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Second Edition

**A Short History
of
BUDDHISM IN NEPAL**

by
Min Bahadur Shakya

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NOTE FROM THE PUBLISHER

The Young Buddhist Publication YBP has undertaken a program of translation and publication of Buddhist texts, History, Iconography and various related texts concerning Buddhism. It is hoped that that many of the unexplored and valuable teachings of Nepalese Buddhist tradition will be preserved and made available for the benefit of Nepalese as well as people of other traditions and cultures. With this aim in view we had published Lalitavistara Sutra, Bhadrakalpavadan, and Icons of 108 Lokeshvaras. To fill the gap on the history of Buddhism in Nepal the present volume has been prepared in condensed and revised form. May it be of some benefit to all those who read it.

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Preface

This second edition of Min Bahadur Shakya's *Buddhism in Nepal* is a welcome addition to the published materials concerning the history of Buddhism in Nepal. The revisions and material concerning the Gelukpa school of Tibetan Buddhism are a definite improvement and we can only hope that he keeps adding more to this pamphlet until it becomes a more comprehensive treatment of the subject. There are, however, several areas not yet discussed, in these essays which would give the reader a fuller idea of the scope and distinguished history of Buddhism in Nepal, and since Min Bahadur has asked me, I'll attempt to point out a few of these areas for further thought and study.

Firstly, and because it is an area in which I have been working for the last few years, is the subject of Buddhism in Licchavi Nepal. From the scant materials available on this subject it is clear that all major trends in the development of Buddhist thought and practice were present in Nepal during this time (ca. 350-850 A. D.). Mahayana Buddhism in its fully developed form was dominant, but strong influences persisted from Buddhism as represented its early development by the 18 Schools, and new influences from the emerging tantric schools of Buddhism such as the Sahajayana and Vajrayana were beginning to be absorbed by the Newar inhabitants of the Valley. Although it is unclear precisely which of the Indian schools of Buddhism were most active during this early period of Nepal's history, texts such as the Nava Grantha certainly known and the vitality of the Buddhist viharas indicates a flourishing of all forms of Buddhist expression in the

Licchavi period.

Going even further back in time, the condition of Buddhism in Nepal just after the parinirvana of Lord Buddha and during Nepal's Kirat period (ca. 100 B. C. -350 A D) would round off a survey of Buddhism in ancient Nepal. A few other subjects of interest might be Buddhism as it evolved during the Transitional (ca. 850-1200 A D), how Buddhism in Nepal benefitted by early contacts with Tibet (ca. 650-900 A D), the historical development of Newar Buddhist ritual, negative influences on Nepalese Buddhism in the late mediaval and modern periods, and an update on new influences recently felt through European, Japanese, and American Buddhists who are active these days in the Kathmandu valley as well as in Nepal as a whole. Without saying any more, let it suffice to say that Buddhism in Nepal represents a rich area of research which is just now starting to receive the attention it deserves.

Charles M. Novak
Sasunani, Patan.

A short history of Buddhism in Nepal

The kingdom of Nepal endowed with enchanted snowy peaks, lakes and caves, has been aptly described as the land of the Buddhas. The discovery of three Ashokan pillars has revealed the native towns of three Buddhas viz: Krakuchchanda, Kanakamuni and Shakyamuni Buddha at Gotihawa, Niglihawa and Lumbini in the south-west Terai regions of Nepal.

Lumbini, the birth place of Lord Shakyamuni Buddha is the sacred place for Buddhist from all over the world. A veteran Asian traveller and author of several books, writes, "as millions of Christians look to Jerusalem for inspiration, as millions of Muslim turn to Mecca, so do the three hundred million Buddhists see in the sacred kingdom of Nepal a hallowed thicket marked by a pillar left by the great Ashoka where the Shakyamuni was born. Buddhist knew that the site was in Nepal."

Dr. Fuhrer, an archaeologist from Germany, while wandering about the foothills of the Churia range had discovered this massive stone pillar erected by the Emperor Ashoka who visited there in 250 B.C. to pay homage to the birth place of Buddha.

The stone pillar erected by Emperor Ashoka bears the following inscription in Brahmi Script:

1. **Devana-Piyena Piyadasina lagina-Visativasabhi-**
setena atana-agach mahiyete hiddh-Budhe-jate
Shakyamuni sila-vigadabhi-chakalapita silatha-
bhe-cha usapite hida-Bhagavam-jate ti Lummini
Game ubalike-kate athabhagiye-cha.¹

Trans: King Piyadasi beloved of the gods, having been
annointed 20 years, came himself and worshipped
saying “ Here Buddha Sakyamuni was born.”
And he caused to be made a Stone capital repre-
sented a horse; and he caused this stone pillar
to be erected. Because here the worshipful one
was born the village of Lumbini has been made
free of taxes and a recipient to wealth.”

Hence it has further strengthened the sanctity of the land.
The date of introduction of Buddhism in Nepal cannot be
stated accurately because of the lack of the authentic histo-
rical materials. Textual sources provide affirmation that
Buddhism was introduced in Nepal during the Buddha's
period. The *Mula-sarvastivada vinaya Samgraha*, compiled
by Jinamitra and translated by I-tsing in 700 A.D., men-
tions in an episode relating to the transport of wool, a
group of bhikkhus en route toward Nepal (Ni-po-lo) at the
time the Buddha was residing at Sravasti.² In the same text
it is stated that Ananda, Buddha's cousin, went to Kath-
mandu valley to meet his neighbours. Ananda came back
to Sravasti with his toes bitten by frost. Seeing his condi-

tion the bhikhus enquired of climatic condition in Nepal and cause of his frost bitten toes. Ananda replied that Nepal is the place surrounded by tall big mountains covered with snow, many waterfalls and a lot of cold rivers. It was through these rivers and snowy mountains that he had to walk bare footed, thus his foot was frost bitten. The people of Nepal used to wear shoes to protect themselves from cold and frost. Puddha later made vinaya to use shoes for the monks. ³

Nepalese Chroniclers assert that Shakyamuni Buddha visited Swayambhu Stupa from Kapilvastu after meeting his father Sudhodana. Shakyamuni Buddha was given a grand reception in Lumbini along with a host of deities including Brahma, Vishnu, Maheshvara, Kuvera and others. ⁴ A song describing the visit of Lord Buddha in Lumbini is even today very popular in Kathmandu valley. ⁵

In the period of Jitedasti, Shakyamuni Buddha came to Kathmandu to preach the doctrine and worship at the holy shrine of Swayambhu. Shakyamuni Buddha remembering the glory of previous Buddhas, saluted thrice to Swambhu Stupa and offered a hymn, ⁶ Shakyamuni Buddha declared that he came to pay homage to Lord Swayambhu seven times in seven different births. Then he move to western part of Swayambhu hill called Gosringa Hill and there he gave the discourses on the origin of Swayambhu Stupa at the request of Maitreya Bodhisatva. Thus the history of Buddhism in Kathmandu valley begins from the origin of Swayambhu itself.

According to *Swayambhu Purana*, a discourse on the ori-

gin of Swayambhu Stupa by Lord Buddha, ninety One aeons ago Kathmandu valley was a big lake full of water Nagarhada, the abode of serpents Once Lord Vipashvi Buddha appeared in this world and came to this lake He threw a lotus seed from Jatamatroch Hill now called Nagarjuna Hill. At that time Satyadharm Bodhisatva, who was to become Shakyamuni Buddha, was following with Vipashvi Buddha. Lord Vipashvi Buddha, then threw a lotus seed into the lake When his disciples asked why he did so, Lord Vipashvi explained that there will appear a self originated divine light, a manifestation of Adi Buddha from Akanistha Bhuvan. People will called it Swayambhu Mahachaitya. He also predicted that in the future Bodhisatva Manjushree will drain the water off from the valley and make it habitable land. Thus it will be a sacred land full of deities and will be protected by Lord Swayambhu a symbol of voidness. Thus the Jatamatroch Hill was blessed by Lord Vipashvi Buddha. A big white chaitya was constructed there to commemorate the visit of Lord Vipashvi Buddha. On the memory of planting of lotus seed by Vipashvi Buddha a festival is held even today in the month of Chaitra Purnima (March). In Nepal it is called Lhutipunhi,

In due course of time Lord Sikhi Buddha knowing that a self originated divine light has appeared on the beautiful blooming thousand pettaled lotus, came to pay homage to it with his disciples along with Kshemaraj Grahapati who was to become Shakyamuni Buddha. Later Sikhi Buddha composed a hymn in praise of Lord Swayambhu⁷. and he merged one with Lord Swayambhu. He predicted that from the root of the lotus an image of Nairatma the goddess of

nonsel, will appear. This he preached in the southern mountain called *hyanochcha*, (Height of Meditation). To commemorate the day of arrival of Lord Sikhi Buddha a festival is still held in the new year day of Nepalese Calender It is called Mesa Samkranti (Khai Sanlu) in Nepal.

