

S.K.E SOCIETY'S
RANI PARVATI DEVI COLLEGE OF ARTS AND COMMERCE
BELAGAVI

DEPARTMENT OF GEOGRAPHY

FIELD SURVY/DISSERTATION

ON

STUDY OF BUDDHIST SETTLEMENTS-MUNDGOD
UATTAR KANNADA DIST-KARNATAKA

Submitted as a partial fulfillment of BA VI Geography degree course
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By

Mr/Miss_____

Exam Register no_____

In-charge Staff

DR.M.S.KURANI

ASST. PROF, DEPT OF GEOGRAPHY

RPD COLLEGE OF ARTS AND COMMERCE BELAGAVI

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This is to certify that Mr/Miss_____Seat no_____

**A student of BA VI Sem Geography successfully carried out a project
/Dissertation/Field survey under our able guidance and supervision, as a
piece of their BA VI sem practical course in Geography for the academic
year 2015-16**

Date_____

Place_____

Project supervisor

Head

DR .M.S.KURANI

Department of Geography

EXAMINERS

1_____

2._____

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*Place- **Belagavi***

BA VI SEM students

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CHAPTER I

INTRODUCTION

❖ INTRODUCTION

❖ OBJECTIVES OF THE STUDY

❖ DATA SOURCE AND METHODOLOGY

❖

❖ INTRODUCTION

Mundgod is a municipal town in Uttar Kannada District of Karnataka State. Doeguling Tibetan Buddhist settlement is located forty five kilometers away from Hubli-Dharwad (in North Karantaka). Mundgod area was selected for their settlement for many reasons like the spaceness of population and presence of forest land. The initial reason for the establishment of the Tibet Colony in Mundgod was to develop the area and bring more land under cultivation. The other factors were the climate of the area was more suitable to Tibetans as it received rain for all the six months in a year and even the summer is also reasonably cool.

BRIEF HISTORY OF TIBETAN SETTLEMENT

This settlement is one of the settlement proposed by Central Tibetan Administration in early 1960's to the Government of India. Thus Government of India consultation with the state Government of Karnataka agreed to provide 4,045.29 acres of mostly forestland near Taluk village in North Kanara district. Doeguling Tibetan Settlement in Mundgod was established in 1966 and at the

beginning the settlers were provided with tents and bamboo huts for temporary shelter and provided with free dry rations, all the settlers work together on co-operative basis.

As a first step in 1977, the chief secretary to the Government of Karnataka, forwarded a scheme to the ministry of external affairs, New Delhi. The scheme was approved and the forest department, government of Karnataka released 4045.29 acres of forest land to the Tibetan settlement. To start with above 200 families (about 1000 refugees) were brought to Mundgod settlement in 1966. Gradually more and more families were brought in batches and as on 1977 there were 1015 families. There are many refugees still to be rehabilitated and presently stationed in transit camps.

This colony was founded in 1966 by the Tibetans. At present there are **nine camps** with seven monasteries and a Nunnery. Mundgod is the repository of Tibetan life and culture. It has rightly earned the name "Mini Tibet". The Government of Karnataka provided 4,000 acres of forest land for the Tibetans to settle here. Initial Tibetan population of the Doeguling Tibetan settlement in Mundgod comprises eleven villages, of which two villages named (Drepung and Gandm) are exclusively for monasteries. These eleven villages are settled over different locations. Each village has its own elected leader who takes all major decisions relating to his village. Mundgod is an excellent centre of monastic education. The famous monasteries in Mundgod are Drepung Loseling Monastery, Gadem Jangtse Monastery, Tschen Damchasling Monastery, Sakya Monastery and Drepung Gomang Monastery.

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❖ OBJECTIVES OF THE STUDY

1. To understand the geographical background of Mundagod.
2. To study Demographic and socio-Economic status of Tibetan refugees.
3. To know Factors forced the Tibetans to flee from Tibet to India.
4. To analyse Buddhist sects of Tibet and their founders and also Tibetan Buddhist monasteries in Mundgod.

