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 mounntains suggests the dimensions of the field.

EDITORS
Acharya Samten Gyasto
Dr. Rigzin Ngodup
Thupten Tenzing

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Generous offerings of large quantity of gold and articles to the monks. The Dharma Raja Asoka becomes famous as the Chos-rgyal Mwa-ngan Med.

CONTRIBUTORS IN THIS ISSUE


Thupten Tenzing: holds BA in History and MA and M. Phil in Buddhist Studies from the University of Delhi in the year 1977-1985, contributed thesis for M. Phil on Prajna Paramita. Since joining the Namgyal Institute of Tibetology in 1998, he has been assisting in a number of translation works. As present, he is working as Research Assistant in the Institute.

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PREFACE

The Asoka volume of the Bulletin of Tibetology is another in a series of offerings from the Institute for the Tibetan as well as non-Tibetan readers of Tibetan Buddhism. Here I would like to inform that the Asoka Volume has been possible due to the efforts of Acharya Samten Gyatso Lepcha, a Research Officer I with the Institute. It would also be improper not to shed some light upon the man to whom this Volume is dedicated, The Great King Asoka. There must be hardly anyone in the world of readers who has not heard of Asoka, or not read about his valour and extraordinary deeds he performed after he embraced Buddhism.

A grandson of Raja Chandu Gupta and a prince of the Mauryan dynasty of ancient Northern India, Asoka was a valourous ruler. He is said to have conquered a number of neighbouring princely states while expanding his kingdom only to realise the horrible effects of war after his bloody victory over Kalinga, a small kingdom near the Bay of Bengal. Appalled by the misery and horrors of war, his conscience awoke and he soon converted to Buddhism and started devoting more time to propagating the true message of lord Buddha. Simultaneously, he began relief operations in a number of places in the name of his faith. The stone inscriptions erected by him at the time have continued to inspire and encourage people to the present day.

This Asoka Volume which was compiled and written from Tibetan sources is to add another gem to the chain of volumes written from Sanskrit, Pali and Chinese sources by other renowned scholars. The English translation is given simultaneously with the aim to feed the further researchers with information on the life and deeds of Asoka. I hope, perhaps, this will open the eyes of some groping minds to the true legacy of Buddhism.

(Sonam Gyatso Dokhangba)
Assistant Director
བུལོན་བོའི་རོགས་པར་བོད་ལྗོངས་

ལྷག་ལ་བོལ་བཞི་གཅིག་དང་སྐྱེས་པའི་གསུམ་

ཀུན་བསྡུན་གླེི་མིན་པོ་ཞིང་དོན་དུ་གཅིག་དང་སྐྱེས་པའི་གཞུང་བར་བོལ་བཞི་

གཞུང་བར་གཞུང་དང་གཞུང་བར་གཞུང་

དྲུང་གི་བཤེས་དང་པོ་

དབུན་གླེི་མིན་པོ་ཞིང་དོན་དུ་གཅིག་དང་སྐྱེས་པའི་

བཐོད་ལྗོངས་སྐབས་མིན་པོ་ཞིང་དོན་དུ་གཅིག་

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ཨི་མོ་ལྔ་ལུང་གི་སྐུལ་བགོད་ལ་སྡེེ་ཁྲིམས་ཡི་སྦྱི་
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དངོས་པོ་བཏང་བྱེད། དངོས་པོ་བཏང་བྱེད་
ངོ་ནོམ་ནི་ཤུགས་དོན་དེའི་
པོན་ལྟངས་གཞན་ལག་ལ། ཡོངས་པོ་བཏང་བྱེད་
ི་འོགས་བཏང་བྱེད་དངོས་པོ་བཏང་བྱེད་
ངོ་ནོམ་ནི་ཤུགས་དོན་དེ་
དེ་རི་ངོ་ནོམ་ནི་ཤུགས་
དེ་ལེགས་པོ་བཏང་
བྱེད་དངོས་པོ་བཏང་
བྱེད་དངོས་པོ་བཏང་
བྱེད་དངོས་པོ་བཏང་
བྱེད་དངོས་པོ་བཏང་
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དངོས་པོ་བཏང་
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དངོས་པོ་བཏང་
བྱེད།
कपासमुख्यानन्दमात्राविशेषतःशरीर

