

TIBETAN BUDDHISM

Author: Dr. Lhundup Tsomo Bhutia

Assistant Professor

Samrat Ashok Subharti School of Buddhist Studies

Swami Vivekananda Subharti University

Meerut

Abstract

As it is accepted that Buddhism had originated in India and propagated throughout the world, however there are different forms of Buddhism practiced in different countries. One of the major forms of Buddhism is Mahayana Buddhism which is extensively practiced in Tibet. Tibetan Buddhism comprises of different forms of Buddhism like Mahayana, Vajrayana or Tantrayana, and Hinayana, as these forms of Buddhism was propagated by several masters at different times with the support of several rulers of Tibet. It can also be presumed that Buddhism came to Tibet from Nepal and China, as Thirty third King of Tibet Songtsen Gampo married the princesses of Nepal and China, who were Buddhist and along with them they brought their customs and tradition in Tibet. These Buddhist customs and tradition helped the king to introduce Buddhism in Tibet. Several rulers actively participated in propagating Buddhism in Tibet, but only some became prominent in the history of Tibetan Buddhism.

Key words: History, Customs, Indian Masters, Schools of Buddhism.

Introduction

Historically speaking, Buddhism was introduced in Tibet by several masters from India in the seventh and eighth century. Songtsen Gampo¹ Tib: ལྷོ་བཙུན་གླམ་པོ། thirty third king of Tibet, it was his effort and determination which brought the Tibetan history, culture into writing. Further his idea of introducing Tibetan script made possible of the arrival of Buddhism to Tibet from India. Traditionally there were several rulers who are preserved in Tibetan history; however only few could become prominent figures in the history of Tibetan Buddhism.² It is believed that Buddhism entered nearly two hundred years before in Tibet i.e., during the reign of LhaTho-tho-ri Nyanchen³ and a sacred text Nyenpo Sangwa⁴ was the mark of beginning of Buddhism into Tibet. It can also be presumed that Buddhism came to Tibet from Nepal and China, as in the past account the king Songtsen Gampo who married the princesses of Nepal and China. Princess Bhrikuti Devi from Nepal brought the image of the Akśobhya Buddha and Princess Wen-ch'eng Kung-chu from China brought with her an image of Śākyamuni Buddha, which helped the king to introduce

¹ He was the son of King Namri Songtsen and also known as *Tride Songtsen*. He was enthroned at the age of thirteen. At his later age he made ten moral principles and sixteen rules of public conduct for his nation. He was the first ruler of Tibet who converted to Buddhism. He married the princess' of China, Nepal, and Tibet. The name of the Chinese princess was *Wen-ch'eng Kung-chu* and also known as *Gyasawhich* mean *The Chinese Consort*, the Nepalese princess *Brikhuti Devi* was also known as *Belsa* which means *The Nepalese Consort*, and the Tibetan queen was *Mongsa Tricham*, (Tsepon W.D. Shakabpa, *Tibet A Political History*, New Delhi: Paljor Publications Pvt. Ltd., 2010:34-38).

² The prominent figures of Tibet are Songtsen Gampo, Trisong Detsen and Tri Ralpachen. They were popularly known as *Mepun-sum* which means the three ancestral kings who spread Buddhism in Tibet.

³ He was the twenty-eighth king of Tibet and the eighteenth generations after Podekungyal. He was a son of the royal lineage and Tritog Jethogtsen was his father, (Shakabpa., *Op. Cit.*, 34).

⁴ It is believed to be the powerful secret text which was said to be descended from the sky was considered as the first introduction of the Buddhist religion in Tibet. According to W.D. Shakabpa book, the twenty-eighth King of Tibet LhaTho-tho-ri Nyantsen did not want his minister to know that the sacred text was came from India, (*Ibid.*34-35).

Buddhism in Tibet. Initially Tibetans had only oral language, later with the idea of Songtsen Gampoto spread Buddhism led him to develop written character. Thonmi Sambhota⁵ who was an excellent Tibetan of his court and sixteenth other aspirants went to southern India to study epigraphy, grammar, and phonetic. According to W.D. Shakabpa the Tibetan script was derived from the Gupta and Brahmi script. Further he elucidate the parallel between the Tibetan and Gupta script which is stated below

The current Tibetan script was derived from the Brahmi and Gupta scripts, which were in use in India as early as A.D. 350. Of the student sent to India, Thon-mi Sam-bhota alone returned to devise a script for, the Tibetan language. The amazing similarities of the Tibetan script with those of the Brahmi and Gupta script can be seen in Buhler, *Indische Palaeographie*, Plate IV, Cols. I-VII. In my study of the Gupta script, I am able to read most of the letters, although the meaning of the words is unknown to me.⁶

Historically Songtsen Gampo was the follower of Bon religion who later converted to Buddhism. It is also believed that his two wives, Balsa a Nepalese princess and Gyalsa a Chinese princess were Buddhists who converted the king to their religion i.e. Buddhism and said to be the first Tibetan king to follow Buddhism. The influence of Buddhism on the king made him spread this religion in Tibet. Ramoche Tsukla-Khang,⁷ Rasa Trulnang Tsukla-Khang⁸ well-known as *Jokhang* in Lhasa and the Potala⁹ are the effective structures and culture of the beginning of Buddhism or may be said the beginning of the diminishing of old pre-Buddhist religion. Later Songtse Gampo declared laws to regularize with the Ten Virtues of Buddhism and made Buddhism the state religion of Tibet.¹⁰ Thus the beginning of Buddhism and its history of Tibet is credited to the first Buddhist king Songtsen Gampo of Tibet or it may be said to be the first phase of Buddhism in Tibet.

Another religious King who further spread Buddhism in Tibet during the latter half of the eighth century was Trisong Detsen¹¹ Tib: འཇིགས་མེད་འཕགས་ལྷན་པོ་ who invited the learned pundit Śāntaraksita of Nalanda to impart the teaching of Buddhism in Tibet. However his teaching could not last as obstacles occurred during his teaching. It is believed that the pre-Buddhist followers were indignant and not satisfied, so

⁵ The inventor of the Tibetan alphabets and was a minister of the king Songtsen Gampo of Tibet. Later he composed many books and also translated some Sanskrit Buddhist work which made him familiar forever as the father of Tibetan literature, (Rene von Nebesky-Wojkowitz, Translated from the German by Michael Bullock, *Where the Gods are Mountains: Three Years Among The People of the Himalayas*, London: Weidenfeld and Nicolson, 1956:42).

⁶ Shakabpa., *Op. Cit.*, 17.

⁷ It is a temple of Gyasa who wished to build it for the image of the Buddha Sakyamuni to install. It is believed that the door of the temple faced toward the east i.e. toward China, (*Ibid.*37).

⁸ This temple was built for Belsa and it was built over a small lake. It is said that the Tibetans built her temple by filling the lake with logs and soil which was carried by large number of goats. To tribute the goats they erected a statue of goat beside the temple. The door of this temple faced west toward Nepal, (*Ibid.*37).

⁹ It was established by the king (SongtsenGampo) himself on the hill known as *Red Hill* which covers the entire hill and said to be a city itself. Later it was greatly enlarged by the fifth Dalai Lama in the seventeenth century. It is thirteen stories high building which was ordered him, unfortunately he passed away when the building was reached second story. The Prime minister kept his death secret for thirteen years in order to complete the construction of the PotalaPalaca. It is said that the thirteenth Dalai Lama's tomb was erected inside the Potala Palace, (Dalai Lama, *My Land and My People*, New York: Potala Corporation1992:21, 53-54).

¹⁰ Charles Bell, *Tibet Past and Present*, New Delhi: Motilal Banarsidass Publishers Private Limited, 1992:24).

¹¹ He was the thirty-eighth king of Tibet and the fifth successor after SongtsenGampo. He said to be born in 790 A.D., 1,334 years after the death of Lord Buddha) in Iron Horse year, but there are different opinions by the scholars on his date of birth. He was the second dharma king of Tibet, (Dalai Lama, *Op. Cit.*, 70).

they caused natural destructions like storms, floods, and lightning. The learned pundit faced great hostility from the adherents of pre-Buddhist religion and thus had to return from Tibet. Further with the help of Śāntarakṣita,¹² the king invited the great Indian pundit Padma Sambhava who was well-versed in esoteric tantric form of Buddhism. With his (Padma Sambhava) esoteric method and rituals, he was able to suppress the spirits of Bon and since then Buddhism started to take its root in Tibet.

Consequently the first Tibetan monastery was built in Tibet known as *Samye*¹³ by the king Trisong-Detsen, which was designed by Shantarakshita on the model of the Otantapuri monastery in Bihar. It was built in the Drakmar region which took twelve years to complete. The monastery was known as *Migyur Lhungi Dubpai Tsukla-Khang* which means *the temple which is an unchangeable, perfect mass*¹⁴ commonly known as *Samye monastery*. Subsequently the first seven monks¹⁵ were ordained by Śāntarakṣita who also trained them. The attempt to ordain the monks was fruitful; hence later many Tibetans became monks. The sight of development made the king further establish a school for the Sanskrit study in the monastery and a large number of Sanskrit texts was translated into Tibetan.

Thus the establishment of Samye monastery was influenced by the Great Indian Tantric master Padma Sambhava. This may be said to be the second phase of Buddhism in Tibet. The establishment of Buddhism was credited to the three triumvirates also known as *Khen-lop Choe-Sum*.¹⁶ In his reign Buddhism was more or less established, he was a wise and powerful ruler he became and remained a prominent figure of the early history of Tibet. Like Buddhists believe in impermanence and a saying: what goes up shall come down. Trisong Detsen who was enthroned was succeeded by his son Muni Tsenpo and further his son was also succeeded by another thus it continued for many years.