Later Lord Bishvabhu Buddha came to pay homage to Lord Swayambhu with his disciples and offered 125000 flowers from the eastern mountain called Fullochcha (Height of Flowers).

Bodhisatva Manjushree was gladdened to see the glorious light of Adi Buddha and he determined to drain the water off from the lake so that it would become habitable and so that people will earn merit for generations to come. For this act Lord Vipashvi Buddha sent his chief Bodhisattvas such as Parbatashya, who was to become Shakyamuni, and Bodhisatva Gaganaganja to Kathmandu valley to pay homage to Lord Swayambhu. He also gave them a golden lotus to offer Bodhisattva Manjushree who had performed the outstanding act of founding Kathmandu valley. Bodhisattva Manjushree founded a city called Manjupattan which extended up to the area of Guhyeshvari shrine in Kathmandu. To commemorate this act a white chaitya, was erected called (Manjushree Memorial Chaitya), at the western part of the Swayambhu hill. A festival is still held in the month of January to commemorate the date of arrival of Manjushree Bodhisatva from great China. Millions of visitors come here to pay homage to this Bodhisattva of Learning According to Lunar Calender this date corresponds to Magh Sukla Panchami (February).

In a latter period Lord Krakuchchanda Buddha came (with his chief disciples, Jyotipala and Gunadhvaja) to pay homage to Swayambhu. This Jyotipala was to be future Buddha Shakyamuni. After paying homage to Lord Swayambhu he paid a homage Niratmya Devi (Goddess of Nonself), the consort of Hevajra. Then he climbed up *Siddhi Fullochcha Parvat*, now called Sivapuri Hill, in the northern part of the Kathmandu valley. There he preached extensively the doctrines of 37 factors of Enlightenment for Sravakas, six Perfection for Bodhisatvas, and yogic methods for yogis. There he also made ordination for 700 disciples and caused a spring to issue forth by uttering some mantras. This place is currently called Vagdvara and it is from this place that the Bagmati River originates.

In the same way Kanakmuni Buddha, remembering the the deeds of former Buddhas also came to pay homage to Lord Swayambhu and preached the doctrines extensively. After his parinirvana a stupa was erected near Kapilvastu at Niglihawa in the western Terai region of Nepal This is confirmed by the Ashokan pillar's inscription which runs thus:

- a) Devanam piyena piyadasin lagina codasavasa (visi) tena.
- b) Budhasa konakamanasa thube dutryam vadhite
- c) (visativa) savisitena atana agaca mahiyite.
- d) ... - ... - ... - ... - ... - ... - ... - ... papite.

Trans;

The beloved of the gods, king Priyadarsina, (when)

crowned fourteen years, enlarged the stupa of Buddha Kanakmuni to double (its former size): and (when) crowned twenty years, himself came (here) worshipped, (and a stone pillar) was erected,

This inscription is found in a broken pillar in the Nepalese Terai on the western bank of a large tank now called Nigalisagara 13 miles north-west of Rummindei. Hiuen Tsang visited this spot. He refers to an inscribed pillar which stood in front of a relic stupa of Buddha Kanakamuni, but no remains of any stupa have been found near the pillar. He further states that the pillar was about 20ft high, surmounted by the figure of a lion, but the combined length of the two existing pieces is more than 20ft.^o The date of Ashoka's visit is assigned to 249 B.C.

In course of time Buddha Kasyapa from Varanasi came to Kathmandu to pay homage to Lord Swayambhu as had been done by previous Buddhas. At that time Jyoti Raj Bodhisatva, who was to later become Shakyamuni Buddha was following with this Buddha along with such chief disciples as Tisya, Uttama and Sotthita. After performing worship he returned to his country, Varanasi. He then went to Gaud (Probably modern Orissa in India). In that city there lived a pious king, Prachanda Deva, who used to subdue his enemies and appreciated the deeds of the sages. After taking blessings and instructions from Tathagata Kashyapa he went to Kathmandu renouncing all his kingdom. Later King Prachand Deva paid his homage to Lord Swayambhu and became a disciple of Bhikshu Gunakara. Bhikshu Gunakara ordained and initiated him in the Sutras and Tantras. He was then called Santasri.

Bhikshu Santasri, thinking that in later periods people with evil mind might destroy this self originated divine light decided to cover this divine flame by erecting a stupa over it. Bhikshu Gunakar, a disciple of Bodhisatva Manjushree gave him permission to consecrate the construction of this Stupa and conferred on him the title of Vajracharya. Since then he was called Santikara Acharya. After completing the stupa he went to retreat in Santipur

As already stated Shakyamuni Buddha, after visiting Kapilvastu, came to Kathmandu to pay homage to Lord Swayambhu following the path of earlier Buddhas. According to Nepalese historians Shakyamuni Buddha, after paying homage Swayambhu, went to the Golden Mountain now called Namo Buddha, Lord Buddha, remembering his past lives, saluted thrice to that place. Sariputra Sthavira then asked why Buddha saluted such a small, insignificant place. Buddha then replied the story of his former birth as Mahasatva, described in the Vyagrijataka.⁹

Two hundred years after the parinirvana of Lord Buddha Great Emperor Ashoka reigned over Jumbudvipa. Under the instruction of his Guru Upagupta he established many stupas and sent missionaries to many places outside India. Guru Upagupta related the origin of Swayambhu stupa to Emperor Ashoka. He told the king that he had heard the origin of Swayambhu Stupa in the following manner: Buddha Shakyamuni transmitted to Ananda, Ananda to Bhikshu Jayasri, Bhikshu Jayasri to Jinasriraja Bodhisatva, Jinasriraja to Sanavasi and Bhikshu Sanvasi to Guru Upagupta Bhikshu himself. Upagupta Bhikshu was

relating the origin of Stupa to Ashoka in the monastery of Kukutaram vihara.

After listening to this transmission Ashoka felt a keen desire to visit Lord Swayambhu. He came Kathmandu Valley with Guru Upagupta, his consort Tisyarakshita, daughter Charumati and a host of other persons.

Emperor Ashoka and his entourage seem to have spent some time in Patan city of Kathmandu valley for he is said to have constructed four stupas making the cardinal directions of city. These stupas exist even to this day. According to Nepalese historians he also constructed a fifth Stupa in the centre of Patan City. It is stated that the fifth stupa must be either the Pimbahal Chaitya or the mound of Patuko in front of the Manimandap vihara of Patan. Ashoka's daughter was given in marriage to local Prince Devapala and founded the city of Devapattana and established a monastery there called Charumati vihara. This place is now called Chabahil.¹

According to the Tibetan Chronicle, *Nepal Buddha Tirthavali*, Arya Nagarjuna, founder of Madhyamaka philosophy came to visit Swayambhu Stupa around 200 A.D. He was delighted with the sight of Swayambhu Stupa and became a priest for some time. He later entered into the Santipur Retreat Cave and propitiated Nagasadhana. According to his statement there are three narrow paths leading to the Divine light of Swayambhu, the world of Nagas and the realm of pretas. Inside this there are many sacred texts. Thus Nagarjuna made many aspirations and

prayers sitting inside this cave. ¹¹

After paying homage to Lord Swayambhu he then went to the western hill beneath the Jatamatrochcha Mountain. In that hill there are many caves for meditation and sadhana Arya Nagarjuna had many realizations in ultimate truth by meditating in these caves. Thus this place was also blessed by Arya Nagarjuna and this hill is still called as Nagarjuna Hill. There are altogether 108 caves in this mountain.