❖ DATA SOURCE AND METHODOLOGY

The main aim of this research is to highlight the 'Spreading the Tibetan Buddhism' and how the Tibetan Buddhist settlement at Mundgod in Karnataka State is carrying out its activities. It is because of their efforts, that the Tibetan Buddhism is growing popular and has brought many changes in the society

The required data for the present study analysis have been obtained from both primary and secondary sources of data. The secondary data has been collected from the office of District census office, Mundgod Taluka Office, Office of dept of tourism industry Govt of Karnataka, Manual of tourism Uttar kannada districts etc

The primary data has been collected through the field study and field observation. Field observation has been made by the students and faculty members by visiting the Mundgod Tibetan Buddhist and same information has been incorporated in the part of analysis. The data generated have been classified, processed and presented in the form tables, charts graphs and diagrams by applying appropriate cartographic skill.

STUDY AREA



CHAPTER II

GEOGRAPHICAL CONDITIONS OF MUNDGOD

I PHYSICAL SETTING

II. TOPOGRAPHY

III RAINFALL

IV. ECOLOGY

I PHYSICAL SETTING

This settlement is situated in Tattihalli in Mundgod Taluk of Karnataka State, India. It is about 267 miles north of Bylakuppe and about 32 miles south of Hubli, the nearest railway station. Hubli is 404 km North east of Bangalore City and is linked by metergauge railway and is on the Bangalore-Pune National Highway. The altitude at Mundgod is approximately 1800 ft. above sea level and the temperature ranges between 78° - 90° Fahrenheit with an average rainfall of 42" to 45" annually. This settlement is one of the largest Tibetan refugee settlements

II. TOPOGRAPHY

The main geographic feature of the town is the Western Ghats or Sahyadri range, which runs from north to south and also a part of the vast Deccan plateau. Behind the coastal plain are flat-topped hills from 100 to 200 meters in height, and behind the hills are the ridges and peaks of the Sahyadris. East of the Sahyadris is the Balaghat upland, part of the vast Deccan plateau.

LOCATION OF STUDY AREA(MUNDGOD)IN INDIA MAP



LOCATION OF MUNDGOD IN UTTAR KANNADA DIST



III. RAINFALL

Moisture-bearing winds come from the west, and yearly rainfall averages 2000 mm on the coast, and as high as 3000 mm on the west-facing slopes of the Sahyadris. East of the crest is the rain shadow of the Sahyadris, which receive as little as 1000 mm annually. Much of the rain falls in the June-September monsoon.

IV. ECOLOGY

The Mundgod town is high rainfall supports lush forests, which cover approximately 70% of the district. The North Western Ghats moist deciduous forests cover the Sahyadris below 1000 meters elevation. Many trees shed leaves in the drier months. In pockets above 1000 meters elevation lie the evergreen North Western Ghats montane rain forests. Anshi National Park near Dandeli, preserves approximately 250 km² of semi-evergreen forest, which is home to the tiger, black panther, leopard cat, gaur, Asian Elephant, sambar and a range of birds and reptiles. Dandeli Wildlife Sanctuary protects 834 km² of semi-evergreen and bamboo forest in the watershed of the Kali river and its tributaries, the Kaneri and Nagajhari. The Wroughton free tailed bat is endemic to the forests of Bhimgad, a proposed wild life sanctuary.

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CHAPTER III

DEMOGRAPHY AND SOCIO-ECONOMIC STATUS

I.SETTLEMENT POPULATION

Initial population	4302
Present Population	13400 (2011)

II.NO OF VILLAGES IN THE SETTLEMENT

The settlement is divided into 11 villages, out of which two villages are exclusively for monastery. These 11 villages are scattered at difference location, and the distance between each camp is on an average 4-6kms. Each village has its own elected leader who decides over all decision of his village, however the representative of the settlement is the overall head of the settlement.

III. SETTLER'S LIVELIHOOD

Most of the original families have a small piece of agricultural land for their living. Due to lack of irrigation facilities, the rain fed crop agriculture is practiced, which is not sufficient to sustain the families on farming alone. Besides agricultural, the settlers are engaged in trading, restaurants, shop-keeping, and seasonal sweater selling etc.

