The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field.

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MALLI KĀ

Marianne Winder

One of the best known commentaries on the 'Four Medical Tantras', the rgyud-hsi, is the Vaidūrya smon-po written by the De-srid Sama rgyas rgya-stho during the 17th century. Its full title is gSo-ba.rig-pa'i bstan-bcos-mten-ba'i rgyas rgyud-hsi'i gsal.byed-ba.sur.smon-po'i malli-kā. 'The blue lapis lazuli jasmin ornament to remember the Medicine Buddha's teaching of medicine explaining the Four Tantras.' At least, this is the title of part one. The other three parts bear the same title up to and including smon-po'i, but instead of malli-kā they have phred-ba. Now, phred-ba means 'rosary'.

This rosary consists of smon-po, 'blue', bād ur or vaidūrya, that is, 'lapis lazuli' or 'beryl', 'cat's eye', or aquamarine'. As I have argued in my paper called Vaidūrya, in this context the word does not mean a specific gem as much as simply 'something very precious'. Thus, it is a rosary consisting of very precious stones. The word phred-ba in the three other parts looks as if it replaced the malli-kā of the first part. What is this malli-kā?

The word is obviously a borrowing from the Sanskrit. What does it mean? The Sanskrit and the Pali words malli-kā usually mean 'jasmine'. The word occurs as early as in the Mahābhārata and many more times in Sanskrit literature. The word did not enter the Tibetan language as a loan word through medical texts. The rgyud-hsi usually provides Tibetan words for plants with healing properties. There are very few

borrowings from the Sanskrit such as साजसाडा 'cannabis' and पीपल 'pepper'. The word मालिका is not amongst them, so it is to be concluded that whatever it means, for instance, 'jasmine', does not have healing properties. If the word did not enter the title of the स्वस्वर 's work from medical literature where did it come from?

One of the possibilities in the work on the art of
Poetics by Dandin called क्युर्दार्स which was a prescribed
text in Gelugpa colleges. Dandin, Sanskrit: दंदिन, whose
Tibetan name is द्विगु.पि.क्यु. lived from the 6th to the 7th
century. His 'Mirror of Poetry' was translated into Tibetan by
Sti Dzamik and Son.ston in a Sambhota monastery of western
Tibet, and edited by dpal. idan. bLo-gtre. dRep. skar.

The passage where मालिका occurs belongs to the second
section of the स्वस्वर which is called Son. gyi
rgyon, 'Embellishments of the interpretation'. Verse 214
says: 'The desire to describe a characteristic in a manner
transcending worldly limits is [giving rise to] Hyperbole: it
is the best of figures.' For example: 215: 'Wearing wreaths of
मालिका, all their hair anointed with fresh sandal and clad in
linen garments the assignation-seekers are not to be disting-
guished in the moonlight.' 216: 'Here is asserted, as being of a
pre-eminent degree, the abundance of the moonlight.' The
hyperbole consists in stating that the moonlight was so bright
that the different people moving in it could not be disting-
guished.

The Tibetan translation of the क्युर्दार्स passage reads
as follows:

Verse 214: मालिका.क्यू.प्रेत.स्वस्वर.पि.क्यु.

Jwa. Am. khyab. pa'i spamdan. phre. !

6
Verse 215: zla.ba'i. 'od. ni. lhag.pas.sid
  'khyed. 'phags. idan. brjod. dc. bsin.du
  the. tahom. phul. byun. la. sgs. khyan
  ga'i. phyir. cu. rd. bstan. yar. bya

Verse 216: dga'. sa. khyud. kyi. nu. sa. dahn
  dpyi. yi. bzin. na. skyed. pa.ni.
  yod. dahn. mdz. dzag. byin
  the. tahom. da. dahn. zlog. ma. sgru

The Kāvyādarāśī translation has been included in the Tanjur.

Though this textbook of Poetics was a textbook in Gelugpa colleges, this passage does not have anything to do with Buddhism. It seems therefore to be worthwhile to look for another well-known text which might have introduced the word mālīka into the Tibetan language. Indeed, such a text can be found. It is the Udānavarga, a Sanskrit work containing portions of the Dhāarmapada, a very popular work in Pali. While the Dhāarmapada was a post-canonical work, the Tibetan translation of the Udānavarga is part of the Tanjur and presumably part of the Sanskrit Tripitaka. It was compiled in Sanskrit by Dharmastratta (Tibetan Chen. skyob) between 75 B.C. and 200 A.D. and translated into Tibetan by Ugyenrabzhawara and Lotsawa Rin.chen. mo.hog and finally arranged by DPal. bris. lugs in the 8th century.