According to account of Taranath, Vasubandhu, when he was already old, went to Nepal accompanied by five hundred disciples. He founded religious schools there and the number of monks increased greatly. One day however he saw a guru dressed in his ecclesiastical costume working in a field. Seeing this inexcusable transgression, he realized that the decline of the doctrine was near. He recited the formula of the Usnisa vijya dharani three times and died. His disciples erected a chaitya to him on the spot ¹² This chaitya is now situated just behind Maitreya Vihara.

During the rule of Brish Deva, a Licchavi king (3 4th century) renovated Swayambhu Stupa. Daniel Wright in his history of Nepal writes, "Brish Deva was very pious. Every day he fed Vajra yogini before taking his meal. He renovated the chaitya of Dharmadatta, in the northwest corner of Pashupati and several viharas to serve as lodging for Bhikshus. Epigraphy is in accord with the Vamsavali (Nepalese Chronicle). The great grand son of Brish Deva, Manadeva in his inscription of Changu

Narayana, glorified his ancestor in these terms:

“ The incomparable king who was called Brish Deva, majestic and powerful, was faithful to his word; one would have taken him for the Sun with his shining rays to see him, surrounded with his eminently noble, learned, refined, and constant sons, his soul instructed in duty. Jayadeva at Pasupati speaks in like manner: “ He was a famous king this Brish Deva an excellent prince. He loved above all the doctrine of Sugat (Buddha).”

He owed to his piety his own miraculoos return to life and Yama, the pitiless, went so far as to rapproach his two zealous assistants for having ensnared so virtuous a man. After his resurrection he erected an image of Dharmaraja Lokeshvara near the Matirajya chaitya in Patan and set up a Pancha Buddha near Godavari. ¹³

Great grandson of Brishdeva, Manadeva, is said to have built the Khasa Chaitya (Bodh Nath Stupa) He also built Cakra vihara, near Mati rajya chaitya in Patan. The complete name of this monastery is thus Manadeva – samskarit-cakra mahavihara ¹⁴ The inscription of the pillar of Changu Narayan, carved by the order of Manadeva, (dated 468 A. D) / ? is almost entirely dedicated to the glory of the queen mother Rajyavati.

In the period of King Amshuvarma, his daughter Bhrikuti was given in marriage to Tibetan King Srong-Tshan-Gam-po. He gave the Tibetan king the image of

Akshobhya Buddha, Maitreya, and Arya Tara as dowry. Thus Buddhism was introduced in Tibet from Nepal around the year 650 A.D.

At that time he sent many Nepalese Buddhist Masters such as Ven. Shila Manju. He went to Tibet in order to translate Buddhist Sanskrit Texts into Tibetan. Ven. Shila Manju translated *Gunakaranda vyuha Sutra*, *Dharma Kosh*, and others with the help of Tibetan translators.

In the later part of 7th century king Narenda Deva ruled in the city of Bhaktapur of Kathmandu valley. In his period he brought Lord Karunamaya (Bungam Lokeshvara) from Kamarupa (Assam). A chariot festival dedicated to this Lokeshvara still occurs every year. The cult of Avalokitesvara was introduced to Nepal during the 8th century. It is stated that Matsyendranath (Buddhist of Kathmandu never use the term Matsyendranath) had been the contemporary saint of Narenda Deva, the king of Nepal who was referred in the inscription of Jayadeva II of Nepal (743-759 A.D.)

King Siva Deva of Lichchavi dynasty freed his country from Tibetan yoke in 704 A.D. Siva Deva married the illustrious Vatsa Devi, who was the daughter of king Bhoga Varman of the Maukhary dynasty of Magadh. He achieved success in foreign affairs and ventured to rebuild Nepal economically. He brought the Tibetans closer to Nepalese people through the medium of trade and commerce. This is evident from an inscription which he issued in A.D. 725.

This trade link between Nepal and Tibet encouraged the Nepalese artist craftsmen who were engaged in production of Buddhist art. They now had access to additional markets for the sale of their art in northern Buddhist countries beyond the Himalayas via Tibet.

Siva Deva became successful not only in his foreign affairs and economic policy but also in his religious affairs. He established Sivadeva vihara which became a famous place for Buddhist Pilgrimage. He made a number of village grants for the welfare and maintenance of the visiting Buddhist Pilgrims coming from different places to this vihara. In an inscription there is mention of several important Buddhist viharas viz, Sri Manadeva vihara, Kharjurika vihara, Yama vihara, Abhayaruchi vihara, Varta-Kalyanagupta vihara, Caturbh'atasana vihara and Sri Raja vihara. This reveals that these viharas were active centres of Buddhism in Nepal.

In the year 657 A.D. Emperor of China Hein sent his Ambassador Wang Huen Che to offer his precious yellow robes to Swayambhu. After offering this precious robes to Swayambhu, he had an audience with the then king Narendra Deva and talked about Naga Lake. In the Tang Annals of Great China Swayambhu Stupa is mentioned. It is a matter of regret that modern scholars seem to be eager to negate the views of antiquity of Lord Swayambhu simply because of a lack of historical materials.

Contribution of Indian Buddhists in Nepal

Visit of Santarakshita :

Santarakshita was born in a royal family of Sahor, Bhagalpur, Bihar, in 705 A.D. He was the Mahasthavira of Nalanda Monastery. He wrote several philosophical treatise of which two are important; the Vadanyaya vritti Vipanchitartha and the Tattvasamgraha. He was a famous logician of the period. He used to say, "My doctrine is to follow whatever was proved correct after examining it by reason and to avoid all that does not agree with reason." In his Tattvasamgraha he refuses views of many philosophical system of the past and of his own day both Buddhist and non Buddhist. His philosophical standpoint was that of Yogacharya- Svatantric-Madhyamik.

On an invitation from Tibetan king Thri-Srong Tsang Duetshan he went to Tibet in the year 743 A.D. via Nepal.

He remained in the Lhasa for four months and preached the doctrines of Dasa shila, Astadasadhatu and Pratitya-samutpada. This led Bon followers to agitate against the Buddhist. He thus was compelled to leave Tibet. Santarakshita on leaving Tibet came to Nepal to stay there six years (743-749 A.D). During his sojourn in Nepal he had an ample time to propagate his Vijnanavada doctrines to Nepalese Buddhist Scholars and laymen. It is very likely that Sivadeva II, being a lover of intellectual pursuits, could

have given him the chance to propagate the logical aspect of Buddhism. Due to the dominance of Bon religionist Minister in Tibet, Shantarakshita recommended Padmasambhava to restore Buddhism there. Shantarakshita spent rest of his life in Tibet upto 762 A D. after having subdued demoniac forces of Tibet by Padmasambhava with magical powers.

Visit of Padmasambhava;

Padma Sambhava was born in the country of Urgyan. Westward from Bodhgaya there was the great city of Jatumati, containing a palace called "Emerald Palace" wherein dwelt King Indrabodhi King Indra-bodhi, although possessed of vast worldly wealth and power and blessed with five hundred queens, was blind. The king took oath to give in charity all his possessions. In the end his subjects were so impoverished that they are obliged to eat the young unripened crops and even flower. Oppressed with the thought of being heirless, the king made offerings and prayers to deities of all the prevailing faiths, but no son being vouchsafed to him, he lost confidence in every religion.

