INDIA AND TIBET

—Historical Considerations—

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I

EARLIEST CONTACTS

Exchange of ideas like exchange of commodities between two neighbouring countries is the ideal norm of nations. Relations between India and Tibet in the past amply illustrate this ideal. Even the Himalayas were not sufficient barriers and the Indo-Tibetan relationship was not a one-way traffic in commerce or culture.

While much is on record regarding India's influence on Tibetan culture, Tibet's impact on Indian culture remains obscure. With the antiquity of Tantra traced back to the Indian civilization and with Mount Kailasa as the focal point in Tantra, regular contacts and exchanges between the Siddhas on both sides of the Himalayas in pre-Buddhist and even pre-Vedic times are no longer ruled out. Some scholars surmise that even Indian Tantra was developed from the pre-Buddhist religion of Tibet called Bon.

Sufficient literary evidence is there to suggest that knowledge of Himavat or Trans-Himalayan region in North India in Buddha's time. Arjuna had reached Utsahakuru, beyond the Kun Lun mountains, by way of Lake Manas which was the country of the Hatakas. The offerings of gold at Yudishthara's court indicated the variety recovered from the Pipiltika in Western Tibet. The Gok-Bejigting Ants of Herodorus and the Pipiltkas of Mahabharata were no doubt the same obscure fauna. The traffic of pilgrims and merchants to and from Kailas-Mansarovar area was indeed a busy traffic in the Maurya period and Aryan missionaries like Kasyapa and Madhyamagotra might have sealed the Himalayas to acquire on-the-ground knowledge of the Himavat.

Advent of Buddhism in Tibet opened a fresh chapter not only in the history of Tibet but also in the history of Asia and this chapter closes in the middle of the current century.

II

BUDDHISM IN TIBET

The first kings of Tibet reputedly came from Magadha, the same province of Asoka, at a time when the Maurya Empire was breaking up. These kings down to 27th generation followed the old Tibetan religion Bon. During

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the reign of Lha-blo-bo-rts, the 28th king, a volume of Buddhist canon reached the court; the Khunpho were then ruling over northern India and Inner Asia. The book, when deciphered later, was found to contain the exploits and virtues of Bodhisattva Avalokitesvara. As the Lord of Compassion, Avalokitesvara was the leading deity of Mahayana pantheon. In Tibet he came to be regarded as the father of mankind and adored as the Sole God of the Land of Snow.

Firm evidence about Buddhism in Tibet, however, dates from the time of Song-tsen Gampo (c. 605-650) whose two queens, one from Nepal and one from China, were devoted Buddhist. He had a scholarly minister, Thonmi Sambhota, who devised an alphabet from Brahmi script and founded the systematic translation of the Buddhist canon. Temples were built and images of the Buddha and Mahayana deities were installed. The principal temple was located in the newly founded capital at Lhasa. Monks and scholars from Nepal and India were invited to expound the Buddha's Doctrine. The king drew up a code of customs and morals which believers down to our time have acknowledged and observed as integral parts of the Cho or Dharma.

GURU RIMPOCHE

The progress of Buddhism was by no means smooth for the first two hundred years as it had to reckon with the hostility of the native religion. The Bon was deeply rooted not only in the mind of the common man, it was strongly entrenched in the court itself. Ministers and even members of the court were often ambivalent and some continued to die hard. The Bon priests disputed the authority of the Indian monks and challenged them to a debate and mystics. Visoray in doctrinal debates was easy for the scholars of the Bon who no doubt emphasized the doctrine of salvation for all. The field of magic was however not convenient for the monks from India as few of them were adept in Tantra. In the second half of the eighth century, during the reign of Trisong Detsen, the Buddhist monks failed to meet the Bon priests in an encounter of miracle. The Bon elements in the court proclaims the foreigners' defeat and reconverted the bulk of the population into their native faith. But the king did not yield and invited the famous master of Tantra, Guru Padmasambhava, to visit Tibet. The Guru answered the call reached Lhasa overcoming 650 route the demons set up by the Bon magicians and in a number of bouts conclusively proved the superiority of Buddhist Tantra. For example he could divert a hail storm conjured up by the native priests while the native priests could not contain a similar scourge set by the Guru. In short the superiority of Buddhist magic was indisputable and the Dharma emerged victorious in the field of mystics also. Ambivalent believers were soon sought refuge in Buddhism.

