनागार्जुनप्रणीता स्वोपज्ञवृत्या समन्वितान्
6. སློབ་དཔོན་ཀལ་ལ་ལྷོ་ལས་མཛད་པའི་སློན་རིམ་ཐོག་མཐའ་བར་གསུམ།
आचार्यकमलशीलाप्रणीतः भावनाक्रमः

7. རེན་ཆེན་འབྲུང་གནས་ཞེ་བའི་ཞབས་ཀྱིས་མཛད་པའི་སྟེན་སྲོལ་རེན་ཆེན་འབྲུང་གནས་དང་བཅས།
 कलिकालसर्वज्ञरत्नाकरशान्तिपादप्रणीतः छन्दोरत्नाकरः स्वोपज्ञवृत्या समन्वितः
8. མགོན་པོ་བྱམས་པས་མཛད་པའི་ཚོས་དང་ཚོས་ཉིད་རྣམ་པར་འབྲེད་པའི་ཚོག་ལེ་ལུར་བྱས་པ་དང་དབྱིག་གཉེན་གྱིས་མཛད་པའི་འགྲེལ་བ།
 मत्तैयनाथिवरिचताधमरधमरताविभङ्कारिकावसुबनधु-कृतवृत्तिसमिनवता।
9. ཨ་ཉི་ཤས་མཛད་པའི་ཚོས་ཚན་བཟུ་གཅིག་
 अतीशिवरिचता एकादशग्रन्थाः
10. སློབ་དཔོན་ཀམལ་ལྷེལ་ས་མཛད་པའི་འསགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ་དོ་རྩེ་གཙོད་པ་ཞེས་བྱ་བའི་རྒྱ་ཆེར་འགྲེལ།
 आर्यप्रज्ञापारमितावज्रच्छेदिकासूत्रम् एवं आचार्य-कमलशीलविरचिता आर्यप्रज्ञापारमितावज्रच्छेदिकाटीका।
11. སློབ་དཔོན་ཚོས་གསལ་གྱིས་མཛད་པའི་རྒྱད་གཞན་གྲུབ་པ་དང་། འདུལ་བ་ལྷས་མཛད་པའི་རྒྱད་གཞན་གྲུབ་པའི་འགྲེལ་བ་ཤད།
 आचार्यधर्मकीर्तिविरचिता सन्तानान्तरसिद्धिः, श्रीविनीतदेवकृत सन्तानान्तर सिद्धिटीकासहिता
12. རྒྱད་གཞན་གྲུབ་པ་དང་། རྒྱད་གཞན་གྲུབ་པའི་འགྲེལ་བ་ཤད།
 सन्तानान्तरसिद्धिः सन्तानान्तर सिद्धिटीकासहिता
13. འསགས་པ་གྲུ་སྐབ་ཞབས་ཀྱིས་མཛད་པའི་རྟེན་འགྲེལ་སྟོང་པོ་ཙ་འགྲེལ་དང་། འསགས་པ་ཚོས་ཀྱི་དབྱིངས་ཀྱི་སྟོང་པོའི་རྣམ་པར་འགྲེལ་བ་བཅས།
 आचार्य नागार्जुन-प्रणीत प्रतीत्यसमुत्पादहृदय एवं आर्यधर्मधातुगर्भविवरण।
14. དཔལ་ལྷོ་བརྟུང་བཤེར་རྒྱན་མཛད་པའི་བྲང་རྒྱལ་ལམ་གྱི་སྟོན་ལ།
 बोधिपथप्रदीपः आचार्य दीपङ्कर श्रीज्ञानविरचितः
15. རོ་བོ་རྩེས་མཛད་པའི་གཞུང་ཚན་ལ།
 आचार्य दीपङ्करश्रीज्ञान प्रणीत पञ्च ग्रन्थ संग्रह।

16. कृष्णपाद तेल्लोपाद दोहाकोशगीति
17. རྫོག་མེད་དཔལ་ལྷན་ཨ་ཉི་ལས་མཛད་པའི་བདེན་པ་གཉིས་ལ་འཇུག་པ་ལ་སོགས་
པའི་གཞུང་ཚན་བཞི
अतिशदीपङ्कर श्रीज्ञानप्रणीतम् सत्यद्वयावतारादिब्रन्थवतुष्टयम्
18. སློབ་དཔོན་ཀམལ་ལྷེལ་ས་མཛད་པའི་དབུ་མ་སྣང་བ།
आचार्यकमलशीलाप्रणीतःमध्यमकालोकः
19. འཕགས་པ་བྱང་པོ་གསུམ་པའི་མདོ་དང་དེའི་རྒྱ་འགྲེལ་གསུམ
आर्यत्रिस्तकन्धसूत्रं टीकात्रयसंवलितम्
20. སློབ་དཔོན་མཚོག་སྲེད་ཀྱིས་མཛད་པའི་ཚོགས་སུ་བཅད་པ་བརྒྱ་བ།
आचार्यवररुचिकृतशतगाथा
21. མགོན་པོ་ལྷ་སྐྱབ་ཀྱིས་མཛད་པའི་འཕགས་པ་སྐྱ་ལུ་ལྷུང་པའི་ཚིག་ལེའུར་བྱས་པ་
དང་དེའི་རྒྱ་ཚེར་འགྲེལ།
आचार्यनागार्जुनप्रणीतासटीका आर्यशालिस्तम्बककारिका
22. སློབ་དཔོན་ལྷ་སྐྱབ་ཀྱིས་མཛད་པའི་བཤེས་པའི་སྤྱིང་ཡིག་དང་སློབ་དཔོན་སློབ་མོས་
ཚན་པོས་མཛད་པའི་དེའི་རྒྱ་ཚེར་བཤད་པ་ཚིག་གསལ།
आचार्यनागार्जुनविरचितः सुहृत्लेखः आचार्यमहामतिविरचिता
व्यक्तपदाटीका वा
23. སློབ་དཔོན་ཚེན་པོ་བྱང་རྒྱལ་བཟང་པོ་དང་ནག་པོ་ཞབས་ཀྱིས་མཛད་པའི་ཉིང་ེ་
འཛིན་གྱི་ཚོགས་ཀྱི་ལེའུ་ཞེས་བྱ་བ་གཞུང་ཚན་གཉིས།
आचार्यबोधिभद्र-कृष्णपाद-विरचितौ समाधिसम्भारपरिवर्तौ
24. ཚོས་ཀྱི་སློམ་བཞི་བསྟན་པའི་མདོ། འཕགས་པ་སྤྱིའི་རྒྱལ་པོ་རྒྱ་མཚོས་ཞུས་པའི་
མདོ་བསྟན་བ།
चतुर्थमौहानसूत्र (संक्षिप्त आर्यसागरनागराजपरिपृच्छासूत्रम्)
25. སློབ་དཔོན་རྒྱ་བ་གྲགས་པས་མཛད་པའི་དབུ་མ་ལ་འཇུག་པའི་སེམས་བསྐྱེད་དང་པོ་
ལྷའི་བཤད་བ།

न्यायप्रवेशसूत्रम् हरिभद्रसूरिकृत न्यायप्रवेशवृत्ति सहितम्

6. འབགས་བ་སྐྱ་སྐྱབ་ཀྱིས་མཛད་པའི་སྟོང་ཉིད་བདུན་ཅུ་བ་དང་དེའི་རང་འགྲེལ།
शून्यतासमितिःआचार्यनागार्जुनप्रणीता स्वोपज्ञवृत्या समन्विता
7. སྟོབ་དཔོན་ཀམལ་ལྗེ་ལས་མཛད་པའི་སྟོམ་རིམ་ཐོག་མཐའ་བར་གསུམ།
आचार्य कमलशीलप्रणीतः भावनाक्रमः
8. འབགས་བ་སྐྱ་སྐྱབ་ཀྱིས་མཛད་པའི་ཚོས་ཡང་དག་བར་བསྐྱས་པ།
आचार्य नागार्जुन प्रणीतःधर्मसंग्रहः
9. དགོ་བའི་དབང་པོས་མཛད་པའི་ཟུ་ཉིག་འཁྲི་ལེང་གི་རྟོགས་བཟེྃད།
क्षीमेन्द्रप्रणीतम् मुक्तालतावदानम्
10. རིན་ཆེན་འབྲུང་གནས་ཞེ་བའི་ཞབས་ཀྱིས་མཛད་པའི་སྟེབ་སྟོར་རིན་ཆེན་འབྲུང་གནས་རང་འགྲེལ་དང་བཅས།
कलिकालसर्वज्ञरत्नाकरशान्तिपादप्रणीतः छन्दोरत्नाकरः स्वोपज्ञवृत्या समन्वितः
11. མགོན་པོ་བྱམས་པས་མཛད་པའི་ཚོས་དང་ཚོས་ཉིད་རྣམ་བར་འབྲེད་པའི་ཚོག་ལེ་འུར་བྱས་པ་དང་དབྱིག་གཉེན་གྱིས་མཛད་པའི་འགྲེལ་པ།
मैत्रेयनाथविरचिता धर्मधर्मताविभङ्गकारिका वसुबन्धुकृत वृत्तिसमन्विता
12. འབགས་བ་སྐྱ་སྐྱབ་ཀྱིས་མཛད་པའི་བྱང་ཆུབ་སེམས་འགྲེལ་དང་སྟོབ་དཔོན་ཀམལ་ལྗེ་ལས་མཛད་པའི་བྱང་ཆུབ་ཀྱི་སེམས་བསྟོམ་པ།
आचार्य नागार्जुन-प्रणीत बोधिवित्त-विवरण एवं आचार्य कमलशील-प्रणीत बोधिवित्त-भावना
13. ཨ་ཉི་ལས་མཛད་པའི་ཚོས་ཚན་བཟུག་ཅིག་
अतीशविरचिता एकादशग्रन्थाः
14. འབགས་བ་སྐྱ་སྐྱབ་ཀྱིས་མཛད་པའི་ཚོས་ཡང་དག་བར་བསྐྱས་པ།
आचार्य नागार्जुनप्रणीतः धर्मसंग्रहः

