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<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sunyata and its significance in Buddhism</td>
<td>5</td>
</tr>
<tr>
<td>Professor N.A. Satri</td>
<td></td>
</tr>
<tr>
<td>2. How the Tibetan Bodhissatva Kings invited Atisa</td>
<td>19</td>
</tr>
<tr>
<td>Dipankara Sri-Janasa to Tibet.</td>
<td></td>
</tr>
<tr>
<td>Rechung Kimpoche Jampa Kunzang</td>
<td></td>
</tr>
</tbody>
</table>
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SUNYATA AND ITS SIGNIFICANCE IN BUDDHISM

By—N.A. S., 157.

The concept of Sunyata is one of the main topics in Buddhism. Its early reference has been found in the Majjhima Nik. vi., III, p. 104, in connection with the elucidation of Sunyata-vihara (सून्याताविहार). It is stated there that the monastery is Sunne, devoid of plants, cows and horses, etc., but not devoid, Sunne of monk, and this is common characteristics. One dwelling in the forest may be devoid of the village and its men, but not devoid of the forest existence. In the same way when a meditator meditates on the earth one object without its rivers and mountains, etc. he remains devoid of men, forest or hills, etc. but not devoid of the earth-consciousness. When the meditator rises up to the fifth meditation concentrating his mind on infinite space, this truth remains in his mind as a real object, अमो. Similarly in his subsequent higher meditations on infinite soundness, etc., on the state of nothingness, अनिन्यन्यता, and on the state of nothing consciousness, अनिभवत्रस्वरूप, his meditations become devoid of every other object but not devoid of the meditated objects. In his last meditation on the absence of any object animating world, he finds the even this concept is not everlasting and permanent and thus he gives up of his three notions of things, rebirth and ignorance. Even though the meditator in this last concentration is freed from these imperfections, असात्त, he, however, retains the sense of his body as constituted of the six organs up to the end of his life. Thus we find explained in this Dharma the internal wisdom Sumane and the external wisdom Sumane, viz. the former is the deliverance of one's mind from the said imperfections, whereas the latter is the absence of something else in a particular place or object, e.g. monastery, etc. It is not likely that this internal Sumane is conveyed to such things alike: Sumane gandhabha Sumane-patimukha, "Deeruma are very deep... and are named with Sumane, internal purification "S.न्युया, II, p. 267. A new interpretation of the term may be traced in S.n. IV p. 54. Ananda makes a query to Buddha on the meaning of the world empty and Buddha's answer is that it is empty because of the absence in it of the self and of anything of the self. This new interpretation is to be found in the later Pali texts like the Sutta-pitaka, etc., and other Suttas it stands as well.

A new expression has been formed in S.n. I, p. 133 to convey the absence of soul in man in a stanza attributed to Arya Bhikshu. It
reads: "To conceive a permanent living being in this body is a wrong view coming from the god of death, Mara. For, this body is pure collocation of the manifest elements, and there is not found a permanent living being, Satya" (Saddharmapuṣṭa-śāstra 919 no.66 Sat) upadhyāya) (The same expression in the Theragāthas, 219: Saddharmapuṣṭa-śāstra 919). The idea that Siddhi stands in lieu of Satya has been suggested from the Sanskrit counterpart of the cited Pali stanza found in the Ashvaghosha-śāstra of Vasubandhu, p. 466:

prasāda: ब्रह्माचार्यमे औ दिन सयोक्तच प्रतिष्ठात
Thus the term, Surya, assumed a new definite significance which fact will be more and more confirmed in the subsequent citations.

Śīyagata-Samadhi is mentioned along with animitta and anupāda in Vinaya IV, 33. Digh.III, 219, Sam.IV, 360, Ang.I, 399 (Lamotte, Histoire, p. 47).

The above three Samadhis occur sometimes under three Vinokha (emancipation) and sometimes under Vinoksha-mukha (channel of emancipation). Sunya-viṃokṣa (सुन्याविमोक्ष) is when one's mind is completely free from the three impurities (Dhammapada, Sect. 7, ver. 4). Dhammapala has only two viṃokṣas, viz. Sunya and animitta as in the Cula-Samadhi-sutta of Majjhima-nikaya.

S. viṃokṣa-mukha results from the contemplation on the non-soul-conception (Compendium, p. 216, Abb. Sin. IX, 39). The Vmoksha-magga of Upatissa, (p. 313) also makes clear how the void-emancipation is fulfilled through penetration into no-soul-thought. One dwelling on the no-soul-thought attains Sunnata-viṃokṣa-mukha, says the Pati-samabhā (cited in Abb. Dipa, p. 474, n.3). This specified import of Surya has been much amplified by other Pali authors like Nagarjuna and Buddhaghosa. The former comments: "the self-character of all the manifest elements, the supreme voidless, i.e. absence of any living being and intention the extreme voidness should be made bright" (Samikaram Samvak noparam. Sunnatā nirṛita-nirṛita-tānta-samihim adityabham 2 (Milles, Bombay Univ. Series, p. 454), while the latter remark: Just as a wood-stove mill is void, i.e., free of any living being and intention (nirṛtavā nirṛtavāt) and yet it acts as if it walks and

1. Note it is sunya (सून्य) because there is no Satya, i sentient being in it.
2. सून्यताः सत्त्वं परसुहुल्लां निरूपः निरृत्तताः।
विसंज्ञानेन भिन्निङ्गानां अ

6
stand, just so is Numa-mpa, man; be as void, i.e. free from any living being and intention (ajñnam and dhātm), yet he looks as if he has a self and intention and discharges duties, etc (Vid. magga, ch. 18).

Even cet in Mahāyana Sutra he favored the idea that Sannyās, convert counteracts Saṅkya-dṛṣṭi, belief in soul (Lamotte, Vimala-kiśā, p. 148, n. 16, and Saṅgaminamasuddhi, p. 127) as against the Saṅghahārya-Sutra's saying:

"Voidness does neither arise nor die as all these things are devoid of their self-characteristics."


Let us see now what Nāgasena, the great champion of the Sannyās, taught. He made Sannyās not only dharmatattvata, but, as our predecessors the Pāṇaṇa and later the Pāṇājā-tīṣṭha, vissudha, and as our successors the Sāṅgha, treated it strongly and radically, every proposition relating to any notion is just usefully paraded by his opponent. Who, e.g. the proposition is paraded, viz. cetāna, in any produces certain result, he finds fault with every one of the proposition asking whether the cause and the effect exist or not. He concludes, ultimately, that both the cause and the result are Sannyās, void. This conclusion he makes clear in this talk:

"This world is: not the continuance of causes and effect; there is no Sannyās in the original talk. For no such thing came out of void things."
"Pure is production of things and pure is the continuity of the manifest elements" substituting an old terminology Suddha, pure for Sunya, void, (Adhisthana-bheda’s ver. 13) and note his another saying : Suddham avinayam ucyam, "This is all pure and without an averred" (ibid.9).

We can now see that the comments on Sunyata ( सून्यता ) made by Nagarjuna and Buddha-gańga as noted above (p.18) are quite in keeping with the traditional thinking of the early Buddhists.

Thus the cause, effect and the act of production being void, Nagarjuna declares:

"What is the dependent origination.
We call it voidness?" (Mahā-Sastra, ch. 14, Ver.18).

The same idea he spells out in another context:

"Dependent origination is nothing but voidness, and (10) accepted by you."

Cited in Bodhi-Panjika, p. 414 from his Lokottara-nava 39.

In all these passages the original idea of absence, self-negross intended in the term must not be overlooked by m. So the premises made by the Mahāyanaists authors as dharmas are Sunya, void and araṇabhasa, non-substantial are quite sensible and suggestive. Although one may plead with Bhāvaviveka (Karabala, p. 30) that these two terms are synonyms, they have their own primary ideas and significances.