The saviour of Dharma came to be adored as Guru Rimpochoe, that is, Guru Rinpoche. Guru Rimpochoe was indeed the saviour of Buddhism in Tibet. While his miracles are a matter of belief, his achievements are solid facts of history. Beside proving the superiority of Buddhism over Bon, the Guru handled the great problem of a foreign religion with high statesmanship. He felt the imperative need of nationalizing the church and with the aid of Sambudsaka, who was already in Tibet, he ordained the First Seven nattas into the Sangha, thereby, founding the Lamaist Order. The Guru and Santarakshita helped the king to build a monastery on the river Tsangpo (Brahmaputra); it was modelled on Odantapuri and named after Achintyapuri as Samye. Significantly enough the Guru tolerated some Bon
mystic practices which, if not identical with, were not unlike the rituals of Tantra.

Buddhism as a universal religion aclimatized itself to the native genius of the country and the Guru's cult of Vajra (Dorje) no doubt became the national cult of Tibet. Under this impact even the Bon priests had to admit ideas and images of Buddhism into their creed, though a contra or wrong meaning was read into each such adaptation. Thus Buddhism had to stay in Tibet in one form or other.

The few Chinese exponents of Dharma who used to visit Tibet from the time of Song-tsen Gampo's marriage with a Chinese princess failed to comprehend the moral and spiritual needs of the Barbarian of Tibet. A few years after Padmasambhava and Santarakshita, two conflicting opinions about attainment of Enlightenment were being expounded, one by the Indian Kamalasila and other by the Chinese Hashang. In a final debate, the assembly of believers voted for the Indian exponent. Both views, it is now found, were correct but the Indian master had spoken the Tibetan mind. The Tibetans ceremoniously expelled the Chinese exponent and banned for ever propagation of Dharma in Tibet by the Chinese. Nearly three centuries later when Atisa came to propagate the Sat Dharma, he also would not altogether reject the Tibetan sentiments.

LIVING BUDDHAS

The historic reason for the success of Buddhism in foreign lands was the promise of universal salvation through Love, Compassion and Spirit of Tolerance. The Mahayana ideal of collective endeavour, in which devotees morally and intellectually superior would share their Punyas with the handicapped ones, sharpened the edge of Dharma for the nomadic and pastoral communities. The Bodhisattva thus played the role of a hero in society in Tibetan sense of the term 'hero'. The Tibetans prayed, as they still pray, for the repeated rebirth of a Buddha in the making, or of one who is already a Buddha, or even of a celestial being. Thus there are incarnations of Padmasambhava and Atisa: the Buddhas in mundane form, and of Avalakitesvara and Amitabha: the Buddhas in celestial form. Such incarnations, known as Tilku, are wrongly described in Western idiom as Living Buddhas. Early European visitors to China picked up this nomenclature from confused Confucian literati.

THE RED AND THE YELLOW

Another Western usage is to divide Tibetan Buddhism into Red and Yellow. By Red is meant the three earlier sects, Nyingma, Kagyu and Sakya and by Yellow is denoted the later Gelugpa. The Nyingma dates back to the advent of Padmasambhava, that is, the second half of the eighth century. The Kagyu traces their heritage to a great Siddha of eastern India named Naropa (died 1040), the Sakya to a scholar and patron of learning from Central Tibet named Khon-geyal (1054-1073) and the Gelug to a great monk-scholar from Kokonor named Tsongkhapa (1357-1419). There is a sharp difference of opinion regarding esoteric practices and monastic discipline between the so-called Red Sects on one hand and the Yellow on the other. For laity in general, all temples and monasteries of all sects are equally holy and good both for congregation and pilgrimage. Incarnations connected with Red
have been found in Yellow households while some highest Yellow incarna-
tions have come from Red families. All incarnations of all sects, however,
render obedience to the incarnation of Avalokitesvara—the Dalai Lama—
as the Sole God of the Land of Snow.