26. ལྷལ་དག་མཁལ་པོ་ཚོ་ཉི་དབང་མགོན་པོ་ས་མཛད་པའི་སྐུ་ཐལ་སྐུར་མ།
गीतञ्जली
27. ཚོ་པོ་ཚེ་དཔལ་ལྷན་ཨ་ཉི་ཤས་མཛད་པའི་བདེན་པ་གཉིས་ལ་འཇུག་པ་ལ་སོགས་
པའི་གཞུང་ཚོན་བཞི།
अतिशदीपङ्कर श्रीज्ञानप्रणीतम् सत्यद्वयावतारादिग्रन्थचतुष्टयम्
28. འཕགས་པ་པ་ལུང་པོ་གསུམ་པའི་མདོ་དང་དེའི་རྒྱ་འགྲེལ་གསུམ།
आर्यत्रिरकन्धसूत्रं टीकात्रयसंवलितम्
29. བདག་ཉིད་ཆེན་པོ་སྐུ་སྐུབ་ཀྱིས་མཛད་པའི་བསྟོན་པ་རྣམ་པ་བཞི།
आचार्यनागार्जुनविरचितः चतुःस्तवः
30. སློབ་དཔོན་མཚོག་སྲེད་ཀྱིས་མཛད་པའི་ཚོགས་སུ་བཅད་པ་བརྒྱ་བ།
आचार्य वररुचिकृत शतगाथा
31. མགོན་པོ་སྐུ་སྐུབ་ཀྱིས་མཛད་པའི་འཕགས་པ་སྐུ་ལྷུང་པའི་ཚོག་ལེ་འུར་བྱས་པ་
དང་དེའི་རྒྱ་ཚོར་འགྲེལ།
आचार्यनागार्जुनप्रणीता सटीका आर्यशान्तिस्तम्बककारिका
32. ཐར་འབྲུང་སྐས་པས་མཛད་པའི་ཚོག་གེའི་སྐད།
आचार्यमोक्षाकरगुप्तविरचित तर्कभाषा
33. སློབ་དཔོན་ཆེན་པོ་བྱང་རྒྱལ་བཟང་པོ་དང་ནག་པོ་ཞབས་ཀྱིས་མཛད་པའི་ཉིང་འེ་
འཛིན་གྱི་ཚོགས་ཀྱི་ལེ་འུར་ཞེས་བྱ་བ་གཞུང་ཚོན་གཉིས།
आचार्यबोधिभद्र-कृष्णपाद-विरचितौ समाधिसम्भारपरिवर्तौ
34. ཚོས་ཀྱི་སློབ་བཞེ་བསྟན་པའི་མདོ་འཕགས་པ་སྐུའི་རྒྱལ་པོ་རྒྱ་མཚོས་ཞུས་པའི་མདོ་
བསྟན་པ།
चतुर्थमोहानसूत्र (संक्षिप्त आर्यसागरनागराजपरिपृच्छासूत्रम्)
35. སློབ་དཔོན་རྩོམ་པ་གསལ་པས་མཛད་པའི་དབུ་མ་འཇུག་པ་སེམས་བསྐྱེད་དང་པོ་ལྗེའི་
བཤད་པ།
आचार्यचन्द्रकीर्तिविरचितः स्ववृत्तिसहितः मध्यमकावतारः (परिच्छेदाः 1-5)

36. སྒང་སྲོང་ཆེན་པོ་མེ་བཞིན་འཇུག་གིས་མཛད་པའི་ཙ་ར་ཀའི་བསྐྱབ་པ། རོད་དང་པོ།
महर्षिणा अग्निवेशेन प्रणीता चरकसंहिता (प्रथमो भागः)
37. སློབ་དཔོན་དཔལ་ལོས་མཛད་པའི་ཡན་ལག་བརྒྱད་པའི་སྣང་པོ་བསྐྱུས་པའི་འགྲེལ་བ་
ཚོག་ཉུང་དོན་གསལ། རོད་དང་པོ།
आचार्यवान्महद्विरचितस्य अष्टाङ्गहृदयस्य अल्पपदस्फुटार्थः वृत्तिः (प्रथमो
भागः)
38. མཚོད་རྟེན་དང་ཚ་ཚ་གདབ་པའི་ཚོ་གའི་གཞུང་གསུམ་ཚོགས་བརྒྱུས།
चैत्य-संचकयोर्निर्माणविधिसंग्रहः
39. སློབ་དཔོན་རྟ་དབྱངས་ཀྱིས་མཛད་པའི་རྫོ་རྗེའི་ཁབ།
आचार्य अश्वघोषकृत वज्रसूची
40. སློབ་དཔོན་འཕགས་པ་ལྷ་ས་མཛད་པའི་ཡེ་ཤེས་སྣང་པོ་ཀུན་ལས་བརྒྱུས་པ་དང་།
སློབ་དཔོན་བྱང་རྩལ་བཟང་པོས་མཛད་པའི་ཡེ་ཤེས་སྣང་པོ་ཀུན་ལས་བརྒྱུས་པའི་
བཤད་སྒྲུབ།
ज्ञानसारसमुत्तयः एवं ज्ञानसारसमुत्तयनिबन्धनम् (आर्यदेवकृतम्)
41. རྣང་པའི་སྡེ་བ་གསུམ་གྱི་ཚོས་འཁོར་གྱི་མདོ་དང་། འཕགས་པ་གཉན་བརྟན་སྡེ་པའི་
མདོ་གསུམ།
बौद्धों के तीन निकायों के धर्मचक्रप्रवर्तनसूत्र एवं स्थविरवाद के तीन सुत
42. སློབ་དཔོན་ཀམལ་ཤེས་ལས་མཛད་པའི་འཕགས་པ་སྐྱ་ལུ་ལྡང་བ་རྒྱ་ཆེར་འགྲེལ་བ།
आर्यशालिस्तम्बसूत्र एवं आचार्य कमलशील विरचित बृहटीका
43. སློབ་དཔོན་ཚོས་གྲགས་གྱི་ཚད་མ་རིགས་ཐེགས་དང་། དེའི་འགྲེལ་བ་སློབ་དཔོན་
ཚོས་མཚོག་གིས་མཛད་པ།
आचार्य धर्मकीर्ति विरचित न्यायबिन्दु एवं धर्मोत्तर टीका
44. སློབ་དཔོན་འཕགས་པ་ཐོགས་མེད་ཀྱིས་མཛད་པའི་ཐེག་པ་ཆེན་པོ་བསྐྱུས་པ།
आचार्यअसङ्गविरचित महायान संग्रह
45. སློབ་དཔོན་ལྷ་སྐྱབ་ཀྱིས་མཛད་པའི་མདོ་ཀུན་ལས་བརྒྱུས་པ།