Some early Buddhists raise objection to such a wide application of Sunyata on the plea that Buddha preached it as a means to gain insight into an-soul-idea, ( ब्रह्मचर्य ). Nagarjuna replies in this celebrated stanza:

"Sunyata has been preached by Buddhah with a view to removing all wrong speculations. But those who resort to it as an ultimate end are to be declared as incorrigible fellows". (Madh-Sastra, XIII, 8).

The above introductory statement by Candrakirti in his Pramana-pada makes clear that it was Nagarjuna who widened the application of Sunyata to the entire field of philosophical speculations. However, the
fact that the Sunyata-doctrine must be viewed as a suitable weapon to check all the wrong views and opinions has also been well stressed by Nagarjuna, a predecessor of Nāgārjuna (see Milinda, p. 464).

Doctrine of Sunyata (सून्यता) is a fundamental topic of the Samyutta Nikāya which adopted it as an antidote against the reality-notions of separate elements including the concepts of Umagata, etc. Sunyata is not applied to prajñāpāramitā dharmas, empirical things like chariot, house, etc. reality of which is negated by means of studies of the scripture. Sunyata-concept is not an end by itself, it is also put a stop to at the Nirvanic state (Ch. 141).

The S. Siddhi employs the term Sunya along with other three terms with reference to the elements in this order: anitya, dukkha, Sunya and anatman. Sunya has been made into 'selfless' in keeping with its early usage. Now the idea of anatman, 'selfless' becomes redundant; hence the term is treated as conveying the idea of non-substantial (chs. 189, 190, 191). The Siddhi presumably implies thereby the theory of two-fold soullessness, nairatmya of the Maha-Yasuts.

We may now try to find out whether we have any early authority employing all the four terms in parallel as in the S. Siddhi. The Theragātha (Talapata's ver. 27) refers to them thus:

अनित्य, दुःख, वैदिकता

We have here two more characteristics, agaham, sinful and adhisaham, destructive. The Theragātha addresses his mind to be watchful of things in their true characteristics in order that it may remain afool from them.

The mind's watchfulness over the separate personality elements is one of the four ways of mindfulness, Saippaṭha. It is explained in the Nikayas as to keep watch over the fact that dharmas like the removal of the hindrance, nirāvana, seven factors of Bodhi and four noble truths, etc. arefined and so on. But Vāsanabhāda gives a different meaning of Dharma-saippaṭha. "The person engaged in it penetrates into the elements under four aspects: anitya, impermanent, dukkha, sorrowful, Sunya, void and anatman, selfless" (Abh. Kosa, VI. 19). This interpretation should not be viewed as Vāsanabhāda's own, but it is, in fact, based on that of the early Sarvāstivādins as many other topics of the Kosa are. Cfr. the same interpretation in the Abh. dīpa with Vās. p. 316-17. We have the same four aspects stated in another context. The Sarvāstivādin's Abhidharmakosa, e.g. Pārśa-avatāra, p. 10, insists that the comprehension of the four Aryan truths must be effected
under four aspects each. The first truth, Dukkha-Satya is characterized as anitya, dhamma, amana and amanam. The second Dukkha-Satya covers the entire Dukkha (S. Siddhi, ch. 17) in support of Buddhist meditators. It is a great challenge of such truths and proved their ontological edifice well founded. It was probably N. Gotama and his followers who picked up one important aspect of the Dharma, Dhamma, i.e., amana and built up of a stupendous philosophy with the() in my networking Buddhist idealism).

The Putamata probably refers to the four characteristics (lokana) of Dhamma: anitya, dhamma, amana and amanam (V. IV, 17) and in its context to four aspects (ksetra) of the Dhamma: amana, dhamma, amana and amanam. Though these four are not spoken of here under dhamma-lokana the context implies that they are described as characteristics of things under both truth (p. 10). Each criterion (a parama) are mentioned as related to the present age (sama) towards impermanent things, hanyamana towards unsteady things. Self-satisfaction towards selfish things and upheavals towards ugly things. Since the former body of truth (Dharmam) is found in the four perfections, converse of them are attributed to the total body, viz., nipa-paramita, permanent-climax, sushupti, happy-climax, anupa, self-climax and subha-paramita, suspicion-climax.

According to Schopenhauer these four perfection: are to be checked by their four sentiments (paitare), viz., four way of misfortunes thus: The misfortunes on the body checks the perfections, amana-upaya, on the feeling, hanyamana, upon the mind, permanent-perfection, anupa, and on the separate personality it ensures the soul-perfection, bhumya (Kau, VI, 15 with his sw. and Abh. Dipa, p. 316). By exercising the four misfortunes the said four aspects are to be observed in order to check the weaknesses, a perfection. The poet Asvaghosa who preceded the S. Siddhi employs the terms in parallel and explain them: The elicits are amana, void because there is neither predator nor enemy in them; they are amanam, (soul-less) because the amanam is destructed independent (Sardurvi, XVII, 70-81. It becomes now evident that the S. Siddhi and Asvaghosa have faithfully kept up the ideas to declare in interpreting amanam into soulsless or selfless but in respect of amanam, the S. Siddhi made it into anatta, soullessness, permanently, primarily following Nagarjuna and his school whereas Asvaghosa put it into desireless. The three-four characteristics of this text are traced by Nagarjuna in his Sure, he says without explanation (Bh. 0, ci, p. 16).
A CONTROVERSY BETWEEN THE YOGACARA AND THE MADHYAMIKA

The Yogacara Idealists maintain that the objective world that we experience is a false reflection of our mind. It is unreal because it does not stand our critical and logical test as Duppa has proved (Dalhousie-graham). Its one phase of the store-consciousness which is an accumulation of instinctive forces from immemorial time (सत्तार्कम सङ्गम). The store-consciousness must be checked and substantiated by a pure ultra-mundane knowledge. To do away with it is to acquire नम्म (व. वाभारावलंकार, M. Vihaga, i, 5, तेष वाभारावलंके Trinika, 3).

Maitreyanatha calls it Sunyata, voidness on the ground that it is cleansed of all deluding forces which generate illusive appearance of the external things as well as attachment to them. Voidness is not an absolute non-entity but something more. His plea is that the liberation is secured as a result of clearing one's own mind of its misconceptions and perversions. Because our consciousness presents an illusive show before us, we cannot deny its existence altogether. We deny its illusive character but its self-substance remains there. The illusive characters are gradable and grouping objects (सुन्यसंवविन विविधता). Its self-substance is beyond the reach of the ordinary mind, hence it cannot be denied (v. e.g. Vih. Tika, p. 16, 10 - 11).

This conception of Sunyata differentiates it from the Madhyamikas. For Nagarjuna, propounds of the Madhyamika School, Sunyata, voidness conveys the idea of non-substantiety (न्यासार्थ) and serves as an antidote against illusory conception and false notions. It has also been equated with the idea of relativity, i.e. some contingent existence of things. Nagarjuna says: whichever is brought about by causal relations is not really produced, and hence non-existent. He sometime raises

1. Sfr. Majh. III, pp. 104ff.; Culaamrata-Sutta. The purport of this Sutta is summed up thus: "The true solitude is not to be found in forest-dwelling nor in the concentration of her from all ideas, but from in attaining to the deliverance from avasara."

Mahala Sihara, Pali Proper Names, p. 904-5.
the concept of Śunya to the status of the Absolute Truth, which he defines as free of four categorial attributes, etc. etc. (v. M. Verdi, pp. 176, 491 & 372); but he never says that Śunya by itself is the Truth.