कपासमुख्यानन्दमात्राविशेषतःशरीर

कपासमुख्यानन्दमात्राविशेषतःशरीर

कपासमुख्यानन्दमात्राविशेषतःशरीर
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བུལུཙུང་ཡི་སྨིན་ལས་ཐོན་པ་ལ་ཞུས་པར་ལོག་བཤད་ཞི་བཞིན། སྐད་དག་ གྷྲུག་མཐོང་ལོག་པར་ཞུ་བཞི་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། རླུ་སྟེན་ཁྲིམ་ཐོབ་པར་ལོག་བཤད་ཞི་ རླུ་སྟེན་ཁྲིམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་ རླུ་སྟེན་ཁྲིམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། ཚིག་འབུམ་ཐོབ་པར་ལོག་བཤད་ཞི་བཞིན། སྐབས་དགོངས་མི་ ནོར་བར་ཆུ་བྱུང་བ་བཤད་པར་ལོག་བཤད་ཞི་བཞིན། 8
हिन्दी में आपने लिखी गई है कि इस प्रकार का वक्र मध्यस्थ वर्गीकृत करना आवश्यक है। उपरोक्त वक्र

वर्गीकृत करना निष्पक्ष वर्गीकृत होना चाहिए। क्या आपने वर्गीकृत की संख्याएँ गायब की है?

प्रत्येक वर्गीकृत के लिए एक वर्गीकृत का जानकारी मिलता है। क्या आपने पूरी तरह से जानकारी ली है?

शीतल वर्गीकृत के लिए एक वर्गीकृत का जानकारी मिलता है। क्या आपने पूरी तरह से जानकारी ली है?

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བོད་ཀྱི་ལས་ཁུགས་བཞི་བཞི་སྐད་ཡིག

བདོན་པའི་བོད་ཀྱི་ལས་ཁུགས་བཞི་བཞི་སྐད་ཡིག་ཐོན་པ་ཡིན་པར་ཤེས་ཐོན་པར་བ་ཕུན་ཚུབ།

སྐྱེ་ཐོན་དཔེ་བོད་ཀྱི་ལས་ཁུགས་བཞི་བཞི་སྐད་ཡིག་ཐོན་པ་ཡིན་པར་ཤེས་ཐོན་པར་བ་ཕུན་ཚུབ།

བོད་ཀྱི་ལས་ཁུགས་བཞི་བཞི་སྐད་ཡིག་ཐོན་པ་ཡིན་པར་ཤེས་ཐོན་པར་བ་ཕུན་ཚུབ།

བོད་ཀྱི་ལས་ཁུགས་བཞི་བཞི་སྐད་ཡིག་ཐོན་པ་ཡིན་པར་ཤེས་ཐོན་པར་བ་ཕུན་ཚུབ།

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བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར། དེ་བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར།
དཔོན་པ་བཤད། དཔོན་པ་བཤད། དཔོན་པ་བཤད། དཔོན་པ་བཤད།

བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར། དེ་བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར།

མཐའ་ལུང་བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར།

ཆོས་ལུང་བོད་དྲུན་གཞོན་པ་དང་བོད་དྲུན་གནས་པ་བཅས་པ་ལའང་ཕྱིར།
কাশী নামক কুষ্ঠ প্রাপ্ত অন্ধকার যাপন করার দরকার। এই কুষ্ঠ যোগাযোগের মৌলিক প্রভাব প্রকাশ করি।

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BULLETIN OF TIBETOLOGY

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সংঘাতের প্রতিটি প্রতিফলিত হবে না, কিন্তু তাঁরা অনেকসংখ্যক বিষয়ে সর্বদা যথাযথ প্রশ্ন করবেন এবং তাঁদের প্রত্যেক অভিজ্ঞতা সরাসরি প্রফেশনাল অংশগ্রহণ করতে পারবে।
Chronicle of the King Asoka

(English Version)
Chronicle of the King Asoka

-AS DEPICTED IN THE HISTORY OF BUDDHISM IN INDIA-

(Translation in English)

The emergence of Emperor Asoka in the 11th year of the Nirvana of Buddha is chronicled in the chain of events which unfolded in the country of Champa-Aran where the wealthy king of the Solar race (Sansk. Surya-vana, Tib. Nyi-ma'i Rigs) called Ne-ma-ta, with his 500 ministers, conquered the regions of the north. At first, he had six sons: Ge-ba-can, Sin-ta-can, Dan-can, Nor-can, Pad-ma-can, and the sixth, Jee-can.

In another time, the king lived with the wife of a merchant and impregnated her. Later, the king’s mother died and on the day which ended the period of mourning (Mya-nga3g Na-lba) rites, the wife of the merchant gave birth to a son. As he was born on the said day, he was named Mya-nga3g Med.

As he grew, he engaged himself in learning the 60 branches of fine art (Srta3r 6tsho Drug-can), investigating arts (bTag-po), alphabets (Ri-gy), and palmistry (Lag-rTobs).

At around the same time, the ministers asked a fortune-teller Brahman in the midst of assembled people as to which prince would rule the kingdom. The Brahman said that it would be the one who would eat the best of food, wear the best of dresses, and sit on the best of thrones.