IV. FACILITIES IN THE SETTLEMENT

SCHOOLS

Nursery school-09

Preprimary school-08

Primary school-01

The Doeguling Monastic University-01

HEALTH CARE FACILITIES

One modern allopathic hospital

One Tibetan Medical and Astro institute

few small health clinic in various villages

CO-OPERATIVE SOCIETY

The settlement has Co-operative Society looks after the supply of seeds, fertilizers and tractarization of their fields and the farmers repay these credit facilities in kind. The co-operative Society also helps market their produce, mainly maize. Like co-operative Societies in other refugee's settlement, this co-operative is also consisted of self-team of, one co-operative secretary appointed by CTA, accountant cashier.

Under the management of the Co-operative Societies there are five shops, a dairy farm and a mechanical workshop, dairy, truck section, low cost Building Center, Handicraft centers have been set up to provide employment, to preserve the Tibetan tradition carpet weaving, and to generate the income for the co-operative societies.

EXAMINED

V. MONASTERY

The settlement has 7 monasteries:

1. Ganden Jangtse
2. Ganden Shartse
3. Nyingma
4. Drepung Loseling
5. Drepung Gomang
6. Ratoe
7. Kague Monastery
8. Sakya

VI. OLD PEOPLE'S HOME

There are two old people home in this settlement. One was started in 1971 with 11 block consisting of 28-twin quarter accommodating large 153 elders. Other was constructed in 1992 accommodating about 70 elders with 40 rooms with a common kitchen and dining hall with laundry. Besides providing accommodation they were provided with daily three meal, tea. 4 Nurses were appointed to look after the health of these elders.

VII ADMINISTRATIVE SETUP

REPRESENTATIVE

This settlement has a Settlement officer who is the Representative of the Department of Home appointed by Central Tibetan Administration (CTA), Dharamsala. Settlement officer is the principle post of the settlement. He is charged with overall control of running of affairs in the settlement. Under the

Representative there are chief executive officer Co-operative society, appointed by CTA, Manager of the workshop and other small handicraft and also village leaders.

The Representative acts as the liaison between the settlement and the Department of Home (CTA) and is the main source of information for the people in the settlement. The roles of Chief Diplomat, Chief Justice and Head of the settlement are all combined in one post. Daily task for the representative range from adjudicating disputes to communicating with group leaders and outside authorities, and generally watching over the running of all aspects of the settlement.

GROUP LEADERS

The functioning or activities of every settlement are more or less similarly to each other. There are 11 villages in this settlement and each of these 11 villages possess an elected group leaders whose job is to act as an intermediary with relevant authorities, pass on information, settle disputes and collect money. Group leaders are not elected for their policy-making idea, nor do they campaign on certain issue. These group leaders are chosen on the basis of their strength of personality and once ability to stand before the interest of their village. The duty of the leader is more or less like the representative, but on smaller and more personal scale.

LAND LEASE AGREEMENT

land lease agreement was signed between the government of India represented by Mr S S Nukul, District Commissioner of Karwar, and Mr Karma Dhondup, settlement officer of Doeguling Tibetan settlement, Mundgod, representing the Central Tibetan Relief Committee (CTRC). This agreement, which is in tune with

the 15th Kashag's flagship five-fifty strategy, is the first legalised document regarding land lease to Central Tibetan Relief Committee (CTRC) by Government of India as per law of the land.

The signing of the agreement is significant as it ensures the sustenance of the Tibetan settlement in the long run in case the Tibet issue isn't resolved despite the best efforts of the Central Tibetan Administration in the next immediate five years. The signing took place in front of His Holiness the Dalai Lama and Sikyong during the 600th founding anniversary of Drepung monastery on 21 December.

Following the signing of the agreement, Sikyong Dr Lobsang Sangay and DC Mr S S Nukul, briefly addressed the Tibetan public in the afternoon regarding the importance of legally registering the land to avoid unforeseen challenges in the future.