The relevant Dhāarmapada passage occurs in verse 11 of the chapter called ‘Flowers’ which is chapter 4. It is verse 54 of the whole of the Dhāarmapada: ‘The perfume of flowers blows not against the wind nor does the fragrance of sandal-
wood, tagara and jasmine. The fragrance of the virtuous does blow against the wind; the virtuous man pervades every direction." What is meant is the atmosphere of peace and friendliness surrounding the people whose mind is concentrated on the spiritual side of life. The word 'jasmine, here translates Pali malaiśa. In the next verse, 121 (55), the word does not occur in the Pali version but it does in the Tibetan one. I, therefore, will give a translation of the Pali first:

'Sandalwood, Tagara, lotus, jasmine (here the Pali word vass[i] is used for 'jasmine' instead of malaiśa).--of all these kinds of fragrance, the perfume of virtue is by far the best.'

The Tibetan adaptation in the Udānavarga reads as follows: 'The scent of flowers does not move without being directed by the wind, (me, tog, dri, ni, rdi, phyogs, rin, mi, 'gro): nor does that of roots, Tagara or Sandalwood (rtsa, ba, rgya, spon, tsan, dan, rnam, kyi, mni). The holy scent moves without being directed by the wind (dam, pa'i, dri, ni, rdi, phyogs, rin, 'gro, ste).

The virtuous man pervades all directions' (phyogs, rnam, kun, tu mi, mchog, dri, yis, kyi, ab). The word for 'jasmine' occurs in the next stanza:

'Tagara and sandalwood, (rgya, spon, dam, ni, tsan, dan, dan), blue lotus and jasmine (rin, pa, la, dan, led, Beck1, ma, il, la, Beck1) better than these kinds of incense (spon, ki, rgya, ni, 'di, tag past):

(Brock and Mar, than Tanjur) the scent of discipline comes as a fragrant offering,' (tshal, khris, dri, burs, phul, du, phyin) (Peking Tanjur) the scent of keeping the discipline comes as an offering (tshal, khris, dri, burs, phul, du, phyin).
It would be very plausible that the sDe.lrig if he composed the title of the Vaidurya sMon.po himself borrowed the word from the Tibetan Udānavarga. However, the form used there is ma.l.ki.ka or ma.l.ki.ki and not sa.l.l.li.ka. There is another passage in a work composed in the Pali language, namely the Hatthasvanagallika-udavarga, the lineage or history of the Elephant Rocky Forest Temple in Ceylon, composed during the reign of Pandita Parakramabahu of Dambedeniya (1266-1301 A.D.), which contains a passage where the word sālīka occurs, this time with a long first s and a single l:

'The slander darts of the wicked become blunted on reaching the shield of forbearance of the righteous and are changed into the flowers of praise bestowed in the society (of the just); whence they become bound with the flowery chaplets of their virtues.' This refers to the practice of adorning people with wreaths or garlands as marks of respect. Here the word does no longer mean 'jasmine' but 'chaplet' or 'garland', it being the diminutive form of sālā. Association with this word which is the same in Sanskrit as in Pali may have caused the sDe.lrig to whoever composed these titles to use sa.l.l.li.ka in the titles of the other three volumes. The fact remains that the first volume of the Vaidurya sMon.po uses this word sa.l.l.li.ka in its title and the ma.l.ki.ki. A therefore the idea for it does probably not come from the Udānavarga but from Badzin’s work, while the title of the other three volumes may have been influenced by the thought of ma.l.ki.ki.

In Pāṇḍīrī sālīka can mean, apart from the jasmine plant and flower, an earthenware vessel of a particular shape, sālīka from, which compounds with sālīka are
formed can also mean a lampstand or a lamp. Though the shape is not specified it is probably that of a jasmine blossom. In Sinhalese it means a vessel made of a coconut shell for containing oil. This seems to suggest that the vessel received their names because of the association with scented oil remaining of jasmine blossoms. But it is unlikely that the meaning 'vessel' was in the mind of the Tantras.