When two ministers asked the Brahman secretly to explain what he meant by the best of food, best of dresses and the best of thrones, the Brahman explained that the best food is cooked rice ('Bras-chan), the best of dresses, the thick cloth (Ras-stom-po) and that the best of thrones was the earth (Su-go1i). The message thus foretold that although the princes had lived in perfect grandeur, it was Mya-nga3g Med, who sustained on ordinary food and dress, who would be the next king.
Meanwhile, the hilly tribes of Nepal and Kha-shi rebelled. Mya-nga Med was despatched with troops to subdue them. He succeeded in his mission without too many hardships and imposed taxes on them. He enforced an annual tribute on them which he then offered to the King. Impressed by his mental abilities, fortitude and bravery, the King offered Mya-nga Med a gift of whatever he wished for. Since he was under threat from his other brothers, Mya-nga Med requested that he be allowed to stay at Pataliputra and that all the household articles that he wished for he provide. The King gave him all the household articles and pleased 5000 cows in the town. Surrounding by 100 women musicians, he indulged himself in sensual pleasures.

Then, King Tha-ma-ta of Magadha died of old age. Some of his sons, from the 12, were installed on the throne, but none ruled for long. Even a Brahman minister called Da-ni-tul Zab-pa took over the reins for some time. During his reign, however, the minister made enemies with king Ne-ma-ta after a long battle on shores of the Ganges in which the six elder sons of the King took part.

Soon, King Ne-ma-ta too died of old age. As it was felt that the proclamation of the death of the King would make the people of Magadha strong, it was kept a secret. The two ministers ruled in lieu of the dead King. After seven days, the people of the town, having come to know of the truth, had the two ministers thrown out of power. At that time, it was felt that the moment of truth, as prophesied earlier by the Brahman, had arrived. Mya-nga Med was installed on the throne.

The six brothers learned of his enthronement on the day they acquired six towns after their victory over Magadha. Thus, they with their retinue of 500 ministers, did not advance further north and ruled over the six towns like Magadha and Kha-shi.

The first son was a follower of the esoteric doctrine of Lokayana (jig-rten rgyan-pa) school, the second was a follower of Mahāvīra (Lha-che-po), the third a follower of Vimalakirti (Khyab-rgya), the fourth a follower of the Thukpa doctrine, Darsana (Rgya-kyi mThabs gling-lha sMra-ba); the fifth a follower of Nigranata (gSes-ba-po) of Karm (gSer-can), and the sixth a follower of a Brahman called Dzog-ri-bo who had lived a life of charity. They made progress in each of these beliefs. Mya-nga Med worshiped the Brahman Dukmini of the Bri-kus lineage (Bri-kus Rigs-khyi Dzog-ri-bo) as goddess, and the pantheon of deities of the cemetery (Dzog-ri-bo) from whose teachings he came to regard the goddess Uma and the pantheon of deities of the cemetery (Dzog-ri-bo) as gods.

For some years, he fully indulged in sensual pleasures because of which he came to be known as Karma Arsha or 'Bes-pa-po', Mya-nga Med.

In due course of time, rivalry developed between him and his elder brothers. They fought for many years and he finally killed all his six elder brothers and became the 500 minister. Besides, he also conquered several towns and became the ruler of the entire region between the land of Snow (Kha-bo-can) and the Vindhyas hills (Sbo-bo-Bya-byed).

Having become so armed to violence that he could neither rest nor eat without performing acts like punishing and chopping. Mya-nga Med begin the day by killing, binding and striking in order to fulfil his desire.

Then, as told by the legendary Brahman, he adversely acted human sacrifices. In fact, he went on to construct a sacrificial horse when a Brahman called Bi-lemsm Ma-
ba, of the Bri-ku lineage, told him that the kingdom would prosper if he sacrificed 10,000 human beings. Mya-ngan Med’s search for a person capable of performing such a deed proved futile until he found a person of the lowest caste in Ti-ra-ku-li. All the people to be sacrificed were sent to the sacrificial house and the executioner took on a vow to accomplish the task. When about a thousand people had been so killed, the executioner went outside the town and met a monk who, upon learning of his repulsive deeds, narrated the sufferings that awaited him in hell. The warning taught the executioner of the many more ways than just beheading to kill a person. He learnt burning, cutting, skinning and many others which he implemented at his sacrificial house and put to death about 5,000 people. At that time, his name was changed—he now came to be known as Chandrada Anoka or glibam-po Mya-ngan Med.

Then, a disciple of Arhat Gragpa, Cramanera (ditet-tshul), who had attended many sermons and read many texts (Man-du Thos-pa) and who had dwelt in the infallible knowledge of Prayoga-marga (shyur-ham), arrived at the sacrificial house after having lost his way. As the executioner prepared to strike him down with his sword, Cramanera requested that he be killed after seven days—a period which he promised he would spend at the sacrificial house and also narrated the punishment that awaited the executioner in hell. The executioner accepted Cramanera’s suggestion.