Thereopen, Buddha Amitabha thought, 'Let me take birth in the Dhanakosh Lake, and there went forth from His tongue a ray of red light, which like a meteor, entered the centre of the lake. The ministers went to the lake and saw at the centre of the lake a very large lotus full blown and seated in its midst a beautiful boy child, apparently about one year of age. The minister sent the news to

the king, who promptly adopted him. Thus the king named him Lotus Born One (Padma Sambhava) The date of birth of Padma Sambhava cannot be ascertained with accuracy. His biographies are loaded with legends full of esoteric significance. There is no chronological account of his activities. In the Tibetan biography written by Padmasambhava's consort Yeshe Tsogyal, she records that "when the Buddha was about to pass away at Kushinagara and his disciples were weeping, He said to them, The world being transitory and death inevitable for all living things, the time for my own departure hath come. But weep not : for twelve years after my departure from a lotus blossom on the Dhana Kosha Lake, in the north western corner of Urgyan will be born one called Padma Sambhava, and by him the Esoteric doctrine will be established." 16

Modern Scholars such as E. Krishnama Acharya, and A. S Altekar assign his date of birth to be 717 A. D. When he was thirteen years of age he sat on the throne. This lotus king established a new legal code based upon ten precepts. He studied all the science and philosophies of the period. He married the princess Bhasadhara along with her 499 attendants. He enjoyed and experienced worldly happiness for the five years and renounced his kingdom and family. He searched for many Vajrayana Gurus. He learnt the teachings on Paramita and Yoga from Guru Prabhahasti He was initiated into the mysteries of esoteric doctrines by an ordained dakini. He got his intellectual and spritual training under two Buddhist monk scholars, viz, Guru Budhajnanapada and Anangavajra. He also took the

princess Mandarava as his consort. Later king Indrabhuti burnt them at a stake. He with his magical powers changed the pile into a lake. This place is well known to Tibet as Chos-Padma in Riwalsal village of Himachal Pradesh. Padmasambhava defeated many brahmin scholars in Tantric contests and he resided at the Nalanda University as the professor of Yogic and occult philosophies. E. Krishnamacharya states that he went to Tibet on an invitation from a Tibetan king. He came to Nepal en route to Tibet when he was twenty six years old and stayed in Nepal four years (743-749 A. D). In his sojourn in Nepal he meditated in various places of the Kathmandu Valley. In Nepal he performed the following acts: First he circumambulated The Swayambhu Stupa, he then performed Cemetery Yoga in Karavira Cemetery near Swayambhu Hill. He performed various yogic sadhana in Tamanna, and Sankhu. In Pharping he performed the sadhana of Vajrakila for subduing evil forces. He also engaged in a debate in Kasthamandapa. In this way he diffused Vajrayanic doctrines widely in Kathmandu valley. In his biography it is mentioned that he took two Nepalese dakinies or yoginis namely Kalasiddhi and Sakya Devi for his Ati voga sadhana. In Nepal Vajracharyas still wear 'Odiacharya Hat' in vajrayanic rituals. Padmasambhava is renowned in Nepal as *Odiacharya* and this testifies to his popularity in Nepal. According to Dr. D L Snellgrove and Dr. H. Hoffmann the Bodhnatha Stupa was built to his credit. Padmasambhava's roll as a tantric Buddhist Master is not limited to the Kathmandu valley only, for he toured extensively in the northern part of Nepal as well. His legacy is evident in that the people of the entire Himalayan range of

Nepal follow Tibetan Buddhism.

Ven. Kushyo Chechu Lama, a leading administrative authority on Northern Buddhist communities of Nepal remarks that there are at present 3000 Buddhist Gompas (monasteries) in Northern Nepal and the followers includes Tamangs, Sherpas, Gurungs and Magars.

At present the form of Buddhism initiated by Padmasambhava is known as rNyingma-pa sect. This tradition accepts nine graded vehicles viz : 1. Shravaka 2 Pratyeka Buddhayana 3. Mahayana 4. Kriya 5 Upa or Charya 6 Yoga 7. Mahayoga 8 Anuyoga 9 Atiyoga. First three vehicles are called causal (sutra or perfection) vehicle. The second three vehicles are called resultant outer tantra vehicles and last three vehicles are called inner tantra vehicles. There is a vast literature dealing with rNying-ma-pa sect. These tantras were translated into Tibetan from Sanskrit in the eight century by Padmasambhava, Vimalamitra, and Vairochana. It was in recent years that His Holiness Dudjom Rinpoche, now the supreme head of rNying-ma-pa sect, kindly published rNying-ma' i rGyud' bum. It is said in Tibetan chronicles that there are many Terma treasures (sacred scriptures) hidden by Padmasambhava for the benefit of future generations. There are many such hidden treasure spots in Kathmandu Valley. One such place is called 'Karunachok' near the northern Stupa of Ashoka in Patan. Between the Khang-kar te sey Mountain (near the Nepal frontier in southern Tibet) and Tri-shi-trik in China, Padmasambhava hid 108 large Works, 125 important images, five very rare essences (of secret doctrines),

the sacred books of Buddhism and of the Bonpo books on medicine, astrology, arts and crafts. Similar caches were made by Padma in Nepalese caves and temples ¹⁶.

Now a days of the Nepalese followers of Tibetan Buddhism in Nepal belong to the rNyingma, Gelug, sakya and Kargyu lineages. They have there centres in Pharping, Swayambhu Hill, Vagðvara in Sivapuri Hill, Bodhnath, Helambu, Sindhupalchok, Dolpa, Mustang, Solokhumbu, and various northern districts of Nepal. Nepalese Nyingmapa Buddhists have also one important centre in Hirana-varna Mahavihara (Golden Temple) in Patan. They very often recite the Nin-Thig and rDzogs chen kun bzan. bla. ma texts. Even today all the Nyingma followers observe the Great festival of Tenth Day of Guru Rinpoche in various monasteries of Patan, Pharping, Vagðvara and other places.

In the year 762 A. D. another Buddhist Master Kamalashila came to Kathmandu on his way to Tibet. Before his visit to Tibet he knew many secrets of Tibetological learning in Nepal. Kamalashila, being the favoured disciple of Guru Santarakshita was warmly received by the Nepalese Buddhist Bhikshus and laymen. He impressed the Nepalese Buddhist with his brilliant scholarship and logical ideas. Thus these Buddhist Trio prepared a sound ground of Buddhism in Nepal.

The period from eighth to the twelfth century Nepal is Buddhistically enlightening period in view of the activities of highly esteemed Siddhacharyas viz. the great Buddhist saints. Siddha Sarahapada was the pioneer Buddhist

Siddhacharya. According to the text Dohakosh¹⁷ he flourished in the first half of eighth century. He brought an emotional and intellectual upsurge of great magnitude through his bold Doha or Charyagitas. He launched several attacks on the brahmanical tradition and superstitions by his simple and direct approaches through his songs. His influence in Nepalese Buddhism is unquestionable because of numerous Charya Songs by him still recited by Vajracharyas of Kathmandu valley. Newars of Kathmandu valley still use Charya songs in their daily Buddhist rituals. Nepal has huge number of Buddhist Charya songs still preserved. It has become the household lyrics of Newar Buddhist community of Nepal. In this aspect scholars have ample chance for penetrating the scopes of research in Nepalese Buddhism.

Visit of Atisha Dipamkara

After the persecution of Buddhism by Landerma in Tibet the Nyingmapa sect suffered heavily. The Buddhist monks under the garb of tantric Masters began to practice sexo yogic rituals. They followed only the literal meaning of the tantras. They ceased following the rules of Vinaya and practice of meditation under the name of tantras. So seeing the debased condition of Buddhism Tibetan king Bodhiprabha invited Great Master Dipamkarshri Jnana of Vikramashila University to Tibet for the sake of reforming Buddhism.