Another prominent figure who came into reign was well known as *Tri-Ralpachen*¹⁷ Tib: ཁྲི་རལ་པ་ཅན། in the latter half of the ninth century. He was remembered by the Tibetans as the third great Dharma king or the protector of religion i.e., Buddhism. During his reign he invited many Buddhist scholars from India to Tibet and to name some, they were Silendrabodhi, Danssila, and Janamitra etc. The pro-Buddhist King gave several privileges to the priest¹⁸ and also organized priesthood. To spread

¹² When Shantarakshita faced hostility from the bon spirit, he sensed that only one person could make some impression i.e. Padma Sambhava, thus he advised the King Trisong Detsen that he should invite the great Indian tantric master Padma Sambhava to Tibet, (Shakabpa, *Op. Cit.*, 50).

¹³ Samye monastery was situated fifty miles away to south-east of Lhasa. It is an oldest monastery which has a history of more than 1200 years. This monastery represents Buddhism and its faith to set its root in Tibet, (Bell, *Op. Cit.*, 26).

¹⁴ Shakabpa, *Op. Cit.*, 51.

¹⁵ The seven monks were Pagor Verotsana, Chim Shakyatawa, Bas Ratna, Nganlam Gyawa Chogyang, Ma Rinchen Chog, Khon Luiwangpo, and Tsang Legdrub, (*Ibid.* 51).

¹⁶ The three: Shantarakshita the Khenchen (abbot), Padma Sambhava the Lupon (Teacher), and Tridong Detsen the Chogyal (Religious King) are known as *Khen-lop-Choe sum*, (Melvyan C. Goldstein, *The New Tibetan-English Dictionary of Modern Tibetan*, Berkeley: University of California Press, 2011:152).

¹⁷ He was the forty-first king of Tibet and the grandson of the second great dharma king Trisong Detsen. His name was Tritsug Detsen but later well-known as *Tri-Ralpachen*. He is considered the third religious king of Tibet and said to be born in the Fire Dog Year (866 A.D., 1,410 years from the death of Lord Buddha), (Dalai Lama, *Op. Cit.*, 71).

¹⁸ The priest during the reign of king Tri-Ralpachen was provided revenue for each monk seven households and they were to be known as the *Priests of the king's Head* as a gesture of the increased prestige. The account of practicing of fastening a long

Buddhism further he established new temple,¹⁹ for which he brought expert silversmiths, carpenters, blacksmiths, and bricklayers from Nepal, China, and other places too. He also developed and revised the Tibetan Buddhist text which was translated before and reinforced the standardization of new grammar, translated vocabulary and had revised old translation (Nyingma). During his time the first dictionary was compiled known as *Mahavyupatti* a Sanskrit-Tibetan lexicon which was essential for translating Buddhist texts and also the first history which was written down. His dedication toward the religion and to his people was highly exceptional that Buddhism and the monastic law reached the highest pinnacle and spread to most of the neighboring countries. Moreover Buddhist laws and its philosophy became more important during his time. The powerful and noble king of Tibet eventually suffered from his great opponent Lang-Dharma,²⁰ who was his elder brother and an anti-Buddhist. It is believed that Tri-Ralpachen was assassinated by his ministers,²¹ and it is also said that they were provoked by Lang-Dharma. However after the death of Tri-Ralpachen, Lang-Dharma took over the throne. Being anti-Buddhist king he took advantage of his power and attempted to destroy Buddhism completely from Tibet, but he was unsuccessful in his task.

During the reign of Lang-Dharma Tib: ལྷང་དམ་མ།, many Buddhist images were buried, several temples were closed down, and the monks were forced to live the life of laymen or to carry arms or to follow Bon religion. The suppression of Buddhism by the ruthless king became so intense that the Buddhists could not abide by his rule. Consequently Lang-Dharma was assassinated by a monk who disguised himself as a Black Hat Dancer²² in a festival.²³ After an evil reign or the dark period of six years, the priesthood returned with more potential to central Tibet. From the time of the first King Nyatri Tsenpo²⁴ Tib: གཉའ་ཁྱིའ་བཙུན་པོ། till the end of the forty-second king of Tibet the country remained stable,

silk string with Tri-Ralpachen's clotted hair, it is said that the silk cloth tied with the King's hair was then spread on the floor to sit priests on it. The title *The Priest of the King's Head* was then began, (Shakabpa, *Op. Cit.*, 69).

¹⁹ The new Temple which was built by Tri-Ralpachen was Onchang Doi Lhakang, located near the bank of the Kyichu, thirty miles southwest of Lhasa. (*Ibid.* 68).

²⁰ He was the forty-second King of Tibet. Though his name was Tri-Udumtsen but well-known as *Lang-Dharma*. The name *Lang* refers to bullock and *Dharma* refers to religion; he was the persecutor of the Buddhist Sangha in central Tibet, (*Ibid.* 71).

²¹ The ministers who killed the King Tri-Ralpachen were Be Gyaltore and ChogroLhalon who was loyal to Lang-Dharma, (*Ibid.* 69-70).

²² The assassination of Lang-Dharma by a monk who disguised in a black hat and a black cloak with a white lining during the festival. Since then it is known as *The Black Hat Dance*, which is said to be celebrated throughout Tibet in commemoration of the monk's deed, (Bell, *Op. Cit.*, 30).

²³ Lang-Dharma was assassinated by a monk well-known as known *LhalungPalgyeDorje*, one of the twenty five disciples of the great Indian pundit Padma Sambhava. He was an emanation of Bodhisattva Vajrapani, (Cyrus Stearns foreword by H.H. SakyaTrizin, *Taking the Result as the Path: Core Teaching of the SakyaLamdre Tradition*, Boston: Wisdom Publication, 2006:160).

²⁴ NyatriTsenpo was the first king of Tibet and it is said that his lineage traced back to a noble family of Magadha in Bihar, India. He is said to be born with long blue eyebrows, a full set of teeth, and webbed finger, hence his father MakGyapa concealed the truth of his son. Once he was wandering at Yalung in Tibet, he met the people who were adherent of Bon religion. It is believed that the farmers asked the boy regarding his resident, not understanding their language he looked upon the sky. Being the followers of Bon religion, they thought that he may had come from sky, since then the people of Yalung enthroned him as the first king of Tibet. It is also said that they carried him on their shoulders to the village and gave the name NyatriTsenpo which means *Neck enthroned king*. Yumbulhakang the first house is said to be built by him, (Shakabpa, *Op. Cit.*, 32).

however after the death of Lang-Dharma Tibetan Empire which survived for almost thousand years had disintegrated.

The last king had two wives, both had sons. It was believed that the elder wife's son was not her real son,²⁵ however to claim the throne both the queens fought, consequently Tibet was divided into two kingdoms. Further the Tibetan kingdom was sub-divided, thus with the downfall of Tibetan kingdom a number of small kingdoms were formed and this continued for several years. Though Buddhism could not initiate for many years in central Tibet, but Buddhism was maintained in western and eastern Tibet.

Buddhism was reinforced by several kings and several monks, but after the death of Lang-Dharma, Buddhism was developed by several distinguished rulers in western Tibet. But the most classified among them was Tsenpo Khore²⁶ who relinquished his throne to his brother Songe and ordained himself a monk and changed his name to Lha Lama Yeshe Od. His effort to revive Buddhism was accomplished when he persuaded the great Mahayana pundit Acarya Atisha Dipankarajana,²⁷ who was then living in the renowned monastic University Vikramsila in India to visit Tibet to impart Buddhism. The first invitation sent to Atisha was believed to be declined by him; however after great effort to save Buddhism in Tibet, Acharya Atisha could not refuse the invitation. Thus in the eleventh century Acharya Atisha came to Tibet and developed the Buddhist religion. He also revised and corrected many Buddhist texts. It is also said that he composed a Sanskrit work known as *Bodhipathapradipa* in Tibetan known as *Changchub Lamgye Donme* which means Lamp on the path to enlightenment. Atisha gave several teaching in Tibet. Historically Jowo Atisha was proficient in the teaching of Bodhicitta, the seven-fold cause and effective precepts, exchange of self to others, and love and compassion, which he propagated in Tibet. Henceforth the teaching of Buddha in Tibet, which was brought by Atisha gained great spiritual impetus and many Tibetan disciples of his also gained high profound realization of spiritual practices. From the year 842 when Lang-Dharma the last king died led to the split of the royal lineage in central Tibet and the doctrine of Buddha nearly diminished from central Tibet. However the support from several Buddhist adherents and the great pundit Jowo Palden Atisha, Buddhism gradually began to spread again in Tibet and eventually survived as the most religious Buddhist country in the world.

From the above account Tibetan Buddhism seems to be derived from the Indian pundits from

²⁵ During the time of Lang-Dharma's death, his second queen was pregnant, the first queen who too pretended to be pregnant and was seeking for abandoned child. Henceforth she claimed the child to be her son. Several ministers could not believe the child was hers as the child was too big to be a new born infant. Thus the child was named *Yumtan* which means relying on the mother, (*Ibid.72*).

²⁶ He was the grandson of Kyide Nyimagon and enthroned him of the western lineage of kings. He built the monastery known as *Toling monastery* and then decided to become a monk, (*Ibid.76*).