The Idealists do not agree with Nāgārjuna’s line of thinking. Mātreyā, leader of the school has presented convincingly his case and shown how the concept of Śunya should be viewed in order to accomplish the cherished purpose. His case is:

When something is absent in a place, that place is devoid (नीति) of that something; what is left out there (अन्तः) there, that something, exists there forever. Perceiving it in this manner one is said to have grasped voidness in a true perspective. Gaining this, one is said to have penetrated deep into voidness. This point is further illustrated as follows:

Suppose, we have here some object (स्त्रो) specified as Rupa, etc. When its aspect coming under category of designation does not at all exist as it is imposed thereon, that object is devoid of the aspect that is designated as rupa, etc. What is seen there is the object designated as rupa, etc., and what serves as the basis of the designation: this अनुकृतi (त्युक्तिः) (serving simply as accessory to such designation) is something real. When one understands truly well these two: the basic object and the designation, he does not impose anything that is not there, does not negate the basic truth (प्रत्ययिः), neither exaggerates nor belittles, neither removes nor imposes, but understands the truth well; that is the Tathātā (तथता) which is indiscernible in its nature: This is known as well-grasped voidness.

The fact that every element is indiscernible in its nature is to be ascertained from the scripture also. Buddha says in the Bhav.-Sankasotiṇa:

Whichever thing is designated with which no designation (नमते) that (designated) thing does not at all exist in itself: this is true law of elements (तथता). (v.7, 3, 9)

1. The same idea is expressed in M. Bh. III, p. 165:

में हृ को राण स्पे हो तिरि। ते ना हृ ग्राहम्र कुश्वपनिति। में गत तत्त्व स्वकुश्वपुर्व हो हो होि। # में समई असमयित प्रकाशि। एवं समई एवं समस्य नस्यत्वभद्र गाविश्रवते सुप्तेन प्रिये सुकुमारः ति प्रकाशि।
Dharmata according to Kusumakara is prakriya, true characteristic of all elements that remains outside of all discursive talk.

How one is said to have ill-grasped voidness is also elucidated by Maitrea thus: If any ascetic or Brahmana does not wish to conceive that what is devoid of something that something is non-existent and what is left out there is existent, then voidness becomes ill-understood. Why so? Because it is proper to say that when there is something absent, that something is non-existent; whereas it is absurd, that basic element is existent. If every thing (i.e. both) is non-existent, how will it be? What is it that is devoid? Of what it is devoid? Nor is it proper to say that it is devoid of itself. Therefore the concept of voidness in this manner becomes ill-grasped (B.G. IV, 18, B. L.V. PoVa in: Note on Sunya, with an extract from Bodhinattra-bhumi).

Speaking earlier of the Nihistanas (Vinaikal) who deny absolutely any fundamental basic principle underlying our talk and designations Mitrya observes: We shall disclose how a Nihista who challenges the very basic principle hidden beneath the surface of things like rupa, etc. (matter) shall be fallen from this spiritual discipline (dharma-vinyoga). To the person who denies even the basic principle (samatmata) in such things it is impossible to speak of the basic truth and the designations. For example, the talk of the soul (pudgala) is possible only in the presence of five aggregates of elements, matter etc. but not in their absence. Likewise in the presence of the basic truth underlying the matter, etc. the designations of such things are possible but not otherwise. In its absence one makes a baseless talk. When there is no basic principle, the baseless talk also will not be there. Thus there are certain people who on account of their ill understanding, having heard the discourses that are inclined to Mahayanaic ideas and attached to the elucidation of voidness and figurative meanings, do not grasp the true meaning of what is preached there, speculate wrongfully, and with the help of improper and ill formulated logic conceive wrong ideas thus: Designation is only one principal truth; one who conceives in this manner conceives not well. For them the basic principle that serves as substratum of designation is absent and the designation also by no means is possible. How can there be the designation itself as the basic principle? In this manner they destroy both the principle as well as designation. The basic principle being denied, he is to be declared as a principal Nihistana (Prajñana-mattrika). As such he deserves neither conversation nor co-existence with the wise men. He not only dupes himself but dupes others too. Buddha with
this idea in view says: Every thing is possible for certain person of the soul-view, but nothing is possible for him who misconceives the voidness. Why so? A man of soul-view may be deluded in respect of one knowable reality (jiva) but he does not dispute every knowable reality. Nor will he, due to that view, fall into unhappy state of life. He will neither dispute with any seeker of truth, nor will he dispute him. He may on the other hand, make the person secure a true dharma. But a man of misconceived voidness will be deluded in respect of knowable reality and neglect it. Due to that he will fall into unhappy state of life and destroy the seeker of truth and the end of misery. He will become finally negligent in his religious duties (sikāpāda). This person negating the truth (knowable reality) will fall from the spiritual discipline (dharmaniraya) (I bid.)

Prof. Louis de Vallee Pousin thinks that the absolute Nihilist (Vaisnavika) referred to in the passage cited above is perhaps Bhavaviveka of the Madhyamika school or the Madhyamika system itself which maintains the views similar to those expressed in the passage. It is most likely that the passage criticizes Nagarjuna’s school which holds the view that everything including Nirvana is absolutely void. Nagarjuna, too warns that voidness being ill grasped will destroy the seeker of the truth; e.g. the serpent when one catches it improperly destroys the person (M. Sutra, XXIV. II).

It is interesting to note that the above passage throws among other things a new light on the origin of the Idealist thought in Buddhism. Maitreya makes absolutely clear that his school was started with a view to reinterpret the concept of Sunyata (sunyata) which was elaborated in the Prjasāparāmitā Sutras and which was made again the subject matter of the Madhyamaka Sutra. It was the Madhyamika who upheld the view that Sunyata stands for an absolute negation of any conceivable thought about the ultimate truth. He never speaks of any fundamental principle (ārthapit) underlying our daily experiences. The Idealist characterizes it as real, existent whereas the Madhyamika keeps it clear from such characterization. For him the absolute is free of any attribute, existence or non-existence.

It is quite logical to plead with the Idealists that there ought to be some basic principle on which our illusion talk is founded. This point is well elucidated by Candrakirti in course of presenting the Idealistic position in his Madh. Avatara as follows:

"The relative existence (parastana) ought to be upheld since it is considered to be the basis of entire chain of ideas. The illusion of snake arises on the support of a rope. No such illusion would arise in the absence of rope. Likewise the idea of blue, etc.
arises on the support of some basic mind. If this basic fact is absent, why would the basis of the idea of blue, etc.? Therefore we ought to uphold paryantana, the basic mind is basic cause of the blue idea, etc. It is also existing: gent of delusion and misery as well as purifying ones. In the manner one realizes that what is abiding in a place is not existing truly. This (realization) is what is called truly entering into voidness. By realizing this wise voidness becomes well concluded." (V, my Sanskrit text, p. 47, f. pub. in JOR. M. Supplement, 1930).

Cf. also earlier remarks that the advocate of God holds that He is the creator of the universe; likewise the advocate of the store-consciousness pl. does both is the text of fact and hence it produces the experience of the world. But there is one difference between these two schools, viz., God is permanent for the former and the store-consciousness is impermanent for the latter (Ibid.).

This argument set forth by the Advaitists is found in one basic principle till it was remarked by one presented by the Advaita Vedanta. The universe for the Vedanta is in illusion, and impressed on the impersonal Brahman which is eternal and supreme as both of all illusion and illusionary fix. The Buddhist idealists agree with the Advaita Vedanta in so far as one basic reality (bhūtya) is concrete, but differ from the latter in viewing it as momentary. Since the basic store-consciousness is momentary and saturated with idea of creative of world; consequently it is gradually to be eliminated and substituted by another permanent ultimate knowledge.