11) I am indebted to Mr. K.D. Somadasa of the British Library for explaining to me that the word in this context could not mean 'jewels' but had to mean something like 'garland' because the word 'bound with' is literally used in the Pali text.


MADHYAMA-ŚATKA
BY MAITRIGUPTA
Dr. Mark Tatz

This brief text, which has no known commentary, identifies itself (verse 3) as an account of philosophic systems (a siddhānta). In it, Maitri Gupta focuses upon several schools' understanding of 'middle way'. Probably, the text was composed as a topical outline for teaching. It is one of a number of his works expounding images or technical terms from Mahāyāna tradition. A Sanskrit version survives, as well as one Tibetan translation.

The work was studied and translated into English by Suniti Kumar Chatterji, and published in the Advar Library Bulletin in 1861. There the Sanskrit is reprinted with amendments, and the Tibetan is transliterated from the Nanthang edition of the Sacred Canon. To the study is prefixed an account of the author, Maitri Gupta. The use of Tibetan sources signals a knowledgeable and conscientious approach to the subject matter. However, insufficient materials were brought to bear for either study (that of the author, or that of the text) to avoid errors. This is an attempt to bring up to date our understanding of the text, but without correcting the work of Pathak on every point.

Maitri Gupta, also known as Maitripāda (to the Tibetans, Maitripa) and Asvaghosha, is dated ca. 1007-1057. He is known, among other things, for his exposition of a variant of Mahāyāna ('Great Symbol') philosophy known as anusamādrī. His usage of this term will be explored in context of the translation of another of his works.

13
The Tibetan rector Bu-ston Rin-chen-grub, in his analytic list of works that expound the Amoghapāsa system, describes the Six Verses as teaching the philosophic view that characterizes Tantrism. This is the source of the Mchoghang catalogue's identification of this work as “teaching the tantric view” (Puthar 339–40). The context describes the text, however, not the author.

Maitriṣṭupaka shows how each of the four Mahāyāna philosophic systems defines the term “middle way.” The term is used interchangeably with “freedom from the four extremes” (asserting eternalism, nihilism, neither, and both), and “dependent origination” in context of the correct approach. Maitriṣṭupaka makes the further identifications “clear light nature of a meditational deity” and “non-dual great bliss.” The terms “empty” and “unarising” are also adduced as equivalents.

Three verses present the views of three systems; three verses follow with the preferred interpretation.

To explain and expand the verses would in effect recreate the Mahāyāna sections of Advayavajra’s Ratoṣvajī; his full exposition of siddhānta. But a translation of the Ratoṣvajī is forthcoming. So let me limit myself to identifying the four systems, not all of which find room to be named in the “Six Verses”.

1) Those who profess that cognition possesses forms (the sākṣa-vāda) describe the object of cognition as existing in a momentary mode. The sākṣa-vāda consists of the Saṃskṛtiṣṭa school, which is regarded as Mahāyāna, plus the sākṣa-vāda branch of the Yogācāra.

2) Those who profess the absence of forms (the nirākāra-vāda branch of the Yogācāra), describe reality as an expression of self-awareness.

14
3) Among the Madhyamsa, those who profess illusion-like non-duality (the Māyopanātitya-vipaka) describe reality as transparent, or clear light.

4) the Madhyamsa to which the author adheres, those who profess the unsupportedness of all phenomena (the Appatita-lāpita-vipaka), is expounded in more detail in the second triad of verses.

In the edition that follows, the Sanskrit has been corrected by reference to the Tibetan, and to meter.

**English Translation**

1) To professors of Śākāra, 'freedom from the four extremes' means understanding that the object of cognition exists in a momentary mode, empty of thought-constructions and lacking objectification.

2) 'Middle way' is defined (by professors of Bhāskara) in terms of a self-awareness that is not ill; it appears as blue, etc. objects, but characteristics do not arise in it.

3) To professors of Māyopanātitya, 'freedom from the four extremes' is to know that the characteristics are false, and in reality clear light.

The following system has evidence for its beliefs.

4) To know the emptiness of objects is to know emptiness free of appearance and free of coverings. That is the Middle Way from which the 'subsequent' or conventional has been purged.

5) Whether it is clear light or not, in reality it is unobjectifiable. Because things are by nature unarising in any way, we define 'middle way' without reference to them.