In Nepal the condition of Buddhism was no better than it was in Tibet. It was in 1041 A.D. that Dipamkarsri Jnana came to Kathmandu Valley with a party of twenty

eight attendants and many belongings including numerous Sanskrit Buddhist Manuscripts. The Raja of Swayambhu made grand preparations for the reception of Atisha and collected a large quantity of provisions and other necessities for the use of his followers.¹⁸

He accommodated him in the principal part of the palace and did him honour and reverence befitting his position as the chief of his priest of Magadha. He remained all the while sitting near Atisha. In the evening of the third day of the entertainment a religious service on grand scale was conducted by Atisha for furthering the prosperity of the Raja and his people. At that time Atisha conducted a religious meeting in order to clear away spiritual problems and doubts concerning doctrines of Buddha. He demonstrated his erudite scholarship in the course of his religious discourse and greatly enhanced the cause of Nepalese Buddhism.¹⁹

The sight of Swayambhu Chaitya impressed Atisha deeply. He quite often gazed at it for a long time. He also presented an elephant to the king of Nepal for the purpose of carrying sacred objects, manuscripts and images. Atisha, in return, asked the king to build a vihara to be called Tham vihara. The king constructed this vihara accordingly and permitted his son Padmabhadra to be ordained as a monk pupil of the great Atisha. The venerable lord accepted the proposal and ordained the son of the king a Bhikshu. Atisha deposited many provisions for supporting Buddhist monks who were living there.

During his residence in Nepal Atisha composed a very important Buddhist text called *Charya Samgraha Pradeepa* for the benefit of Nepalese Buddhists. He exposed the evil aspects of Buddhism rampant in Nepalese Society and greatly emphasized the Paramita tradition and aspects of Bodhicitta. In 1041 A.D. on occasion of formal coronation of King Nayapala of Bengal, he had written a letter of good will. This letter is known as *Vimala Ratna Lekha, Nama*. This letter was sent to the king of Bengal from Nepal. From Kathmandu Atisha and his party proceeded to a place called Holkha of Palpa to meet a friend of Atisha, a Buddhist sage. Atisha spent one month there, during that time he gave him a Complete discourse on the Paramitas and Bodhicitta (both of which are different form tantric teachings) for six full days. The Nepalese Buddhist sage, the sthavira having had no faith in the mantras, Atisha explained to him that the way to the attainment of Buddhahood lay both in the mantra and sutras. It was in this place, that he wrote *Carya Samgraha Pradeepa*.

Visit of Sunayasrimishra

According to Nepalese Chronicles Lord Sunayasrimitra was born in Kapilavastu of Nepal. He was a great scholar of Buddhist logic and Madhyamika doctrines. Hearing the sanctity of the Swayambhu, he came to Kathmandu, after paying homage to Lord Swayambhu and Guhyeshvari he resided at a place near Bagmati river in Patan. He went to Lhasa in order to learn more doctrines of Buddhism from Tibetan Gurus

According to Tibetan chronicles however, Mi-Nag lo-

tsha-ba had invited the Lord Sunayasrimitra to Tibet where he introduced Minag to the initiation into the *Vajravalinama mandala Sadhana* and the exposition of Madhyamika and logical systems. Then Sunayasrimitra after staying few months in Tibet, returned to Patan and settled there permanently. He sold one Azure jewel to the king Rudradatta and founded Yampi Mahavihara near the northern Ashokan Stupa of Patan. In that monastery, he established a big image of Dipamkar Buddha. Local people near Yampi Mahavihara still call him Khatarju (one who came to Kathamandu with 60 million ruppees). Subhasrimitra, a decendant of Sunayasrimitra executed the image of Bungama Lokeshvara studded with eight jewels in the place called Karunachoka. The period of Sunayasrimishra, according to Tibetan chroniclers was 1100 A.D.

Visit of Vagishvarakirti

Vagishvarakirti, the western door keeper scholar of Vikramashila Monastery, was born in Varanasi. He was ordained in sect of Mahasamghika. He received the teachings of Cakrasambhara from Hasavajra and attained siddhi in Vagisvara sadhana. He became a great scholar of the sutras and all the other branches of knowledge. He acquired the proficiency of defeating many tirthika rivals. He used to preach, constantly the Vidyasambhara Prajnaparmita, Sutralamkra, Guhyasamaja, Hevajra, Yamant, Lanka-vatara, and many other sutras. He thus worked in Vikramashila for the welfare of all living beings for many years.

In the later part of his life, he went to Nepal. He remai-

ned mostly in meditation there, though he preached a little of the Tantrayana. As he had many consorts people thought that he was incapable of maintaining the vows of a monk.

The king once built a temple of Cakrasambhara in Santipur in Swayambhu. After its consecration, he got many tantrikas to assemble outside the temple in order to hold a big ganacakra.. He sent a messenger to the acharya, inviting him to act as the chief of the ganacakra. There was a voluptuous dancing girl at the entrance of the cottage of the Acharya. There was also a black and voilent woman. When messenger asked “where is the acharya ?” they replied “He is inside the cottage, “Then he entered the cottage and told the acharya. The king requests you to come and act as the chief of the ganacakra.”

The acharya said him to go back quickly, adding that he would soon be there. Eventhough he obeyed the Acharya’s command and returned as quickly as he could, the messenger was astonished to find that Vagishvarakirti and his two consorts had reached the crossroad near Santipuri before him. He was further amazed when the Acharya informed him that they had been waiting there for a long time.

When the main consecration and the big ganacakra, which followed it come to an end, there remained within the temple only three, the Acharya and his two consorts. He entered the temple with more food than required by all sixty participants of the ganacakra. The king thought

“There are only three within the temple. What then could be the use for so many provisions” So he peeped through the door and saw sixtytwo deities of the Cakra Sambhara mandala sitting there and enjoying the ganacakra feast. In the same place also sat the acharya who had attained the rainbow body. ²⁰”

Visit of Vanaratna

The Precious Pandit Vanaratna was born in 1384 A D. as the son of a king in the town of Sadnagara in eastern India. At the age of 8, he received the noviciate from one named Buddhaghosh who had led many hundred of thousands of monks, was learned in all sciences, was endowed with a great faculty of prescience and who acted as Upadhyaya. He also received the noviciate from Sujataratna who led many tens of thousands of monks and who acted as Acharya at the vihara called Mahacaitya. The Upadhyaya generated in him a Mental Creative Efforts towards Enlightenment (Bodhicitta) He listened to the exposition of numerous profound initiations and hidden precepts. At the age of 20, he received the final monastic ordination from his former upadhyaya and Acharya. Then, having become an ascetic, he journeyed to Ceylon in 1404 A. D and spent six years there visiting many sacred places and miraculous images. ²¹

Vanaratna again went to Sri Dhanyakataka mahacaitya and stayed there for sometime in the hermitage of Nagabodhi. Most of his time he spent in meditation practising Sadanga yoga according to the method of Kalacakra. He attained excellent mental concentration and

met Virupaksha, the lord of yoga, and his disciples the siddha Paghala, in a vihara called Uruvasa. In this Vihara a miraculous stone image of Arya Avalokiteshvara spoke to him saying, "Go to Tibet ! after attending on asking, you will be of benefit to many" In accordance with this prophecy he first proceeded to Nepal, and there obtained from the great pandit Silasagara the Bodhicittotpada according to the method of the Bodhicaryavatara. He reached Tibet in the year 1426 A.D. Vanaratna is often called "Pandit mtha-ma (the Last Pandit). On his arrival at Lhasa and Yar-klungs only few people came to ask him about religion. So he returned again to Nepal. While he was residing at the vihara of Santipuri of Swayambhu Caitya in Nepal there came first Buddhaghosha and then Sri Sabareshvara. They drew the mandala cakra, and bestowed on him the initiation into the Cycle of Samvara, and in particular the uttarabhiseka of Kalacakra, following which he experienced immutable bliss.

After that he again visited Tibet and returned to Nepal three times. In Nepal, he erected a beautiful golden image of Vajradhara and laboured for the welfare of others by preaching various doctrines.