56. རྗེ་ཙོང་ཁ་བ་སློབ་བཟང་གྲགས་པའི་རྣམ་ཐང་།
महात्मा चोङ्खापा (सुमतिकीर्ति) जी का व्यक्तित्व एवं कृतित्व
57. རྗེ་ཙོང་ཁ་བ་ས་མཛད་པའི་ལམ་རིམ་བསྐྱུས་དོན།
बोधिपथपिण्डार्थ
58. རྗེ་བཙུན་རེད་མདའ་བས་མཛད་པའི་བ་ཤེས་པའི་སྤྲིངས་ཡིག་གི་འགྲེལ་བ་དོན་སལ།
आचार्यनागार्जुन प्रणीत सुहृल्लेख एवं भट्टारक रेनदावा कृत सुहृल्लेख स्फुटार्थाटीका
59. དཔལ་སྤུལ་ཨོ་རྒྱལ་འདྲིལ་མེད་ཚོས་གྱི་དབང་པོས་མཛད་པའི་ཐེག་ཆེན་ལྟ་མིན་བདེན་གཉིས་རབ་རྒྱ་གསལ་བ།
श्रीनिर्माण ओडियानअभयधर्मेन्द्रप्रणीतो महायानदर्शनपाठः सत्यद्वयप्रकाशो नाम
60. བཤར་ཙོང་ཁ་བ་སློབ་བཟང་གྲགས་པས་མཛད་པའི་བྲང་བ་དང་དེས་པའི་དོན་རྣམ་པར་འབྲེད་པའི་ལེགས་བཤད་སྤྲིང་བོ།
आचार्य सुमतिकीर्ति चोङ्खापा प्रणीत नेयार्थ-नीतार्थविभङ्गशास्त्र सुभाषित सार
61. ཚོས་རྗེ་སྐམ་པོ་བ་བསོད་ནམས་རེན་ཆེན་གྱིས་མཛད་པའི་དམ་ཚོས་ཡིད་བཞིན་གྱི་དོར་བྱ་ཐར་བ་རེན་པོ་ཆེའི་རྒྱན།
आचार्य गम्पोपा विरचित सद्दर्मचिन्तामणिमोक्षरत्नालङ्कार
62. རྣལ་འབྱོར་གྱི་དབང་སྤུལ་དམ་བ་རྗེ་བཙུན་མི་ལ་རས་པའི་རྣམ་པར་ཐར་བ་ཐར་བ་དང་ཐམས་ཅད་མཁྲེན་པའི་ལམ་སྟོན་གཙང་སྟོན་ཉེ་དུ་ག།
मोक्ष-सर्वज्ञ मार्ग-प्रदर्शक सद्-योगीश्वर भट्टारक मि-ला-रम्-पा का जीवन वृत्तान्त (चङ् गोनू डे-रु-क)
63. རྗེ་རེན་པོ་ཆེས་མཛད་པའི་སློབ་མེད་པ་རེན་པོ་ཆེ་གསུམ་གྱི་གཏམ་གྱི་སྦྱོར་བ།
अनुत्तरत्रिरत्नकथायोगः (चोंखापासुमतिकीर्तिप्रणीतः)
64. ཀུན་བཟང་སློབ་པའི་ཞལ་ལྷང་།

गुरुसमन्तभद्रमुखान्गम् कुनसङ्लामाईशयललुङ्

65. གྲུང་ཐང་བསྐྱེད་པའི་སློབ་མེ་མཛད་པའི་ཚུ་ཤིང་གི་བསྐྱེད་བཅོས།
भट्टारक गुड्थङ् तेनपड- ड्रोनमे विरचित जल एवं वृक्ष युभाषितशास्त्रः
66. ལེགས་བཤད་སློབ་གསར་མིག་འབྱེད།
बौद्ध सिद्धान्तसारः (बालमतिनयनोन्मीलक युभाषित)
67. རྗེ་ཙོང་ཁ་བ་སློབ་བཟང་གྲགས་པས་མཛད་པའི་ལམ་རིམ་ཆེན་པོ་ལས་སྣག་མཐོང་ཆེན་པོ།
आचार्य चोङ्खापा-विरचित महाविषयना (बृहद् बोधिपथक्रम का अंतिम भाग)
68. करुणा स्फुटाभता अन्तर्दृष्टि (परम पावन दलाई लामा जी के प्रवचनों का संकलन)
69. བླ་མོས་ངོ་སློབ།
बौद्धधर्म का परिचय
70. करुणा तथा व्यक्ति
71. विश्व समाज तथा सार्वभौम उत्तरदायित्व की भावना
72. बोधिचर्यावतारः
སློབ་འཇུག
73. आनन्द की ओर
74. མོན་མི་ཀུན་ཏུ་བཟང་པོའི་རྣམ་ཐང།
75. आचार्य थोन-मी संभोट का जीवन-चरित्र
76. མཛད་སྤེལ་པའི་ལྷ་བ།
सौत्रान्तिक दर्शन

77. ལུ་ཕྱོགས་པའི་སེམས་གཙོའི་གྲུབ་མཐའ་དང་དེར་གྲོལ་བ་ནམས་ཀྱི་ལུགས།

Western Idealism and Its Critics

7. Tibetan Sowa Rigpa and Indian Ayurveda

a) *The Purpose*

Sowa-Rigpa, the Tibetan Art of Healing is not only one of the five major academic subjects of Tibetan culture but also one of the oldest known traditional practises of the world that provides for a holistic approach to the treatment of both physical and mental conditions of mankind

b) *Brief history*

According to *chos 'byung mKhas Pai dGa sTon*: in the primitive times, the Tibetan people also endured the difficulties of a backward situation. They withered cold and things were hard to sustain life. As such teeth and gum disorders, and indigestion were the most prominent and frequent conditions. With the development of agriculture, experience, and observation of natural flora and fauna, Tibetans discovered many basic remedies such as application of melted butter to stop bleeding, drinking and splashing cold water for hot disorder, intake of boiled hot water and basking in sunlight to relieve indigestion, application of residual *bangma* to reduce swelling of wound etc. have been commonly practiced. These practical experiences gradually formed the basis for the development of the Tibetan medical system. *Chebu Trishay*, the eldest son of *Bon Tonpa Sherab* (400-500 B.C.), was known to have composed many medical treatises under the guidance of his father. Similarly, after the enthronement of the 1st King of Tibet, when 41 Kingdoms merged under a new ruler, *Nyatri Tsenpo* in 126 BC to the 27th King of Tibet, Tibetan Civilisation was further expanded and developed in the course of the existing Bon Civilisation in medical knowledge, arts and literature of that period.

c) *First contact with India.*

During the reign of the 28th King, *Lha tho tho Ri*, the first Indian physicians arrived. They were two siblings: Biji Gajed and Bilha Lhaze. Both travelled extensively and practiced their arts of healing in various places, and due to their dedication they became so famous that the King invited them to his royal palace of Yum-

bu Lhakang. The King felicitated and showered his blessings to them and in order to incorporate and extend Indian arts of healing in Tibetan *Sowa Rigpa*, the King bestowed his own princess *Yid kyi Rolcha* as a bride to Biji Gajed. The Princess soon gave birth to a boy named *Dhung gi Thorchok*, who studied the healing knowledge effectively under the tutorship of his renowned father and then was recognised to have become the first physician of Tibet and also became the personal physician to the King (his grandfather) in his late years.

d) *The first International Seminar in Tibet.*

The 33rd King of Tibet, *Songtsen Gampo* is regarded as one of the most important rulers of the Tibetan peoples, due to his outstanding contribution that includes unification of the whole land of Tibet, was the first to invent the Tibetan script and to proliferate the Buddha Dharma in Tibet. He also bridged the relation between the neighboring countries and developed the ethical code of conducts amongst the Tibetans. In particular, among the three renowned and traditional medicines of the time were the Indian *Ayurveda*, Chinese medicine and Persian traditional medicine.

In order to be integrated in the field of Tibetan Medicine or *Sowa Rigpa*, he invited *Bharadwaaj*, *Hen Wan Hang* and *Galeno* for dialogue and discussion about their rich medical traditions. The outcome of the seminar led to the composition of a classical medical treatise called *Mijigpai Tsoncha*, considered as an analytical integration for the important and prevalent knowledge of healing of the time.

e) *Continuous development of Relationship between Sowa Rigpa and Ayurveda.*

Like his predecessor, the 38th King, *Trisong Detsen*, too contributed his whole in the development and upliftment of the standards of Tibetan culture in general — promoted Buddha Dharma and *Sowa Rigpa* in particular — to a greater extent by requesting various scholars from the neighbouring countries to visit Tibet. Particularly, celebrated scholars from India such as *Dharmaraja* and *Shanti Garbha* resided in Tibet, and composed many treatises

based on their own medical knowledge and tradition which were later translated into Tibetan language. In the year 728, under his patronage, many scholars specifically from India and other neighbouring countries of Tibet were invited for the First International Conference on Tibetan medicine at *Samye Mahavihara* in Tibet.

The crown of all physicians and the father of Tibetan medicine, *Yuthok Nyingma Yonten Gonpo* (708-833) lived during the reign of the King *Trisong Detsen*. *Yuthok* also had visited India three times, had greatly contributed for the development of *Sowa Rigpa*, and served Tibetan people. He incorporated and synthesised the essences of various arts of healing prevalent in the neighbouring countries like India, China, Nepal, and West Asian countries, and compiled the foremost renowned fundamental classical text of *Sowa Rigpa* known as *rGyud shi* — The Medical Tantras. To represent *Sowa Rigpa*, along with the King's personal physician named *Drangti Gyal Nye Kharpuke*, *Yuthok* participated in the International Conference on Tibetan Medicine held at *Samye*.

f) Translation of Ayurvedic text Ashtanga-hridaya into Tibetan.