In the seventh day that he spent at the sacrificial house, Cramanera, because of his exposure to the flesh, blood, bones and intestines there, attained the realisation of impermanence and the 16 kinds of truths. He attained Arhathood and became accomplished in miracles.

On the seventh day, miracles abounded around the sacrificial house. Cramanera was thus marked for a different death. He was put in a large copper vessel filled with sesame oil (Til-mar) and set on fire. The fire, although it burned through the day and night, caused him no harm. The king, when he was informed of the incident, was surprised and left for the sacrificial house to verify things for himself. When he reached there, the executioner ran out brandishing a sword claiming that even the king would have to fall to his sword because of the vow taken by him to kill everyone coming to the house till the figure of 10,000 had been reached. Here, the king pointed out that the executioner would have to be killed first because it was he who had come to the sacrificial house first. While they were arguing, Cramanera displayed more miracles by bringing down rain, thunder and lightning. He himself appeared floating in the sky and soon had the king and his executioner bowing at his feet. The seed of enlightenment had awakened in them.

Cramanera then delivered his preaching and the king, overcome by extreme repentance, destroyed the sacrificial house (mChos-shin Khang-pa) immediately. Further, the king requested to admittance to the path of Cramanera (dbya-tshul) so that he could alone for his sins. Cramanera said he was unable to do so and that the king’s sins could be atoned only by Grags-pa’s rgyal-mshen, an Upadhyaya Arhat (mKhan-po dGra-bcom-pa) who lived in the Grove of Birds (Bya-gag gi Ksn-dga’-ra-ba) further east. The king immediately sent his emissaries to look for the Arhat requesting him to come to Pataniputra. The Arhat, realising that if he did not go, the king would surely come and that this would prove more harmful for the people, went to Pataniputra and
gave teachings to the king. In the evenings, he also gave counsel to the four attendants (Khor rNam-pa dets). The king devoted all his time towards virtuous acts, one of which was to make offerings to 30,000 monks everyday.

A CHRONICLE OF KING ASOKA
AS IMPETTED IN THE HISTORY OF BUDDHISM IN TIBET WITH MINOR VARIATION

Chos-Byung mtha'-'pa'i dgon-styon rgyas
In the game of birds in the east,
Lived a disciple of Ara Ananda,
Known as dbang-po'sde or Rgyas-pa,
Possessing eight memoirs of Arhat,
Known as sgra-ba-thom rNam-stor brGyad.
His disciple Gtsun-pa, on his rounds of alms,
Captured by the king,
Who having not killed such a person,
Told the executioner to cook him in the copper vessel.
Whereupon the Gtsun-pa stated that,
His embracing of religious life,
Not being fulfilled,
Shall go into contemplation for seven days,
Which respect granted by the executioner.
But he received nothing upon the fifth day,
When the queen who was convicted of crime,
Was killed and chopped in his presence.
Her fine body which gives joy to all,
Now in filthin intestines and excrements,
Brought transformation in him,
From such a disgusting sight.
At this moment of utter sorrow,
Gtsun-pa thus attained Arhathood.
Seven days after,
In a copper vessel filled with mustard oil,
He was cooked.
When on opening the vessel next day,
He lies like a sparkling dew drop,
Without injury being incurred.
Ashamed of his act,
The king enquired about this miracle.
He was told of the virtue of Arahathood, 
attracted from seven days of contemplation. 
Lamenting over the sinful acts, 
accumulated over a long time, 
the king sought from the Cramanera, 
amonition of the sins committed."

Again the Cramanera says, "I, the Cramanera, do not know anything. Only is the presence of the Upadhyaya will you obtain atonement." Having said so, the Cramanera displayed miracles and then passed into Nirvana (Myy-nan-la'er-das). It is said that a stupa was erected on the spot over his relics.

The King's capital was to the east of Bodh Gaya at a distance of dpag-slad 10 near the river Ganga.

The king sent an envoy to the Arhat Graga-pa with a message that, either the Arhat should come to the king or the king would come to him in his endeavor to cleanse his sins. As it was felt that the arrival of the king would be harmful, the Arhat immediately went to the King and after helping him atone his sins, told him to erect ten millions stupas of the Buddha's relics.

AN ACCOUNT OF THE DEFEAT OF NAGAS BY THE KING ASOKA

When the Arhat Graga-pa was residing in other places like Magadha, about 500 merchants of the king Mya-nan Med were commissioned to fetch jewels from the jewel island and were returning with different types of jewels, but, as they rested by the side of the ocean, the Nagas unleashed a tidal wave which swept away all their merchandise into the ocean. The merchants returned, but their journey sustained on the generosity of others.