Vishdeshika's definition of the perfect knowledge is that when the basic consciousness, paryantara is the born of all mental ideas (parakalpa), it becomes perfect knowledge (parinimpa). Since the latter is evolved from the former, the former is considered as a real entity. In Madhava's terminology samata Tathata' (समता त्थता) is paryantara and Vinata Tathata' (विनता त्थता) is parinimpa or ag. to Tathagatagarbha is paryantara and Dharmakaya is parinimpa, or according to Madhyamaka-vibanga Abhappakalpa (अभ्यक्षणकल्प) is paryantara and Tatra Sanyata (तत्त्व सयट्य) is parinimpa.

Mātṛyā remarks that the Absolute is sometimes contaminated with impurities and sometimes freed of them. Owing to contamination man strongly adheres to the idea of subject-object relations in his mind and entertains a mingling about the concept of Tathatā, i.e., ideation alone, entamato. When he gives up the idea and acquires the true knowledge, then the true concept of voidness comes in his mind and he is said to be freed from impurities. Thus we are etc...
impure state of mind is contingent (संत्तल्लिण) or conditioned and does not affect its own nature; for it is forever shining in its nature (प्रकटप्रभासमार्ण). The water or gold, e.g., is pure in its nature but becomes impure on account of its contamination with impure elements. Likewise is the mind. But the contaminated state is something actual and not our guess. Otherwise all people would become at once wise and noble (M. Vibh. Tika, p. 421-3). Its original purity also cannot be questioned; otherwise all our efforts for our spiritual betterment would be in vain and produce little effect. A Bodhisattva takes to the spiritual path in order that he would serve people and fulfill their desires. That is the primary purpose in his life.

Now let us note the Ratnagora's comment on Sunyata. Tathagata's Sunyata is void of the accidental impurities which are of separable character, and non-void of the highest virtues of inseparable character (I. 153). There is nothing to be removed, nor is there anything to be imposed upon it (absolute). The absolute (चन्द्र) should be viewed as such; one who views it in its true perspective gets released. In these statements the characteristic of Sunyata is elucidated as a middle path (अमर्युंत) since it has been denied of either imputation or implication. The author further denounces the Madhyamikas and their mode of thinking. Those whose thought is distracted from the enunciated import of Sunyata or not composed or concentrated upon it are declared to be drifted from the Sunyata. In the absence of true comprehension of Sunyata the highest import (परमार्थ) the undiscriminated absolute element (वायु) cannot be comprehended or cognized introspectively. With this intention it is stated (by Buddha): Tathagata's comprehension of Sunyata is no other than that of Tathagata's i.e. which is unknown or unrealized by the Sramanas and Pratyekabuddhas, etc. (P. 36). The same treatise declares those who profess and adhere to the Sunyata-concepts itself are maddened in the doctrine. Buddha declares towards such persons: For better is the belief in soul (सत्वत्व) of Sumeru mountain dimension than an abseased sunyata-concept (p.1.2, p.11). Nagarjuna too is not less emphatic in denouncing such obsession: Those who adhere to the Sunyata-concept by itself, we call them incorrigible (M. Satra, XIII, 8). These two statements make it plain that each school holds its own interpretation prime facie correct and condemns other's one a calumny. An interesting parallel to this idea of Sunyata, not ideal by itself can be traced in the Isanandins, mandras.

Bene of contention between the Yogacara and the Madhyamika schools is the question of Paratanta. The Yogacara (Vijñanavadin) holds it as real and existing, because it serves as a basis of our designations and imputations. However Bhaviveka, a champion of Svantantrika Madhyamika school refuses to accept its reality. He has also
criticized the interpretation of Sunyata as has been shown in the above cited passage (of the Yogacarabhumi: वैद्य शून्य तत्त्वम् etc.), Read his Karatala (Vaishnavi) pub 1949, pp 15:16 pg:59. He has been accused by Chinese Buddhist pilgrim Huain Tsung and others that he has made Mahayana lacking in laksana, paratnama, etc. (y. My Introp. XII-III, Karatala).

For the Vijsavadin, paratnta, relative entity may be unreal only in so far as its imposed aspect is concerned विद्यवेदेन अभव but not absolutely unreal. It is an entity which consists of eight consciousness elements (कष्मिन्य स्वभाव परतता) M. Vibb. Tika I, p. 15).

This point has been emphasized in the first stanza of his treatise by Maitreyya;

There is a (foundation of) unreal imputation, but in its duality (of the subject-and-object-aspects) is not there. There is, however, Sunyata, voidness; in that voidness even there is imputation. (Mahayanta, I, 2).

Here the foundation of imputation is the mind and mental states (verse 9); they continue by way of causes and conditions upto the tirc of Nirvana and cover the three spheres of existence (Mahb. Tika, p. 12. L:12-11; also Trimsika, p. 41).

The later schools of Buddhism in Tibet and Mongolia which sprang from the Yogacara school have admitted the mind as the ultimate principle and viewed it as sunya with the implication of advaya, non-dual. Note, for example, Tibet's great Yogi Mikyey's statement (Lama Kazi Dawa Sandrup's translation)" I understood the Samstara and Nirvana to be dependent and relative states and that the Universal cause is mind which is distinct from ideas of interestendness or partiality. This universal cause, when directed along the path of disbelief (or selflessnes) resulted in the Samstara; while, if it be directed along the path of Ahimsa, it resulteth in Nirvana. I was perfectly convinced that the real source of both Samstara and Nirvana lay in the voidness (of the Supra-mundane Mind) "—p. 209. Previously Mikyey is said to be well versed in the exposition of the science of the clear void of mind, wherein all forms and substances have their course and origin. Here the mind is viewed as the void which however is not the void of nothingness, but the primordial uncreated, unformed, incapable of being described in terms of phenomenal experience (pp. 30-7). The primordial cause is pri-
mordial Mind, the one unity. All pairs of opposites being but concepts of mundane mind—when viewed by the supra-mundane oneness of enlightenment merge in at-one-ment, and Duality is realized to be illusion (p.35, n. 1, in Evens wentz, Milarepa, Oxford, 1958).

Note

The term, Sunya in the following instances indicate the absence of people or some person:

सुन्यागाः Dhp. XXV, 14, Milindap. Bombay edn. p. 360
सुन्यागाः, Sarn—Nikaya, IV, 192ff.
शून्य कामसुन्यम् Amarasataka, Ver. 82.

Again let us note Vasubandhu’s comments on these wo terms, Sunya and Anatman:

शोभोविमोक्षशुन्यम् शून्यम्
अत्यस्मादशुन्यम् अनातमः

…………………

अत्यस्मादशुन्यम् अनातमः
अत्यस्मादशुन्यम् अनातमः

…………………

अत्यस्मादशुन्यम् अनातमः
अत्यस्मादशुन्यम् अनातमः
Kosabbhasya, p 400.

N. A. Sastr, Santiniketan.
Introduction

I am writing this short article from Tibetan sources as a remembrance of the great efforts and sacrifices that the people and Kings of Tibet made to bring over Pandita Atisha Dipamkara Srijñana so that he might reform and re-invigorate the old religion of Tibet which had become lax and corrupt at that time, by infusing the strength and wisdom of the vigorous then flourishing schools of Indian Buddhist philosophy. I hope to write a separate paper on the work of the great pandita at a future date.

Rechung Rinpoche Jampal Kunsang,

HOW THE TIBETAN BODHISATTAVA KINGS INVITED ATISHA DIPANKARA SRI-JNANA TO TIBET

Buddhism was first introduced in Tibet in the year 331 A.D. during the reign of the 34th King of Tibet, King Lha-tho-ri-myan-bstan. Later in the seventh century at the time when Stong-btsan-sgam-po, a re-incarnation of Avalokitesvara and the 33rd King of Tibet was reigning, the art of writing and Buddhist Sanskrit literature was brought to Tibet.