In the 10th century, King *Osung*, and his prince jointly invited the Indian scholar *Dharma Shri Verma* to Ngari Region in the Western Tibet. Other Tibetan scholars namely *Yig gi Rinchen*, *Marlo Rigpai Shun nu*, *Ven. Shakya Lodoe* of *Yug* collectively translated the renowned and classical text of Ancient India. The King also counselled to send 27 young, enthusiastic and intelligent Tibetans to India, for their studies, so to revive Buddhism in Tibet, but because of unaccustomed climatic condition, all but two of the members could not complete their respective studies. After completion of their studies, the two returned back to Tibet and became eminent scholars who are known as the two great translators *Rinchen Zangpo* and *Lekpai Sherab*. Eminent *Rinchen Zangpo* had extensively travelled to the Ladakh region in the state of Jammu and Kashmir, and Lahaul and Spiti region of Himachal Pradesh and even today, his enormous contribution in the construction of Monasteries and Temples in these regions is remembered. Eminent *Rinchen Zangpo* had chaired many projects of translation and had actively participated in the translation of *Astangahridaya*

authored by *Lopon Pawo* and its commentary *Daser*, written by the Muslim scholar *Dawa Ngonga* in Tibetan language.

g) *Yuthok Yonten Gonpo Junior's 6 visit to India*

Yuthok Yonten Gonpo junior (1126-1201) is considered as the second reincarnation of the Medicine Buddha in the history of *Sowa Rigpa*. After the age of 18, he travelled to India six times and sought knowledge on various traditional healing techniques from scholars there, and also visited Nepal, Sri Lanka, and Pegu (Myanmar). He realised his father, *Yuthok Yonten Gonpo's* compilation of *rGyudshi*, which was incorporated as the essence of *Astangahridaya* and its commentaries for a second time, and was updated with the developed practical knowledge and supplementary composition accomplished over the time period of around 13 generations to make into the finest classical text of the present version of the *rGyudshi* — “The Secret Quintessential Instructions on the Eight Branches of the Ambrosia Essence Tantra”.

rGyudshi achieves the highest respect in medical literature of the world. It is fundamental in studying *Sowa Rigpa*. With the decline of the Buddha Dharma due to the foreign invasions in India during the 12th Century, the relationship enjoyed by the two countries in the field of Buddhist culture, academics and Tibetan medicine too faced setbacks and unfurled the end of the times in the exchange of knowledge between the two countries.

h) *Sowa-Rigpa in the Himalayan regions of India*

Peoples of the Trans-Himalayan Region stretching from Northern India's Ladakh, Zangksar, Khunu, Lahual-Spiti, Kinnaur, Sikkim, to Tawang in Arunachal Pradesh, enjoyed and practiced Buddha Dharma, Buddhist culture and customs similar to the Land of Snow - Tibet. Likewise, Tibetan Medicine was commonly widespread and practiced in these regions for the past many centuries. To illustrate an example: hereditary practitioners of *Sowa Rigpa*, wide interest on the medication and education of *Sowa Rigpa*, and existing surname “*Amji*” associated with the practitioners of *Sowa-Rigpa* can commonly be found even today in these regions. Furthermore, prior to the 1959 Annexation of Tibet by the Peo-

ple's Republic of China, there was a continuous flow of students from the Himalayan Region in Buddhist Universities such as *Gaden, Drepung* and *Sera* for studies. These students sought admission in the Tibetan medical school and returned to India after completion of their studies. There are many known instances of such graduates who achieved great success and rendered effective healthcare services to their people. Similarly, it is recorded in history that a Tibetan King named *Kyide Nyimagon* from the southern region of Tibet, is known to have had his personal Indian physician -- who lived in Zangskar -- worked tirelessly for the prosperity of Tibetan Medicine in his native place. Presently, most of the doctors of *Sowa Rigpa* are members of the apex body - The Council of Doctors.

i) Re-establishment of Men-Tsee-Khang in exile

After the invasion and consequent annexation of Tibet by the People's Republic of China in the year 1959, the 14 Dalai Lama and thousands of Tibetans sought asylum in India. Thereafter, the 14th Dalai Lama re-established various Tibetan Cultural Centres in India. And in the year 1961, *Men-Tsee-Khang*, dedicated to the cause of Tibetan medical and Astro Science was born again — first established in 1916 by the great 13th Dalai Lama in Lhasa; re-established in Dharamsala in the Republic of India in 1961.

The Tibetan Medical and Astro. Institute/*Men-Tsee-Khang*, was registered under the Societies Registration Act XXI of 1860 as an educational, cultural and charitable institution. Under the kind guidance and vision the 14th Dalai Lama, the Institute had entered its 55 years of establishment and during these periods, the institute was able to sustain on its own as a non-governmental organisation. *Men-Tsee-Khang* had opened 55 branch clinics in the cities, town and rural areas of 17 states in India.

These centres were dedicated to both physical and mental health, with effective treatment offered to the needs of more than ten thousand patients per year approximately. *Sowa-Rigpa* received appreciation, respect, cooperation and support of numerous Indians. As such, particularly in the year 2010, the Indian government

legally acknowledged and registered the *Sowa Rigpa* as one of the traditional medical systems in the umbrella of Ayush under the Ministry of Health.

Men-Tsee-Khang, dedicated to the cause of *Sowa Rigpa* and Astro Science gives free treatment or concessions to Indians below poverty line, patients of chronic diseases and people with disabilities. There are regular intervals of Medical outreach tours to the rural areas and talks on health and disease prevention. In order to combat common ailments such as *diabetes mellitus*, skin problems, and cancer, amongst Indians, Men-Tsee-Khang produces new health care products in the form of medication, herbal tea, creams etc.

In the context of the entrance test for admission into *Men-Tsee-Khang* College, two seats are specifically reserved for the students from Himalayan Regions of India. *Men Tsee Khang* gives importance to collaborative research study with renowned institutes like AIIMS in New Delhi; also organises national and international conferences and seminars inviting scholars from the different traditional medical systems. *Men-Tsee-Khang* participates in national & international medical tours and seminars, conferences, exhibitions, events and functions.

8. Astrology also binds India and Tibet

In general, all the astrological systems that have developed over the years have resulted only from the experiences accumulated after a series of understandings by exploration of their natural environments. To cite the origin and development of Tibetan Astro-Science, it has experiences accumulated from human exploration of the interdependence between sky and earth as its base, and it is magnificently coupled with the essence of the astrological and astronomical traditions of countries like India and China.

Tibetan Astro-Science is classified into three parts - the Ancient Astro-Science System, the Black or Elemental Astrology and the White Astro-Science or Astronomy. From these three, the main subject relevant for discussion here is the White Astro-Science or Astronomy that came from India. The term 'White Astro-Science' is also indicator of its origination from India. This is also further sub-grouped into Kalachakra Astro-Science and *Yangchar* (arising of vowels). The origination of Kalachakra Astro-Science is the Kalachakra *Tantra*.

The most common belief is that some time before the *pari-nirvana*, the Buddha at Shri Dhanyakataka stupa, in Amravati in South India, gave a sermon to the 1st Dharma King of Shambhala *Dawa Sangpo* (Lord *Vajrapani's* manifestation) and 96 other kings by manifesting himself as a *Shri Kalachakra* deity. In the very next year, on his return to Shambala he passed on to his son *Lhawang* (*Sureśvara*), the Second Dharma King of Shambhala. The teachings were then passed on to the successive Dharma Kings of Shambhala and reached the first Kalkī King of Shambhala, *Rigden Jampel Dakpa*.

On the Full-moon Day of the Third Lunar Month of the Year 177 BC (Wood-Mouse), *Rigden Jampel Dakpa* gave their teachings and initiations as mentioned in the prophecy and brought different races under one race and named it Kalkī (*Rigden*). He composed the most extensive *Kalachakra Laghu Tantra* (Condensed Tantra) containing 1030 stanzas in total. Year 1027 is the coronation year of the 12th King *Rigden Nyima*, and in that particular year, the

first translation of the Kalachakra Tantra into Tibetan was carried by *Lotsawa Gijo Dawae Woser*. This year also marked the start of the 60 years of *Rabjung* Cycle. Kalachakra Astro-Science is not just a part of Tibetan Astro-Science but it is one of the most reliable foundations of in the entire of Astro-Science.

Kalachakra Tantra is an essential part of Inner Science, i.e. Buddhism comprising the five chapters as preached by the Buddha. Its first chapter, the Chapter of External World primarily discusses the rotational movements of the planets, lunar mansions and so forth. It does not only highlight how the entire animate and inanimate universe is made up of four elements, but also talks about the movements of the Sun, Moon and Planets. In particular the calculation system called the sand-calculation and discusses the constructiveness and destructiveness effect of their movement.

