

## APPENDIX C.

## NOTE ON RAWĀLSAR, MAṄḌĪ STATE.

On the 22nd January 1910, I visited Rawālsar with a guide, and on the road I met with several Tibetans, all from the western British parts of Tibet, who had come here on pilgrimage. At Rawālsar, high up on the hillside, there is a little lake, about half a mile in circumference, amidst a most glorious vegetation of palm trees and other foliage. The Tibetan name of the lake is *Pa-dma-can* "lotus-possessing." This name is mentioned by K. Marx in his "three documents," in connection with a passage in the *rGyal-rabs* which he translates "to the place where the water is fiery." This rendering is, however, misleading; for the Tibetan text which he thus translates *Chu-la-me-'abar* is really the name of another lake. We must not, therefore, suppose from this rendering that the water of the Rawālsar lake is hot. Quite a different lake situated in Nepal territory is called *Chula-me-'abar* and may possess hot springs. We received this information from a Tibetan pilgrim on his way to Rawālsar who gave us the following list of Tibetan places of pilgrimage in Nepal:—(1) *Bya-lung Ka-shor*. (2) *Chu-la-me-'abar*. (3) *rDo-la-me-'abar*. (4) *Tsan-dan Phag-mo*. (5) *Shing-ldan Phag-mo*. According to Professor Grünwedel<sup>1</sup> *Chubar* (*-Chula me'bar*) is the place where Milaraspa died in A. D. 1122. He says that it is situated near Nalan on the Tibeto-Nepalese frontier.

The lake of Rawālsar has become famous on account of its connection with the Buddhist priest Padma-sambhava who is supposed to have dwelt here. Tibetan literature connects Padma-sambhava with Zahor, the Tibetan name of Maṅḍī; but it is not clear, whether the name *Zahor* refers to the Maṅḍī State in general or to Maṅḍī town. The Tibetans believe that his spirit still dwells in the tree on the little floating island of the lake. In their view it is his initiative which moves the island about, whilst other people attribute its movement to the wind. There are many wild ducks on the lake which enjoy the safety of the sacred spot, and the waternuts (*trapa natans*) are eagerly collected by the Tibetans, who carry them to their homes as objects of sanctity.

On the shore of the lake the Tibetans have a Lamaist temple which is asserted to have been recently renovated. It was rebuilt by the father of the present owner who belongs to a Kunawar family. This temple is furnished with one or two Nepalese bells which have long inscriptions. When we were at Rawālsar, Puntsog found a bell with an inscription in Nāgarī characters. The language seems to be Nepalese, but no one has as yet been able to read it. Miss Duncan, who was here in 1906, discovered a metal prayer wheel with a Tibetan inscription in two lines from which we learn that the man who rebuilt the temple is called Thse-ring-dor-rgyas, and that the name of the shrine is Shag-thub-chen-po.

There are, however, many Tibetan inscriptions carved on rocks round the lake. They are mostly invocations and besides the *Oṃ maṇi padme huṃ*, they contain endless repetitions of the following formulæ;

*Oṃ a huṃ Vadzra guru Padma siddhi huṃ.*

*Oṃ Vagisvari muṃ.*

*Oṃ Vadzrasatva huṃ*

and perhaps several others. The first of them is an invocation of the famous lama Padma-sambhava under a name by which he is also known in Lahul and Rubshu, and probably in other parts of Western Tibet. The second formula is an invocation of Mañjuśrī under the name of Vāgśvara and the third is addressed to Vajra-sattva. It should be noted that the combination of the first two incantations is very frequent in Lahul. This is by no means extraordinary, for Padma-sambhava is closely connected with

<sup>1</sup> *Mythologie.*