The religion spread rapidly and it is recorded that by the 8th century during the reign of Khri-stong-lden-btsan, the 38th King of Tibet and founder of the Bsam-pa monastery, it was flourishing throughout the whole of Tibet.

The 44th King of Tibet, King mNga'-bdag-dpal-bsher-btsan had a son named Khri-bde-nyi-ma-rgya-mtsho, who on his way to the western most province of mNga'-ris-tod was escorted till Tsang-hye-ma-gyung-drung by the two ministers shang-po-tshab-rinchen-ide and Cho-rje-gye-lha-bshad. When the ministers were seeking their leave the Prince told them that if he were made King of the northern province of Tibet, each of them were to send a daughter, to be made his queens. The people of the northern province of Tibet, mNga'-ris-tod, on hearing of the Princess arrival, requested him to be their King and on accepting their request he became King of the northern province of Tibet. The two ministers kept their promise and sent their daughters, Pa-tshab-btsa and Cho-gro-btsa to be his queens.

Queen Pa-tshab-btsa had no issue, but Queen Cho-gro-btsa had three sons, bKra-shis-rgyud, dPal-gyi-rgyud and lDe-dkar-po. The
three were known as the Lords of the upper country, stod-gyi-mgon-gum.

The district of Pu-xang was given to Prince bKea-drin-mgon and the districts of shang-chung and mang-yul to Prince dpal-gyi-mgon and Prince lde-de-bzang-mgon respectively. The three provinces were known as mNgag-rtsas-klo-gum.

bKea-drin-mgon had two sons, mNgag-bdzod-g-khrus and Srong-rgyal. mNgag-bdzod-g-khrus, in turn had two sons, De-rje and Ngag-rgyal. Srong-rgyal's son, Lha-bzang had three sons, copper-cho-pa-hod and Lhu-tsho-byung-chub-hod.

When mNgag-bdzod-g-khrus (11th century) became King he was aware of the great works done by his ancestors in the preaching and spreading of Buddhism. He gave up his worldly life along with his two sons, and was therefore known as Lha-bzang-byung-chub-hod. Lord Buddha prophesied as mentioned in the manuscript, Tsa-ag, that there would come a ruler in Tibet by the name of Lha-bzang-byung-chub-hod.

Lha-bzang-byung-chub-hod became very religious (Dharma-Raj) and learnt the Sutra and Tantra. During his time there was a great controversy going on between those practising the Tantra and those practising the Sutra, each stating that the other form of practice was incorrect.

Ye-shi-bod-in, in order to correct this misunderstanding, selected seven most intelligent boys of the shing-group of men, and taught them how to read and write. They were ordained as monks, and each escorted by two attendants, were sent to K. himi in search of religion and to study the doctrine of Vajrayana (Dlcu-lc) and Guy-so much (Kge-bzang-thun-pa). They were told to invite Paldes. They returned from Tibet and to K. himi to request permission to bring the Paldes to Tibet. They were also to invite to Tibet other Panditas whom they felt would be of benefit to the Tibetan people. The seven monks along with their attendants, totalling twenty-one, started on their mission to India. The journey being long and difficult, nineteen of the members died on the way leaving only Lo-chung-chen-chie-pa-bzang-po and Lo-chung-bzang-pa-bzis-pa. In the course of time these two became very learned having given instructions on Buddhism from many Indian Panditas. As the time came for their return to Tibet they were in search of the Pandita to invite to Tibet. They tried by all means to get information from them regarding Paldes who would teach Buddhism to the Tibetan people and lead them in the right direction.
They went to Vikramasala monastery and made enquiries about Pandita from whose teachings the Tibetan people would benefit. The name of Atisha Dipamkara Shri-prana was mentioned as being the most renowned Buddhist Pandita and the most suited to be invited to Tibet, but who said it would decline the invitation to Tibet, lo-chos-rin-chen-lo-nang-po and Lo-chung-lege-pshi-shis-rab knowing the name of the Pandita who could be invited to Tibet, but whom they then could not invite, returned to Tibet. On their return they reported to King Yet shis-bod about their failure to fuel any Pandita from whose teaching the Tibetan people would be benefitted, except Atisha Dipamkara, who meanwhile had been invited from Bodhgaya to Vikramasala monastery by King Mahapala.

King Ye-shis-bod having been impressed by the information given about Atisha, sent Lota-sa-rGya-ston-dru-seng-drug along with a hundred attendants to India, giving him a lump of gold weighing sixteen rKung (13 tolas roughly) and several other pieces of gold, to invite Atisha to Tibet. Lota-sa-rGya-ston-dru-seng-drug (Virasimha) proceeded to India and on arriving at the Vikramasala monastery had an audience with Atisha. He presented the lump of gold to Atisha from King Ye-shis-bod and conveyed Ye-shis-bod's message requesting Atisha to come to Tibet.

Atisha refused to accept the invitation at first and after the tears of Lota-sa-rGya-ston-dru-seng-drug returned the lump of gold. Many of the attendants who accompanied Lota-sa died on the way to India and much of the gold pieces were utilized. Lota-sa returned to Tibet and returned the lump of gold to King Ye-shis-bod. He related to him his unsuccesful mission to India. Ye-shis-bod was very grateful to Lota-sa for having undertaken the hazardous journey to India and risking his life. He said he would try to invite Atisha again, failing which, some other renowned Panditas would be invited.

During that time Neg-tsho Lota-sa Tann-hri-sorg-yal-va (Jaya-sala) requested Lota-sa-rGya-ston-dru-seng-drug to teach him Avalokiteshvara. The request was declined as Lota-sa-rGya-ston-dru-seng-drug was proceeding to India to obtain religious instructions from Atisha. Neg-tsho pleaded to be allowed to accompany Lota-sa-rGya-ston-dru-seng-drug to India and so he along with four or five other attendants went to India with Lota-sa-rGya-ston-dru-seng-drug. At this time King Ye-shis-bod made a visit to the Nepalese border to collect gold for inviting Atisha. The King of Garlog being aware of the purpose of Ye shis-bod's visit, and knowing that King Ye shis-bod's ancestors were responsible for the introduction and spreading of Buddhism in Tibet, had Ye-shis-bod captured and imprisoned.
King Ye-shu hod's nephew, learning of his uncle's arrest and imprisonment, went to his rescue with a hundred armed men.

The King of Gu-log said, "I will offer you an alternative choice. You must either refrain from inviting Pandita and surrender to me as my subject or you must bring gold equal in weight to your uncle's body as ransom for his release." The nephew, Ng-chub-hod chose to pay gold to the king of Gu-log. He offered the king of Gu-log a hundred strings of gold and asked for the release of his uncle, but the king refused and insisted on having gold equal in weight to his uncle's body. The latter, Ng-chub-hod then offered more gold but still the king of Gu-log was unsatisfied and asked for additional gold equal in size to the captive's head.

Thus failing to appease the king of Gu-log, the nephew Ng-chub-hod visited the jail where his uncle was, and looking through the chink in the door said, "Oh my gracious Uncle, this is an unfortunate event that has befallen you due to your former kamma. If it was to fight and defeat this evil king then there would be much bloodshed and the result that we would both be returned in unsuitable states. On the other hand it is better for you to give up your life rather than to become a subject of this heinous king of Gu-log. I have chosen to buy your release with, gold and have already offered a string of gold equal to your body's weight. However, the king wants more gold equal in size to your head, which I shall now go and collect and offer to him for your release. Until then I request you to think that this is the fruit of your former kamma and pray to the three jewels (oka-choeg- gym) to strengthen your moral courage."