III

LANGUAGE OF INDIA IN TIBET

“The waters of Ganga made fertile the arid steppes of Inner Asia”. That
is how a German scholar had described the great efflorescence of Buddhist
literature in the sands and snows of Inner Asia. The Bhagavata who took
the stream to the arid north was in the grateful imagination of Northern
Buddhists, come from Varanasi, where Buddha Sakyamuni had turned the
Wheel of Law. In Trans-Himalayan legend the Sacred Lotus after it withered
away in Varanasi blossomed in Lhasa, and the Master's “body, speech and
mind” made a reappearance in the Trans-Himalayan highlands. Lhasa in
welcoming Sanskrit was no doubt sheltering the language of the Land of
Enlightenment and Bod-skad (Tibetan) as the medium of the Dharma became
as sacred as Sanskrit. The layout, content and presentation of Tibetan canon
and all later works down to the last days of Lamaism have been such that a
Nepali Vajrayarya, proud of his country having been the refuge of Sanskrit
learning, has no hesitation to describe Bod-skad as Lhasa Sanskrit. By the
label Lhasa Sanskrit a Nepali Buddhist would not merely imply that
the Tibetan script is derived from Sanskrit source but also acclaim that Tibetan
literature preserves the treasures of Sanskrit literature. Much of the originals
are lost to the world today while most of the remnants in Sanskrit the world
owes to the care and zeal of Nepali scholars during the centuries when Sanskrit
learning in the Land of Enlightenment was in shade. Western scholarship
would testify that the monastic universities in Tibet and Mongolia not merely
preserved the treasures of Sanskrit but also developed the Sanskrit traditions
in their seats. Thus Logic and Metaphysics, Medicine and Chemistry from
India flourished in Sakya, Tashilhunpo, Drepung, Derge, Kumbum and Urga.

Why the legendary author of Tibetan alphabet, Thomi Sambhota, did not seek inspiration for a script from the great neighbouring country in the
east, has puzzled many Sinologists today. As the medium of expression in the
Celestial Empire, the Chinese script had a sanctity of its own. Mastery of the ideograph was a hallmark of academic and bureaucratic power within
the Middle Kingdom while beyond the outermost frontiers of the Middle
Kingdom the ideograph was a symbol of culture. A barbarian speaking the
Celestial language was a lesser barbian and if a barbarian could read and
write the script his access to power and privilege in the Celestial court was
ensured. Besides dissemination of Chinese language and Chinese script
beyond the Han frontiers was a fundamental principle of imperial statecraft
throughout history. Thus the Manchu, the Mongol and even the Turki
(Uighur) had to accept Chinese language and script for varying periods to
varying degrees and the vertical form was adopted in Manchu and Mongol
scripts. An American Sinologist has therefore described the Tibetan escape
from Chinese language and script as an inexplicable phenomenon. The
truth of the matter is that the Tibetan speech is not as near the Han as many
Sinologists presume. If the term Mongoloid is used in a wide sense both
Tibetan and Chinese languages are Mongoloid languages. Tibetan is also a