Later, Go Lotshava and scholar bSod-nams rGya-msho came to Nepal, obtained numerous precepts and their application from the Precious Great Pandit. During his second visit to Tibet, the Pandit upon the request of the Precious Dharmasvami sPyan-sna, composed a guide on the *Sricakrasambhara Panchkramavritti* and expounded upon the text. On his return from Tibet, he devoted himself

exclusively to meditation at the hermitage of Govichandra vihara in Patan. He was pleased to meet Siddha Luipa and others. He constantly supported the beggars of Nepal by giving them food and materials gifts, and satiated the fortunate ones with different kinds of doctrines.

At the age of 85, in the year 1468 A. D. he said, 'I shall held the feast of going to the Tushita Heaven' and offered a feast to all the 'Ju ju' (kings) of Nepal and to a crowd of beggars. For eleven months following the feast, various supernatural phenomena such as showers, flowers, earth tremors and rainbows inside his house were observed.

In particular, on the 18th day of 11th month, it was observed while the Pandit was preaching the doctrines streams of milk like nectar filled the air round his body. He held a Tantric feast until midnight of 22nd day with his disciples, who were holders of Tantric vows, and gave out detailed prophecies about profound doctrines and future events. Until then, having retired to his cell he sat on his meditation mat holding his body erect in the diamond posture and manifested the state of going to Heaven. On the evening of 24th day when carrying his remains to the Ramadoli ground (situated near the hill of Swayambhu) for cremation, the whole of the country of Nepal was enveloped by a great light. Later the points of the flames of the funeral pyre became entwined with rainbows and rose towards the limitless sky and numberless great miracles were observed. Even the formerly unenlightened people were filled with an undifferentiated faith and seemed to share in the highest form of emancipation. ²²

Contribution of Nepalese Buddhist Scholars:

The Tibetan accounts of the period 10th-12th centuries gives us the names of some eminent Nepalese Buddhist preachers, such as Pham-thin-pa, Dharmamati, Dus khorpa, Thamchupa, Bhadanta, Bodhibhadra, Mahakaruna, Kanakasri, Dza-hum, Santibhadra and Indra ruchi .

Naropa (1016-1100 A. D) had seven disciples who were like him in explaining the Sutras and Tantras. They were Lord Maitripa, Sri Santibhadra of Nepal, Dhombhipa, Santi pa, sPhyi-ther-pa from Nepal and the novice Prajna-simha, Akarasiddhi from Kashmir. He also had 800 siddha disciples, including Pham thin-pa of Nepal and others. He also had 54 yogis who observed certain vows, such as Benda-pa (Paindatika) from Nepal as well as 100 yoginis who all had the signs of spritual attainment '9

Concering Pham-thinpa aud his brothers

As stated above, Pham-thin pa was one of the siddha disciple of Maha pandit Naropa Pham-thin-pa attended on Naropa for nine years and heard from him the exposition of doctrines, including that of Samvara and the Hevajra. He otained that lower and intermediate siddhis with the help of cycle of Samvara. His younger brother, Dus'khorba, attended on Naropa for five years and also heard many doctrines, such as the Cakrasamvara and others. The youngest, Than-chu-pa, came to invite him to Dus 'khorba, and also obtained initiation and some iustructions in the Tantra from Naropa. Dharmamati told Than-chu-pa that he should meditate on Vagishvara. He followed this

advice and meditated. He threw a flower into a stream in order to test his attainments and three times the flower floated upstream. The first two times they did not notice it but, on the occasion when the flower floated upstream, he picked it up, and thus he did not obtain the higher and middle powers of Vagishvara but obtained the lesser powers through which he was able to compose slokas and learn texts by heart. When the flower was carried downstream, a servant named Bhadant drank of this water and obtained very great wisdom. Pham thin-pa then said to Than-chu pa. "You go to Tibet and look for gold (here meaning the residence of Naropa) you should keep the eternal lamp burning". The Lo-tsa-ba kLog-skya Ses-rab-rtsegs heard the tantras of the Cakra samvara from Pham-thin-pa. When the latter came to Tibet, the Malgyo lo-tsa-ba bLo-gros-gros-grags obtained the samvara initiation and method of concentration from him. Later Malgyo himself went to Nepal and thoroughly heard the Cakra Samvara from Pham thin-pa and his brother Bodhibhadra, a disciple of Naropa and the Nepalese Mahakaruna, a disciple of the Nepalese Kanakasri. The Lama Kun-dga snin-po also heard it from him, In this way the tradition were handed down to Sakya Pandit (Kun-dga' rgyal-mtshan, 1184-1250 A D'

So, in Nepal, Phamthinpa was a great scholar in the Guhya Samaja System. His remains are said to be preserved at To-chia-t' un near Lan chou in Kan-su where he died on his return journey from a pilgrimage to Wui' ai-shan. Tibetan pilgrims regularly visit a village called Phambi (now Pharping) near Karhmandu where

descendants of Pham-thin pa, Ye-ran-ba, Atulyavajra and the Nepalese Mohan rDo-rJe. ²⁴

Concerning Santibhara

Shantibhadra or **Guru Kukkuripa** was born at **Kapilvastu** of **Nepal**. He was one of the seven principal disciples of **Naropa**. 'Brog-mi Lotsava and sTag-lo-gZon-'grun came to **Nepal** and spent one year and learned the **Sanskrit** language well from the **Nepalese** pandita **Santibhadra**, a discipal of **Santipa**. He heard many teachings on several **Vajrayana** texts. **Naḡtsho**, a discipal of **Atisha** **Dipamkara** translated many texts assisted by **Nepalese** **Santibhadra**.

Great Yogi Naropa instructed **Marpa**, the translator who was the guru of great yogi **Milarepa**, to seek the teachings and initiation of **Mahamaya Cycle** from **Guru Santibhadra** also known as **Kukkuripa**, who was staying in an island in poison lake in the south. In the early history of **Nepalese Buddhism** eight siddhas stands prominent. They were:

- | | |
|---------------------|-----------------------|
| 1. Khadasapa | 2. Nagarjunapa |
| 3. Birupa | 4. Kukkuripa |
| 5. Karnapa | 6. Ghantharipa |
| 7. Naropa | 8. Sabaripa |

Thus **Kukkuripa** alias **Santibhadra** of **Nepal** was the lineage holder of **Mahamaya Cycle**. He explained at length the meanings of the twentyfour main **sampannakramas** and others.

Marpa completed his studies without any obstacles. He then arranged a feast to give thanks to. Guru Kukkuripa for receiving these teachings completely.

Paindapa

Paindapa was one of the many yogic disciples of Guru Naropa. Marpa, the Guru of Milarepa, while on his first journey to India, came to Nepal where he met two disciples of siddha Naropa, Guru Paindapa and sphyi-ther-pa. They impressed him greatly with their practical knowledge. After a long and difficult journey Marpa was led to Naropa, who accepted him as a spiritual son and began to transmit the teachings to him. Marpa presented all to his teacher as an offering, ²⁶

Paindapa once led a ganacakra to welcome Marpa on his third return trip to Nepal. During the Ganacakra Paindapa said, "You the translator ! From the very first. the compassion of the master and the devotion of the student were in harmony. Therefore, I told you that you would certainly find Naropa, and later I heard the wondrous news that you did "

"Besides where we previously searched together for the guru, where else did you look? And where did you meet the guru? What wondrous signs and great virtues of his did you see? Besides both Naropa and Maitri-pa how many gurus did you attend?

We have given this small ganacakra as a celebration of

your arrival here without obstacles In return, please sing a song in answer to these questions. Later Lord Marpa was staying at the Rinchen Tsul monastery (Ratnakar mahavihara in Patan ?) in Nepal. There he received from Guru Paindapa a few selected instructions on the abhisamaya of Eka jati, on the *Amritaprabhasadhana*, and on sampannakrama.

One evening Marpa arranged an excellent ganacakra thanking guru Paindapa, now that his studies were completed, and supplicating Maitripa. During the Ganacakra Paindapa said ‘To night at this ganacakra, we wish to hear whatever song arises from your heart.’ Marpa sang a grand song at that time. Then Guru Paindapa inspired Lord Marpa to feel proud Paindapa also sang a song on that occasion.¹⁹ Thus the song was sung for the dharma brothers and sisters headed by Guru Paindapa at the *Ratnakara mahavihara* in Nepal to show the meaning of the signs of Mahamudra as revealed by Maitripa’s appearance in a dream.