²⁷ His real name given by his parents was Chandragarbha. He was the son of the Kayyana Sri and a prince of Bengal in eastern India, born in the year 980. He relinquished his princely life approximately at the age fifteen. He received several teachings from several masters. The most known masters are Bodhi Koyal, Guru Rahula Gupta, Suvarnavipa Dharmakirti, and many more. It is believed that received a secret name *Jnana Guhya Vajra* from his one of the master. He was well-known as *Dipamkarasrijnana* which was his ordination name, (Lobsang N. Tsonawa, *Indian Buddhist Pundits: From "Jewel Garland of Buddhist History"* Dharamsala: Library of Tibetan Works and Archives, 2005:73-78).

different schools with different concepts, but it also got influenced from China and Nepal. In general Buddhism consists of three major schools which have their own concepts and principles; hence all the schools are based on the teachings and the fundamental concepts of Buddha. They are namely *Hinayana*²⁸, *Mahayana*,²⁹ and *Vajrayana*³⁰. However Tibetan Buddhism and their followers classify themselves as the Mahayanists. Mahayana refers to greater vehicle which has two forms of practices which are known as the *sutras* and the *tantras*,³¹ however both the sutras and the tantras have the same ultimate goal. In sutras it is essential to accumulate merit for the period of three limitless kalpas, whereas according to the tantras the similar amount of merit can be accumulated within the relatively brief period of sixteen human lifetimes. The distinctive features of Mahayanists are the view of the Buddha as an infinite existence, physically connected with reliquaries and the sacred texts which symbolize the Buddha's word. They also believe in the liberation of all sentient being and they also believe in the existence of numerous Buddhas performing various acts for the benefit of all the sentient beings.

As it is known that Mahayana emphasis on bodhisattva who attain perfect wisdom, the term *bodhisattva* refers to heroes of enlightenment who help all the sentient beings to liberate from the samsara. Bodhisattvas are those who generate the altruistic mind of bodhicitta and in the path to enlightenment. Thus the bodhisattva's path is an exceptional state where several life spans is devoted to cultivate the six perfections that is generosity, morality, patience, diligence, concentration, and wisdom to liberate all the sentient beings from the cycle of life. To follow the path of bodhisattvas it is necessary to develop both wisdom and compassion and to devote one to benefit others. A scholar had also given an opinion on the practice of Mahayana which emphasizes on bodhisattva as mentioned below

The practice of Mahayana generally may be said to take two forms, both focused on the bodhisattva. The most influential of the Mahayana sutras, such as the *Lotus Sutra*, proclaim that all beings will eventually become buddhas, and that, consequently, all being will traverse the bodhisattva path. Thus, one form of Mahayana belief emphasizes practices for becoming a bodhisattva and performing the bodhisattva's deed.

²⁸ It is also known as *Theravada Buddhism*. it emphasizes on the liberation of individual and to attain Arahahood or Nibbana the elimination of all suffering. This school spread mostly in the southeastern Asia like Sri Lanka, Burma, and Thailand. The term *Hinayana* refers to lesser vehicle, however the followers of this school prefer to call themselves as *Theravada* which means way of the elders. This school claim to be remains closest to the original teachings of the Buddha, (Chandradhar Sharma, *A Critical Survey of Indian Philosophy*, New Delhi: Motilal Banarsidass Publishers Private Limited, 2003:75-76).

²⁹ It is also known as greater vehicle and it is a essential form of Buddhism in east Asia like Tibet, China, and Japan. This school emphasizes on becoming Bodhisattvas who can help other to attain liberation. It is believed that Mahayana school initially flourished in China and then travelled to other countries, (P.V. Bapat, *2500 years of Buddhism*, New Delhi: Ministry of Information and Broadcasting Government of India, 1997:61).

³⁰ The term *Vajrayana* is given later to the Tantric Buddhism. It is also known as *Mantrayana* and *Sahajayana*. This school gives importance to the Yogacara School to vijnana and its development gradually led to several esoteric developments in Buddhism. For yogis Mantras, cults, and diagrams like mandala had become essential and it is believed that this school is closely connected with Tibetan Buddhism. Vajrayana School comprises transcendental concepts and practices which lead to sudden enlightenment. Several scholars have laid their opinion toward the Vajrayana School, however many of them stated that Vajrayana is similar to Tibetan Buddhism, (Bapat, *Op. Cit.*, 312-332).

³¹ Tantra in this context refers to *Vajrayana* the Diamond Vehicle, which maybe an esoteric method to the Mahayana route; where one attain Buddhahood in a gradual way. The main method for attaining Buddhahood in a abbreviated way is an elaborate rituals, visualization, and meditations. Further the attainment of Buddhahood, practice of tantra was said to bestow a wide range of lesser magical power like the power to increase life span, to eliminate inauspicious events. Those yogins who developed these powers was known as *mahasiddhas* or *great adept*, (Donald S. Lopez, Jr., *Religions of Tibet in Practice*, Princeton, New Jersey: Princeton University Press, 1997:14).

As bodhisattva advance along the path, they become increasingly adept at allying the suffering of sentient beings who call upon them for aid, often through miraculous intercession. Consequently, the other major form of Mahayana practice is connected with devotions intended to procure the aid of these compassionate beings.³²

Mahayana Buddhism originated from northern India; however it became deeply rooted in Tibet as well as in other Himalayan countries. Tibetan Buddhism was influenced by both Mahayana and Vajrayana, which was historically introduced into Tibet from northern India. Although Buddhism was brought to Tibet from different schools of Buddhism, the tantric form of the Mahayana school was present in Tibet. It is a form of Mahayana Buddhism which associates Mahayana philosophy, tantric symbolic rituals, meditation, monastic order of Hinayana i.e. Vinaya rules, and also the religious practice of Bon. It may be said that Tibetan Buddhism is a blend of Hinayana, Mahayana, and Vajrayana, some scholars even named it *Lamanism*.³³ However according to the Tibetan spiritual master it is not appropriate to regard Tibetan Buddhism as Lamanism or separate from original Buddhism.³⁴

From the account of the history of Tibetan Buddhism, eleventh to fifteenth century may be said to be the most important era in Tibet. Since the eleventh century Buddhism developed in different parts of Tibet, which also gave rise to different sects which developed from the several lineage of teaching that had been initiated from the preceding time. This period was marked as the renaissance of Buddhism. Traditionally from this period, Tibetan Buddhism was divided into two major traditions namely *Nyingma* and *Sarma*. The *Nyingma* refers to the old school or old tradition which includes *Nyingmapa* and *Sarma* means newer schools or new tradition which includes the *Kagyudpa*, *Sakyapa*, and *Gelugpa*. However initially in Tibet *Bon*³⁵ was initiated before Buddhism. It is said to be an ancient spiritual tradition of Tibet which was a form of Shamanism. To trace the account of the *Bon* religion in Tibet, one has to look back to the history of Tibet prior to the seventh century.

The history of *Bon* or the history of Tibet prior to seventh century is difficult to opine as historically Tibet was ruled by the lineage of kings from the seventh to the tenth century as later to this period Tibet was divided into several princely states having their own rulers. Further from the thirteenth century onwards both the political and religious power was taken over by the lamas of the great *Sakya* monastery, whose name was *Lodro Gyaltse* well-known as *Chogyal Phagpa*. However going back to history it is believed that the first seven kings of Tibet were said to have descended from heaven and

³² Lopez, Jr., *Op. Cit.*, 13-14.

³³ *Ibid.* 15-16.

³⁴ The Dalai Lama, *Op. Cit.*, 240.

³⁵ Some scholars considered *Bon* to be Zoroastrian or Kashmiri Buddhist origin which was extensively spread in particular county of Tibet, mainly in *Zhangzhung* western Tibet prior to the introduction of Buddhism. Although *Bon* work appear to distinguish it from indigenous beliefs of Tibet as well as Buddhist tradition, over the last hundred years it has integrated several teachings of the Buddha *Sakyamuni* and enhanced a neo-Buddhist theoretical foundation, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *A Handbook of Tibetan Culture: A Guide to Tibetan Centres and Resources Throughout the World*, New Delhi: Rupa& Co, 1997:286).

returned back to heaven through means of mu-thag³⁶ Tib: དུ་ཐག།. The term *la*³⁷Tib: ལྷ། was an important aspect in the religion during the ancient period i.e. before seventh century in Tibet. It is said that the *la* is an individual's soul or spirit which may be transferred and wanders to the trees, rocks, mountains, and sometimes in human body which is harmful. It is believed that the king during the early period represented the *la* or soul of the state. As stated above the first seven kings returned to heaven so there were no tombs for them or it may be said there was no custom of erecting tombs. It is said that the eighth king Drigum Tsenpo severed the mu-thag and there are different opinions regarding the severing of the mu-thag. One of the statements is as under

The myth of Grigum's severing of the *Mu* cord can be interpreted in several ways. The simplest interpretation is that the myth is essential to explaining why, despite the myth of the ancestral kings' descent from heaven and return there after death, actual kings die and leaves corpses. The myth may also have a more practical meaning in regards to the political status of Tibetan kings. A recurring story in Tibet legends is one of the ritual death of the Tibetan kings when the king's son was capable of mounting a horse, that is, capable of ruling. There are many indications that this ritual regicide was an actual practice that, if true, would allow the king only a symbolic role representing the sacred nature of the lineage and the spiritual authority of the dynasty. The king was thought to embody the *bLa*, or the sole, of the state. As the physical embodiment of the collective soul, the king was required to maintain the *bLa* in perfect condition, free from any defect, even that of old age.³⁸

The death of the Drigum Tsenpo is also uncertain as different scholars stated their notion regarding his death. Some stated that he was killed in the battle as he lost his protective warrior god,³⁹ however another stated that he was killed by a minister named Longam.⁴⁰ According to the chronicle it was the first corpse of the king which was left behind and it is believed during his death, priests were invited from Zhangzhung⁴¹ western Tibet for the death rituals. It is then that the first tomb was erected and it is believed to be the beginning of the Bon religion. The burial ritual and the method of burial in a tomb is said to be the ritual of Dud Bon.