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tonal speech like Chinese but Tibetan is not so predominantly monosyllabic as Chinese. Even if there are affinities, as presumed by some Sinologists, an ideograph established in one language is not necessarily adequate for the imagery and idiom of another. While linguistics and morphology conceal the secrets of failure of Chinese ideograph in Tibet, Tibetans have their own explanation for the success of Sanskrit Akṣara. Twenty years ago in Tashiilhunpo and Drepung I made enquiries as to why the pictograph was found unsuitable for transcription of Tibetan speech and how did Thomi Sambhota and his colleagues adjudicate the claims of different Indo-Iranian and Mediterranean scripts. I had in mind that the Brahmi script was possibly an import from the west of Saptasindhu and that in the first half of the seventh century Kharoshthi and several other scripts were prevalent in the regions west and northwest of Tibet. The answer of the Tibetan scholars was, however, as simple as the Tibetan mind. I was told that there was no need to adjudicate the merits of different phonetic scripts known to Thomi and his friends. The need for a script had arisen out of the need for translating Buddhist texts in Tibetan language. It was thus "a good act" or "a natural process", interdependent on the other processes of Dharma as in Pratyayasamutpaḍa. Thus the script had to be looked for in the same region from where came the Sacred Books. The process did not end with the Svāra Vyanjana of Sanskrit or the horizontal Rupa from left to right. The Tibetan book, though made of paper, did not follow the format of Chinese scroll but adopted the palm-leaf format of India. An honorific designation for a Tibetan loose-leaf book is Poti derived from Sanskrit Punthi/Pustika. Indic or Sanskritic sentiments for books and learning have influenced Tibetan mind ever since.

To start with, the invention of alphabet was treated as a divine gift as in Sanskrit tradition; Brahma was reputed to have come from the mouth of Brahma. It is not certain whether Thomi Sambhota, the formulator of alphabet, devised his set of thirty letters from the archaic Nagari (Kanjana/Lantsha) or from Kashmiri (Sarada) characters. What is certain and indisputable, both among Tibetan believers and modern scholars, is that the Tibetan alphabet was of Brahmi origin. It is curious that while the words Brahma and Nagari were obsolete in many Indian vernaculars by the beginning of the nineteenth century, these words were current among the Lamas and other learned people all over the Tibetan-speaking world. It is relevant to point out that in India the term Brahmi was a re-discovery towards the middle of the nineteenth century, thanks to archaeologists and epigraphists. In Tibetan terms like Akṣara, Sabda, Vak or Varna came to be sanctified exactly as in India and each term was most meticulously translated to convey the different meanings under different contexts. The veneration for Akṣara as in traditional India was fully reflected in Tibet in handling of books as if they were icons. I was surprised to notice such usage in Tibet in 1955-56. A Tibetan book, even if it be on a mundane matter, cannot be left on the floor or cast away like an old pair of shoes. The Imperishable Object, as the Sacred Letter or Akṣara, is the heart of the matter. The Tibetan veneration for Nagari as the kin of Brahmi should be an enlightenment to those scholars who champion transcription of Sanskrit works in Roman and would discard Nagari as internationally less honourable than Roman. I am not a linguist nor by any means am good in reading scripts obsolete in our country today. But for me the most important evidence of Indian culture in Tibet and even the Balkals has been the most ubiquitous presence of the Six Mystic Syllables ØM-MĀ-NI-PAD-ME-HUM on rocks and boulders, stupas and temples, prayerwheels and altars; and I had not the least doubt on my first sight of Six

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Mystic Syllables that the Tibetan Akṣara was a Rupa of Sanskrit Akṣara.

The Tibetan veneration for the Sacred Letter from the Land of Enlightenment was also expressed in calling the vowels and consonants as Ali and Kali, the two mystic terms used in Tantras but can be traced back to the Veda. The learned Tibetan unhesitatingly affirms that Akṣara goes back to pre-Buddhist times in the Veda. The adoration of Vak and Akṣara, Brahman and Sarasvati in Rg Veda and later literature needs no presentation here. What needs emphasis here is that Sarasvati is the only Vedic deity and for that matter the only Brahmanical or Hindu deity who is held in highest adoration in Mahayana pantheon and therefore in Northern Buddhist countries like Tibet and Mongolia. While other Hindu deities like Brahma, Indra or Ganesa were incorporated into Mahayana pantheon simply as accessory deities aiding and serving Buddha Sakayamuni or other Buddhas and while even some Hindu deities were depicted under the feet of a Buddha or held in utmost ridicule, Sarasvati was admired as a goddess on her own right. The Mahayana veneration for Sarasvati progressed across the Himalayas, and at Yangchen in Tibet and Mongolia Sarasvati is the deity for scholars and laymen alike irrespective of any sectarian considerations. The Tibetan literature from Thomya Sambhota down to the twelfth century abounds with utterances and remarks about the signification and sanctity of Sabda Brahman.