Addressing the Tibetan public, Sikyong Dr Lobsang Sangay pointed out the lack of documentation and registration practice prevalent among Tibetans and explained the importance of these legal practices to secure long-term sustenance of Tibetan settlements.

"More than four decades have passed since the Tibetan settlements were established in India. And yet there are hardly any legal documents and registration at the local *teshil* (administrative) office to prove their lawful existence which could lead to big problems," Sikyong said.

"A case in point that I can remember happened in Phuntsokling settlement in Odisha during the tenure of the 14th Kashag. Due to lack of proper documentation, a land issue rose up between Tibetans and a local Indian, which blew up and

almost resulted in an exchange of blows. However, the Odisha state government provided timely assistance and the matter was resolved," he recalled.

"The situation is similar in almost all the Tibetan settlements in India. Therefore to avoid such incidents from happening again, successive Kashags have made every endeavor for a definite policy from the Indian government. The efforts finally bore fruition in 2014 with the Tibetan Rehabilitation Policy Act announced by the Central government of India," he said.

"Since India is a federal state, we are in the process now, of urging the relevant states where Tibetan settlements are based to adopt this policy and set it into implementation. In this regard, Mundgod under Karwar district has become the first settlement in the south to do so. For this we are truly grateful to Mr Nukul for his personal initiative in this achievement," he noted.

"This agreement will ensure the sustenance of the Tibetan settlement and at the same time, the Tibetan people will be eligible to avail the various schemes and projects offered by the state and central government," he said.

Mr S S Nukul, District Commissioner of Karwar under which the Tibetan Settlement of Mundgod falls, said that this agreement has been pending for a long time and that the signing of the agreement will make things easier for the Tibetan residents.

He attributed the success of the lease agreement to the efforts of the Tibetan administration led by Sikyong at the center and Mr Choephel and Karma from the state and district respectively.

"With this land lease agreement, the status of the Tibetan settlement is clear as per law. It also opens up a lot of schemes such as housing and agricultural incentives provided by the state and

central government of India, which were till now inaccessible for Tibetans," he said, promising every assistance as per law to the Tibetan people.

Tibetans, who have long been living a life of relative uncertainty, are now formally recognised by the Indian government as a long term resident with full rights to pursue livelihood in India. Earlier, the status of Tibetans in India was not clear with a lot of loopholes.

MINI TIBET OF INDIA-MUNDAGOD.

Mundgod, a small town in Karnataka close to the City Hubli is a cute Tibetan Settlement called Doeguling Tibetan Settlement. Mundgod is also known as "The Mini Tibet of India". Dharamshala could be the little Lhasa in India but Mundgod is the mini Tibet in Exile, although place does not have the head quarters of His highness, the Honorable Dalai Lama, the political and spiritual leader of the Tibetans. Mundgod is a repository of Tibetan life and culture. It showcases the lifestyle and ambitions of the Tibetan refugees and reflects the gradual transformation of a traditional society into modernity.

The village is nicely kept as a unique settlement and one could see the Monks in their colourful attire and the villagers in the traditional dress. The little township inside the settlement is full of little shops and restaurants run by the Tibetans and you will get the first hand Tibetan food freshly prepared. Though the restaurants are not posh and colorful, the taste of the food and hospitality of the Tibetans are to be commended.

THE DOEGULING MONASTIC UNIVERSITY.

Mundgod is an excellent centre of monastic education. The Doeguling Monastic University, a replica of Tibet's reputed 500-year-old Doeguling Monastic University, which was destroyed by the Chinese in 1959, has 4000 student monks from many countries undergoing a rigorous Mahayana-Buddhist theological

education and pursuing a simple monistic lifestyle. The total number of monks in the settlement is more than 8,000.