According to Giuseppe Tucci that Bon was established earlier than Tibetan Buddhism in Tibet. Though Buddhism was first introduced in the eighth and ninth century in Tibet, but pre-Buddhist religion of Tibet is well-known as *Bon* and the followers are known as *Bonpos*. Bon means invocation, the sense of invoking a deity.⁴² According to a text Bon was divided into three stages known as *Jol bon*, *Dud Bon*,

³⁶ It is a supernatural rope, which is said to be used by the first seven king of Tibet to descend and return to heaven. The term *Muis* said to be one of the earliest tribe of Tibet, ancient class of heavenly deities and *thag* refers to rope, (Melvyn C. Goldstein, *The New Tibetan-English Dictionary of Modern Tibetan*, Berkeley: University of California Press, 2001:833).

³⁷ *La* is a Bon term for soul, spirit or life.

³⁸ Warren W. Smith, Jr., *Tibetan Nation A History of Tibetan Nationalism and Sino-Tibetan Relations*, New Delhi: HarperCollins Publishers India Pvt Ltd, 1999:39-40.

³⁹ Lopez, Jr., *Op. Cit.*, 4.

⁴⁰ Shakabpa, *Op. Cit.*, 33.

⁴¹ Zhangzhung was said to be a separate state prior to seventh century. The then state covered the tract to the west of the central Tibet Province of U and Tsang and mostly known as Western Tibet. it is believed that in the eighth century the last king Ligmirya of Zhangzhung was assassinated, which was the end of Zhangzhung state. After the death of Ligmirya the last king, it became an integral part of Tibet, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 14).

⁴² Smith, Jr., *Op. Cit.*, 41.

and *Yungdrung Bon*.⁴³ Jol Bon was said to be animistic in beliefs and the original religion of Tibet and the Yungdrung Bon was said to be second stage of Bon appears to be extensive and more complete version of the Dud Bon which was introduced during the time of DrigumTsanpo.⁴⁴ He is believed to be an important figure in the prehistory as his death led to the change of Tibetan culture and politics which marked the introduction of Bon religion. It is said that Dud Bon is the earliest Bon religion in Tibet and it is also known as *Tsan Bon* or *the Bon of spirit*. This Bon emphasized on suppressing the evil spirits, through their magical practice they used to subdue evil spirits which caused sickness, unpleasant weather. The Bonpo priests were assigned for the welfare and the benefit of the people. Yungdrung Bon⁴⁵ may represent an early version of Buddhism, but it is known as *modern Bon religion*. In general Bon used to worship nature and emphasized on healing physical, nature, and spiritual afflictions.

According to the above account Bon may have flourished in Zhangzhung in western Tibet in early period of Tibet before the seventh century as later to this period the Bon religion may have been influenced by Buddhist religion. According to the Bon tradition, their religion originated in the mystical land of Olma Lungring⁴⁶ in Tazig and later it flourished in Zhangzung. However the founder of this religion was Shenrab Miwoche well-known as *TonpaShenrab*, an excellent shaman may refer to the historical Buddha.⁴⁷ He was a fully enlightened being, a teacher of Knowledge, who was a prominent position in Bon tradition and to the Bonpos he is similar to Śākyamuni Buddha. His teachings were known as Yungdrung Bon or tradition of eternal wisdom and *The Nine Ways of Bon* is their major text. Historically when Tonpa Shenrab arrived in Tibet, it is believed that he tamed the demons and persuaded them to follow his religion. According to a lama of Yung DrungKundraling, Bon Monastery in south Sikkim, TonpaShenrab was born in the BarpoSogye Palace to the south of mount YungDrung. He was born in a royal family as a prince and started his family while young. He renounced the worldly life at the age of thirty-one and lived in austerity and teaching of Bon doctrine. During his life time he propagated the teaching of Bon. At the age of eighty-two he left the world.⁴⁸

Bonpos had their own rituals. The original Bon rituals had their goal based on assuring protection and assistance to the person of the king, the tribal chieftains and privileged families.⁴⁹ The Bon texts⁵⁰ are

⁴³ *Ibid.*41.

⁴⁴ DrigumTsenpo appears in the Tibetan legend as a transitional figure between mythic and actual historical period, however it is believed that he the eighth king of Tibet and it is said that the first tomb in Tibet was of DrigumTsenpo one of the king of Tibet, (Smith, Jr., *Op. Cit.*, 39).

⁴⁵ Yungdrung Bon means Eternal Bon. It is believed that their faith was flourished in several parts of the world during early times, as considered in their traditional cosmology; consequently it was termed as *Yungdrung Bon*, *Eternal Bon*, (Lopez, Jr., *Op. Cit.*, 98).

⁴⁶ OlmaLungring is situated in the west Tibet and it is said to constitute one third of the existing world. The word *Ol* signifies the unborn, *Mo* the undiminished, the word *Lung* is the prophetic word of the founder of Bon and the last word *Ring* signifies the everlasting compassion of TonpaShenrab, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. Dalai Lama, *Op. Cit.*, 13).

⁴⁷ David Snellgrove, *Indo-Tibetan Buddhism*, Busto: Shambala, 1987:390.

⁴⁸ In conversation with TenpaDugta, monk of Shureishing Yung Drung Kundrakling Bon monastery, Ravangla, 10.02.2015.

⁴⁹ Giuseppe Tucci, *The Religions of Tibet*, Translated by Geoffrey Samuel, Berkeley: University of California, 1980:213.

mostly said to be the sacred scriptures which are part of terma class. These sacred texts are said to be derived from their teacher Tonpa Shenrab. Their collection of texts includes the Bonpo Kangyur (present version 190 volumes) and Tengyur. Bon was the protector of the sacred of the king or of the king's soul, Tibetan *bLa*. A scholar had mentioned that Tucci described the role of Bon as an important part in the work of the state:

Bon dominates the community in general and its leaders in particular, above all the king. In this sense it is said in some chronicles that the Bon look after the life of the king or aid his ministers with word and deed, or that they keep in view the defense of the country's borders.⁵¹

Some account seems to be very similar to Tibetan Buddhism and a Śākyamuni Buddha a Buddhist teacher and his teaching analogues to Bon teacher Tonpa Shenrab and his teachings. They believe in rebirth, and karma and further it is believed that some Bonpos are the treasure revealer i.e. Tertopa, they revealed several sacred texts since nearly the eleventh century. However Bonpo claim to be different from Tibetan Buddhism for instance Bonpos turn the prayer wheel anti-clockwise. They also claim that the early kings of Tibet were the followers of Bon.

Buddhism first came into Tibet in the seventh century from Nepal and India, but actual active propagation began in the eight century with Guru Padmasambhava.⁵² Gradually the native Bon⁵³ religion was incorporated by the influence of Buddhism, however this religion still exist in various places. As we have known from the past account Buddhism was not introduced into Tibet all at once, but at different times by different teachers. However the second diffusion of Buddhism also played an important role in spreading Buddhism. Acharya Atisha's work in Tibet in the eleventh century also played a major role. Tibetan Buddhism developed since Atisha came to Tibet, and also different schools were formed. Thenceforth the initial and traditional type of Buddhism came to be known as *Nyingmapa* or the old school of Tibetan Buddhism, this is one of the schools of Tibetan Buddhism. The other schools are Kagyud, Sakya, and Gelug. All the lineages follow the teaching of Hinayana and Mahayana. They follow the Vinayana rules for their moral guidance which are mostly followed by Hinayana, while the method of Mahayana for esoteric practice. However the teachings of Buddha which was handed down from master to student in several lineages which consist the four main schools of Tibetan Buddhism as known today.

Nyingma: *The old School*

The term *Nyingma* originated from the Tibetan language which means old, thus this school is known as

⁵⁰ The first sacred texts of Bon were said to be brought to Zhangzhung by six disciples of Mucho Demdrug, the successor of TonpaShenrab. It is believed that the text was first translated into Zhanzhung language and later it was translated to Tibetan, (The Orient Foundation, Edited by Graham Coleman, preface by H.H. Dalai Lama, *Op. Cit.*, 14).

⁵¹ Smith, Jr., *Op. Cit.*, 45.

⁵² The great Indian Acharya who brought the tantric teachings to Tibet in the eight century. He founded Samye monastery and propagated the tantric form of Buddhism in Tibet, (Tsepa Rigzin, *Tibetan-English Dictionary of Buddhist Terminology*, Dharamsala: Library of Tibetan Works and Archives, 2003:164).

⁵³ The bon religion was widespread in Tibet. It had originated in the neighbouring country called Shang-Shung, (H.H The Dalai Lama, *Op. Cit.*, 239).