LITERATURE OF INDIA IN TIBET

The translation of the Buddhist canon from Sanskrit into Tibetan has been universally admitted as the most scientific and yet local ever before the present day UNESCO programme. The national endeavour in Bod-yul (Tibet) running through four centuries may be best described in esoteric diction in the union of Prajna (Wisdom) of India and Upayakausalya (Urgetness) of Tibet. Infinite wealth and refinement of Sanskrit had to come to terms with the originality and independence of Tibetan. Western scholars who have mastered Iranian, Sanskritic and Sinoic languages have not discovered any affinities between Tibetan and any of these groups. Basil Gould and Hugh Richardson—speaking, reading and writing Tibetan almost like the Tibetan—they wrote in 1943 that "Tibetan is widely separated in vocabulary, grammar and mode of thought from any language with which the learner is expected to be familiar". Earlier a renowned master of languages, Denison Ross, had admitted the same, though he felt that his mastery of Russian was complementary to his mastery of Tibetan and vice-versa. Knowledge of Sanskrit, which Denison Ross and Hugh Richardson had acquired before beginning Tibetan, did not determine the proficiency of such eminent Tibetologists.

To obtain the exact meaning of Sanskrit words and phrases Thomya Sambhota and his successors had first resorted to a servile imitation of Sanskrit layout and style and ignored the claims of Tibetan syntax. This resulted in monstrous compositions which misrepresented the grāmdhar of Sanskrit and denied the genius of Tibetan language. These translations were later on considerably revised or altogether replaced; a few survive in the manuscripts discovered from the Caves of Thousand Buddhas and other sites in the north and north-west of Tibet. In the later or revised translations imagery and idiom of Sanskrit underwent welcome Tibetanization along with honourable acceptance of native idiom and imagery.

No effort was spared to probe into the etymology of a Sabda or to unravel
the aphorisms of Vyakaran. Panini and later Sarasvata Vyakaran were studied with the same zeal as in the Tols in India. Thus while each word of the original was rendered into its exact appropriate in Tibetan, the Tibetan syntax was copied with. For every translation there would be one (or two) Indian scholar knowing Tibetan and one (or two) Tibetan scholar know-
ing Sanskrit. For support to translators, compilation of grammars and lexicons was also taken in hand. For widely used or commonplace terms like Buddha, Dharma or Sangha uniform sets of equivalents were fixed by a central council of translators. The result of the translations from the time of Thonmi (c. 650) till the propagation by Asa (c. 950) were later incorporated into two encyclopaedic collections called Kanjur and Tanjur. Kanjur stands for Buddha-cavanas and Tanjur for Sastra. Thus Abhidharma, Pratiparamita and Vinaya, the treatises of Nagarjuna, Asanga and Dignaga or the latest Mahayara tracts from Pala Bengal are all ensnared in these collections. But for this faithful and yet idiomatic translation many of the Buddhist Sanskrit works would have been lost forever.