Kalachakra Astro-Science stood as the backbone and perfected the already practised system of ancient Tibetan Astro-Science and thus, Tibetan Astro-Science itself became a self-sufficient system. Tibetan astrology, very similar to Indian *Jyotish* has numbers, number system, terms for years, months and planets. It also discusses two systems for the calculation of planets. First are the five components which include Day, Date, Lunar Mansion, Yoga and Karana. Then it has the Solar, Lunar and Zodiacal day calculations of the five planets: Mars, Mercury, Jupiter, Venus and Saturn. It also has *Rahu*, *Ketu* Solar and Lunar Eclipses, Comet, Natal chart, Universe, Three-day calculation and so forth are found under the umbrella of Tibetan Astro-Science through validation after series of experiments based on instructions, reasoning and experiences by the early masters of Tibetan Astro-Science.

Yangchar (Arising Vowels) is a system primarily based on Astronomy to understand the sufferings and problems of individuals. It is of two kinds: one is mentioned in the context of Kalachakra Tantra and the other in concordant with non-Buddhist systems. As the former is a particular of Kalachakra Astro-Science, the origination is same with Kalachakra Astro-Science. It is a form of Astro-Science practised so to understand the reality and result of all forms of activities and is said to be preached by Lord Shiva and Parvati.

It is called *Yangchar* (Arising Vowels) because the 16 vowels (of Sanskrit), which is the essence of all letters, are thus found condensed into four elements and reflects on dates.

With the earlier consideration of planets and lunar mansion as the base, it looks into favourability of all kinds of activities in relation with sentient beings. It has all kinds of wheels like *Rusbel Khorlo* (Turtle Wheel), *Sengden Khorlo* (Lion-mat Wheel), *Dhug Khorlo* (Umbrella Wheel) and so forth. These are mentioned in the annual almanac; it looks to understand the rotational movements of planets and then forecasts the physical constitutions like rainfall, heat and so forth. It also forecasts the wellness of kings, countries and its kinds. Lord Shiva and Parvati (according to Buddhist view are at that time the manifested form of *Lord Avalokiteshvara* and *Tara*). This tantra first flourished in the realm of god and later spread on earth amongst humans when our life span was 120 years. It reached Tibet in the 12th century after it was translated by *Lowo Lotsawa Sherab Rinchen*. This 10 chapter Tantra was then practiced extensively by the great masters over the years and with the experience and knowledge, they also composed commentaries like *Ngotsar Gyen ki Metok*, *Mang-kura*, *Kunzig Yangchar Chenmo* and so forth that are easily available for study and practice even today.

To speak on the ground of practicality, it is quite similar to the present day practice carried out by the Indian practitioners. For example, in the making of Natal Horoscope or *Janam Kundali*, it has many similarities like the placing of twelve houses, the understanding of twelve houses with the first house as the house of birth and so forth, the twelve zodiacs, the rulers of twelve zodiacs and its friend and foe. The identification of zodiacs under the nature of stable, unstable, dual nature is also similar. Then there is the division of lifespan into nine planets called *Mahadasha*, its further division is called *Antardasha*. The division of lifespan into nine planets is done with allocation of 6 years to Sun, 10 years to Moon, 18 years to *Rahu*, 16 years to Jupiter, 19 years to Saturn, 17 years to Mercury, 7 years to *Ketu* and 20 years to Venus. Their total comes to 120, which is also the lifespan of human beings of the time.

The birth chart called *Tatkal* or moment time, identification of *Rahu* and *Ketu* as planets and their effect on individual's life, power of planets, power of day and night, power of directions and so forth are all similar. In making of the almanac, five components, five planet's calculation, and twenty-seven lunar mansions also have similarities. Thus from the perspective of historical aspects and the present day's practice, there is not only great relation between the two but are also much similar in all aspects.

Harivarma's *Svarodayarthasamhita* and *Ayurganitaphalaprakasa* by Manapurusa were also translated into Tibetan.

9. Guru-Chela Relationship between India and Tibet

The *Guru-Chela* (teacher-student) relationship between India and Tibet mainly prevails in the nature of religion, and Buddhism is the religion, which bonded this relationship. In Tibet it is widely remembered that the commencement of Buddhism in Tibet first begun during the reign of 27th King of Tibet *Lha-Tho Tho-ri Nyantsan*. But this commencement of Buddhism in Tibet should not be seen in the light of Indian Guru's success in preaching Buddhism and proselytising Tibetans. It is said that during that time, King *Lha-tho Tho-ri Nyantsan* received a few number of Buddhist scriptural texts and objects of worship and the next day Tibetans believed that these objects served as an augury for development of Buddhism in future. So this commencement of Buddhism in Tibet had not gone beyond a nature of symbolism.

After five generations later, because of the then 32nd King *Songtsan Gampo's* (617-650 AD) visionary insistence on the need to have Tibet's own written language, *Thonmi Sambhota*, a son of *Thonmi Anu*, in order to fulfil his King's vision, went to India and for about seven years studied Indian language and literature and also Buddhist philosophy with many other fields of knowledge under the tutelage of Indian Gurus the Brahman *Lipikara* and Dev *Vidyasingha*. This established the first bond of Guru-Chela relationship between India and Tibet.

After returning back to Tibet he invented the Tibetan script and grammar, which are still used by Tibetans. When he started translating the first Indian Buddhist text in the newly invented Tibetan written language he received assistance from Indian Guru *Kusara* and Brahman *Shankara* and two other Indian Gurus who had come to visit Tibet to preach Buddhism at that time. They were considered the first Indian Gurus to have had established the first Indo-Tibetan religious relationship in Tibet.

According to the *Tengyur dKar-Chag*, a bibliography composed by Tibet's renowned translator *Tsultrim Rinchen* in the 18th century AD, it is said that after the first Indian Guru's visit in the 7th century AD up to the 18th century AD, about 95 Indian pandits

came to Tibet mainly to preach Buddhism at the request of Tibetans and also taught Indian grammar and literature to Tibetans and raised several hundreds of Tibetan disciples.

It also said that up to that century, Tibet had produced about 215 renowned translators and majority of them, as precedent set by Tibet's first translator *Thonmi Sambhota*, went to India and learnt and perfected the Indian language and Buddhist philosophy by studying at the feet of Indian Gurus. During the reign of the 37th King, *Trisong Detsen*, the Indian Gurus, *Shantarakshita* and *Padmasambhava* visited Tibet on the invitation of the King and they propagated the Buddha's Sutra and Tantra throughout Tibet. Also under the guidance of these two gurus the first Buddhist learning centre, known today as the Samye Monastery, was built by the then King. As the robust development of Buddhism and its survival were solely dependent on the community of monkhood, *Trisong Detsen*, selected seven Tibetans for the monkhood ordination.

The King was doubtful whether Tibetans could abide by the laws of a monk's ordination and embrace a life of celibacy, so as a trial he selected seven candidates. Presided over by *Shantarakshita* in the capacity of Abbot, the ordination was initiated by inviting twelve *bhikkhus* of *Sarvastivadin School* (the code of a monk's ordination discipline demands twelve fully ordained monks as witness during the ordination) from India. All Tibetans unanimously bestow the credit for the success of this event upon *Shantarakshita* as he is considered as the first Abbot of Tibet.

By the gratitude of Indian Gurus, Tibetans have been able to extend its history of religious Guru-Chela relationship with India for about a thousand years. To restrict the Indo-Tibet relationship in the confinement of religious nature is unjustifiable. If one casts an appraisal glance at the features of Tibetan language, the linguistic relationship between India and Tibet would pop up conspicuously before one's eyes. In the field of medicine and other forms of knowledge Tibet still is grateful to India.

During the reign of King *Trisong Detsen*, as a part of his effort to improve the existing Tibetan medical knowledge he invited

nine well-known scholars from neighbouring countries like India, China, Persia, and Nepal. The King let his personal physician *Yuthok Yonten Gonpo* - known by Tibetans as Lord of Medicine - to interact and exchange medical knowledge with them. Chronologically speaking, we can compare this meeting as to what in this modern day is called the International Conference on Medicine. Introduced to the Ayurvedic tradition for the first time at the conference, *Yuthok Yonten Gonpo* in order to indulge more into Ayurvedic tradition ventured three times to India. During these three visits he stayed in India for nine years and eight months to learn Indian Ayurvedic tradition from a hundred and eleven different Gurus from India and Nepal.

It is believed that this venture of *Yuthok Yonten Gonpo* had cemented the first Guru-Chela relationship between India and Tibet in the field of Medicine.

Then in the 13th century AD, *Shongton Dorje Gyaltsen*, a famous Tibetan translator who later translated the *Kavyadarsha* treatise on poetry composed in the 4th century by a south Indian scholar named *Acharya Dandi*, for the first time in Tibetan. He went to India to invite the Indian pandit *Lakshma Kara* who at the time was looked upon as the only authority on *Kavyadarsha*. With the aid of some ingenious and prudent tricks (for at that time without a strong alluring temptation no one would dare to brave an arduous trip across the formidable Himalayas) *Shongton* was able to invite *Lakshma Kara* to Tibet. In Tibet *Shongton Dorje Gyaltsen* perfected the *Kavyadarsha* under the tutelage of *Lakshma* and also under his guidance did *Shongton* translate the *Kavyadarsha* for the first time in Tibetan.