Nyingma School (the old school). This school follows the tradition which was introduced in the eighth century by great Indian pundits like Śāntarakṣita and Padmasambhava who was the founder of this school and the followers of this school revered him as the second Buddha. As from the account Buddhism was introduced during the eighth and ninth century, but it declined in-between tenth to eleventh century, with the decline of Buddhism the Nyingma School too failed to develop its centralized schools. However with the advent of Atisha Dipamkara in Tibet during eleventh century, the Nyingma School too revived and with this the practice of the revival of treasure through revealing hidden treasures in Tibet and other places by Guru Padmasambhava. From the above account it may be analyzed that the establishment of Buddhism would not have been possible without the three great leaders also known as *Khen-lop-chos-sum* i.e. the generosity of king Trisong Detsen, the monastic ordination given by Śāntarakṣita and Guru Padmasambhava who gave spiritual transmission. The tradition that they established then was known as *Ngagyur Nyingma* an ancient tradition of the early translation.

In Nyingma School there are three sources of transmission namely *Kama*⁵⁴Tib: བཀའ་མཁེན། or oral lineage and *Terma*⁵⁵Tib: བཞིན་མཁེན། or spiritual treasure and *Dagnang*⁵⁶Tib: དག་ལྷན། the lineage of profound pure visions. The first two are the primary source of this school, while the third Dagnang is seen as the secondary sources. The Kama comprises the nine vehicles⁵⁷ and the other two emphasizes more on the transmission of the Inner Tantras.⁵⁸ The first Kama is the distance lineage of the canonical scriptures. Generally it refers to transmission of teachings without interruption from master to disciple, from the time it was brought to Tibet from India and further without breaking it was transmitted from Tibetan masters to their disciples. According to Nyingma lineage, Padmasambhava was a Vajrayana master who taught the highest classes of Tantra. Hence Nyingma Kama is said to be a collection of Inner Tantra teachings which was believed to be transmitted by Padmasambhava himself to his twenty-five disciples. The second Terma is a close or direct lineage of the discovered treasure, concealed for the benefit of future generation by Guru Padmasambhava, which is believed that the treasure or Terma will be revealed at an appropriate time by treasure revealer

⁵⁴ It is an oral lineage which transmitted from teacher to student over the centuries from the period of Guru Padmasambhava. It is said that this transmission has not been interrupted, (Patrul Rinpoche, *KunzangLama'IShelung: The Word of my Perfect Teacher*, Boston: Shambala Publications, Inc., 1998: XXXII).

⁵⁵ It is a miraculous direct lineage of the revealed treasure concealed in the eighth century by Guru Padmasambhava and his consort YesheTshogyal for the sake of future generation, (Patrul Rinpoche, *Op. Cit.*, XXXII).

⁵⁶ Dagnang means pure vision which comes through dreams. It is a transmission within the pure experience of a master from another enlightenment being. (http://rywiki.tsadra.org/index.php?title=dag_snang&redirect=no) Accessed 18.12.2016.

⁵⁷ The nine vehicles of the Nyingma tradition is said to be the entire Buddhist path or the path to Buddhahood which is divided into nine yanas or vehicles. The nine vehicles are *Shravakathe* hearers', *Prateyekabuddhasolitary* realizers', *Bodhisattva* the spiritual heroes of enlightenment. These three are based on the sutras, among these three the first two follow the Hinayana and while the third follows the Mahayana. *Kritatantra* the action tantra, *Ubhayayatantra* the performance tantra, and *Yogatantra* are the three outer tantras following ascetic method. The last three vehicles are *Mahayoga*, *Anuyoga*, and *Atiyoga* which are focusing respectively on the cultivation stage, the perfection and the great perfection known as *DzogpaChenmo*, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 350).

⁵⁸ The inner tantras are *Mahayogatantra* which emphasizes on the inter activities like meditation and the gradual visualization of elaborate mandalas of deities, *Anuyogatantra* stresses on the finale stage and unlike Mahayoga, they emphasize on the instant visualization of the deities and *Atiyogatantra* is the highest of all the nine vehicles. In Tibetan it is known as *Dzogpa Chenpo*, (Rigzin, *Op.Cit.*, 161-162).

known as *Tertonpa*.⁵⁹ The process of revealing Terma is said to be frequently led by initiatory process, culminating a vision of the hidden treasure. Treasure does not necessarily mean wealth or precious jewels; it can be a sacred text or relics of the great Guru Padmasambhava etc. The last is the Dagnang which included the teachings and instructions received in the visions of Buddhas, deities, and lineage masters. It is also believed that the Guru Padmasambhava clearly appears in their vision and directs them. However to some extent this transmission may be a form of Terma transmission, thus it is a part of Terma lineage. Generally the Nyingma School emphasizes on tantric practice, revealed teachings of Padmasambhava and great stress on Dzogchen⁶⁰ doctrine. From the account it may be said that Nyingma Schools and the pre-Buddhist religion are similar in their practices.

Kagyudpa: Lineage of Oral Instruction

The Kagyudpa is also known as *oral traditionalism*. The word *Ka* refers to the word of Buddha and *gyud* literally mean the lineage or the holder of Buddha lineage. This school was founded by the great siddha Tilopa⁶¹ who was also known as *Prajnabhadra*. He was said to be a holder of the entire teachings of the several classes of Tantra. He received several teaching from several masters; to name some Vajradhara⁶² and Vajrayogni⁶³ from them he received the entire teaching of Sambhokaya.⁶⁴ He also received the four special transmissions from his four main masters. Subsequently after having mastered in his teachings, he passed them to his disciple Naropa⁶⁵ and the same teachings were again passed down to Marpa the translator who brought the teachings and spread it in Tibet in the eleventh century. Later Marpa⁶⁶ transmitted them to

⁵⁹ Tertonpas are the treasure revealer who successfully reveals the hidden treasures such as sacred texts, images, sacred objects and mystic articles related to a highly sophisticated cycle of teachings. According to Nyingma lineage, it is believed that the disciples of Guru Padmasambhava persisted to emanate as a treasure revealer or Tertonpa for consecutive period in order to expose the treasure-doctrine. This tradition is very familiar to the Nyingma order of Tibetan Buddhism, (*Ibid.*107).

⁶⁰ It is the most advanced practice of Nyingma School which emphasize on the nature of mind as pure awareness and the appearance that occur from it. The main texts of Dzogchen are usually numbered at seventeen, and their teachings are divided into three main divisions namely *mind*, *space*, and *instruction*, (Michele Martin, *MUSIC in The Sky: The Art & Teachings of the 17th Karmapa OgyenTrinleyDorje*, New Delhi: New Age Books, 2003:335).

⁶¹ He was one of the eighty-four Mahasiddhas of ancient India and he was the master of the great scholar and meditator Naropa. He was the holder of entire teachings which was divided into a direct sambhogakaya lineage and an extensive nirmanakaya lineage, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 19, 400).

⁶² Vajradhara literally means the holder of the vajra. Vajradhara is an embodying of the Dharmakaya and regarded as the root of all the enlightened-families, the pristine source from physical aggregates in their purified state. According to Kagyud lineage Vajradhara is regarded as the ultimate and it is said to become manifest when one totally overcome all the dualistic conception and actualised buddhahood. Generally depicted as deep blue, seated, and holding a bell and Vajra in his crossed palms, (*Ibid.*410).

⁶³ A female meditational deity belongs to the Anuttarayogatantra. The meditative practice of this diety is well-known in the Kagyud, Sakya, and Gelug schools. She is usually depicted as red in color with a semi-wrathful expression, (*Ibid.*412).

⁶⁴ A form of Buddha's appearance possessing five definite qualities i.e. certainty of place, certainty of body, certainty of time, certainty of teachings, and certainty of disciples, these qualities are directly accessible to Arya Bodhisattvas only, (Rigzin, *Op. Cit.*, 66, 271).

⁶⁵ He was an Indian master and an accomplished scholar from Nalanda University. Under MahasiddhaTilopa he became a yogin meditator. He is particular known for his presentation of the specific set of tantric practice well-known as *six yogas of Naropa*, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 348).

⁶⁶ He was one of a great Tibetan translator well-known as *MarpaLotsawa* and the founder of the Kagyud School of Tibetan Buddhism. He was trained under the great Indian master Naropa and Maitripa and he translated several tantric texts, the specific authoritative work was on Guhyasamaja and Cakrasamvaratantras, (*Ibid.*344).

his main disciple Milarepa⁶⁷ the great hermit poet of Tibet. Further it was passed down to Gampopa Milerapa's chief disciple. Gampopa⁶⁸ was a great scholar also known as *Dagpo Rinpoche*. He received the teachings of the Kadampa lineage⁶⁹ of Atisha in the beginning of his spiritual training. Further he practiced the instructions of Mahamudra⁷⁰ from Milarepa, which passed down from Marpa to Milarepa. Gampopa had several proficient disciples who further developed several sub-lineages. The main teachings of this school are based on Mahamudra the great seal and the six doctrines of Naropa also known as *Narochodrug*.⁷¹ Thus the name *Kagyud* signifies the transmission of teachings from masters to disciples. This oral tradition was very much concerned with the empirical dimension of meditation. The teachings of this school have been transmitted and have been maintained its interrupted lineage till now. But several more lineages sprung up with times which are now known as *four major lineages* and *eight minor lineages*.