6) To possess the clear light nature of a meditational object is to be 'free from the four extremes'. To enjoy the nature of non-actual great bliss is identical with dependent origination.
Sanakrit Edition

catuśkoṭīvinirŭmukte// śāṅkaveṣu saṅkṣepaḥ//
kalpeścaṃ an̄lambhāṃ// viduḥ aṅkārvāvādinah////1///
svesamvittār anucchedat// nīśādeśām bāhūsanat//
nimittānā anutpādet// medhyānā pratiṣṭhānāt//ameś//2///
catuśkoṭīvinirŭmuktaḥ// prakāśālālakṣaṇaḥ//
ānypamābhavācalāṃ// siddhānto pranāmapaṇoḥ///3///
vastuānā yā yā vittir// nirāvīlā nirāśaṃāh//
medhyānā paripat saive// tatpratisthe śūddhavāvātiḥ///4///
prakāśo vāprakāśo vā// tattvato nopalabhyaśe//
sarvadhisthātaripatvāḥ// medhyānām aparā vidoḥ///5///
catuśkoṭīvinirŭmuktaḥ// prakāśā devatātmakeḥ//
sukhābhavāvabhāvāca// pratītyotpādānāsrutah///6///

Notes
1 Work no. 18 in Haraprasad Shastri, ed., Advayavaitasaṃgraha (Baroda: Oriental Institute, 1937).
of the 4th International Seminar on Tibetan Studies (Munich 1985, in press); and idem, ‘Kṣitīśa and RataKharaānti’ in Burmick Athina Commemorative Volume (Dharmesla: Library of Tibetan Works and Archives, forthcoming).

5 Advayavijra, Anunāsikāra-udgāta, Tohoku no. 2249 = Shastri, ed., op. cit no. 21


MADHYAMASATKA
DERGE TANAR

ང་པོ་ བན་བཞི་ སྐོར་བུ་
བན་པ་ སྐྱེ་སུམ་བུ་

སྤྱད་དང་ཉེན་ལེགས་ཐར་བོ་
བསམ་བཟོ་བཟོ་བར་བོ་

ཐོག་མུ་བདེ་ནིས་མཐུ་
དུས་ཕྱོགས་བཞི་ཡུལ་བོ་

ཁྱིབ་པར་དབང་ཕྱོགས་རྩལ་
སྐྱོད་པ་བེད་བེད་བཟང་བོ་

བསམ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་
བསམ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་

ཆོས་ལས་སོགས་ཝན་པར་
བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་

ཆད་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་
བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་བཟོ་

18
དབྱངས་དཔལ་བོད་ལེགས།
སྐྱུགས་བོད་ལེགས་བོད་ལེགས།
དབྱེ་བ་ཁྱད་བོད་ལེགས།
དབྱིང་དབྱེ་བོད་ལེགས།

gsang-dam-chen-kyong

dzi-du-byor-dub-mo

ལས་ཁ་ཁ་བོད་ལེགས་བོད་ལེགས།

dzi-du-byor-dub-mo

མཐའ་མངོན་ཤིས་པར་བཤིན།

དབྱེ་བ་ཁྱད་འཇིགས་པར་བཤིན།


dzi-du-byor-dub-mo

དབྱེ་བ་ཁྱད་བོད་ལེགས་བོད་ལེགས།


dzi-du-byor-dub-mo
Jowoje Palden Ater and Two Disciples

Dorjompa Gyawal Jungay
Ngok Leksal Sherab
Many scholars have written about the life and works of the most renowned Pandita Atisa Dipankara Srijñana (Tib: Je-rwa-rje dpal-lhan Atisa). Yet I undertake the task of attempting another account from Tibetan literary sources, not for merit but with the hope that it will furnish some further information for those interested.