In the field of grammar as mentioned above, *Thonmi Sambhota* shaped the first Tibetan grammar on the model of Indian grammatical system. And in the 17th Century when Indian pundit *Pala Bhatta* and his brother pandit *Gokula Nathmishra* had come to Tibet, the 5th Dalai Lama, taking the opportunity flushed them with hundreds of gold coins as fees and requested them to teach *Paninividyakaran*, a famous Indian grammatical text, to a Tibetan translator named *Ngawang Phuntsok*.

He studied this grammatical text thoroughly from two Indian pundits and later translated the text in Tibetan.

As mentioned before these are few instances that illustrate the nature of Guru-Chela relationship between Indians and Tibetans. Generally speaking it had become more of a customary habit amongst the earlier Tibetan translators to master a subject under the tutelage of Indian Gurus before they try to translate any text. The old Tibetan scholar cherished seeking knowledge from his Indian Gurus more than gold and silver, and more so than even his life. The story of *Lha Lama Yeshe Oey* is symbolic of that sentiment.

Lha Lama Yeshe Oey, one of the Tibet's foremost translators of that time, was born during the era of Second Diffusion when the demise of Monarchy in Tibet ensued an era of vigorous diffusion of Buddhism in Tibet. He was also the King of Western Tibet (here one should understand that demise of Monarchy in Tibet also ensued the fragmentation of Tibet into a number of principalities and he was King in one such principality). After encountering Buddhism, he placed his younger brother in his position and became a monk. Later he was arrested by the army of a neighbouring Islamic country and was demanded to convert to Islam or pay a ransom of Gold that equalled the weight of his body for his release.

His nephew *Jangchup Oey* in order to pay the ransom sought gold throughout Tibet and was able to collect gold that equalled the weight of his body, except the head. When the nephew informed him about this, he told him not to waste the gold on him for he was old and could not benefit Tibetans any longer. Instead of using the gold for paying the ransom for his release, he advised his nephew to use the gold and invite *Atisha* and other Indian scholars to Tibet. He died in prison and his nephew carried out his advice by inviting *Atisha* in the year 1040.

10. The Global Significance of the Tibetan Plateau

The ecological role and global significance of the Tibetan Plateau is becoming more and more evident with findings from new studies, as well as the various names being used by scientists to describe the Tibetan Plateau as the *Roof of the World*, *the Third Pole*, *the Water Tower of Asia* and *the Rainmaker*.

The relationship between the Tibetan Plateau (TP) and the Indian Subcontinent began about 55 million years ago when the Indian Subcontinent collided with Eurasia. In the long geological process of the collision emerged the vast Tibetan Plateau with the mighty Himalayan mountain range stretching to the south-western edge of the Plateau. The formation and gradual uplift of the Tibetan Plateau changed both the landscape and climatic condition of the two places: the Tibetan Plateau and the Indian Subcontinent. While the plateau got drier with the Himalayas blocking monsoon from entering Tibet, the Indian subcontinent enjoyed the full force of the Monsoon. Ever since, the Tibetan Plateau has played various roles in the timing and intensity of Indian Monsoon and East Asian Monsoon patterns¹.

The Tibetan Plateau is at an average elevation of more than 4000 meters above sea level, has an area of 2.5 million square kilometres which covers almost 2% of earth's land surface, is the earth's highest² and largest plateau. Hence it is called the Roof of the World. The Plateau is made up of 14 great mountain ranges and hundreds of the earth's highest peaks like Chomolangma (Mt Everest).

Almost all of the North Indian states located on the foothills of the great Himalaya shares a geographical boundary with Tibet. A boundary that stretches from the state of Jammu & Kashmir in the North-Western edge of India to the state of Arunachal Pradesh in

1 An Zhisheng et al., "Evolution of Asian Monsoons and phased uplift of the Himalaya- Tibetan plateau since Late Miocene times", 2001 Macmillan Magazines Ltd (30 May 2001): Nature. VOL 411.

2 Shichang Kang et al., "Review of climate and cryospheric change in the Tibetan Plateau", IOP PUBLISHING (January 22, 2010): Environ. Res. Lett. 5 (2010) 015101 (8pp)

the North-Eastern edge of India. Tibet also shares boundaries with states like Himachal Pradesh, Uttarakhand and Sikkim.

The 14 great mountain ranges of the Tibetan Plateau are:

1. The Great Himalayan Range
2. Karakoram Range
3. Altyn Range
4. Gangkar Chooley Namgyal Range
5. Serthen Range
6. Nyechen Thangla Range
7. Nganglon Range
8. Thangla Range
9. Yara Tagtse Range
10. Kunlun Range
11. Amye Machen Range
12. Dege Trola Range
13. Kharwa Karpo Range
14. Minyak Gangkar Range

This was a natural boundary which separated the two ancient lands and civilisations; a natural boundary through which traders, pilgrims and scholars travelled and exchanged culture, knowledge and goods; a natural boundary with hundreds of sacred peaks and holy lakes such as Mt Kailash (*Kangrinpoche*) and Lake Manasarovar (*Tso Mapham*); a natural boundary with no military presence until 1959 when the Chinese occupied Tibet; and a boundary on which the first ever Indo-China border war was fought in 1962.

The Tibetan Plateau is also known as the Third Pole because it is home to 46,000 glaciers, covering an area of 105,000 km. This

makes the Plateau the third largest store of ice after North and South Poles and also the largest source of accessible fresh water on this planet. The term ‘Third Pole’ was first used by the famous Swiss explorer Marcel Kurz (In Memoriam 129, the Alpine Club Obituary), who had talked of the Himalayan regions of the Tibetan plateau as the “Globe’s Third Pole” in an

article in 1933. The same term was borrowed by his friend G. O. Dyhrenfurth in a publication titled ‘To the Third Pole: The History of the High Himalaya’ in 1955³.

In recent years, Chinese scientists have been prominently referring to the Tibetan Plateau as the Third Pole⁴. For Tibetans, the Plateau, their home, is fondly called the Snow-land Paradise, a paradise surrounded by mighty snow clad mountains like Himalayas in the south, Karakoram in the West, Altyn Tagh and Gangkar Chogley Namgyal in the North, Khawa Karpo and Minyak Gongkar range in the East.

The highest peaks and greatest mountain ranges of India are located on the southern edges of the TP. The mighty snow-clad Himalaya stretches elegantly on the south-western corners of the TP, facing India on its southern slopes, providing cool air and water to the vast Indian Subcontinent.

3 Wang Xiaoming et al., “From ‘Third Pole’ to North Pole: an Himalayan origin for the Arctic Fox”, Proceedings of the Royal Society (June 16, 2015)

4 Shichang Kang et al., “Review of climate and cryospheric change in the Tibetan Plateau”, IOP PUBLISHING (Jan uary 22, 2010): Environ. Res. Lett. 5 (2010)

11. Tibet: The Water Tower of Asia

The Tibetan Plateau is rightly known as the Water Tower of Asia, as it is the source of Asia's six largest and most important rivers, such as (English/*Tibetan*), Yangtze/*Drichu*, Yellow/*Machu*, Mekong/*Zachu*, Salween/*Gyalmo Ngulchu*, Indus/*Senge Khabab* and Brahmaputra/*Yarlung Tsangpo*.

These rivers provide the much-needed irrigation water which feeds the agricultural fields of hundreds of millions of farmers⁵ in some of the most-densely populated nations in the world like Pakistan, India, Nepal, Bangladesh, Burma, Thailand, Laos, Cambodia, Vietnam, and China.

Similarly, Indus River, which originates from the Tibetan Plateau sustained the great Indus Valley Civilisation more than 4000 years ago. Indus Valley Civilisation is the earliest known civilisation in the Indian subcontinent and Indus River is only one among dozens of Tibetan rivers such as Brahmaputra, Sutlej, Karnali, Arun, Manas etc. supporting millions of lives in the northern regions of the Indian subcontinent.

The water from the 12,000 km³ of glaciers of the Third Pole ensures permanent flow of Asia's major rivers. This greatly influences the social and economic development of a fifth of the world's population with more than 1.5 billion people living downstream⁶. Any major damage to the Tibetan rivers could affect 40% of the world's population some way or the other.