Through such scientific translations and regular exchange with Nepali and India’s scholars, imagery and idiom of Sanskrit became a part and parcel of Tibetan literature and later, when Mongols embraced the Dharma, of Mongol literature. This impact is noticed most in the art of dialectics, science of rhetoric, and historiography. Buddhist logic with Indian art of polemics and Indian logician’s mannerisms flourished in refuge in Sakya, Drepung and Urga. For models of rhetoric and prosody, men of letters in Tibet and Mongolia invariably referred back to Kavyadarsa and such works from India. Dialectics or poetics were, however, not much developed in Tibet before the advent of Dharma; therefore such indigenous elements in Tibetan literature were more in the nature of innovations than revolutions. For a true revolution in Tibetan literature one has to notice the historiographical writings in Tibet. In the beginning, that is, before Sanskrit made its impact, the annals and chronicles of Tibet were inspired by the Chinese tradition of Shih-chi (the Record of the Scribe—the Record of a Historian). The Chinese method of record-keeping meant a meticulous regard for events and their dates. The Indian tradition of historical writings, as is well known, was indifferent to mundane happenings and their chronological sequence. The victory of Buddhism in Tibet was eventually the victory of Indian attitude to objects mundane. Men of letters including historical scholars, submitted to the Indian tradition. The Tibetan nomenclature for records, Yig-thang, yielded to a new form Chen-jung (Chos-bhyung) or the Growth of Religion. As the new nomenclature suggests the subject-matter of history was now the Dharma, its origin in India and its growth in the Trans-Himalayas. The Dharma was eternal and everything else was transitory, therefore the story of Dharma was history per excellence. The ideal history was no longer the Records (Yig-thang) or the Line of Kings (Rgyal-rabs) but the Dharmakalhini (Chos-
bhyung). The lives and thoughts of the saints and scholars, the doctrinal debates and the constructions of temples and monasteries were now the stuff for the historiographer. Even if a strong sense for historical sequence and a high regard for firm chronology continued to characterize the chronicles of Tibet. It cannot be denied that Tibetan historical writings contained much useful data for history of the neighbouring countries. Taranatha’s “History of Buddhism” abounds with legends and myths but provides some unimpeachable evidence where Indian literary sources are silent.

A measure of Sanskrit impact on Tibetan and Mongol languages is
provided by the wide currency of loan-words from Sanskrit. While a most faith-
ful and yet perfect translation of the entire corpus of Sanskrit vocabulary
was achieved and many proper names like Asoka and Vasali were ren-
deed into Tibetan, for academic as well as sentimental grounds the Sanskrit
forms of certain words were preferred. Thus while Buddha, Dharma and
Sangha or Veda and Vijnana were always expressed in Tibetan forms, terms
like Guru and Mito or Sakyamuni and Panthi have been used in the original
form down to our time. Not that good Tibetan equivalents could not be
coined but that such coinage could not satisfactorily convey the full con-
text of the term. It will be interesting to give a few examples of Sanskrit loan-
words: Om, Mani, Padma, Vajrapani, Nalanda, Taksasila. Some Sanskrit
words underwent sea-change in spelling and pronunciation. Five such loan-
words common to Tibetan and Mongol would be—Arya, Dharmas, Panthia,
Ratna, Vajra. In Mongol there was a greater zeal to have as many Sanskrit
words as possible for the Mongol translator, rightly found that in the restay
of Dharma from Sanskrit to Mongol via Tibetan the original context would be
more obscure. I need also record my most pleasant experience in the
Buulak’s region to hear the Buriat Mongols uttering the words like Adhia
(Atisia), Bandita (Pasitita) and Enten (Ratna) without any efforts in their
prayers in Mongol and their talks in Russian.

If I tell a Lama that modern researches have proved that there are sub-
stantial non-Aryan elements in Sanskrit vocabulary and that such words as
Cardana, Danila, Pandila and Silva are probably of Dravidian stock the
Lama would retort that whatever is Sanskrit is Aryan. If I argue farther I
could offend the Trans-Himalayan believer be he a monk or a lama, or an
honorary or a minister. I had on several occasions told Lamas that in modern Indian
opinion Buddha Sakyamuni would be traced to Tibet-Mongoloid stock
and not Indo-Aryan. Far from pleasing the Lamas my statement was a sort
of blasphemy which pleased them considerably. To a Northern Buddhist
all moral and spiritual values are from Ayodhya and Buddha Sakyamuni
could not but be Aryan and the language of Prajnaparamita was indeed Aryan
par excellence.