Atisa was born in the Water-Horse year (882 A.D.) in the province called Zabur which was part of what was called Vangala. There have been different views on the part of scholars regarding the birth-place of Atisa. The Tibetan historians tend to locate the birth place at Vikramapura in the district of Dacca, now in Bangladesh. This was first stated by Bu-sson rin chen grub, and later by Suv-pa mchhan-pa ye-shes dpal-byor and Taranatha. Another great scholar Tshogling yongdzin yeshi gyaltshen, in his account of the Lams-rim bla-brgyud man-thar (the biography of lineage of the doctrine of Lam-rim, the graded path to enlightenment) has also mentioned that Atisa was actually born in a place not far from Vikramapura temple. I, too, share the same view as my own research on Atisa’s life and works in Tibet substantiate the general view. Moreover, Nampa bhosdara, who was acquainted with Atisa and spent many years with him, mentioned in his text Mchod-pa brgyad-bcu-pa (Eighty slokas in praise of Atisa) that Vikramapura was the birth-place of Atisa.
Atisa was honored both in India and Tibet for his great contribution to Buddhism. With his magnetic personality and profound knowledge of Buddhism, he converted several renowned heretics and their followers into Buddhists, with the result that Buddhism spread far and wide.

Tshegling yongzin yeche gyalshen in lam-rim bla-brgyud rnam-thar (p. 154) writes that during one of Atisa's tours as a prince around the city, he came across his chief tutelary deity, the goddess Tārā, in the form of a young lady attired in white standing among the crowd of people. She addressed him personally and advised him to stay clear of the desires of the world. She told him that once he was overcome by these desires, he would find it very difficult to rid himself of them. By doing so, she said that he would be able to retain his personal morals and purity. Through his one hundred and fifty two former lives (skyes-rab/Sikadas) Atisa had attained the status of Paṇḍita with the highest form of pure and moral conduct.

Atisa underwent thirteen months of hardship on the journey across the seas in a boat in order to pay a visit to the Lama Serlingpa (Achārya Suvarṇadvīpi), who resided on a remote island. Atisa stayed there for twelve years, during the period of which he acquired the knowledge of Bhāg-gzhana mnyan-brje (Atisa-parā-samāsa-parivarta). This doctrine was transmitted by Lord Buddha himself through Maitreya, Shantideva and other saints to Serlingpa. Moreover, he was the master of all spiritual knowledge including aspects of Tantrayāna and Sūtrayāna. At the time of returning to India from Suvarṇadvipa, his chief Guru Achārya Suvarṇadvīpi (gsang-gling-pa) gave him a golden statue of Lord Buddha which was found in his early age and consecrated him as the master of the Doctrine.
When Atisa was at Bodh Gaya, a battle was fought between king Nārapāla (r. 1038-1055 A.D.) of Magadha and king Karana (karaṇa) of the West. The battle lasted for many days. Since they could not cause any destruction to the cities, they destroyed all the temples and killed four monks and one Upāsaka. They even carried away all the properties of the temples. When the armies of king Nārapāla slaughtered the troops of king Karana, Atisa took the latter under his protection and so saved many lives. He then brought the struggle to an end. (For details vide Manjusāra's The History of Bengal).

During the reign of king Mahāpāla, Atisa was invited to the university of Vikramasila. Inside the temple of the university the king had the portrait of Atisa done in fresco paintings on the left wall of the temple and that of the great Nāgārjuna on the right wall. This was done to imply that Atisa was as great and learned as the renowned Buddhist Acharṣya Nāgārjuna (1st half of 2nd century A.D.). This university was built by king Dharmapāla, who was a great patron of Mahāyāna Buddhism and who ruled over Bengal for twenty years. In the 12th century and later during the Turkish invasion, like the other Buddhist establishments and universities, the Vikramasila university too was destroyed. Later, he was given the charge of eighteen monasteries. Buddhism started flourishing all over the area. During those days Pandita of West, East and Central India held Atisa in great esteem and he was recognised as master of all the Tantric and Sūtra.

At one time, Naropa, the founder of the Bka'-rgyud-pa sect visited the Vikramasila University when Atisa was there. He was given a grand reception by the scholars at
the university. Atisa escorted the saint into the university holding his right hand. Naropa then entrusted Atisa with the task of upholding the Dharma. Atisa told him that while Naropa would be compared to the sun and the moon, Atisa was only a fire fly and as such he would not be able to illuminate the earth as Naropa could. Naropa replied that he would soon leave and that he could find no one more suitable than Atisa for the task in hand. About twenty days after this Naropa passed away.