5 Du Mingyuan et al., "Mutual influence between human activities and climate change in the Tibetan Plateau during recent years", Elsevier (*Global and Planetary Change* 41 (2004) 241 – 249)

6 UNESCO, UNEP and SCOPE, POLITICAL BRIEF, JUNE 2011, No.13

Major rivers of North India flowing from the Tibetan Plateau

S. N	Rivers		Watershed regions States
	Indian Name	Tibetan Name	
1	Brahmaputra	Yarlung Tsangpo	Arunachal Pradesh, Assam
2	Indus	Senge Khabab	Jammu and Kashmir
3	Sutlej	Langchen Khabab	Himachal Pradesh, Punjab
4	Karnali/Ghagra	Macha Khabab	Uttar Pradesh
5	Arun/Sun-Kosi	Bhumchu	Bihar
6	Manas	Lhodrak Kharchu	Assam

In fact, the Tibetan Plateau is the starting point of almost all of Asia's major river systems. One such is the Brahmaputra (*Yarlung Tsangpo*) – the lifeblood of north-eastern India and Bangladesh. The great Ganges plain, the most fertile agricultural centres of India is fed by dozens of rivers originating from the Tibetan Plateau, such as Karnali/Ghaghara (*Macha Khabab*), Arun/Sun Kosi (*Bhumchu*) and tributaries of Gandak River. The Indus (*Senge Khabab*) river supports life in the extremely barren regions of Ladakh in Jammu and Kashmir, while the Sutlej (*Langchen Khabab*) river flows through the fertile agricultural plains of Punjab. Almost all of the north Indian rivers have their sources from some part of the Tibetan Plateau.

The vast area of about 2.5 million sq. km at an average elevation of more than 4000 meters above sea level makes the Tibetan Plateau home to both, extremely cold weather in winter and intense heat in the summer. As the land surface absorbs more sunlight than the atmosphere, the plateau creates a vast area of surface warmer than the air at that elevation, thereby increasing the land-ocean pressure gradient and intensifying the monsoon.

The Tibetan Plateau exerts a huge influence on regional and global climate through thermal and mechanical forcing mechanisms. Since the Tibetan Plateau has the largest cryospheric extent out-

side the polar region and is the source region of all the large rivers in Asia, it is widely recognised to be the driving force for both regional environmental change and amplification of environmental changes on a global scale.

Thus the timing and intensity of the Indian monsoon and the East Asian monsoons are greatly influenced by climate change on the Tibetan Plateau. Even the worsening heat waves in Europe and north-east Asia are linked to thinning snow cover on the Tibetan Plateau.

The first monsoon forecasts of India was issued in 1882 by then Chief Reporter H.F. Blanford, of the newly-established India Meteorological Department (IMD) based on the amount of snow cover on the Himalayas during the preceding winter as more snow cover presaged a poor monsoon.

12. Current Environmental Situation on the Tibetan Plateau and its implications for India

a) *Climate Change on the Tibetan Plateau*

V. Ramanathan, an atmospheric scientist (Scripps Institution of Oceanography in La Jolla, California) said that our understanding of global climate change would be incomplete without taking into consideration what is happening to the Tibetan Plateau (TP). This clearly indicates the major global climatic role of the TP. The proximate cause of the changes now being felt on the plateau is the rise in temperature of up to 0.3°C a decade that has been going on for fifty years -- twice more than the rise in global temperature -- resulting in rapid glacier retreat and permafrost degradation. Such a drastic change is having serious impact on the landscape of the Tibetan Plateau and wellbeing of millions living on the banks of Tibetan rivers in Asia.

Ever since the occupation of Tibet by China, there has been rapid environmental degradation due to increase in human activities. The large influx of Chinese undermines the existing land use pattern of the Tibetan people. Excessive damming and mining are causing immense damage to the fragile ecosystem and its landscape. The Indian summer monsoon is intensified and the East China summer monsoon is weakened due to human-induced land cover change on the Tibetan Plateau.

b) *Threat from rapid Glacial Retreat*

There has been no net accumulation of ice on the Tibetan Plateau since 1950s with warming in excess of 10°C on the Tibetan side of the Himalayas has contributed to a retreat of more than 82 percent of the glaciers on the Tibetan Plateau. "The melting seasons on the plateau now begin earlier and last longer," says Xu Baiqing of the Institute of Tibetan Plateau Research. According to Yao Tandong (2007), Director of the Institute of Tibetan Plateau Research, 2/3 of the glaciers on the Tibetan Plateau would be gone by 2050 if the current rate continues. Glacial retreat on the Tibetan Plateau and surrounding regions is characteristic since the 1960s, and has intensified in the past 10 years. The magnitude of glacial retreat is

relatively small in the interior of the Tibetan Plateau and increases to the margins of the plateau, with the greatest retreat around the edges. Glacial retreat in this region is impacting the hydrological processes on the Tibetan Plateau and surrounding regions.

The glacial retreat has caused an increase of more than 5.5% in river runoff from the plateau. Since many of the south Asian rivers such as Brahmaputra, Indus, Karnali, Sutlej, Arun, Manas etc. have their source around many of the glaciers on the Plateau, a rapid glacial retreat would cause sudden increase in river volume resulting in devastating floods as well as possibly drying up of the same rivers in the near future. The implication from such a scenario would be catastrophic as these are some of the densely populated and mostly agricultural dependent regions in the world.

The glacial lake outburst flood is another threat due to rapid glacial retreat. The water flowing out from the rapidly melting glaciers form unstable lakes or glacial lakes on the foot of a peak or in a small mountain valley, is ready to burst out anytime. The sudden discharge of a large volume of water with debris would lead to massive floods known as glacial lake outburst flood (GLOF). According to the International Centre for Integrated Mountain Development (ICMOD), there are more than 8000 glacial lakes on the Himalayan regions, of which 200 are potentially dangerous. For example, the *Pareechu*, a tributary of the Sutlej River was blocked by a massive landslide in Tibet, forming an unstable Rock fall dam. In the years 2000 and 2005, the Pareechu Lake burst in Tibet, causing heavy destructions in the Kinnaur and Shimla districts of Himachal Pradesh.

Approximately 968 glaciers drain into the Ganga basin in Uttarakhand and over 4,660 glaciers feed the Indus, Shyok, Jhelum and Chenab river systems. The Ravi, Beas, Chenab and Sutlej river systems are fed by 1,375 glaciers and 611 glaciers drain into the Teesta and Brahmaputra basins and contribute between 50 – 70 per cent of the annual discharge.

“The continuous melting of Himalayan glaciers is a great cause of concern for Indian agriculture as most of India’s perennial river

systems originate from Himalayas, which will have a wider implication and threatens food production system of the country”, said Dr. Ashwani Kumar, Director General, Indian Council of Forestry Research and Education (February 24, 2016)

c) Threat from excessive damming of the Tibetan rivers

Another threat to the transboundary rivers is the unprecedented construction of dams on the Tibetan rivers since 1950s. In recent years there has been a new trend of building large dams despite the Plateau being a highly seismic prone zone. Scientists believe that mega-dams are both the trigger and victim of earthquakes. Cascade dams are likely to cause chain reactions and expand the impact of any earthquake.

There are Chinese experts who claim that the 2008 Wenchuan earthquake (which killed 80,000 people) could have been induced by the nearby Zipingpu Dam and the 2014 Ludian earthquake by the Xiluodu dam. The 510 megawatt Zammu hydropower dam on the *Yarlung Tsangpo* (Brahmaputra) and more planned on the same river could cause immense damage to the ecology of the Plateau and wellbeing of downstream countries like India and Bangladesh. Millions in Arunachal Pradesh and Assam whose life and culture thrive on the shores of this ancient river are greatly threatened.

China has dam-med every major river and their tributaries in Tibet. When identifying the threats to Himalayan ecosystem, China stands out. By annexing Tibet, China thus has changed Asia’s water-map. It is aiming to change it further, as it builds dams that re-direct trans-boundary riparian flows, thereby acquiring significant leverage over downriver countries.

Conclusion

Agriculture is one of the biggest providers of employment, income and livelihood for millions in India. Almost two-thirds of the employed class or about 50% of India’s population depend on agriculture, and agriculture in India greatly depends on the monsoon and rivers, rivers either glacial or rainfed. Some of the most

fertile regions in India are either fed by rivers or receives abundant rainfall. The fertile Ganges plains and the plains of Assam are fed by rivers originating from the melting glaciers.

Large areas of central and south India are drained by seasonal or rain fed rivers. Monsoons are the only source of rainfall for India and agriculture is immensely dependent on monsoons. But with the rapid construction of mega-dams on the Tibetan rivers flowing into India and elsewhere in Asia, and the increasing unpredictability of the Indian monsoon in recent years (partly due to rapid decrease of glaciers on the Tibetan Plateau) are alarming and there is need to take strong actions. There will be floods in the short-run and droughts in the long-run due to rapid glacial retreat on the Tibetan plateau that feeds Indian rivers, also the unpredictable and destructive monsoon patterns partly induced by the change on the Tibetan Plateau will cause immense difficulty to millions of farmers in the Indian subcontinent, leading to food shortages and economic slowdown.

A healthy Tibetan plateau is indispensable for social, economic and climatic stability of Asia in general and India in particular. Hence, a serious effort should be put forth by the Government and the People of India for the long term progress of a great Indian society.