The four major Kagyud lineages

1. Karma Kamtsang Kagyud or Karma Kagud was founded by the first Karmapa Dudum Khyenpa (1110-1193). He was an extraordinary disciple of Gampopa. This tradition has preserved the unbroken transmissions of the teachings which were handed down from Tilopa to Naropa, Marpa, Milarepa, and Gampopa. Further successive reincarnation lineage of the Karmapas was enhanced and remained successful. Presently this lineage is the most significant in Tibetan schools of Buddhism and presently headed by the seventeenth Karmapa Ogyen Trinley Dorje. According to Kagyud tradition the lineage of Karmapas received the entire collection of empowerment and transmission.⁷²

⁶⁷ He was the disciple of Marpa and a poet-saint of Tibet. He is known for his magnificent determination and his quest for spiritual learning, at the cost of tremendous hardship met under his master Marpa. His reputation for meditation and practice is such that all the four schools of Tibetan Buddhism believe that Milarepa attained complete enlightenment within a single lifetime, (*Ibid*.346).

⁶⁸ Gampopa was a chief disciple of Milarepa and a physician. He was a follower of Kadampa tradition at the beginning of his spiritual training. He established numerous monasteries which gave strong monastic foundation to this lineage. His disciples founded several lineages of this school, (Lopez, Jr., *Op. Cit.*, 26).

⁶⁹ It is one of the schools of Tibetan Buddhism originated in the eleventh century by the great Indian pundit AtishaDipamkara. He developed the teaching of Yogacara traditions which led to the establishment of the Kadampa School by his disciple DromTonpa. However presently this school does not exist in the schools of Tibetan Buddhism, but the present four major schools respect the teachings of Kadampa School, particularly by Gelug tradition, (Bapat, *Op. Cit.*, 70).

⁷⁰ The word *maha* refers to great and *mudra* refers to seal, thus it is also known as *the great seal*. It is the highest practice in Kagyud lineage. This practice leads to recognition of the nature of the mind, frequently state as the union of bliss and emptiness, (Martin, *Op. Cit.*, 337).

⁷¹ It is a unique system of advanced tantric meditation originating from the great Indian master Naropa. The six yogas of Naropa are the yoga of inner heat, the yoga of inner clear light, the yoga of illusory body, the yoga of intermediate rebirth, the yoga of consciousness transference, and the yoga of resurrection. These six practices consist the heart of completion stage in the Kagyud lineage, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 384).

⁷² The entire collection of uninterrupted transmission refers to the teachings, practices, and realization of mind's nature, which was passed from master to disciple in the Kagyud lineage. Initially there were two lineages, namely *the mahamudra lineage* and *the lineage of union*. The mahamudra lineage was began with Vajradhara and passed down to Bodhisattva Ratnamati, Saraha, Nagarjuna, Shavaripa, Maitripa, and Marpa. While the other lineage i.e. lineage of union began with Vajradhara which was passed down to Tilopa, Naropa, and Marpa. It is believed that the two lineages were united by Marpa and this unified lineage was handed down to several masters and to present Karmapa, (Martin, *Op. Cit.*, 322).

2. Phagtrul Kagyud was founded by one of the excellent disciples of Gampopa known as *Pagtrul Dorje Gyalpo*. During his time he founded a monastery in Phakmo area, later known as *Densa Thil*. He was best known for his transmission of the great seal lineage i.e. Mahamudra lineage and also known for his realization.
3. Baram Kagyud was founded by Baram Darma Wangchuk a prominent disciple of Gampopa. The name of this tradition is believed to be originated from the Barom monastery which was founded by him in northern region of Tibet.
4. Tsalpa Kagyud was founded by another prominent disciple of Gampopa known as *Shang Tsalpa Tsondru Trag*. He was also known as *Yudakpa Tsondu Dakpa* and founded Gungthang monastery. These are the four major lineages of Kagudpa.

The eight minor Kagyud lineages

1. Taglung Kagyud was founded by Taglung Thangpa Tashipel, a master of Mahamudra. He founded a monastery known as *Talung Monastery* in 1180 as a seat of the Talung school of Kagyud lineage.
2. Trophu Kagyud was established by Gyaltsa Rinchen Gon. It is believed that this tradition was enhanced by his nephew, his disciple Phakmo Trupa and his disciple Trophu Lotsawa Champapel. The name of this lineage was said to be derived from the Trophu monastery which was established by Trophu Lotsawa. He further established an institute in Tsang region of central Tibet.
3. Drukpa Kagyud, this lineage was founded by Drupchen Lingrepa Pema Dorje. He was a disciple of Phakmo Trupa who along with his disciple Tsangpa Gyare Yeshe Dorje established the first seat of this lineage in central Tibet i.e. Nmadruk Monastery. Further a renowned master Kunkhen Pema Karpo founded the Druk Sang-ngak Choeling in southern Tibet which later became the main seat of this tradition. This tradition flourished mainly in Bhutan. It is believed that this lineage was brought to Bhutan by the learned master Shabdrung Nawang Namgyal of Drukpa Kagyud. He flourished this lineage for centuries consequently the country adopted this as their state religion as well as the country adopted its Tibetan name as *Druk*.
4. Martsang Kagyud was founded by Martsang Sherab Senge. He was also a disciple of Phakmo Trupa.
5. Yerpa Kagyud was founded by Drupthob Yeshe Tsegpa. He established the monasteries in east Yelphuk and north Tana.
6. Yazang Kagyud was founded by Sharawa Kalden Yeshe Senge, also a disciple of Phakmo Trupa. His chief disciple Yabzang Choje Chokyi Monlam established Yabzang monastery also known as *Nedong Dzongin Yarlung*. The name of this lineage was derived from the Yabzang monastery.
7. Shugseb Kagyud was founded by the disciple of Phakmo Trupa known as *Gyergom Tsultrim Senge*. He established the Shungseb monastery in Nyephu in central Tibet.
8. Drikung Kagyud was founded by Kyobpa Jigten Sumgon. For three years he took over the seat of Phagtru Kagyud at Densa Thil after his master's death. Subsequently he established his own lineage

i.e. Drikung Kagyud. This lineage is presently headed by Drikung Kyapgon Chetsang Rinpoche.

The four major Kagyud lineages originated from Gampopa himself. His disciples founded these four major Kagyud lineages; hence it is known as *four major Kagyud lineages* as these lineages were originated from the main master himself, while the eight minor Kagyud lineages originated from Pagtrul Dorje Gyalpo one of the disciples of Gampopa. The eight minor lineages originated with later generation of disciples, hence it known as eight minor lineages.

Sakya: Grey earth

The Sakya School emerged around the latter half of the eleventh century at the same time as the Kagyud lineage. It is believed that the name *Sakya* derived from the first Sakya monastery which was built by Khon Konchok Gyalpo.⁷³ He was a disciple of Drokmi the translator. This school is said to be more related to the older School of Nyingma. The monastic order is similar to Nyingma School of Tibetan Buddhism. For instance, the monks of this lineage are not celibate either. According to Sakya tradition the great five masters known as *Jetsun Gongma Nga*⁷⁴ are considered as the founder of Sakya lineage. Amongst the five Gongma the most known is the fourth Gongma known as *Sakya Pandita Kunga Gyaltsen*. The renowned scholar was popular for his knowledge and scholasticism flourished in Mongolia and China. He was succeeded by his nephew Lodro Gyaltsen also known as *Chogyal Phagpa*. During his period the Sakya lineage was in power and politically involved in Tibet. Hence this school was the first religious government with priest and the first priest king of Tibet. However after the death of Chogyal Pagpa the political power of the Sakya lineage began to decline in Tibet. The Chogyal Pagpa remained as a spiritual and political leader in Tibet till he was alive. He was an exceptional patron lama who established mutual cooperation and respect between the Tibetans and Mongols.

The Sakya School has two main branches known as *Ngor* and *Tsar Lineage*. Ngor lineage is regarded for its austere order and the knowledge of the tantras. It is a lineage of teachings within the disciples instituted by Ngorchen Kunga Zangpo founder of Ngor lineage and the consecutive masters of this tradition. Tsar lineage was founded by Tsarchen Losal Gyatso. This lineage is known for its transmissions of Thirteen Golden Dharma's and its teachings on the greater and lesser Mahakala thus it is known as Whispered

⁷³ It is believed that KhonKonchokGyalpo has been closely related to holy families from the early times. it is said that one of the family members, KhonLuiWangpoSungwa became a disciple of the great Indian pundit Padmasambhava in the eight century, being one of the first monks to be ordained in Tibet. Hence the Khon family was then recognized the pillar of the early propagation in Tibet, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 21).

⁷⁴ JetsunGongma Nga literally means the five foremost ones. They are the five founding lamas of Sakya lineage. They are SangchenKungaNyingpo (1092-1158) the first gongma and the son of KhonKonchokGyalpo, LobponSonamTsembo (1142-1182) the second gongma and the eldest son of SangchenKungaNyingpo, JetsunDrakpaGyaltsen (1147-1216) was the third gongma and the second son of Sangchen, KungaGyaltsen (1182-1251) popularly known as *SakyaPandita* and the grandson of the first gongma, and the last gongmaLodroGyaltsen (1235-1280) well-known as *ChogyalPagpa* and the nephew of SakyaPandita, (NgorchenKonchogLhundrub, Forwarded by H.H. SakyaTrizin, Translated by Lobsang Dagma and Jay Goldberg, *The Three Visions: Fundamental Teachings of the Sakya Lineage of Tibetan Buddhism*, Ithaca, New York: Snow Lion Publications, 2002:208).

lineage of Tsar. Though the Sakya lineage sprung with two branches known as *Ngorpa and Tsarpa*, but primarily remains associated at the core of Sakya lineage.