The goddess Tārā was his guide throughout his life. She protected him from all threats, and he was blessed with the divine power of clearing all his doubts with her. The Buddha, and especially the deities Tārā and Avalokiteśvara, directed him to Tibet and saw him through all the hazards that he met on the way. About a century before his arrival of Atisa in Tibet Buddhism was rapidly declining there. The renegade Tibetan king Lang dharma attempted to wipe out the Buddhist faith by persecuting the monks and by destroying all the temples and statues of the Buddhist faith. As such, Buddhism deteriorated and corrupt debasing rituals prevailed over the religion in Tibet. The later kings of Tibet, Yo-shosh-phant and byang-chub-dud therefore, asked Atisa to visit Tibet and restore the pure doctrine there and so establish the true faith.

The original idea of Atisa having to go to Tibet was formed when Atisa was, in one of his previous instructions, Vinata, the lama Domarpa. While in discussion with the prince Raja-karma (Rtse-srung-srong-btsan) in Tíbét, he told the prince that Tibet was lacking in the true faith of religion and that the people were forced to lead a happy
and contended life. He asked the prince to take birth in Tibet as a king when he would invite Vimala from India in order to carry out the reform.

In radam bucho it is said that during one of the discussions between Vimala and prince Nama Praji a sound from heaven was suddenly heard saying "the Protectors of the World and Heaven, the Victorious Guru and the spiritual sons are now gathered in Odiyana; the future gathering will be in the Land of Snow. For millions of years to come, you two, Guru and disciple, will remain inseparable for the benefit of living beings like sandalwood and its fragrance." The prince then said to his Guru Vimala, "the melodious sound we heard as oracles from the sky prophesying about the past, present and future was divine. Today we had many auspicious omens on this gathering."

The Lama, then gave prince Nama Praji a discourse on the Three Jewels. He added that to the east of Odiyana there was a place called Dorjedan (Vajrasana), where hundreds of three times attained their enlightenment. And in its north there was a country called the Land of Snow- Tibet, where the religion was yet to flourish and where the demons were destroying the living beings with all their evil power. "There," the Lama said, "I will send my emanation (Paramasamgha) to control the demons and to protect people from the corrupt practices and the evil spirits, and lead them to peace and happiness. Before I send my emanation to help the people, you send your incarnation in the form of kirt (Songtsen Gampo) to protect its people and to invite the real incarnation of Lord Buddha from China, Agyabha Vajra (Mikyo norje) and from Nepal Mahdril-vajra (Champel dorje) with your different
manifestations. To protect the people from eight fearful happenings two goddesses, Māric [Odz-leng-can-ma/Gya-sa] and Rje'kut [Khro-gnyer-can-ma/Hal-ma], must be invited. Then only can the religion flourish. In that country."

"To the north of Central Tibet, you should take birth in a noble family where everyone can respect and bless your emanation to invite me to Tibet from India. Then only can we liberate sentient beings from misery of Samsara". (Kadam Macho vol. Ka, Folio 75-76).

Once when Atisa was praying to his tutelary divinity Avalokiteśvara to find out whether there were any restrictions or obstructions on his going to Tibet, Avalokiteśvara appeared in his own form and said: "O Holy one, you know what the secret teachings of the past, where you will find your tutelary divinity, the Goddess Tārā (Rje-gnis-sgrub pie-lha), who is looking after the welfare of the living beings. There you will find your disciples waiting for your guidance."

With prayers Atisa bowed in front of the image of his divinity and asked whether the teachings of Buddha would flourish in Tibet or not if he went there, whether he would be able to fulfill the desire of Dharma of Tibet, and thirdly, whether there were any hazards to his life there. It was the goddess Tārā who said that his going to Tibet would be of great value to all the beings there, and particularly to an upāsikā. But, she said, his life would be shortened by twenty years. Atisa, however, made his journey to Tibet through Nepal in 1042 A.D.

Upon Atisa's arrival in Tibet, he sent a messenger to the king Byang-chub-chen to inform him of his arrival.
The king was elated at the news and remembered his dream of the previous night. He said that he had seen a sun rising from west and a moon from the east. They both rose in the sky towards each other and upon coming in contact, The king saw the whole world illuminated, the sky clear of dust and clouds and the stars at their brightest. He thought it was a beautiful sign befitting the great occasion.