VIEW OF THE DOEGULING MONASTIC UNIVERSITY



VIEW OF TIBETAN SETTLEMENT

CHAPTER IV

FACTORS FORCED THE TIBETANS TO FLEE FROM TIBET

Hinduism that developed in India during the seventh and eighth centuries. These teachings, having magical properties, can only be revealed to those who have been properly initiated. Buddhism entered Karnataka in 3rd century B.C., during the period of Mauryan Emperor Ashoka and prevailed upto 12th century. From 12th century to last part of 18th century A.D. Buddhism was declined in Karnataka. But from 19th century onwards Buddhism started to revive because of the efforts of many organizations. One such effort is made by the Tibetans in Karnataka State. The Tibetans migrated to India in the wake of the Chinese invasion in 1959. From 1960 onwards the Tibetans migrated to different parts of Karnataka like Bylakuppe, Mundgod, Hunsur, Kaveri Valley and Kollegal. Tibetan Buddhism is also called Vajrayana, Tantric Buddhism and Lamaism. This type of Esoteric School is found principally in Tibet and also now found in Mongolia, India and parts of China. Esoteric is a general term for the schools of Buddhism using mantras and mudras as a principal method of cultivation. In practice the term is often used synonymously with the Tantric School of Tibet (Vajrayana). The Esoteric (Secret) teachings of Buddhism are found in the Esoteric and Tendal schools and refer to those doctrines and rituals deeply influenced by

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was more suitable to Tibetans as it received rain for all the six months in a year and even the summer is also reasonably cool.

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1. Most of the Tibetans coming from the border districts of India simply heard the news of attack of the Chinese and fled to India.
2. A few families were directly attacked by the Chinese since they were either officials or wealthy. Their property and even many numbers of their family were taken away.
3. The communist polices were not acceptable to the Tibetans since they took away all their rights from social, ritual and economic life.
4. Many families were attacked during night with machine guns killing most of them. So, the remaining fled.
5. They feared that the Chinese might ask them to send their children to schools in China.
6. Chinese forced the Lamas in Tibet to marry.
7. The people were forced to eat meat and flesh of the animals forbidden by the Tibetan custom.

8. A few Tibetans had planned to fight against the Chinese, but they were caught and sentenced to death. Others knowing this fled away.

9. Many fled away because the monastery where there were Lamas was burnt along with the sacred idols and the books.

These few reasons which led the Tibetans to leave their country. Above all since their supreme head His Holiness the Dalai Lama had fled to India they too followed him. The arrival of Tibetan refugees into India began immediately after the entry of His Holiness the Dalai Lama into India in the year 1959. Even today Tibetan refugees continue to arrive in India. A survey conducted among the Mundgod Tibetans shows that every year fresh refugees arrive in Mundgod settlement. It is observed that 531 families immigrated into India in the year 1959. This is followed by 207 families in 1960. Then onwards there is a constant entry of Tibetan families to India. The Tibetan refugees in Mundgod settlements belong to all the three provinces of Tibet. It is evident that 955 families come and Drepung Gomang Monastery.

EXAMINED

CHAPTER V
SECTS OR ORDERS OF TIBETAN BUDDHISM AND THEIR
FOUNDERS

❖ **WHAT IS TIBETAN BUDDHISM?**

❖ **MAJOR SECTS OR ORDERS OF TIBETAN BUDDHISM**

1. **NYINGMAPA (SVIM-MA-PA)**

2. **SAKYAPA (SA-SKYA-PA)**

3. **KARGYUPTA (BKAH-RGYAD-PA)**

4. **KADAMPA (BKAH-GADAMS-PA)**

5. **GELUKPA (DGE-LUGS-PA)**

❖ **WHAT IS TIBETAN BUDDHISM?**

Buddhism was once a vibrant and thriving religion, which dominated in the field of religion on the Indian sub-continent. When it began to decline from the land of its origin, it took refuge in the Himalayan regions and in the land of snows, Tibet. Following upon its introduction into Tibet, over the course of several centuries, it assumed its own particular form, while not losing its essential character and spirit. Tibetan Buddhism preserved and extended the religious culture of the Vajrayana, the final development of Buddhism in India. In Tibet, Buddhism flourished under many qualified teachers both from India and Tibet. Tibet greatly followed the Mahayana and Tantrayana Buddhist traditions. It is also noteworthy that most of the missionary work was started in Tibet in the seventh century A.D. During seventh and eighth centuries a lot of missionary work was completed in Tibet due to the two wives of Tibetan King Srong-bstan-gam-po and two learned Indian pundits Santarakṣita and Padmasambhava with the establishment of Samye

Monastery. Padmasambhava went from Bengal those days Palas were ruling. The region of the kings of Pala dynasty was a great epoch in the history of Buddhism

Tibetan Buddhism came into existence with a view to preserve the purity of the Buddhist teachings and doing away with degrading practices, superstitions and beliefs.

