

## ON ATISA'S BODHIPATHAPRADĪPA

-Helmut Eimer

In his article "About Dipankara Atisa", published in the *Bulletin of Tibetology*, New Series, 1984, No. 2, Nirmal Chandrá SINHA writes on page 34 : "Restoration of *Bodhipathapradīpa*, from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars". Such a "Sanskrit restoration of the *Bodhi-patha-pradīpa*" by Professor Mrinalkanti GANGOPADHYAYA, Department of Sanskrit, Vidyasagar College, Calcutta, was published in 1967 within Alaka CHATTOPADHYAYA's book *Atisa and Tibet, Life and Works of Dipamkara Srijñana*, in relation to the History and Religion of Tibet (pp. 545-549). The same restoration now in Devanagari letters - was printed in the *Atish Dipankar Millennium Birth Commemoration Volume* (i.e. *Jagajjoti*, Sept, 1982 to Jan. 83. Combined Number and Special Number on Atish Dipankar Srijñan, Calcutta), pp. 12-14.

This "Restoration" renders the first stanza of the *Byang-chub lam-gyi sgron-ma* in prose, although the Tibetan version gives four lines in the eleven syllable metre indicating the elaborate metre of the Sanskrit original.

With the words "...*sdong-po-bkod-pa-yi/mdo-las....*" in the lines 49/50 the Tibetan text refers to a canonical text contained in the Kanjur; the title is restored by Mrinalkanti GANGOPADHYAYA (stanza 11-12) as "*sūtre drumavyūhe*". But, as a matter of fact, *sdong-po skod-pa'i mdo* is the standard Tibetan rendering of *Gaṇḍavyūhasūtra*, the Sanskrit text of which has come down to us and has been edited more than once. That the *Bodhipathapradīpa* refers to the *Gaṇḍavyūhasūtra*, we can see from the corresponding passage of the *Bodhimārga-dīpapañjikā*, the canonical commentary on the *Bodhipathapradīpa*. The references given in this commentary have been found in the original Sanskrit of the *Gaṇḍavyūhasūtra*.

For evaluating the "Sanskrit restoration" we can refer to three stanzas from the *Viradattaparipṛcchāsūtra*,

which are quoted in den *Bodhipathapradīpa*. The original Sanskrit of these stanzas has come down to us as a quotation within Prajñākaramati's *Bodhicaryāvatārapañjikā*, (to 1,26 and 27) and within Kamalaśīla's *First Bhāvanākrama* (edited by Guiseppe TUCCI, *Minor Buddhist Texts*, II, Roma 1958 (Serie Orientale Roma. IX, 2.) p. 192. lines 10-15). Here follows the version as given by the *Bodhicaryāvatārapañjikā*, the variant readings contained in the *Bhāvanākrama* not being noted :

बोधिचित्ताद्धि यत्पुण्यं तच्च रूपि भवेद्यदि ।  
 आकाशधातुं संपूर्य भूयश्चोत्तरि तद्भवेत् ॥  
 गङ्गावालिकसंख्यानि बुद्धक्षेत्राणि यो नरः ।  
 दद्यात्सद्रत्नपूर्णानि लोकनाथेभ्य एव हि ॥  
 यश्चैकः प्राञ्जलिर्भूत्वा चित्तं बोधाय नामयेत् ।  
 इयं विशिष्यते पूजा यस्यान्तोऽपि न विद्यते ॥

The "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA of the *Byang-chub lam-gyi sgron-ma* lines 58-70 (in the restoration counted as stanzas 14-16) runs as follows :

पुण्यं च बोधिचित्तस्य यदि रूपान्वितं भवेत् ।  
 आकाशं पूरयित्वापि न हि निःशेषतां व्रजेत् ॥  
 मनसा बोधिचित्ताय प्रणतो यः कृताञ्जलिः ।  
 अनन्तास्तस्य पूजाः स्युरिति श्लाघ्यतराः पुनः ।  
 गंगायाः सिकतासंख्यैर्लोकनाथसमर्पितैः ।  
 बुद्धक्षेत्रं महारत्नैः कुर्वाणस्यापि सङ्कुलम् ॥

In the original language 24 further lines (i.e. lines 105-128) of the *Byang-chub-lam-gyi sgron-ma* have been preserved. Within the *Bodhipathapradīpa* six stanzas from the *Mahāvīra-buddhakṣetrāṅkāraśāstra* are quoted, the same verses appear as a quotation within Santideva's *Sikṣāsamuccaya* (edited by Cecil BENDALL, St.-Petersburg 1902 (Bibliotheca Buddhica. I), p. 14, lines 1-12). One can compare these stanzas with the verses 25-30 in the "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA as well.

The *Byang-chub-lam-gyi sgron-ma* has been translated several times into modern languages. Here follow the references to the translations known so far :

1. (English) SARAT CHANDRA DAS, "Bodhi Patha Pradīpa". *Journal of the Buddhist Text Society of India*, Vol. i (1893), Pt. I, pp. 39-48, and Pt.III, pp. 21-26.
2. (Hindi) Rigzin LUNDUP Lama, *Byang chub lam gyi sgron-ma Bodhipathapradīpam* (Tippati-Hindī anuvād). Lucknow: 1959; again presented in Satkari MOOKERJEE, *The Nava-Nalanda-Mahavihara Research Publica -*

tion, II, Patna 1960, pp. 77-81.

3. (English) Alaka CHATTOPADHYAYA/Lama CHIMPA in A. CHATTOPADHYAYA, *Atisa and Tibet*. Calcutta (1967), pp. 523-535.
4. (French) José van den BROECK, *Le flambeau sur le chemin de l'Eveil* (Bodhipathapradīpa). Bruxelles 1976. (Publications de L'Institut Belge des Hautes Etudes Bouddhiques. Serie "Etudes et Textes". 5.), pp. 1-12.
5. (English) Richard Faust SHERBURNE, "A Study of Atisa's *Commentary on His Lamp of the Enlightenment Path* (Byang-chub lam-gyi sgron-ma'i dka'-'-grel)", Diss. phil. Washington 1976, pp. 34-47.
6. (German) Helmut EIMER, *Bodhipathapradīpa*. Ein Lehrgedicht des Atisa (Dīpankarasrijnana) in der tibetischen Ueberlieferung. Wiesbaden 1978. (Asiatische Forschungen. 59.), pp. 105-141.
7. (English) Alex WAYMAN, *Calming the Mind and Discerning the Real*. Buddhist Meditation and the Middle View. From the *Lam rim chen mo* of Tsoñ-kha-pa. New York 1978, pp. 9-14.
8. (English) GONSAR Tulku/Brain C. BERESFORD, "Atisha's 'Lamp for the Path' ". *Mahayana Texts on the Graded Path*. Published in memory of the Bodhisattva Tenzin Gyaltzen, the Khunnu Lama Rinpoche, Dharamsala, H.P. 1978, pp. 1-25 (Pothe)
9. (English) Richard SHERBURNE, *A Lamp for the Path and Commentary, of Atisa..* Translated and Annotated. London (1983). (The Wisdom of Tibet Series. 5.), pp. 3-12 (divergent from the translation named above as no. 5.).
10. (Danish) Christian LINDTNER, "Lampen på vejen til den højeste oplysning". *Gads religionshistoriske tekster*. Kobenhavn 1984, pp. 159-163.