Word reached Pataliputra that the merchants would be arriving in seven days. People, unaware of what fate had befallen the traders enroute, assembled to see the jewels and their distinctive qualities. Even the king was present. On the seventh day, as the king and a large number of people went to the grove, they saw the merchant party arrive covered only by their upper garments and in a tormented state. It was a comic sight and the assembled group broke into laughter. Later, when the king enquired about this, the merchant party narrated their story. They said that if the Nagas were not subdued immediately, no one would go to fetch jewels in the future. They requested the king to devise a way to subdue the Nagas.

The Brahman and the assembled people could, however, not suggest how the king was to achieve this. Then, an Arhat, who possessed six kinds of foreknowledge
mNot-pa-ses-pa Drug-dan DJan-pa), said he felt that the king would be able to show the way out. If the Arhat himself, who has abided by the vows of Bhikshu (ksGe-lon- phreap-Za-pa) should show the way that would create doubts in the mind of the king and the herdsmen would hold him in contempt. Having felt so, he said, "Oh great king! There is the way for this. This evening and The God of the House (Oktbs-gyi Lha) shall show it."

Then, at the break of day, the 'God of Sky' (gChams-mtha-la gNas-pa'i Lha), who dwelled above the house, said the king to worship Buddha on a large scale, and the Nagas would be subdued. The 'God of Earth' (Sa-la gNas-pa'i Lha) then suggested that the king worship monks in the stage of Arhathood as subdue the Nagas.

The entire population which had been summoned earlier were then told of the prophecy and the ministers, when asked to explain it, replied that the king consult the Arhat who had made the first prophecy the previous day. The Arhat was invited over and he said he would devise a way to prove its truth. He scripted a message on a copper plate (Zams-gyi Ggags-bsu) and threw it in the river 'Ganaga'. The message commanded the Nagas to obey the command of King Mip-rog Med and that all the jewels taken from the merchants be returned to them. Also, on the summit of very tall stone pillar at the intersection of big roads of the town, a vessel containing one gold image each of the king and the Naga was kept.

The next morning, the agitated Nagas generated a huge whirlwind which flung the copper plate to the doors of the palace. The image of the king proceeded to prostrate at the image of the Naga. The king asked the Arhat of this. The Arhat said that it indicated that the Nagas had more merit. He went on to advise that in order to accumulate more merits, the king should worship the Buddha and the Sangha on a still greater scale. The king, therefore, offered worship to the Buddha's Body (bkra-skags) and the receptacle seven times more than the previous time.

The Arhat, in the meantime, went to the abode of gods and Nagas and extended an invitation to all the Arhats. The king also constructed a big ceremonial house. Through the call of a bell, all the Arhats residing in Mount Semens (Ri-rab) and others residing in its circumference were collected. A congregation of 60,000 Arhats was worshipped for three months. As a result, the king's image turned bigger each day and on the 45th day the images of the king and the Naga became equal. On the next 45th day, the image of the Naga prostrated at the feet of the king. All those in the congregation were also greatly excited to find out such a merit being derived from worshipping the Three Gems (Sangs Tri Tsha, Tib. sdon-mdog gsum).

The next day, a Naga arrived in the form of a human being with the copper plate which had been thrown into the Gagaga earlier. He informed that the precious jewels (Rin-ko-che) had been brought to the shore and called upon the merchants to procure and fetch them. When the king started to do so, the Amat stopped him saying, "Oh king! This is not worthy of you. You should send a message that they should come after seven days with a jewels loaded on their shoulders and offer them to you. That would be worthy of the king." (The king acted accordingly).

On the 7th day, in the middle of the area encircled by the king and a large number of people, the Nagas arrived in the form of merchants and offered the jewels. They
An account of the Prophecy of the Buddha as told by the Arhat Grags-pa and About the Buddha's relics as Obtained by the King Ma-skyes-dgra

According to rgya-par Chos-'gyung, after the conquest of regions of Jambhavipa and about 50 subcontinents by the king Adbhuka, the Arhat Grags-pa narrated the prophecy made by the preceptor Samyak-sam-Buddha (sTson-pa Yan-dag-par rdo-rje-pa 'byams-rje-pa). He told the king that the stupa containing essential relics of the Tathagata (De-bshad-gsang-pa) should adorn the higher regions of the earth. For this the relics of the Buddha would be required.

The Buddha's relics had earlier been acquired by King Yeshashvara (Ma-skyes-dgra) and were buried under the great stupa of Magadha. The king, the Arhat Grags-pa proceeded for the stupa along with a group of people and started excavating. At the depth of about three men, they found an iron wheel on fire turning with great force which made further progress difficult.

Finally, with the help of old women of the locality, they proceeded for dbyung-ghad and diverted a stream which stopped the burning wheel and extinguished the fire.