IV
ROLE OF INDIAN SCRIPT

The role of the script in the evolution of Tibetan civilization has been
as historic as that of the religion. The most amazing story of Tibet—as the
only neighbour of China—to have gone out of the bounds of pictograph has
been narrated above. Firm adherence to phonetic script not only ruled out
any further association with Conflagrian literacy or Han court but also opened
wide the doors on the south as well as the west. With this new instrument
of learning Tibet would not only absorb all that could be had from India but
would also go west to Iran, Arabia, Byzantium and Rome. Under the sus-
prise of AKSARA, the intelligentsia of Tibet could enjoy the Aesop’s Fables
and Greek poems. Tibet was no longer a Barbarian neighbour of China and
could now freely exchange ideas as well as commodities with a much wider
world than the Celestial Middle Kingdom. As the Lamas would say the
AKSARA made Tibet morally and materially independent of China. Tibet’s
intellectual as well as economic salvation lay in the AKSARA.

Political salvation of Tibet was also served in Tibet’s rejection of the

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Chinese script or refusal to have any adaptation of the Chinese script. Chinese anxiety to propagate their script in eastern regions of Tibet, particularly in Kokonor (Tsinghai) region, throughout the nineteenth century was both a symbol of Han colonial expansion and a move to liquidate the script as well as the language which distinguished the Bod-pa from the Han.

In ancient India, the Imperishable Object or Aksara was considered a divine gift come out of the mouth of Brahman. This Aksara migrated to the Land of Snows in the seventh century after Christ. In both India and Tibet the phonetic script was adopted as most convenient and systematic form for expression of ideas.

For Tibet the phonetic script was also the symbol of identity and independence vis-a-vis China. An anxiety to disown any Chinese association with matters relating to DHARMA determined the Tibetan preference for Kuttalasik and expulsion of Hashang from Lhasa. Propagation of DHARMA by Chinese scholars and monks was banned for ever after the Lhasa Debate. A mystery play which celebrated the Expulsion of Hashang was a favourite item in the New Year Month in different parts of Tibet till the middle of this century.

ROLE OF INDIAN RELIGION

The entry of Buddhism from India was the most decisive event in the history of Tibet, China as well as India. Significantly enough the Chinese annals do not record much and are quite silent about the first Tibetan king's conversion. On the otherhand the contacts with Chinese Buddhism, both before and after the official adoption of Indian Buddhism, feature in Chinese annals.

Denigration of Buddhism from China could not be defended on any metaphysical or theological grounds for the Chinese expositions were, at least in the contemporaneous Tang times, most faithful to the original Indian patterns. The Sinophile scholars therefore describe Tibetan antagonism to Chinese Buddhism as bigoted servility to the scholars and monks from India. The Sino-phobe scholars would call this a natural tendency to have the religion direct from the land where it originated.

The truth of the matter lies in considerations other than metaphysical or theological. We have to find the truth in extra-spiritual or secular considerations which eventually led to decline and near-extinction of Buddhism in China. Buddhism could never become a national religion in China for three simple reasons. The Buddhist monks would not kowtow to the Son of Heaven while the Confucian literati did. Buddhism preached negation of soul and proscribed ancestor worship. Buddhism preached equality: equality between man and woman and equality between 'barbarians' and 'civilized'. Buddhism was in short 'a barbarian religion' with priests in 'barbarian dress'. Thus except the Tang emperors, no Han Son of Heaven ever subscribed to Buddhism. Shrewd Tibetan statesmen were no doubt seized of the precarious position of Buddhism in China and when they had a choice between China and India they would go in for India. For Tibet, they rightly apprehended, Chinese Buddhism would be the Trojan Horse.