There were no sects in Tibet prior to the eleventh century A.D. In the eleventh century A.D. the king of Tibet to whom Buddhist renaissance owed much, invited Atisa's (Dipankara Srijnana) to come to Tibet from India to propagate Buddhism there. Since Atisa came to Tibet he corrected, rectified and systematized the Buddhist teachings prevalent there. He reformed the Sangha in Tibet and brought a great renaissance in the religion with his reformation originated Kadam-pa-sect, the first sect of Tibetan Buddhism as against the unreformed type of Buddhism called Nin-ma-pa "the old ones" founded by Padmasambhava, better known as Guru Rinpoche.

Tibetan Buddhism got fractured into various sects from the time of Atisa. Only a few of them are still surviving. There are five major sects or order of Tibetan Buddhism. They are:

1. Nyingmapa (Svim-ma-pa)
2. Sakyapa (Sa-skyapa)
3. Kargyupta (Bkah-rgyad-pa)
4. Kadampa (Bkah-gadams-pa)
5. Gelukpa (Dge-lugs-pa)

1. NYINGAMAPA

This sect was founded by Guru Padmasambhava during the reign of Khri-sran-Idre-btsan in eighth century A.D. This sect is also known as the "Red cap" sect from the peculiar "Red cap" worn by the Lamas. It is also known as the old Translation sect as its fundamental teachings are selected from the texts translated by Guru Padmasambhava, Acharya Santiraksita, Mahapandita, Vimalamitra of Kashmir and others. This sect is sub-divided into several sub-sects 'based on the adoption of different revelations'. Prominent among them are Dorje-tak-pa, Nindol-lin-pa, Kar-tok-pa and Na-dak-pa.

The Nying-ma-pa sect divides the entire Buddha Dharma from the sutra to the Tantra into nine yanas which are three Hetulaksanayanas (Yanas of cause) and six Phalavajrayanas (Vajrayana of result). The three Hetulaksanayanas are Sravakayana, Pratyeka Budhayana, and Bodhisattvayana. The six Phalavajrayanas are the three outer Tantras and the three inner Tantras. The three outer Tantras are Kriyayoga, Caryayoga and Yogatantra. The three inner Tantras are Mahayoga, Anuyoga and Atiyoga. Nying-ma-pa sect was inaugurated by Guru Padmasambhava in Tibet.

Nying-ma-pa sect was followed by the royal families and they also included into their missionary activities the lower classes of the people of Tibet. By this process the Bon religion and the popular belief were, as far as it was considered justifiable, incorporated into the frame of Buddhism in changed form. This is probably the explanation of the statement that Padmasambhava placed the native spirit under oath (*damcan*) to serve Buddhism in the future and that they fulfilled their oath. This assimilation of the Bon religion and the popular belief continued, although

scholars of the old school fought against excessive assimilation. (Heera, Bhupendra, 2007, pp. 155-157).

2 THE SA-SKYA-PA SECT

This sect arose in the eleventh century A.D. with Kon-mchagrgyal-po. Properly speaking that Sa-skyapa also traced its origins to Padmasambhava since the khon family, to which Kon-mchog-rgyal-po belonged, had a representation among seven Tibetans chosen by Padmasambhava for ordination.

Principles of Sa-Sky-Pa Sect

The Sa-sky-pa sect follow the spiritual path known as Mahamudra, but specifically they are known for the path Lam-bras (the path and result of the Sa-skyapa) teaching, which is attributed to the mahasiddha, Virupa and was brought to Tibet by the great translator, Brog-mi. In addition the great translator Rim-chen-bzang-po is also connected with the Sa-skyapa religious tradition. The Sa-skyapa sect has been relatively cohesive, although in the fifteenth and sixteenth centuries A.D. it did see the rise of the two sub-sects, the Nor-pa and Tshar-pa. The Sa-skyapa tradition however did decline considerably in religious and political importance in recent centuries. (Della Santina, Krishna Ghosh 1949, pp. 37-38).