His uncle King Ye-bi-bod Lhag-dud said, "I thought you were a spoiled child with the disposition of a glutton, and you did difficult tasks with diligence, but now I see that even if I die you are capable of continuing the excellent customs established by our ancestors. Moreover, what you have said is very impressive, I am a great mangoing and I am satisfied with it. Formerly I thought that I should not die before I established perfect religious customs in this country, but now I am an old man and even if I do not die this time, I will have only fifteen years to live. In none of my former lives have I died for the sake of the Dharma and now it is very good to die for it. It is very amazing that you have found gold as much as my body's weight but now it will not be possible to find additional gold equal to the size of my head. Do not give any gold to this heinous king, rather take the gold to India and try to persuade Pandita to come to Tibet. Please convey this message to the Pandita, that, 'I have satisfied my life, so this heinous king of Gu-log for the sake of you and the Dharma to please look upon me and bless me whenever I shall be in the future and grant 23
me the boon of meeting you during my immediate re-birth. It is my principle intention that you should come to Tibet and make Buddhism flourish here and I request you to graciously fulfill my wishes." He told his nephew to convey this message to Atisha and forget about him but to think of the doctrine of Buddhism. The nephew looking through the crack in the door saw that his uncle King Yeshe-hod was bound by rope. His voice had become feeble and his body was shrunken and unrecognizable. Lha-btsan-byung-chub-god much grieved by this sight, said "Ho-log-ri" (yes) and departed. At that time Nang-mtso-Lotawa Tshal-khim-gyid-hu was residing at Gang-dhang gtsug-gyi-shakhang and learning about this Lha-thugston-byung-chub-hod called on him. He requested Nang-mtso Lotawa to sit on a high pedestal and he offered him praise for his arising goodness and nobility. Lha-btsan-byung-chub-god then said "My ancestors were kings and ministers who were re-learnings of Buddha-stvas. They introduced Buddhism into Tibet and under them it flourished. However, nowadays Buddhism in Tibet has greatly deteriorated and men with evil minds are on the increase. Most of the learned and venerable people have passed away and this situation brings great distress to us. To remedy matters my uncle and I selected many men whom we sent to India with presents, and at least hundred Stangs of gold, to invite Atisha to Tibet. Unfortunately most of them died during the journey due to snake-bite and heat and all the gold was lost. Hence could you please carry my Uncle King Yeshe-hod's message to Atisha and tell him that my uncle has given his life to the heavenly king of Gar-dang for Buddhism and for Atisha. Please also tell him that we have lost many men and much property and if we common men have so much moral courage, then what about him Atisha, most gracious one of boundless mercy and protector of living beings." Then Lha-btsan-byung-chub-god gave him seven hundred Stangs of gold (equivalent to 219 tulas) and said "Please take this gold to Atisha. Tell him how difficult it is to find gold even at the site of a reef without great effort in a poor country like Tibet, that this is the last of our men and gold and so if he does not come this time even then he is without mercy and we will have to go out way without the guidance of Buddhism." He repeatedly requested Nang-mtso-Lotawa to convey this message to Atisha even if he did not want to come. While speaking he was shedding tears. On hearing all that was said to him, Nang-mtso Lotawa wiped off his own face was covered with tears and his body shivered and he could not bring himself to face Lha-btsan-byung-chub-god as he knew what he said was the truth. Hence forgetting about the difficulties and dangers to his life he agreed to undertake the hazardous journey and said "Ho-log-ri" (yes). The Nang-mtso Lotawa took seven hundred gold Stangs and started his journey to India with six attendants. Lha-btsan-byung-chub-god went a long distance to see them off and said "Most venerable one, you have done a great service by accepting this mission.

24
and I shall return this favour when you come back to Tibet. Please pray to Avekhetpaluwa continuously for your safe return." On the way to Nepal, Nag-mtso Lotaeva met a man who said, "It appears to me that you are undertaking a long hazardous journey of great importance. Hence, therefore, the following mantra and you shall have a safe journey and success in attaining your objective. The mantra is as follows, 'I bow before the Buddha, Dharma and Sangha and bless the sources of all the Buddhas, the doctrine of Buddhism will spread in the snow faced land of Tibet'." The Nag-mtso Lotaeva asked him who he was and he replied: 'You shall know later on'. Journeying onwards Nag-mtso Lotaeva reached a place bordering Nepal. There he asked an Acharya for shelter and was accommodated along with his attendants in a bamboo house. The Acharya knew that Nag-mtso Lotaeva had gold. He was planning to set fire to the bamboo house at night. While they were asleep, a white robed man entered the bamboo house, and said, "Please do not sleep here, go away immediately otherwise your life will be in danger, I am a patron deity of all the Tibetans'. The Nag-mtso Lotaeva and his attendants offered prayers to Avekhetpaluwa and immediately fled from there. At day break they met a petty king from Nepal who was on his way to Vikramashila monastery and Nag-mtso Lotaeva accompanied him. When they reached the river Ganges, the King, using his influence, boarded a boat first with his attendants and departed leaving the others behind. By that night was approaching and Nag-mtso Lotaeva got worried as he was carrying much gold. He concealed the gold in the sand and slept somewhere else after praying to the Bhaere Jewels (dKon-chos-rum). After some time a white robed boatman came and said, 'I have come to fetch you all.' So taking the gold they boarded the boat and crossed the Ganges. When they reached the other side of the river Nag-mtso Lotaeva asked the boatman 'who are you? I think you are an ordinary person'. The boatman replied, 'You will know me afterwards. To-night you can sleep under the portico of Vikramashila monastery and you will not be robbed'. Hearing this they departed and at midnight reached the gate of Vikramashila. Lotaeva rgya-brtan-gnyes knowing that they had arrived, looked out from a window above the gate and asked them where they had come from. On being told that they from Ngag-ris-stod, he told them to entrust all valuables with the gatekeeper boy and to go to sleep and that in the morning the gate would be opened. The Nag-mtso Lotaeva entrusted all the gold to the boy. Whereon the boy said, 'The best friend is one who can be trusted. Please do not worry and sleep well'. Early next morning the gate was opened and a Tibetan boy wearing clothes made from bedman's blanket came and said, 'We Tibetans are very talkative and cannot keep secrets but you know that if one wishes to achieve a very important task, one must be extremely cautious and secretive. Now, Lotaeva rgya-brtan-gnyes is at the Tibet Hostel, so please inquire where he is, and go there'.

25
Saying this the boy left. Ngam-tso Lobsang went in search of the Tibet Hostel. While passing a narrow road he met an old, saintly Rishi having long orange hair and beard and carrying a walking stick of diff-wood. The Rishi asked him where he had come from and the purpose of his visit. Ngam-tso Lobsang said, "We have come from Ngam-tso to invite Atisha to Tibet. Could you please tell me where the Tibet Hostel is?" Thereon the Rishi said, "This morning what the boy told you was the truth. There is no hope of achieving your objective because you Tibetans tell the truth even to strangers in the street. This time no harm has been done as you have spoken to me. However, in future do not tell anyone of your mission except to Atisha himself." Then showing the Tibet Hostel he departed. Ngam-tso Lobsang was surprised and perplexed by the Rishi's appearance. When he reached Lobsang rgyi-btsang's residence, he presented him some gold and told him the purpose of his visit to India. That Lobsang rgyi-btsang advised him not to disclose to anyone the purpose of his visit, but to say that he had come to further his studies. This advice was given because Atisha had a powerful patron called Shāhavā Raiñukara who would not allow Atisha to leave India. He further advised Ngam-tso Lobsang to call on Shāhavā Raiñukara with a presentation of half a Sang of gold and tell him, that they had come from Tibet and requested permission to get a perfect education in Buddhism from Atisha as they had not succeeded in inviting him to Tibet. Then they should relax, study, and be patient and later on when Atisha came there, they could make their request to him.