Excavating further, they discovered a copper plate with an inscription informing that the relics of the Tathagata which lay below in a large Brebo of Magadha would be discovered by a humble king. On reading this, the king Mya-rgan Med turned back in anger claiming that he was not the humble king referred to in the inscription and that it would have to be another king in the future who shall discovered the relics. The Arhat Grags-pa, however, intervened and urged him to complete the work. Finally, when a depth of about seven men was reached, in enclosed series of vunke made of steel were found. Totalling about seven, the inner most revealed the relics of the Buddha which had earlier resided in one large Bre-bo of Magadha. The four sides of a trunk shone self illuminating precious jewel, best as ritual objects that shined to a distance of about a rgyun-grags.

When the king realised that the entire riches of the kingdom could not match the
value; even one of the gems, his anger subsided. He took one large tre-bo of precious relics from there and ordered that the rest be restored and area enclosed again. The iron wheel was thus replaced and the secret stream put on its original course. The fire was again and the wheel started turning.

THE CONSTRUCTION OF 84,000 Stupas of BUDDHA'S RELICS BY THE KING ASOKA

The king gave directions to the people living at a periphery of his kingdom. The responsibility fell on the entire strength of messengers, working units and the powerful ghad-sbyin. Stupas at eight great sacred places were constructed, an intermediate circumambulatory path of Bodh Gaya was constructed. Stupas of essential relics of the Buddha were constructed in the entire regions of the earth as far as Bhotan in the north. Over the period of a single day and night construction of 84,000 stupas was completed.

Then he gave directions to the entire kingdom. For all the stupas, butter lamps, incense and thousand upon thousand garlands were offered for worship. Gold, silver and 10,000 cases of Vaidmang filled with fragrant water and five kinds of elixir were offered to the Bodhi tree (byob-chab Shing). Incense and 10,000 butter lamps were offered for worship even from a distance.

He invited 60,000 Arhats and requested them to dwell everyday in the sky of Padmapatha and worshipped them with due provisions for three months. The Bodhissatva (Phagpo-a Shob-pa) and the ordinary monks (So-sor sgo-bo) were worshipped in the higher regions. Besides, each monk was offered garments worth 100,000 times.

That evening, the King carried on the shoulders of powerful ghad-sbyin, went to see the stupas with his retinue and in seven days had circumambulated all the stupas of precious relics in the world and had offered prayers more than ten times. All the stupas of Buddha and Srasok (Oyen-btos) were offered ornaments of gold. The Bodhi tree was profusely adorned with precious jewels.

On the seventh day he offered solemn prayers again and again that he attain Buddhahood from his virtuous deeds. He called upon the people to cultivate the same feeling and to rejoice over this. Many people however said that what the king had said entailed too much work for insignificant results; that the so-called Anaparadha (had-su-med-pa) Bya-chos shortcomings of the king would go unfulfilled. The king then said, "if my solemn prayer is fulfilled this great earth shall also tremble. From the sky shall fall a shower of flowers;" immediately after the words were uttered, the earth trembled and from the sky fell a shower of flowers to which the assembled people also were filled with great devotion and made solemn prayers.
According to Gos-’byung mkhas pa dgi’-stan in which is given an account of the Buddha’s relics:

"In the post Nirvana of the Buddha, the champions from the land of sBrog-can, the royal descendant Bu-la-la from the land of rTog-gyo, Brahman from the abode of Vishnu, Saky from Vaishali in Kapilavastu, along with Licchavis, they all proceeded to fetch the relics. The king Yuddhishtra also mounted an elephant. With a host of troops, he started to move. But remembering the teacher, he fainted and fell down. Injured and unable to move, he sent dbYar-bvyed with a host of troops. So to fetch the holy relics, seven divisions of troop went. Each said to the champions of tSwa-can: This teacher for a long time, has been my protector, when I am shaken and in misery. As he passed away in your neighbourhood, bestow on me, a portion of his relics. In the precious reliquary containing the relics, I shall offer prayers. The champions replied: The relics which we shall also honour accordingly, cannot bestow on you. They replied: We will unleash war on the champions. So, they started gathering troops. In the suit of armour, the champions also waited in readiness.

But the Brahman bBr-’bo-dming Nam-pa said: The teacher is eulogized for his virtue of perseverance, so in cultivating the perseverance, to kill one another for the relics is uncalled for. I will divide the relics into eight equal parts. I will keep the vase to offer prayers. Hearing him, they all rejoiced,

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and agreement between them was reached.

The relics like a mustard-seed, divided into eight equal parts.
The relics obtained being une Khali of Magadha,
they took their shares from it.
The Realman Na-ya-gro-dah shyes,
but obtained burnt remains only.
The other ten enshrining the relics,
made into reliquaries,
in their own lands.
The relics share of Yudishthira,
enshrining in a casket,
concealed with the Sutra,
for the sake of the king Asoka,
who came hundred years,
after the Nirvana of the Buddha.