The main teachings and practices of this tradition are known as *Lamdre* or *the path and its fruit*.⁷⁵ Through the originators of this school several teachings on sutras and tantras were assimilated into spiritual life. This school very much represents the scholarly tradition as well as oral instruction. The well-known teachings are the Hevajra Tantra,⁷⁶ this transmission originated with the Mahasiddha Virupa,⁷⁷ the Mahakala percept's of Vararuci, the Vajrakila Tantra⁷⁸ of Padmasambhava, the teachings of Guhyasamaja Tantra⁷⁹ of Nagarjuna, and the Vajrayogini percept's of Naropa. The Sakya lineage established several monasteries that emphasized the Buddhist scriptures. This school seems to have close relation with all the other three major schools of Tibetan Buddhism. For instances the Sakya School follows the Vajrakila lineage originated from the founder of Nyingma School i.e. Guru Padmasambhava, they also follow the Vajrayogini Percepts of Naropa which the Kagyud School follow, and the founder of Gelugpa order Je Tsongkhapa, who studied under Rendawa Shonnu Lodo and several other Sakya lamas. Presently this School is headed by the Sakya Trizin and he has preserved and developed the great Sakya tradition of Tibetan Buddhism.

Gelugpa: Virtuous School

The Gelugpa School rose with the great reformer Tsongkhapa⁸⁰ who established modern age of Tibetan Buddhism. In the end of the fourteenth century this tradition developed into independent school of Tibetan Buddhism. A remarkable figure whose inclusive knowledge made him establish a strong order of Buddhist monks based on sound learning, discipline, and celibacy. He studied with all the then major schools of Tibetan Buddhism and amongst all the schools he was mostly drawn by the instruction of the Sakya and Kadam School of tradition. Consequently he established his independent school or reformed tradition which was the combination of the Kadam tradition and the doctrine of emptiness which was propounded by

⁷⁵ It is a main teaching of the Sakya lineage and unique collections of meditative practices related to Hevajra (tantric deity). Lamdre teachings figure the entire theory and practices of Mahayana path as presented in a meditative tradition of the Sakyapas. Philosophically Lamdre is the non-differentiation of samsara and nirvana which means one cannot accomplish nirvana as the ultimate reality is that one must attempt to realize this inseparability of samsara and nirvana through meditation, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 22, 332).

⁷⁶ Hevajra is one of the chief meditational deities and Tantra is the mother class of Anuttarayogatantra. There are three versions of Hevajra Tantra namely *The Extensive root of Hevajra*, *The Medium Root*, and *The Condensed Hevajra Root Tantra*. This practice is the principal practice of Sakya School of Tibetan Buddhism, (*Ibid.*324).

⁷⁷ He was one of the ancient Indian Mahasiddha. He was the founder of the lineage which was brought to Tibet in the eleventh century by Drokmi Lotsawa and his profound teachings set down in the Lamdre of the Sakya School, (*Ibid.*416).

⁷⁸ Vajrakila literally means Dagger of Indestructible Reality, she is a meditational deity belongs to the enlightened family (karma family). The Vajrakila Tantras are included in the Sadhana class of Mahayoga, and well preserved in the collected Tantras of Nyingma Schhol, (*Ibid.*410).

⁷⁹ Guhyasamaja is a tantric deity and the Tantra text belongs to the father Tantra of the highest class of Tantric practices which according to Nyingma School is known as Mahayoga, (Rigzin, *Op. Cit.*, 292).

⁸⁰ He was popularly known as Je Rinpoche and was born in the year 1357 (year of the bird) in the Tsongkha region of Amdo Province, Eastern Tibet. He studied under several great masters from all the major schools of Tibetan Buddhism. H.H. The First Dalai Lama (GedunTruppa) was one of the chief disciples of Tsongkhapa. He is believed to pass away at the age of sixty-two, (R. Thurman, *Life & Teachings of Tsongkhapa*, Dharamsala: Library of Tibetan Works & Archives, 2001:4-34).

Chandrakriti⁸¹ and Nagarjuna. The doctrine of emptiness was strongly emphasized by this school. The central teaching of Gelugpa School is known as *Lamrim Chenmo the graduated path*.⁸² According to Tsongkhapa perception on the successful practice of Vajrayana Buddhism, it is essential to possess a sound base on the three principal aspects of the path. According to Gelugpa tradition, Tsongkhapa reasserts the monastic body as the foundation of the Buddhist community and also the practice of Tantric are said to be practiced by higher monks.⁸³ Such was the knowledge received from all the major schools of Tibetan Buddhism by Tsongkhapa during his period and he became the master of the three main classical lineages of the Mahayana Buddhism. He also received the Gyachen-Chodgyud lineage⁸⁴ (the vast practice), the lineage of Zabmo-Tagyud (the profound view), he was also the master lineage of Nyamslen-Nyinlabgyud (the inspiration lineage of realisation). Tsongkhapa combined these three lineages and established one separate lineage well-known as *Gelug school* one of the major schools of Tibetan Buddhism. This school has other significant transmission known as *Dagngag* (the close lineage of pure vision). Later in the year 1409 Tsongkhapa established Gaden monastery in the east of Lhasa which became the main centre for Buddhist philosophical studies and his followers were initially known as *Gadenpas*, but eventually changed into Gelugpa.

Gelugpa being the youngest school of Tibetan Buddhism, they do not recognize any Indian master as the origin of their tradition, but they do see themselves as inheriting the Kadampa tradition of Atisa. Amongst Tsongkhapa's foremost disciples, the popular and well-known was the Gedun Truppa the first Dalai Lama of Tibet who established Tashi Lhunpo monastery in the Tsang province and the successor of Tsongkhapa. Gendun Turuppa was succeeded by Gendun Gyatso who was regarded as the incarnation of Gedun Truppa, since then the practice of reincarnation continued in Tibet. Around the seventeenth century the abbot⁸⁵ of this school and the reincarnation of fourth Dalai Lama became sovereign both politically and religiously of whole Tibet. Subsequently this school established most of the Buddhist institutes in Tibet. The disciple of Tsongkhapa also established large monastic institutions in Tibet. The most known are *Drepung monastery* and *the Sera monastery*. Later Sera, Drepung, and Gaden became the principle monastic school

⁸¹ He was the last disciple of Nagarjuna. He was born into a Brahmin family in Samana, South India. He studied the entire Tripitaka and the four classes of tantra and gained perfect understanding of the Buddhist and non-Buddhist perspectives, (Tsonawa, *Op. Cit.*, 17-21).

⁸² It is text by Tsongkhapa the founder of Gelugpa School. Lamrim literally means the stages of the path which lead to full enlightenment. This word is used to refer to both the graduate path to enlightenment and also the text which outline such a systematic path. Based on the Atisha's Lamp for the path to Enlightenment, the entire corpus of literature emerged in Tibet which became collectively known as *Lamrim*, (The Orient Foundation, Edited by Graham Coleman, Preface by H.H. The Dalai Lama, *Op. Cit.*, 316).

⁸³ Renunciation, Bodhicitta, and the correct view of emptiness are the three elements known as the *Three Principal Aspects of the Path*, (*Ibid.*23).

⁸⁴ It is the lineage of teachings and practice emerged from Maitreya, Asanga, and Vasubandhu. This teaching mainly emphasized on the method aspect of Buddha's teachings. It is well-known as *the lineage of extensive deeds*, (Rigzin, *Op. Cit.*, 53).

⁸⁵ The fifth Dalai Lama NgawangLobsangGyatsho. He declared the capital of Tibet would be Lhasa and the government would be known as Gaden Phodrang. He further declared the law for public conduct, appointed governors to different district, and selected ministers to form a new Tibetan government. He successful united the country and succeeded in winning the loyalty of the ruler within Tibet as well as of the neighbouring country, (Shakabpa, *Op. Cit.*, 138-171).

of Gelugpa tradition. These three monasteries are popularly known as *Densa Sum* (the three pillar of the state).⁸⁶ The monastic school belonging to Gelugpa lineage followed the Vinayana code of conduct. Presently this code has become supreme in all religious educational practices. Today this school is particularly known for its practices on logic and debate. Their spiritual head is the fourteenth Dalai Lama regarded as the embodiment of the bodhisattva of compassion.