There are many important Buddhist Masters of eminence such as Kanakasri Mahakaruna, Devapurnamati, Ratnarakshita, and others. To describe them in details is beyond scope of this short article on the history of Buddhism in Nepal.

Contribution of Tibetan Buddhists in Nepalese Buddhism

Visit of Marpa Dopa

Marpa Dopa was born in the family of Yar-'bron bla-do in which many Kalyanmitras had been born. At first he had studied Sanskrit with a Pandita. Then he proceeded to Nepal and there he met Marpa, the translator who was returning from India. Marpa instructed him to learn Buddhist doctrine from the four disciples of Naropa. Marpa Dopa went to India and in Tirhut he got an opportunity to meet Naropa. Later Marpa Dopa proceeded to Magadha and received initiation into the Cakrasamvara Tantra and its precepts according to the system of Naropa from Prajnarakshita, Pramudavajra, Kanakasri, and Bodhibhadra of Nepal. After returning again to Nepal, he heard the exposition of Naropa's system from Pham-thin-pa, Vagishvara and from the Siddha Phyag-na (Vajrapani) of India, a direct disciple of Maitripa who was residing in Nepal. He also studied under Krisnapada, a disciple of Nepalese Dza-hum. He translated many texts belonging to the Cakrasamvara Tantra with the assistance of Sumatikirti.¹⁷

Visit of Rwa Lotsava

After Marpa Dopa, Rwa Lotsava came to Nepal and spent most of his time with the famous Nepalese Buddhist Acharya Mahakaruna who was expert in the system of Naropa's doctrine. He was born at sNe-nam snan-yul. In his childhood the goddess Kemati placed him in her sleeve and took him around the country for two months.

After that the goddess Remati entrusted him to his mother. Later he took up ordination and the final nonastic vows. In Nepal he mostly attended on Mahakaruna. He studied under him extensively and became very learned. He translated and mastered many texts such as the *Samput tantra*, *Abhidhans Uttaratantra nama*, *Heruku abhyudaya Sri Vaj amahabhairaba-nama tantra-Namasamgiti* and others. These were genuine systems of Indian Mahasiddhas and were not mixed with Tibetan doctrines. Therefore 'Bre Ses-rab-' bar said : Among the Tibetan translations there are no translated texts more satisfactory than those by the Kalyanamitra Rwa Lotsava, as he had understood the thought of learned Panditas and did not confuse it with Tibetan doctrines.

From his massive translation work he earned a lot. He offered his income to several Buddhist centers of his time. He sent one hundred golden srans to Vikramashila in India to pay for the cost of *reciting* the Pancavimsati Prajnaparamita which was written in gold. He invited his guru *Mahakaruna* to Tibet. On his guru's return, he sent one thousand srans. Till his death Rwa contined to send offerings to Mahakaruna, accounted thirty seven times. ²⁸

Visit of Gos Lotshava

Gos was a Tibetan Lotsava who visited Nepal on his way to India. Although he did not stay in Nepal for a long period his reference to Nepalese Mahakaruna serves to establish that he was flourishing during the period between in 978 and 1026 A. D. He studied under seventy-Buddhist teachers in Nepal, of which two were Dakinis. As Lo-tsa-va

was a lover of Guhya Samaja System, he has given a list of the lineage of teachers in his tradition comprising of Indrabhuti, Vishvakalpa, Saraha, Nagarjuna, Chandrakirti, Sisyavajra, Gomishra, Abhijna and so forth, The chief masters from whom he heard the Samaja system were Abhijna, Yosha or Zahor, Meghavegin, Krishnasamaya-vajra, Jobo-rje Atisha, Chandra, Rahula, Shantibhadra of Rajagriha, the great Upasaka Mahakaruna and the Kashmirian Jnanakara. Gos Lotsava mentions that the account of the lineage of Guhyasamaja system was authentic.

From these accounts of the Tibetan Buddhists we are now in a position to identify some Nepalese Buddhist scholars such as Pham-thin pa, Mahakaruna, Santibhadra and others. These Nepalese Buddhist scholars were highly qualified and quite well known to Northern Buddhist countries. Some of them even visited Tibet and assisted in translating the Sanskrit Buddhist texts into Tibetan. One such Scholar was the great upasaka Makakaruna, who was invited by his disciple Rwa Lotsava.

Visit of Milarepa (1052-1123)

Milarepa was born in the year 1040 A. D. in Kyang-Tea in the province of Gungthang in Tibet, a few miles of the Kirong pass of Nepal. Milarepa's early life was spent in a luxurious way. Due to the sudden death of father, there was a tremendous change in his life. His uncle usurped his belongings and property. This incident led him to learn some evil tantras. He destroyed his enemies with his evil magic. Later he repented for his sin and searched for constructive Buddhist Tantras. He became a sincere disciple

of Marpa the translator (1023–1097 A. D.) To remove the sin of Milarepa, Marpa put a number of hard tests to him for six years. Milarepa built a nine storey building single handedly. Thus Milarepa became the disciple of Marpa at the age of thirty eight (1078 A. D.) Marpa advised Milarepa to obtain from Nepal the Nine Texts of Buddhism. These Nine Buddhist texts which had been considered very famous and popular were the followings ;

- a) Astasahasrika Prajnaparmita
- b) Saddharmapundarika Sutra
- c) Lalitavistara Sutra
- d) Lankavatara Sutra
- e) Suvarnaprabhasa Sutra
- f) Gandavyuha Sutra
- g) Tathagata Guhyaka Sutra
- h) Samadhiraja Sutra
- i) Dasabhumika Sutra²⁹

All big viharas of Kathmandu valley possessed good collections of books. Among them the nine famous texts, Pancharaksha, Namasangiti, Karandavyuha, Cakrasamvara tantra e c are very common.

While Milarepa was parting with Marpa, he directed Milarepa to lead a strict life and to be always vigilant. He passed his life in lonely caves, and in the solitude of the wilderness. The names of the mountains in Nepal pointed out by Marpa were Gya'gyi-sri-La, Mount Kailash, Lapchikang, Riwo-Palbar, and Yolmo kangra, Chubar, Devikot and Tsari. Among these places, Yolmo Kangra is said to have been situated at a point in Nepal, which is about forty miles north of Kathmandu. So Milarepa turned extensively into the interior areas of Nepal

and he was able to influence a large number of human beings and animals.

The name and fame of Milarepa reached the king of Bhaktapur who sent some religious offerings to him. The visit of Milarepa to Bhaktapur (Tib. Khokhom) has been corroborated by Milarepa's Gur Bum. Milarepa's example was followed by many Tibetan Buddhist monks who visited Nepal for their spiritual advancement. Nepal became the place of their primary pilgrimage.

Visit of rNog Lo chen po: (1059-1109 A. D.)

rNog Lo-chen po was born in 1059 A. D. In 1076 A. D. he was sent to Kashmir for the study of Buddhist philosophy. He translated *Pramanavartiklamkara and Pramaramkara*. After his seventeen years of stay in Kashmir he returned to Tibet in 1103 A. D. Although he was highly learned in Indian and Tibetan Buddhist philosophy, he felt no satisfaction with his learning acquired in Kashmir and Tibet. He therefore visited Nepal in order to learn tantric Buddhism from Atulyavajra, Varendraruchi, and others. Later he went back to Tibet and revised his knowledge and corrected several translated works using the background of his studies in Nepal.³⁰

In course of time many Tibetan Buddhist monks and nuns visited Nepal for the furtherance of their studies and practice. Ma-gci, a female Buddhist yogi, visited Nepal in 1096 A. D. During her three months period in Nepal she had unique experiences under Nepalese Buddhist Siddhacharyas.