Ngam-tso Lobsang did as he was advised and accompanied by Lobsang rgyi-btsang visited Shāhavā Raiñukara, paid him his respects and presented him half of a Sang of gold. He spoke as he had been told to, and Shāhavā Raiñukara replied, "It is very good that you have come to study. We are not short of men but if there is no Atisha then the other Paṇḍitas cannot convert beings into perfection. India the source of Buddhism will deteriorate if Atisha leaves the country, otherwise we have great affection towards the Tibetan people. We know how much wealth and men have been lost by the Tibetan Dharma Raj and we are greatly ashamed of this. It is wonderful that you Tibetans have such great respect for Indians!" He further added many sweet words.

One day Atisha was distributing food offerings among the beggars. Ngam-tso Lobsang was present and asked a beggar "Is this Atisha?" One of the beggars replied, "What are you talking about? We shall not allow you to take Atisha to Tibet. We are not going to sacrifice our food share as we are poor and unprotected. This is not Atisha, he is a great person and lives elsewhere." The next day Atisha was again distributing bread offerings among beggars. One beggar boy
not getting a share, ran after Atisha calling him 'Atisha, bl blo bl ha ha! I
Nagmito Lotava saw Atisha and thought, the Pandita must be Atisha
and ran after him. Lotava shedding tears and disappointment, he seized
Atisha robe. Then Atisha said, "Do not cry. What you speak is indeed
the truth. I am most ashamed at not being of help to the king and
people of Tibet. But now you see I am becoming old and moreover,
I am holding many keys for the Monastery. However, I am still think-
ing of you so please pay to the Three Jewels." When Atisha spoke
these words, Nagmito Lotava was filled with hope and could not
speak for sometime. Atisha then said, "Let us go to the Buddha Gaya"
and they went. On reaching Buddha Gaya, there suddenly appeared
before them a boy wearing white clothes and holding a crystal rosary
and arrow in his hand. He bowed before Atisha and said "Oh, Lord,
please go to Tibet for these Tibetan venerables are indeed much to be
pitted." Saying this the boy departed. Nagmito Lotava asked
Atisha, "Who was that beautiful boy who spoke Tibetan?" Atisha
replied, "You Tibetans are very hard to satisfy. Tomorrow there
will be a Yogini at the North of Buddha Gaya, ask her." The next
day Nagmito Lotava went to the Northern part of Buddha Gaya and
after some time a Yogini holding a drum in her hand came dancing along.
Lotava went to her and asked her about the boy. She replied that it
was very surprising that he was a Tibetan, should ask her an Indian, such
a question and went away.

One day Atisha went to Nalanda Monastery and Nagmito
Lotava followed him. He saw Atisha sitting in front of the Maha
Buddha statue. On his right was the same boy who appeared previously
and on his left a greenish blue coloured girl. Both were sitting their
elbows on Atisha's knees and glancing at each other. Then the boy
said, "This is the time for Atisha to go to Tibet," and went away. Nag-
mito Lotava knew that some deities had appeared in the form of the
boy and the girl and was delighted to have seen them but was sorry that
they had now left. He told Atisha, "The last time I asked the Yogini
about the boy who spoke Tibetan, but my doubts remained unsubslved.
Today too I am still ignorant of his identity. Since I started on my
journey to India, there have been many evanements of protectors who
have appeared to me and given me guidance and protection but I do not
know who they are. I request you to tell me all about them and to
make preparations for your journey to Tibet!" Atisha told him that
there was a girl weaving cotton yarn at the Southern gate of Vikramashila
Palace whom he should go and ask. Nagmito Lotava went to the
Southern gate of the Palace and asked the girl all about what happened
in the past. The girl asked him "Who is the celebrated dje-byen
upasika in Tibet?" He replied, "There is a celebrated Upasika called
dje-byen-chen-phel from Central Tibet (sbum) residing in East Tibet
(łbum)." The girl asked him, "Which race does he belong to?"
and Ng-chen Lotawa replied, "He is called lhbrom-ston-pa". The
girl then told him that this was the person whom he was asking her
about and told him not to pretend. He did not know as he knew the per-
sons name, place and age. Then Ng-chen Lotawa knew that all
those who had helped him were members of lhbrom-ston-pa. The
man who got him out of the bamboo house in Nyal, the lhotam, the
gate keeper boy, Lotawa rGya-btsun-sang, on the night of his arrival at
Vikrmavarda Monastery, the boy who was wearing clothes made of
headman’s blanket, the Old Rihi in the narrow street of Vikrmavarda,
the beggar boy, the boy who was holding the civil arrow and also the
boy and girl with Alisha in Budha Gya, were all members of lhbrom-
ston-pa, who himself was a real reincarnation of Alisha (the patron
devil of Tibet). Ng-chen Lotawa prayed to him deeply and
was relaxed.

After some time he went to see Alisha and told him, "Today we
are earnestly requesting you to have pity on us and come to Tibet".
Alisha replied, "You Lhotazes are very ruthless. Moreover yesterday,
Lotawa rGya-btsun-sang too, came to see me and made an insistant
request telling me about all that the Tibetans had undergone. After
having him there came to my mind a picture of those Tibetans Dharma
Raj butchassani and their deeply sorry for them. The cruel, heretical
king of Gsr-log will have no place other than hell to go to. Those
noble Bodhisattvas who have faced great hardships must now be in
Tulul Paradise (dGe-lha). What Dharma Raj Lha-Bhum-Rang-
chub-lod rgyal-mdzes is very true". With tears in his eyes he further said,
"Now I shall think of Dharma Rajus and Lhotazes and not permit
all their sacrifices to have been in vain".

After three days the Lotawas again repeated their request to
Alisha at rGya-btsun-sang’s house and by this time Alisha had decided
to go to Tibet. It took some time for Alisha to finish his work for the
Monastery. Finally when they were ready to start their journey they
had a problem regarding their loads. There were so many loads and
if all of us accompanied them, then Sathavir Rinpoche would know that,
Alisha was going to Tibet and may stop him. Besides, to transport the
sixty loads, they needed beasts of burden and to Ng-chen Lotawa
was very worried. Suddenly two Tibetans arrived, a father and son,
who were long pointed cups come with thirty Yaks, and they suggested that
all the loads should be loaded quickly so as not to attract the peoples’
attentives. At about midnight all the loads were loaded on the Yaks and
sent on their journey towards Tibet. It is not known how they crossed the
Ganges river. In the next morning Alisha went to see Sathavir
Ratnakara and told him that he would like to show the holy places to the
Tibetan venerables and at the same time offer prayers at the holy places
and asked his permission to leave. Sathavir Ratnakara told him he was a
very good idea but requested Atisha to wait for a few days as he also wished to join the party. So later on they all went together to see the many pilgrimage centres. Finally Atisha said to Sakrattara Ratscherka, "Now I am going to see the Miya Temple which is very far away from here and hence it will be very difficult for you to come." Sakrattara Ratscherka then realized that Atisha now wanted to go to Tibet. He turned to Ngentso Lotorwa and said, "You told me that you had come to study but you have come to steal my Pandita. This time I can stop Atisha if I desire, but will not since I love the Dharmik Dhama. I am Bodhisattva who has sacrificed my men and much wealth for the sake of the Pandita. Besides you are also connected to me as my pupil. Therefore you can take Atisha for three years and then you must bring him back to me, otherwise the courage between us as teacher and pupil will cease."