Atisa was escorted to the Tse-ing (sa-po-ling) monastery by the king. Upon seeing the paintings of the deities on the wall, Atisa composed a string of hymns on the spot, one in praise of the deities, The king and the Lobsang Rinchen Zangpo were astonished and so moved that they asked Atisa to be their Guru. It was here that Atisa wrote his well-known text, Bodhicaryavatara. The scholars of Tibet held that there was a doctrine here which was equal to that of any holy text. This was mainly due to the fact that Bodhicaryavatara, though not long, contained the essence of all other texts.

Atisa spent three years in Sga-ris, nine years in Vrtha (bya-stang), and five years in other places of Central Tibet; it was under Atisa’s influence that the famous Kadampa sect sprang up. The word Kadampa means the attempt of a person to take in each and every word of the Buddha’s teachings in order to attain enlightenment. He also introduced a doctrine divided into seven parts (Cha-chogs mchog-ba-ba-tha-dbang- lhuns) four of which concern four different doctrines. The rest include the Tripitaka. This doctrine is a very popular one among the Tibetans even today.

During Atisa’s stay at Sampo, he was delighted to see many Sanskrit manuscripts in Pehuling and remarked that it was difficult to preserve such Sanskrit manuscripts even in India.
Then visited Lassa at the invitation of Ngong-legs-po's shes-rat. On his arrival at the city, Jo-wo thu-gje chen-po (valokitesvara) the patron deity of Tibet, appeared in white robe to receive Atisa saying "Welcome Manjushri, the Victorious!" On seeing and hearing the patron deity of Tibet, Atisa ran forward towards the deity in order to pay his respect, but jo-wo thu-gje chen-po disappeared. The other people who had not seen the deity questioned Atisa about his strange behavior to which he replied that he had seen a white robed apparition which he knew was jo-wo thu-gje chen-po.

Later when he visited the Gtsug-lag-khang, he wondered whether there was any historical account behind the foundation of such a great temple. Meanwhile, an old beggar woman, reading Atisa's mind, asked him whether he wanted a full account of the establishment of the Gtsug-lag-khang. Atisa at once knew that this beggar woman was no ordinary beggar but a goddess in disguise. He told her that he wanted an account of the Gtsug-lag-khang. She thereupon said that there was a vase-shaped pillar in the Gtsug-lag-khang and if Atisa dug two and a half fathoms deep under it, he would find the key to the establishment of the Gtsug-lag-khang. She told him not to utter a word about it to anyone.

When Atisa began digging under the vase-shaped pillar for the manuscript, the deity who was guarding the manuscript told him that he would be given only a day to complete copying the manuscript. Unfortunately, Atisa could not complete copying the manuscript and had to place it back under the pillar again. This great historical account of Tibet is called 'Be'ra-chems Ka'khol-ma', is honour of the great Atisa and has brought the greatness of the Gtsug-lag-khang in the light of many.
During his stay in Nyethang, one of his chief disciples Don-drupchen continued for days and nights discussing with Atisa the paths of the past, present and future Buddhas who went through the various stages to attain enlightenment.

In the year 1052 A.D. at Nyethang, Atisa left this world for Tushita heaven. He was reborn there as Deva, Nam-khah dri-ma met-ja.

It is due to Atisa that the Tibetans are such staunch Buddhists and have been so, ever since Atisa came to Tibet.

NOTES

1. Mtho-lding (gsur-gyi-lha-khang) was founded by Rinchen-bzang-po but according to the Blue Annals and Pema Karpo's Chojung, Lha-bla-ma ye-shes-tod founded the monastery. This monastery is situated in the Sutlej river valley about 68 miles south west of Kartok (For detail see 'Dzam-gling rgyas-hshad by T.V. Wylie).

2. Nyethang is a famous place in Tibetan history in central Tibet. One of the greatest apostles of Buddhism Atisa Dipankara died in Nyethang in 1054 A.D. on his way back to India (G. Tucci, Lhasa and beyond, pp. 69-70).