3. KA-BRGYND-PA SECT

This sect traces its origin and religious teaching to the great translator, Marpa, who is said to have visited India thrice and to have obtained instructions from the great mahasiddha, Naropa. Marpa had a number of able disciples in Tibet among whom

the most famous was Mid-la-ras-pa. Indeed Mid-la-ras-pa is perhaps the best known of any Tibetan religious figure to the non-Tibetan public. Another disciple of Marpa was Gam-po-pa who authored the Jewel ornament of Liberation a general work on the spiritual discipline of the Mahayana.

4. THE GE-LUGS-PA SECT

This sect arose in the fifteenth century A.D. The venerable monk Tsong-kha-pa is credited with being its founder. It arose out of Sa-skya-pa order and thus it is indebted to the Sa-skya-pa for most of its Tantric teaching. The Ge-lugs-pa saw itself as a reformed sect in as much as it advocated strict observance of moral discipline. In this way it drew its inspiration from the figure of Atisa to whose precepts they accorded great importance. Atisa is generally considered as the founder of the Ka-gdams-pa school which flourished for some time but was eventually absorbed into the Ge-lugs-pa.

The Ge-lugs-pa sect grew rapidly in power and influence and by the sixteenth century, it had assumed secular power in Tibet, and the institution of the Dalai Lama had been established. The dominance of the Ge-lugs-pa in political and religious affairs of Tibet remained virtually unchallenged from then until the time of their flight from Tibet. (Ibid., pp. 38-39).

5. KADAMPA SECT

There is one more sect named Kadampa sect which is existed in Tibet but its influence is not seen in Mundgod.

EXAMINED

DALAI LAMAS

"Dalai Lama" is not the personal name, but "the name of an office" that is currently held by "a human being who chooses to be a Buddhist monk". Historically the Dalai Lamas as individuals and as an institution have been closely connected with the welfare of Tibet, her people and their culture. It is within the context of Buddhism that the Dalai Lamas came to prominence. The early Dalai Lamas excelled as spiritual teachers and practitioners. The first, second and third Dalai Lamas in particular were highly accomplished in spiritual and scholarly matters, whereas the fifth and thirteenth Dalai Lamas were in addition politically adept.



TENZIN GYATSO, THE FOURTEENTH DALAI LAMA

Tenzin Gyatso (1935 till date) the Fourteenth Dalai Lama has worked to ensure the survival of Tibetan identity and culture. Since leaving Tibet till date. He has also proposed reforms in the governing of Tibet and even the institution of the Dalai Lama itself. As a result of his efforts the Dalai Lama has taken an international

profile becoming in his own words "a global spiritual guide", whose responsibility is to see to the purity of the Buddhist religious institutions and make sure "none of the great lines of descent is lost". He has acted without rancor towards those who are oppressing him and his people.

As the Chinese consolidated their position in Tibet through secure repression, thousands of Tibetans followed the Dalai Lama into exile. The present Dalai Lama has advanced a peaceful and non-violent approach towards regaining Tibetan independence

The fourteenth Dalai Lama is having some profound influence in effecting change in that of the status of women in Tibetan Buddhism. The bhikkuni lineage was never transmitted to Tibet. The Dalai Lama has also supported the full education of Nuns towards the geshe degree in the Tibetan Buddhist tradition. (Verhaegen, Ardy, 2002, pp. 160)

Stresses the need for the practice of altruism and kindness in the world to Tibetans everywhere and to a growing number of admirers worldwide the Dalai Lama truly is the embodiment of compassion. The lineage of the Dalai Lamas directly benefited from the ascendancy of the Gelugpa hierarchy .