Efforts like:

1. Scientific researches and debates should be carried out to understand:
 - * The role of the Tibetan Plateau in influencing the Indian monsoon,
 - * The role and the importance of the Tibetan Plateau as source of many of the Indian rivers,
 - * The threats faced from rapid glacier melting on the Tibetan Plateau, building of mega dams and contamination of Tibetan rivers by excessive irresponsible mining on the Tibetan Plateau.

2. The Government of India should:
 - * Engage and urge the Chinese government in protecting the fragile ecosystem of the Tibetan Plateau.
 - * Facilitate and encourage Conferences and seminars between Indians, Chinese and Tibetans to understand how best the Tibetan plateau could be protected.
 - * Make protection of the ecology of the Tibetan plateau a strategic priority for the long term interest of India.

13. Chinese occupation of Tibet and threat to India

As geopolitical rivals, India and China face each other over a highly disputed border. Virtually the entire 2,521 mile (4,057) border, one of the longest in the world, is in dispute without a mutually agreed line of control in the Himalayas separating the two countries. The amount of land under dispute tops 52,125 square miles (135,000 km²), or approximately the size of Costa Rica or the U.S. state of Alabama. It is apparent that in comparison with China's territorial disputes with other neighbours now or in the past, the PRC's land disputes with India stand out both for their sheer size and for their importance to the region. Even though neither country is in a position to dominate the other, yet each views the other as a potential geopolitical rival.

As China and India gain economic heft, they are drawing ever more international attention at a time of an on-going global shift of power to Asia. Their underlying strategic dissonance and rivalry, however, usually attracts less notice. The two giants represent competing political and social models of development. In fact, China and India are more than just nation-states; they are large ancient civilizations that together represent nearly two-fifths of humanity.

How the intricate and fluid relationship between these two great countries of markedly different histories, identities, and cultures evolves will have an important bearing on Asian geopolitics, international security, and globalization.

Origins of the Sino-Indian Border Dispute

The huge Tibetan plateau, measuring almost two-thirds the size of the entire European continent, separated the two civilizations, thereby limiting interaction to sporadic cultural and religious contacts, with political relations absent. It was only after Tibet's annexation in 1951 that Chinese troops appeared for the first time in large numbers on a steep leaning curve.

Their 32-day war in 1962 did not settle matters; because China's dramatic triumph only sowed the seeds of greater rivalry and

India's own political rise. Today, China and India represent two separate cultural and political blocks, each with its own distinct set of values. Paradoxically, after the Communists came to power in China in 1949, India was one of the first countries to embrace the Mao Zedong-led regime. Yet in one of his first actions after seizing power, Mao confided to Soviet dictator Joseph Stalin that Chinese forces were "preparing for an attack on Tibet," and he inquired whether the Soviet Air Force could help transport supplies to them.

Even as the new Communist state annexed the large historical buffer state of Tibet -- an action that eliminated India's outer line of defence -- the Indian government continued to court China, seeing it as a benign neighbour that had, like India, only recently emerged from the ravages of colonialism. New Delhi even opposed a discussion in the United Nations General Assembly in November 1950 on the then-independent Tibet's appeal for international help against Chinese aggression.

The Indian government was taken largely unaware by the start of the Chinese military attack on Tibet in October 1950, when global attention was focused on the Korean War. The PLA's rapid success in seizing eastern Tibet emboldened China to intervene in the Korean War. Nehru later admitted that he had not anticipated the swiftness and callousness with which China took over Tibet because he had been "led to believe by the Chinese Foreign Office that the Chinese would settle the future of Tibet in a peaceful manner by direct negotiation with the representatives of Tibet."

What Nehru credulously saw as a "foolish adventure" was mounted within the fact that within a matter of months Mao's regime, gobbled up Tibet and gained control of its strategic crossroads, and then soon afterwards began exerting direct military pressure on India. What Nehru averred was geographically impractical all too soon became a geopolitical reality that has affected Indian security like no other development. It also helped create a common land corridor between the PRC and Pakistan, which helped to nurture the Sino-Pakistan strategic axis. Tibet's annexation also gave China, for the first time under Chinese rule, a contiguous

border with India, Bhutan, and Nepal.

Another blunder that virtually guaranteed the festering of the Sino-Indian border dispute occurred in 1954, when Nehru signed a largely one-sided pact with Beijing. This pact ostensibly established India-China friendship under the rubric of “Panchsheel,” or “five principles,” of peaceful coexistence. The Panchsheel Agreement, as it became popularly known, incorporated a formal Indian recognition of the new Chinese control over Tibet, with India formally forfeiting all the extraterritorial rights and privileges it had enjoyed in Tibet until the Chinese invasion.

This accord, recorded India’s agreement both to withdraw fully within six months its “military escorts now stationed at Yatung and Gyantse” in the “Tibet Region of China,” as well as “to hand over to the Government of China at a reasonable price the postal, telegraph and public telephone services together with their equipment operated by the Government of India in Tibet Region of China.” Up through the 1950 invasion, China had maintained a diplomatic mission in Lhasa, just as India did, underscoring Tibet’s independent status.

India’s formal acceptance of the Chinese claim over Tibet came without extracting a reciprocal Chinese acceptance of the then prevailing Indo-Tibetan border, including the McMahon line in the east that was agreed upon in 1914 between the British Indian government and the Tibetan government. Indeed, Nehru misconstrued the mention of specific border-trade mountain passes and posts in the 1954 accord as Chinese acknowledgement, of where the Tibetan frontier with India lay.

To make matters worse, he refused to pay heed to Beijing’s statements that it had signed a border-trade accord and not a border settlement accord with India. In fact, no sooner had the Panchsheel Agreement been signed, China laid claim to some Indian frontier areas and then furtively intruded south of two mountain passes specified as border points in that accord. Before long, China began building a highway through India’s Ladakh region to link Tibet with another vast, occupied region, Xinjiang,

home to Turkic-speaking Muslim ethnic groups. In the years after the Panchsheel Agreement, Sino-Indian relation became tense, with Chinese cross border encroachments culminating in a full-fledged Chinese military attack in 1962. Just as Mao began his invasion of Tibet while the world was occupied with the Korean War, he chose a perfect time for invading India.

Mao's premier Zhou Enlai, publicly admitted that the war was intended "to teach India a lesson." As for Nehru, after having reposed his implicit faith in China, he cried foul when Beijing deceived him. The day the Chinese invaded, a shattered Nehru confessed to the nation in the following words: "Perhaps there are not many instances in history where one country has gone out of her way to be friendly and cooperative with the government and people of another country and to plead their cause in the councils of the world, and then that country returns evil for good."

Against this geopolitical background, India can expect no respite from Chinese pressure. Whether Beijing actually sets out to teach India "the final lesson" by launching a 1962-style surprise war will depend on several factors, including India's defense preparedness to repel such an attack, domestic factors within China-such as economic and social unrest threatening the Communist hold on power- and the availability of a propitious international timing of the type the Cuban missile crisis had provided in 1962. But if India is not to be caught napping again, it has to inject greater realism into its China policy by shedding self-deluding shibboleths, shoring up its deterrent capabilities, and putting premium on leveraged diplomacy.

14. Cultural Relations Today

The Dalai Lama crossed into India on March 31, 1959. During the next years, he was followed by more than one hundred thousand of his countrymen. After being given asylum by the Government of India, he first lived in Mussoorie for a couple of years and later established his headquarters in Dharamshala (Himachal Pradesh). From here he strove to preserve the culture of Tibet that was endangered in Tibet. Amongst others, he re-established several institutions:

- Tibetan Medical and Astro Institute in Dharamshala (*Men-Tsee-Khang*)
- Tibetan Institute of Performing Arts in Dharamshala
- Library of Tibetan Works and Archives in Dharamshala
- Three Great Gelukpa (Yellow Sect) monasteries (*Ganden, Sera and Drepung*) in Karnataka
- The Tibet House in Delhi (cultural centre for the preservation of the Tibetan culture in New Delhi)

With the help of the Indian Government, a Tibetan University was opened in Sarnath (Uttar Pradesh). Not only is the now famous Central University for Tibetan Studies (CUT) provide facilities to students up to the PhD level, but it has also started a very bold program of re-translation of lost manuscript from Tibetan into Sanskrit. Luminaries like Prof G.C. Pande have headed this Institution.

Most of the monastic universities, which existed in Tibet before 1959, have today been re-established in India. One could mention:

- The three Monastic Universities of Sera, Gaden and Drepung in Karnataka
- The Sakya Center in Rajpur (Uttaranchal)
- The Mindroling Monastery in Clement Town (Uttaranchal)

- The Karmapa Headquarters in Rumtek (Sikkim)
- Several other important Monasteries in Karnataka and West Bengal
- The Bon tradition is also represented in Dolanji (Himachal Pradesh)

It seems that the Buddhist Pundits have returned to India after a long period of seclusion on the Roof of the World.

Though the cultural relations between India and Tibet have gone through difficult times, they have survived many onslaughts over the centuries. The presence of the Dalai Lama in India and the interest of the Government of India are the best guarantee to their survival.