Upon the arrival of the king Asoka,
Bhikshu called dBlang-po's side, discovering them,
achieved conversion of the king,
through the Sutra.
The relics acquired by the king Asoka,
disseminated into eighty-four thousand stupas,
accomplished through the Bodhisattva's activities,
as prophesied in the Sutra.

AN ACCOUNT OF DHARMA RAJA ASOKA'S CONVERSION INTO BUDDHISM. GENEROUS OFFERING OF LARGE QUANTITY OF GOLD AND ARTICLES TO THE MONKS. THE DHARMA RAJA ASOKA BECOMES FAMOUS AS THE CHOS-GRYAL MYA-NGAN MED.

At the time of consecration ceremony of the stupas the monks offered worship for three months. On the final day, the king hurriedly assembled the ordinary monks (Bo-sho'i skye-bo'i dge-slon) and offered large scale worship in the grove. An old monk who sat at the top of the row was extended great honour. This old monk was slow in understanding (Thos-pa bhung-ba) and was extremely dull. He was not capable of pronouncing even one verse. Among the younger monks there were, however, a number of those learned on the Tripitaka (sde-smo). In the post feasting period, those in the lower rows asked the old monk whether he understood the reason for his being so highly honoured by the king. The old monk admitted he did not. They told him that it was because that the King, desirous of receiving
teachings, would come to him soon. Learning this, the old monk became disheartened. He realised that despite the 60 years since his ordination, he could not pronounce even one verse, and rued that if he had known beforehand he would have given the sumpuous food to another monk. In a state of sorrow, he started contemplating upon how to handle the situation. The local deity of the grove, feeling that it would be harmful if the king lost faith in the old monk, pleaded before him in a curious form and advised him that if the great king came to receive the teachings, he should be asked to reflect upon what there was to see in his kingdom when even the earth, mountains and lakes are subject to decay.

Then, the king arrived. He was dressed in a set of golden coloured garments and sat down to receive the teachings. The old man repeated what the local deity of the grove had told him. Since the king was devoted he accepted the words to be very true. Breaths of hair stood up in awe as he tried to discern the meaning. Again, the deity of the grove told the old monk that offerings made by the faithful should not be squandered away. He then sought counsel from a teacher, underwent steadfast concentration upon it, and after three months attained Arhathood (Gña-bcom-pa), whereupon, in the grove Yongdz-du-sa-bri Tol of Trasatrima (Sam-bca 7bsa-gyum) realm he entered into the ‘summer retreat’ (Gña-bgar-gnas).

Finally he arrived in Patialputra into the midst of an assembly of a large number of people. From the dress presented by the king came a sweet fragrance: the wood of Yongdz-du-sa-stok which permeated the whole area. The other monks were curious to learn more about it. He then narrated them by recounting his story of how a monk of extremely dull intellect had attained Arhathood because of the virtue of the Dharma. This, in turn, was due to offering of one’s dress. The altruistic power of charity being seen, once again, 10,000 monks were gathered to observe the fifth-year festival. In the first part of the morning, Arhats (Gña-bcom-pa) were worshipped; in the second, the venerable preceptors (Phags-pa Sloh-pa), and in the third part, ordinary monks (So-sgo gnyen-bo’s dik-dam) were worshipped with offerings of food and the finest clothes.

Then, in the final phase of his life he promised to offer 100 million gold to each monk of the western kingdom (Dia-hog), to the monks of Kashmir (Gñco-chi) and to the monks of Tho-gar. He made generous offerings to the monks of Bha-che and Tho-gar. Other requirements were also offered in the same quantity. When there was a shortage of 4 million gold and requirements for the monks of Ni-hog, the king was afflicted by a serious illness. The king’s nephew called Ngor-lha-byen, custodian of the treasury of gold, broke the promise of the king, by not offering the remaining gold to the monks. The king gave away half of Skyag-rsa, which helped quench his thirst, to the large number of Arhats who were present there. These Arhats, in one voice, praised the king and told him that compared to more than 90 million gold he had offered when in complete freedom, the present offering would incur much more merit.

Then, a maid servant who warned a far with its handle made of jewels, fell asleep due to the heat. The fan fell and hit the king. In earlier times, when the people pestered him by washing his feet, such a thing would have never occurred. The king felt that all held him in contempt as he neared his end and died in an annoyed state. On account of being annoyed at the time of his death, he was born as a Naga (Bla) in the great lake
of Pulipintra and when the Arhat Grags-pa investigated into where the spiritually inclined king was reborn, he came to know that he was born in that great lake. The Arhat Grags-pa then came to the shore of the lake and by the sheer force of his antecedent favourable disposition, the Naga came to the surface of the lake and appeared before the Arhat. As the Naga was eating among the birds, insects and worms, the Arhat delivered a teaching calling upon the great king to remember his spiritual disposition. It is said that at that moment he stopped eating and died and was reborn among the gods of Tusita (dga’-brul-ba’i las).