CHAPTER VI

TIBETAN BUDDHIST MONASTERIES IN MUNDGOD

Drepung Loseling Monastery: There are monasteries in Mundgod. But few was very important. They are: Drepung Loseling Monastery was one of Tibet's largest monastic universities. Located in the hills on northern outskirts of Lhasa, it was established in 1416 as an institute of higher Buddhist education by Khenpo Lekden, a direct disciple of Lama Tsongkhapa (1357-1419), founder of the Geluk School. The first Dalai Lama was also a disciple of Lama Tsongkhapa, and the Second Dalai Lama built a residence in Drepung, called the Ganden Portrang, which remained a hereditary seat of all subsequent Dalai Lamas. At its Zenith Drepung Loseling housed some ten thousand monk students. These were drawn not only from Tibet, but also from China, Himalayan India, Mongolia, and the Mongol regions of eastern Russia. The Chinese Communist takeover of Tibet in 1959 resulted in the destruction of all but a dozen of Tibet's 6,500 monasteries, and the closure of Drepung, with most of the monks being either killed or imprisoned. Approximately 250 of Loseling's monks managed to escape as refugees in India, where eventually they built a monastery on land generously donated by the Indian government in Karnataka State. Here they worked to preserve their ancient traditions.

Gaden Jangste Monastery: Named Gaden (Tushita in Sanskrit), the abode of the Future Buddha Maitreya, the monastery was officially established at Lhasa in Tibet in 1409. Gaden thus became the first main monastery of the Gelugpa tradition; a huge monastic complex (second largest of the tradition) housing up to 6,000 monks at its peak. In 1959 Gaden, along with the vast majority of Tibetan monasteries, was ransacked and bombed into rubble by the Communist Chinese army, now

occupying Tibet. About 300 Gaden monks were able to escape from Tibet moving to the South of India. In mundgod Gaden monastery was built in 1969 allowing the



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monks to continue their studies and practice of Dhamma. Now the same monastery serves over 3,000 monks. The North College, Gaden Jangtse cares for over 1,400 monks, from 6 to over 80 year old, who spend their entire life working for the benefit of all sentient beings.

Tsechen Damchos Ling Buddhist Monastery Tsechen Damchos Ling is a small monastery following the Sakya tradition of Tibetan Buddhism. Founded in the eleventh century in Purang, Western Tibet, the original monastery was totally destroyed by the invading Chinese Communists. Fortunately a handful of monks escaped into exile in India, where they have re-established their thousand-year old spiritual institution. Now based in the Tibetan Colony in southern India (Mundgod), the monastery has recently entered a new phase of its development with the admission of eleven novice monks. These young monks are receiving education in Tibetan and English language and also the religious training.

CONCLUSION

It was Buddhism, with its powerful central message of compassion that transformed Tibetans from the powerful war like nation that dominated Central Asia in the seventh century to the more peaceful and religious people they are today. Buddhism, with its fundamental human values of compassion and wisdom, provided the inspiration for art and literature and the widespread establishment of monasteries, nunneries that became the major source of education.

It was through **Buddhism** that **Tibetans** got an immensely vast **Buddhist literature** which shaped their **minds** through **culture** and **civilization**. The greatest ~~contribution~~ of **Buddhist thought** and **culture** to the Tibetans was a "Script" and a ~~sublime~~ religion with colourful pantheons and magical symbolisms. Not only that,

Tibetans were gifted with art and craft and also a peculiar philosophy that supremely refined ethic-spiritual culture. The Tibetans deserve every appreciation and admiration for they preserved their philosophy and culture, in their thought and life. Every aspect of Tibetan life is deeply influenced by Buddhist thought and culture. There is sufficient evidence, both material and textual, to substantiate that Buddhist thoughts were the carbon copy of exalted Buddhist spirituality. Every structure, where the religious, royal, ceremonial or liturgical, exhibits and reflects the radiant spirituality and awe-inspiring serenity of Buddhist wisdom and its culture in Mundgod. From 1966 to till date the Tibetan Buddhism through their activities made Buddhism popular and making the people to understand what is "Tibetan Buddhism" Mundgod is called the "Mini Tibet" of Karnataka and attracting people not only from India but also from abroad.

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