All these major schools i.e. Nyingma, Kagyud, Sakya, and Gelug are sometimes said to represent the old translation known as *Nyingma* and new translation known as *Sarma* traditions. In the old translation the Nyingma School is included and the latter, following from the Kadampa lineage of translation and tantric lineage are known as new translation or *Sarma*. However all the four major schools emerged through the spread of Buddhist teachings in the early and later period in Tibet. Although these schools were initiated by different masters at different times, but they all emphasize on the practice of Vajrayana teachings as well as Mahayana practice of bodhisattvas, and the basic practice of the Hinayana. Tibetan Buddhism may be different from the Buddhism that came from India, the fundamental one is the incarnation which developed in the Tibetan Buddhism and this incarnation tradition was believed to have prevailed in Tibet prior to the establishment of Buddhism. This incarnation may be related to the theory of rebirth and karma which is another fundamental aspect of Tibetan Buddhism. The theory of rebirth is connected with the law of Karma. As one believes in the good and bad karma and the present life will be the result of one's good or bad karma, thus reincarnation is the result of immense good karma. To this regard H.H the Dalai Lama has stated

Incarnations are beings who have either achieved the highest various stage of Nirvana or have achieved the highest stage below Nirvana-the Buddhas, Bodhisattvas and Arahats. They are reincarnated in order to help other beings to rise towards Nirvana, and by doing so the Bodhisattvas are themselves helped to rise to Buddhahood, and the Arahats also reach Buddhahood finally. They are reincarnated rather by the innate wish to help others through which they achieved Buddhahood. Their reincarnations occurs whenever conditions are suitable, and do not mean that they leave their state in Nirvana. In similes, it is rather as reflections of the moon may be seen on the earth in placid lakes and seas when conditions are suitable, while the moon itself remains in its course in the sky. By the same simile, the moon may be reflected in many different places at the same moment, and the Buddha may be incarnate simultaneously in many different bodies. All such incarnate beings, as I have already indicated, can influence by their own wishes in each life, the place and times when they will reborn, and after each birth, they have lingering memory of their previous life which enables others to identify them.⁸⁷

Conclusion

It is believed that there are thousands of incarnated lines in Tibet. However it is said that from the fourteenth century all the four major schools of Tibetan Buddhism have embraced the practice of recognizing the successive rebirths of great masters. The most known eminent incarnated are the Dalai Lama of Gelugpa tradition and the Karmapa of Kagyud Tradition. Hence the tradition of incarnate lama has proved to be an important aspect of Tibetan society as well as of Tibetan Buddhism. Consequently Tibetans lean strongly on

⁸⁶ Bell, *Op. Cit.*, 34.

⁸⁷ His Holiness, The Dalai Lama, *Op. Cit.*, 51.

their faith and believe in the doctrine of karma⁸⁸. Thus Tibetans are very compassionate, honest, cheerful, generous and satisfied. They enjoy their leisure time in the practice of Buddhism. The perception toward the Tibetans by the others people who visited Tibet is that the people of U-Tsang are religious minded, the people of Kham⁸⁹ are good fighters and the people of Amdo⁹⁰ are worldly and good businessmen.

Tibetan Buddhism could establish through the efforts and commitments of the three great dharma kings i.e. Songtsen-Gampo, Trisong-Detsen, and Tri Ralpachen. Today Tibetans possess the history and its religion, a large number of valuable treasures of spiritual learning, and the culture imparted with a unique way of living highly influenced by the teaching of the Buddha. Thus the three religious kings of Tibet are regarded as supreme in the history of Tibet and to this day the Tibetans commemorate them. According to the past account Tibetan Buddhism was brought partly from India and partly from Nepal, China, and Kashmir, however the present Buddhism was enhanced by the Tibetans. Though from historical accounts Buddhism and Bon may have been established by different teachers, having distinct customs, their strong devotion to benefit other sentient beings are similar to each other. However the irreligious king Lang Dharma who nearly demolished Buddhism and its culture in Tibet was soon assassinated after his enthronement. After the death of Lang Dharma gradually Buddhism revived with the arrival of the great pundits in the tenth century Tibet. This is said to be described as a spark rekindled in the east and spread by a wind blowing from the west.⁹¹ Although the pundits represented from different schools of Buddhism, but the major form of school was Tantric form of Mahayana. Today Tibetan Buddhism combines the essential teachings of Mahayana Buddhism along with Tantrayana and this tradition has brought several wealth of rituals and cultures. These rituals are simple spiritual practice such as mantras which are popular in Tibetan community. The most widely known mantras are the mantra of Padmasambhava. It is also known as *Vajra guru mantra* that is Om ah hum vajra guru padma siddhi hum and the mantra of Avaloketesvara, the Buddha of compassion i.e. Om mani padme hum. The practice also includes prostration, making offerings, attending teachings, and ceremonies.

Like any other rituals and culture, the Tibetan people have also evolved with a unique culture, language and spiritual tradition. Tibetan culture traces back thousands of years and while the origin of the first king Nya-Tri-Tsenpo was documented being in 127 B.C. There are many remarkable events in the Tibetan history; the most significant was the development of Tibetan scripts and grammar introduced by Thonmi-Sambhota⁹² who was sent to study in India by the great king Songtsen-Gampo. He established the noble customs of spiritual and material life, and formulated ten rules for religious services and sixteen rules for public conduct. Tibetan Buddhism was also brought by several eminent scholars such as Khenchen

⁸⁸ The true causes of suffering are karma and delusion; it has been defined as concordant action and reaction, (*Ibid.*243).

⁸⁹ Kham is the eastern part of Tibet the distinctive race of that region is called Khampa, (*Ibid.*18).

⁹⁰ A part of china's Tsinghai province with many ethnic Tibetans, Melvyn C. Goldstein, Munshiram Manoharlal Publishers Pvt. Ltd, 1993, p.315.

⁹¹ Shakabpa, *Op. Cit.*, 77).

⁹² Said to have translated a book *The Secret* preserved since the time of Tho-tho-riNyentsen, (*Ibid.*35).

Shiwatso, Padmasambhava,⁹³ and Jowo Je Palden Atisha. The great master Atisha was said to be invited to Tibet by Yesheed⁹⁴ who wrote a letter of invitation to Atisha. The invitation letter which was written by Yesheed is mentioned below

Tibet has been for a long time a land bereft of its religion. If you are the kind of person I think you are a great teacher and a true champion of Buddhism-you will come to our aid.I am a weary, thirsty person; thirsty for the water of knowledge from your lips.I await your arrival with great impatience.⁹⁵

Acknowledgement

First and foremost, I would like to express my sincere gratitude to my supervisor Prof. K.T.S. Sarao, Head of the Department of Buddhist Studies, University of Delhi. His continuous guidance, support, motivation, and immense knowledge made this research possible. I would also like to acknowledge all my mentors who always guided and helped me in my research.

I would also like to extend my acknowledgement to my friends and seniors who also helped me throughout the period of my research, I am grateful to all of them and many others.

Lastly my special and deepest gratitude to my family Pala and Ama who have been amazingly supportive and believed in me and specially to my Mother-in-law Mrs Pema Tshering who always encouraged and supported me for my work. My deepest gratitude to my husband Mr. Jigme Wangchuk who has been my constant companion and his concern for my studies and his meaningful suggestions helped me immensely in every aspect of my life. He has constantly encouraged me throughout my work and research.

References

- Bapat, P.V. 1997. *2500 years of Buddhism*, New Delhi: Ministry of Information and Broadcasting Government of India.
- Bell, Charles. 1992. *Tibet Past and Present*, New Delhi: Motilal Banarsidass Publishers Private Limited.
- Coleman, Graham. 1997. Preface by H.H. The Dalai Lama, *A Handbook of Tibetan Culture: A Guide to Tibetan Centres and Resources Throughout the World*, New Delhi: Rupa & Co.
- Goldstein, Melvyan C. 2011. *The New Tibetan-English Dictionary of Modern Tibetan*, Berkeley: University of California Press.
- Jr., Donald S. Lopez. 1997. *Religions of Tibet in Practice*, Princeton, New Jersey: Princeton University Press.
- Lama, Dalai. 1992. *My Land and My People*, New York: Potala Corporation.
- Lhundrub, Ngorchon Konchog. 2002. Forwarded by H.H. SakyaTrizin, Translated by Lobsang Dagpa and Jay Goldberg, *The Three Visions: Fundamental Teachings of the Sakya Lineage of Tibetan Buddhism*, Ithaca, New York: Snow Lion Publications.
- Martin, Michele. 2003. *Music in The Sky: The Art & Teachings of the 17th Karmapa Ogyen Trinley Dorje*, New Delhi: New Age Books.

⁹³ Padma Sambhava was well versed in the magical arts associated with the tantric form of Buddhism, which was more acceptable to the Tibetan people, (*Ibid*.50).

⁹⁴ Tsenpokhore, a grandson of KyideNyimagon, his original name of YehseOd, (*Ibid*.76).

⁹⁵ *Ibid*.77.

- Nebesky-Wojkowitz, Rene von. 1956. Translated from the German by Michael Bullock, *Where the Gods are Mountains: Three Years Among The People of the Himalayas*, London: Weidenfeld and Nicolson.
- Rigzin, Tsepak. 2003. *Tibetan-English Dictionary of Buddhist Terminology*, Dharamsala: Library of Tibetan Works and Archives.
- Rinpoche, Patrul. 1998. *Kunzang Lama'I Shelung: The Word of my Perfect Teacher*, Boston: Shambala Publications, Inc.
- Shakabpa, Tsepon W.D. 2010. *Tibet A Political History*, New Delhi: Paljor Publications Pvt. Ltd.
- Sharma, Chandradhar. 2003. *A Critical Survey of Indian Philosophy*, New Delhi: Motilal Banarsidass Publishers Private Limited.
- Snellgrove, David. 1987. *Indo-Tibetan Buddhism*, Busto: Shambala.
- Stearns, Cyrus. 2006. Foreword by H.H. Sakya Trizin, *Taking the Result as the Path: Core Teaching of the Sakya Lamdre Tradition*, Boston: Wisdom Publication.
- Thurman, R. 2001. *Life & Teachings of Tsong Khapa*, Dharamsala: Library of Tibetan Works & Archives, 2001.
- Tsonawa, Lobsang N. 2005. *Indian Buddhist Pundits: From "Jewel Garland of Buddhist History"* Dharamsala: Library of Tibetan Works and Archives.
- Tucci, Giuseppe. 1980. *The Religions of Tibet*, Translated by Geoffrey Samuel, Berkeley: University of California.