Ngentso Lotorwa was very unhappy at what Sakrattara said, and he knew that the journey to, and from Tibet alone, would take about three years; besides, even if he were to spend three years in Tibet it would not be sufficient time for the Tibetans to obtain perfect knowledge of Buddhism. He was very worried by this but at the same time they had to proceed onwards to Tibet. After passing the Miya Temple they reached a border region between Nepal and India. There eighteen Tirthika Tatrjes came and, using their miraculous powers, tried to harm Atisha and his thirty-four disciples because they were jealous that he would spread Buddhism in Tibet. Atisha performed a series of rites propitiating the Goddess Tara (Grolma) and made their bodies stiff like idols. Later on when they had entered Nepalese land he set them free by uttering mantras on a handful of sand.

One day an emanation in the form of a herdmans came with a Buddhist image (jo-wa-ba-md-pa-dr-mo) and a letter from the king of Khoten (Liyul) to Atisha. When they reached Swayambha, the celebrated Buddhist sanctuary (chha-pa-ching-kun) all the lords were piled one above the other and beautiful canopies and tables were laid out. Six horsemen who were sent by Liul-bstan-bying-chub-lod to receive Atisha held a grand ceremony and served him and his party with food and tea in the Buddhist manner. They set up a high cushion for Atisha under the shade of a P. imperia tree, and other beautiful canopies were arranged in three rows to the left, right and before Atisha. A ceremony was held on the right side where Lotorwa rgyal-brang-sing and other Tibetans were seated. Pandita Veda Chandra and other Indians were seated on the left and at the head of the middle row was seated the great king Dangba of Nepal on a throne specially prepared for him.

Atisha was served with a big bowl of white molasses, and tea in a valuable cup decorated with a dragon by the chief rgya-rje-pa

29
named Sumpa. After this a beautiful white horse, called m'Thong-smom-"lung-glug, had a piece of white silk in the manner of Siddhartha horse b.Ngag-lha-Dan (KANOHAKA), was brought to him by the head of the six mNg"a-ris-pa. They had decorated the forehead of the horse with ornaments of pearls, a big turquoise and gold coins. They presented this horse to Atisha. He was delighted at the offering and said that it was very auspicious.

During this time in Nepal Lobsana rGyts-brtan-seng took ill and died suddenly. Atisha was very much grieved. When Atishas' party reached the plain of Palpa called bkra-prite-hung, he offered his elephant Glung-po-che mthong-smom (Drjya-lDa-li-bshi) to the king Drag-po-mthab-yus (Anantakirti) of Nepal and asked him to use the elephant only to carry building material like wood and stones for the construction of the Thang Vibara Temple and for other religious purpose. He forbade him to use the elephant for war and other sinful ends, but told the king that by keeping this elephant all his enemies would be subdued. As a compensation for the elephant Atisha told the king that he would have to bear all the costs incurred for building the Thang Vibara.

The king was very happy to hear what Atisha told him and promised to fulfill Atisha's wishes. King Anantakirti offered his son prince Pai-mal-hod (Padma Prabha) to Atisha for ordination. Atisha ordained him and called him Lai-dhong-po (Devindra). He was the first to be initiated by Atisha since he left India. When the party reached Bael-po-rang, three hundred horsemen were in white robes and white ornaments and holding religious articles were sent by Lha-brtan-glug chub-hod to receive Atisha. Leading them was the minister rPal-lha-thres (Devamati) who presented a newly made painting of Avalokitesvara to Atisha. Each of the other officers offered Atisha a white silk scarf. The party then proceeded to Thangmab-ma-pben (Manasarovar), where he was warmly and lavishly welcomed by Tibetan people. While Atisha was staying at Thangmab-ma-pben, Lha-brtan-bryang-chub-hod decorated the monastery of Yang-glug-Ser-gyi-lha-kang and the village and road leading to the monastery in preparation to welcome Atisha. When Atishas' party reached mthog-lung-gyes-gyi-lha-kang the people of mNg"a-ris came to welcome him. Atisha was accompanied by king Anantakirti of Nepal and his officers mNg-rngtsho and other learned monks clad in Parditas robes. There were in all five hundred men on horseback. In the middle of the procession was Atisha riding his white horse m'Thong-smom-"lung-glug. At the sight of him the people of mNg"a-ris were struck with wonder and uttered the words "Skyas-bum-mchud-lo" (meaning I take refuge in you) and "O Lord Atisha, master of Buddhist teaching's, please look upon us Tibetan
people with compassion". Athisa was delighted by the deep faith shown by the Tibetan people in him.

Later on Athisa asked king Anangkristi of Nepal to return to his country and start building the Vihara at Bel-pot-chang. He gave him full instructions concerning the building and furnishing of the Vihara and installation of icons and paintings. On hearing that the king of Nepal was about the leave, the minister Lha-dfing-dtag sent a messenger to Lha-btsun-byang-chub-hod asking him to come immediately to receive Athisa and to meet king Anangkristi of Nepal. When Lha-btsun-byang-chub-hod got the message he at once left for Mountie with six hundred and fifty attendants on horseback. At re-Tholing he said his respects to Athisa and king Anangkristi and gave them a grand reception. Lha-btsun-byang-chub-hod presented thirty two horses to the Nepalese king and a gold byang to each of the Pandras who were returning with him to Nepal. He accompanied the party a long distance, to see them off. Before parting he requested three of the Pandras to meet him again in the near future. Returning back Lha-btsun-byang-chub-hod invited Athisa to his Palace re-tholing-gyüg-drg-khang. The party that preceded hence consisted of about nine hundred horsemen carrying different religious banners.

Thereafter, for the next six months and twenty five days, Athisa fulfilled Lha-btsun-byang-chub-hod’s wishes by giving religious instructions. Following this he returned to Yang-ling-ge-rgyal-khang. There he met lhron-ston-pa who had come there from Bhas. Many disciples and pupils had prophesied that lhron-ston-pa would become his chief disciple. lhron-ston-pa cleverly delayed Athisa’s immediate return to India, by requesting him to teach him many subjects one after the other. Meanwhile lhron-ston-pa wrote to scholars (Gelug) in Bhas asking them to come "looking for immediately" to see Athisa. Thereafter many great scholars (Gelug) came to Bhas one after another and requested Athisa to visit Bhas and Gyantse. Fortunately for the Tibetans just at that time the border between Tibet and Nepal was closed due to internal feuds in Nepal and so Athisa being unable to return to India, consented to visit Bhas and Gyantse. Thereafter he never returned to India, but spent the rest of his life in Tibet, spreading and consolidating the doctrine of Mahayana Buddhism.

He founded the excellent teachings of bKa-gdams-pa sect which soon spread throughout the country.
RGYAN-DRUG MCHOG-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1620 A.C.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Guna-prabha, and Sakya-prabha; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely, the Mahayana philosophy; the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes.

April, 1961.

SOME PUBLICATIONS FROM NAMGYAL INSTITUTE OF TIBETOLOGY

PAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltsen, a Khampa scholar educated in Nyinjma and Saky school of Derge, in 1771 A.C. Though this book was preserved in xylograph few copies of the block-prints were found outside Tibet. The lexicon portions are now presented in modern format with Tibetan words in Tibetan script and Sanskrit words in Sanskrit script with an elaborate foreword by Professor Nalinsinha Dutt.

October 1961.
This is an account of early introduction of Tantric Doctrine in Tibet according to the concept of Nyingmapa, the oldest Buddhist school in Tibet. The author is a learned Nyingmapa Lama attached to this Institute. The text is in Tibetan language, 9 1/2 x 6 1/2" size in modern format. This publication gives briefly a clear concept of Nyingmapa School on Tantric Teaching in 15 chapters and may be of great interest to the scholars.

Page 41.

Monastic life in Tibet, is a new publication brought out under the auspicious of the Institute. The publication deals with monastic lives in three monasteries of different schools located at different places. The contributors are the three learned Lamas of the Institute, each of whom gives an account from his own personal experience.
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