As later events proved, the DHARMA gained for Tibet freedom at home
and freedom abroad. Feudal lords and khigs made room for the Lamas and Grand Lamas. In Tibet (and Mongolia) belief the emergence of the Lama as Protector (Khatsun) was prophesied in Siddharmapundarika Suite. When Aisa (Srijana Dzungkara) visited Tibet (1942-1954) he confirmed this; he prophesied the fall of monarchy in the Land of Snows and the advent of Saogharaatma Avalokitesvara as the Dharmaraja.

Fourteen incarnations of Avalokitesvara—the fourteen Dalai Lamas—are known to have ruled Tibet in fulfillment of ancient prophecies. "As the supreme civil and religious ruler of Tibet the Dalai Lama enjoyed a real divine right and unlimited prestige. There were no restraints, internal or external, on the Dalai Lama's sovereignty.

Tibet owed her identity and independence to the Dharma. Tibet acknowledged that Dharma, the gift from India, had saved Tibet from Sikhization.

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INDIA AND TIBET

-A STUDY IN INTERDEPENDENCE-

SYNOPSIS

The these will be presented in three lectures under the captions: (1) India and Tibet—Geographical Considerations; (2) India and Tibet—Historical Considerations; and (3) India and Tibet—Material Considerations.
The first lecture presents the theme of India and Tibet being a geographical unit, a unit of physical independance; India being more at the receiving end than Tibet. The second lecture presents the fact of India and Tibet in the past being in the same world of cultural, moral and spiritual values; Tibet being more at the receiving end than India. The third and concluding lecture contends that neither India nor Tibet could afford to have a hostile, indifferent or non-cooperative neighbour. Both for economic considerations and security reasons, Tibet and India have to cultivate active mutual aid in the race for survival.

The expression India and Tibet in these three lectures would generally refer to the two geographical entities as known till the middle of this century. For India the terminal date is 1947 and for Tibet the terminal date is 1951. India and Tibet are in these lectures, by and large, terms of human and cultural geography and either expression (India or Tibet) stands more for the soul of a people than for the soil of a country. The three lectures in totality, however, trace the inter-relationship between the matter and the spirit.

The pioneer scholars and leading authorities whose works are being drawn upon are listed at the end of each lecture. Specific and detailed references to their works and publications are not made for the simple reason that the author has weighed fully the data provided by these pioneers and authorities with his own findings and therefore this author takes full responsibility for the facts stated and the opinions expressed in these three lectures. This responsibility is entirely personal or individual on the part of this author and no office or institution with which this author is or was ever connected should in any way be associated with the facts and opinion expressed in these lectures. NCS 19.7.77
"When Tibet was independent, only 75 Indian soldiers were guarding the border. India also has to accept unless you solve the Tibet issue, peace and harmony between India and China is not likely", he added. 'India has done the most for Tibetans', Prime Minister-in-exile Lobsang Sangay tells WION. Lobsang Sangay, Prime Minister in Exile of Tibet recently spoke to WION about China's abuses against Tibetans, and the larger role played by India in highlighting these abuses. Since Chinese attack Tibet many Tibetan refugees came to India one of the most famous DALAI LAMA (China consider him as a separatist). Because of that we have friendly relationship between Tibetan and indians. 711 views Â· View 2 Upvoters.Â , B.tech The Pentecostal Assembly School & Bishop Westcott Boys' School, Namkum, Ranchi (2019). Answered April 27, 2018 Â· Author has 141 answers and 83.3K answer views. So ,first you have to understand Tibet. Tibetans and Tibet supporters in India. We thank the Indian...Â Tibetan Sacred Tattoos ! δŸ£єδŸ£є Today i am doing sacred tattoo of personal buddhist deity for Ineke according to her birthday chart reading. We have now Manjushri â€œ the bodhisatva of wisdom and knowledge . Tashi has redesign the deity to its best proportion to fit to the lower arm. - Tashi Norbu In the coming months I shall be doing Tibetan tattoos. Whoever wishes to receive a Tibetan Sacred Tattoo please donâ€™t hesitate to let me know. My WhatsApp number is 0614937787 . India And Tibet.  