3. Bk'a-gdam lha-chos bdun-idan (skt. Sapta-deva-dharma), Atisa introduced the Four Deities: Buddha Sakyamuni, bodhisattva Avalokiteśvara, Tāra and Acala, and the three fold Doctrine of the Buddha, that is Śīla, Vinaya and Abhidharma, as his own individual (personal) deities and his own individually selected Doctrine. The seven elements are collectively known as the doctrine of Kadam Lhacho Dundan. (Kadam Phacho, pt. II, SRIT, 1978).
BIBLIOGRAPHY OF TIBETAN TEXT

1. Chos-'byung gsung-rab Rin-po-che'i-mdzod
   by Bu-ston Rin-chen-grub (c. 1290-
   1364 AD).

2. Dpag-ba-m-ljon-bzang
   by Sum-pa mkhan-po Ye-shes dpal-
   'byor (1709 - 86 A.D.)

3. Lam-'rim bla-rgyud rnams-thar
   by Tse-kgling yongs-'dzin ye-shes
   rgyal-mtshan (C. 1711-1793)

4. Bstod-pa brgyas-bcua-pa (Hymn
   in praise in eighty
   verses),
   by Nag-tsho tshul-khrim rgyal-ba.
   Nag-tsho was the constant companion
   of Atisa for nineteen years. After
   the teacher passed away he got a
   scroll prepared by the Indian artisan
   Kripan-pa. Nag-tsho also wrote the
   Hymn on the back of the painted
   scroll (H. Eimer). Nag-tsho was
   the great Tibetan Lotsawa who succeeded
   in bringing Atisa to Tibet (1042 AD).

5. Bka'-gdam Bu-chos (Life and teachings of Atisa's disciple)
   by 'Brom-ston rgyal-ba'i 'byung-
   gnas (1004-1064 A.D.) the chief disciple.
   He came from Dom family of North
   Tibet. He studied under Gyung-chos
   mgon and received his Upasaka ordina-
   tion from Rgyal-gyi zang-chen. He
   also learnt Prajñāpāramitā, Tantra
   and Sūtra from Se-btseun dbang-Phyug
   gzhon-nu, and grammar, etymology
   etc from Pandita Smriti who was
   then resident in Tibet. When he was
   41 years old he met Atisa in
   Purang (Western Tibet) and became
   one of his chief disciple. He spent
   11 years with Atisa and acquired
   all the guru's accomplishments. After
   Atisa, Domton became head of Atisa's
   followers and founded the Reding
   Monastery where he stayed till he
   passed away at the age of 60 (Kadam

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NOTES & TOPICS

ATISA THE TANTRIC INITIATE

Some scholars say that Atisa did not receive Tantric teachings and hence did not give Tantric initiations since it is forbidden for a monk to do so. They would substantiate this by quoting three slokas from bodhipatradipa. Evidently they have misinterpreted the slokas as there is much deeper mystic meaning in them.

The later revival of Buddhism began following the death of King Lang Darma in Eastern and Western Tibet in the 11th Century and after the Lotosāwa Hinchen Zangpo (985-1065 A.D.). During this period, Pandita Achārya Marpo also named Shes-rab gsang-po (11th Century A.D.) from Odīyana and a disciple of Kashmirian Ratanavajra, visited Tibet (G.K. Roerich The Blue Annals pt. II p. 1649-50, The Asiatic Society, Calcutta 1955). He was a competent and well-known scholar both in India and in Tibet. But his disciple Pandita Shanthup mngon-po taught that a beginner in Tantric practices could be given las-rgya (private Sakti) during the secret initiation. This was of great harm to the moral vow taken by the monks, itisa, therefore, has objected to this in Bodhipatradipa. It however does not mean that a monk cannot receive Tantric teachings and initiations. It was clearly mentioned by Kun-mkhyen 'Jam-dbyangs bsad-pa’ rdo-rje (17th Century A.D.) in his work Lam rim rnam-bshad lung-tig gter-dzod vol. 4 (NGA). p. 424 (New Statesman Press, New Delhi 55).

Most of the Tantric texts mentioned that the best disciple to give Tantric initiation is one who has obtained the three following vows: the individual liberation vows (Pratimoksa samvara /so-sor-thar pa’i-sdom-pa’); the Bodhisattva vows (Bodhisattvacaryasa/Byangchub sems-dpa’i-sdom-pa’); and the tantric vows (Mantra samvara/gsang-sngags-kyi-sdom-pa’),

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While looking through many Sanskrit manuscripts during the stay in Samye, Atisa was filled with pride at the thought that he was the most learned in Tantric literature. At that time in his dream a Dakini appeared and showed him many Tantric texts he had never seen before. This humbled Atisa and it has been mentioned in all Atisa's biographies written by different Tibetan scholars. This shows that Atisa had received various Tantric teachings and initiations.

- J.K. Rechung
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