The king converted monasteries in all conquered lands. By sowing the seed of Dharma in such large measures, the doctrine of Buddha flourished in all the directions.

After his conversion into Buddhism his name was changed—he became famous as Dharma Astika or Chos-kyi Mya-ngan Med.

When the king could not offer more than 66 millions gold to the monks of the western region (Tsogyi-lung), a wise councillor suggested that a ray would be to offer the kingdom to the monks. This was done.

In order to enhance the virtue of the king, the monks administered the kingdom for two days. Thereafter, an immeasurable amount of gold and precious jewels were offered to the monks. The kingdom was bought back and the king’s younger Mya-ngan Bral was installed on the throne.

AN ACCOUNT OF THE EARLIER PROPHESY OF THE BUDDHA ABOUT THE COMING OF DHARMA RAJA ASOKA AND THE COMPLETION OF 84,000 STUPAS OF THE BUDDHA’S RELIC

Once upon a time,
When the Buddha arrived in the town,
two boys playing as king and minister,
and making palace and treasury out of sand,
are filled with devotion,
when they saw the Buddha approaching.
Thinking as an object of offering,
two boys drew out handful of sand.
As they began to offer,
they could not reach the Buddha’s alms-bowl.
One boy bend and the other climb on him to offer.
On seeing them,
the Buddha lowered his alms-bowl.
But the mother of the boys,
not pleased with offering of sand to the Buddha,
admonished the boys,
of their insulting conduct being shown.
The Buddha said to Ananda:

"The merits of such virtuous thought of offering, shall not go unrewarded,
for the sand I received,
shall be mixed with fragrance,
and shall anoint the Buddha's sanctuary.
The boy climbing to offer,
shall become the Emperor Asoka.
The offering of sand,
equal to its particle,
shall become the stupas containing my relics,
which shall be erected all over.
The other boy who bend,
shall become his minister.
Then happiness shall prevail in the world."
The Buddha said so to Ananda.
The spot on which the boys offered sands,
now stands the Buddha's stupa in Ulanada.
Under the patronage of king Yudhishtira,
for the sake of the doctrine,
conquered Magadha, Anga, Vaishali, Kosali and Varanasi.
Like a one white parasel,
covering the entire region,
the doctrine of Buddha
became one single unal of worship.

Within five years of the reign of king Yudhishtira, the Buddha died. Generally 32 lines of kings ruled the kingdom. After the demise of the 10th in the line, the Dharma Raja Asoka arrived as stated in the Li-yul rgyal-rabs:

"Hundred years after the Buddha's passing away,
Mya-ngan Med, the sovereign of the world,
shall arise in the world.
Said to belong to the Soltra Rì-brag-pa lineage,
as depicted in some royal testament of Tibet."

According to sPrin-chen-po, in the ancient times, a councillor Dam-chos Dhyal-Khor-ri-ga andZod made a solemn prayer before the Sans-rgyas Kha-rigs sgron-ma-ba, because of which he was born as Sa-rje-l-bzam-pa Byins-pa'i rgyal-po who then became the Brahman Kan-di-ma-ba. He made a prophecy that in the 1230th year after his death, a descendant of the Mauryas, the king Mya-ngan Med would become a universal ruler.

Again Karuna-pundarika (sNgön-ri-prin-po Pad dkar) states, "in the 106 year after my Parinirvana (Yon-su Mya-ngan-lac-dan), a son of the town of sHyats-un called king Mya-ngan-Med of the Maurya dynasty who is spiritually inclined to be
Dharma Raja shall arrive. He at one time, in one day, shall construct 84,000 stupas of my relics. There are many more similar references in other sutras (mDo) that it would occur in the 100th year. Manjushri-nala-tantra (Jlam-dpal rGya-grub) states:

' I would pass into the higher region of the earth. 
Hundred years after my death, 
was shall be committed in no time. 
In the prevailing obscuration and ignorance, 
the region shall become inhospiitable, 
which even the jinas (mGyal-lha) would abstain from. 
During that very inauspicious time, 
in the city of Flowers (Me-tog-can), 
a person called Mya-nyan Med, 
shall rule the kingdom. 
As an embodiment of great miracle power, 
he shall emerge as a universal monarch. 
Entire regions of the world, 
shall be adorned with the stupas of my relics. 
He shall live for hundreds and fifty years. 
At the age of eighty-seven, 
the stupas of the higher regions shall be worshipped. '

He was a convert of the religious council said to have held till the 11th year of the Nirvana of Buddha and, therefore, up to age of sixty-three years, the long Mya-nyan Med, was involved in an immoral acts at a time when he was known as Gnam-po Mya-nyan Med. From the age of sixty-three years he followed the path shown by Kakyonmogya (dGe-ha'i Sse-gyuen) and became famous as the Dharma Raja Asoka (Glos-rGyal Mya-nyan Med).

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