Khon-phu-ba visited Nepal in 1095 A. D. and studied under Nepalese scholar Yeranba (Mahakaruna). The system of Kalacakra doctrines were given to him by Nepalese Vagishvarakirti.

Later Lha-rje-zla-bai od-zer visited Swayambhu chaitya in Nepal in 1140 A. D. On many occasions Lha-rJe hosted the parasols over the Swayambhu chaitya. Lharje had acquired a good knowledge of tantras and impressed many Nepalese Buddhist monks and nuns of repute.

Visit of Dharmasvami (Chag Lotsava)

Dharmasvami was born in 1197 A. D. He came to Nepal in 1226 and went to Acharya Ratnarakshita who was staying at the Swayambhu chaitya. Dharmasvami presented a Vajraghanta to Ratnarakshita as a mark of his respect for him. Ratnarakshita had three hundred similar Vajraghantas, indicating that he had initiated three hundred Tibetan disciples in Nepal. He also met with the Acharya Rabindra who was living adjacent to Ratnarakshita at Swayambhu. Ratnarakshita was a scholar of Guhyasamaja system according to the method of Nagarjuna, whereas Rabindradeva had specialised in the doctrines of *Vajravali-nama mandala sadhana* and the *Sutratantra kalpa sam-graha*.

Dharmasvami took advantage of their teachings. He was fond of Nagarjuna's Ratnavali.

Dharmaswami visited Tham Vihara founded by Atisha

Dipankara in 1041 A.D. During his eight years of stay in Kathmandu, Dharmasvami witnessed the chariot festival of Bungam Lokeshvara every year. During the period Dharmasvami visited Nepal, Abayamalla (1216-1255 A.D.) was in power. He has also been credited with an authorship of *Amritsvarapuja*.

The Muslim Invasion of Eastern India :

About 1200 A.D. Bakhtiyar Khilji made an attack over Nalanda and Vikramashila monasteries. The devastation was so complete that panicky Buddhists fled to Nepal with a great deal of manuscripts along with them. The majority of Indian Buddhist who fled to Nepal stayed with Buddhist laity of Kathmandu. The learned Sakyasri went to Orissa and afterwards to Tibet; Guru Ratnarakshita to Nepal; Buddhmitra and others sought refuge in South India, while Sangam Srijnana with several of his followers went to Burma, Combose and other places: Thus, in Magadha the Buddhist creed was almost extinguished.

Mass migration of Buddhists ousted by Turkish invasions soon followed the famous routes leading to Nepal and Tibet. Nepal became an abode of fugitive Indian Buddhists. Nepal immensely benefitted by these migrant Buddhists. Many craftsmen and artists also came to Nepal along with Buddhist monks. They also carried with them a great number of manuscripts. This fact is evident from some of manuscripts colophons which were written in Nalanda and completed in Kathmandu.

Vibhutichadra, a scholar from Vikramashila, followed his

teacher Sakyasribhadra up to Jagaddhala and then fled to Nepal along with Danashila. They went on to Tibet in 1203 A. D.

Nepalese Buddhist viharas and branch viharas were there to accomodate the fugitive Indian Buddhists. But the large number of migrant Buddhists could not get shelter in these viharas and had to support their stay with their own possessions. So they sold their scriptures, manuscripts and antiquities. It was during this period that Nepal became the store house of Buddhist literature and other sanskrit works.

At the end of the reign of Abhayamalla on Monday June 13, 1555; Nepal was stricken by a terrible earthquake. One third of population was perished in this calamity. Large numbers of Nepalese and Indian Buddhist monks residing in crowded monasteries died, thus most of the viharas mentioned in the early inscriptional records of Nepal do not exist now.

In 1261 A. D. Arniko, a famous artist of Nepal, was invited to China by Emperor Kublai Khan, along with eighty other artists and sculptors. Arniko successfully executed the construction of a golden pagoda in Tibet, there by demonstrating his mastery of Nepalese Buddhist art. Lama Phags-pa took him to Beijing where he constructed a huge White Pagoda and restored many Buddhist shrines and images. In 1274 A. D. Arniko was appointed the Director General of all the workers in bronze and in 1278 he was appointed the controller of the Imperial manufactures.

Arniko married a Mongol woman and had eight daughters and six sons. He died on March 1106.

From 1287 to 1450 A. D. there were three Khasia invasions from western Nepal which destroyed many of the ancient shrines in the cities of the Kathmandu valley. Due to these attacks Nepal lost many historical documents. The Nepalese chronicles refer to the invasions of Ilyas Shah into the valley and mention that Sultan Sams-Uddin came to Nepal and broke the image of Pasupati into three pieces adding that the whole of Nepal was ravaged by fire and people were unhappy. Evidence from two Nepalese epigraphic sources attests to this statement. The inscriptions are dated 30th March 1357 and 23 Nov. 1346. In addition to Pasupati Nath, the Muslim invaders had also emptied the treasure of Bodhath, Swayambhunath and Mahabuddha. The entire valley of Kathmandu became a scene of devastation.

In 1382 A.D. Jayasthiti Malla emerged, as the sovereign king of Nepal. He presented a well defined code of social, economic and political, traditions, which were intended to keep different groups together. He invited five Brahmin scholars viz: Ramnath Jha, Raghu-nath Jha, Maithili Kirtinath Upadhyaya Kanyakubja, Srinath Bhatta, and Mahinda. Following the advice of these five orthodox brahmans King Jayasthitimalla divided Nepalese Buddhist society in accordance with the Brahmanical Caste system.

This system was based on occupational characteristics of different families of social strata and took as its model the four Varna Asram Dharma. The Buddhist monks were impelled to disrobe and refute their celibate life.

Later visits of Tibetan Buddhists

Visit of XIIIth Gyalwa Karmapa

Byang-chub rDo-ri was born in 1703 A.D. at Litsa Tok in the Derge province of Eastern Tibet. At Tsurphu he was enthroned by Samar Tulku, in the presence of Situ Tulku. He received the primary and final ordinations and was initiated into the complete Kargyudpa teachings including Six Yogas of Naropa, the Lineage teachings and the Oral Transmission. He recognised the 7th Gyalsap Tulku, Kunchok Oser and enthroned him. He met Nyingmapa siddha Khatog Rigzin Chen mo and along with Situ Tulku and Gyalsap Tulku they discussed various aspects of the teachings. Karmapa decided that it was time for special pilgrimage. Accompanied by Samar Tulku, Situ Tulku and Gyalsap Tulku, Karmapa completed the long journey across the Himalayas and on arriving in Kathmandu valley the party went straight to the Great Bodhnath Stupa where they made offerings. There the four incarnate lamas were received by King Jagajaymalla who was seated in a golden howden mounted on top of a huge elephant. There were many attendants with gold and silver spears, honorific umbrellas and huge drums, who escorted them to the king's palace.

Karmapa was led into the palace assembly hall, where all observed the customary period of silence in front of the portrait of Pratap Malla. Then a splendid feast was prepared

and rooms were made available. Karmapa stayed in the palace for seven days, bestowing blessings and preaching the Dharma. An epidemic had broken out in the valley just before his arrival and at the request of the king he performed a propitiation ceremony and the epidemic immediately subsided. Since the country was suffering from drought, Karmapa threw consecrated grains into the air and it rained heavily. He preached the Dharma throughout the Kathmandu Valley, fully explaining the Laws of Karma to the people. The royal family received many excellent teachings and many Pandits came to discuss points of doctrines.

Karmapa took the party on pilgrimage to Namobuddhaya, the place where as a Bodhisatva, in the distant past Lord Buddha had offered the flesh of his own body to a hungry tigress. At this place an invitation was received from King Ranajita Malla (1722-1766) asking them to visit his city (Bkaktapur). Elephants were provided for Karmapa and Sharmapa and fine horses for Situ Tulku and Gyaltsap Tulku. In a magnificent procession they circumambulated the city bestowing their blessing upon all⁹¹

Visit of the Thirteenth Karmapa (1733-1797 A. D.)

Du Dul Dorje was born in 1733 A.D. in Chaw Drong of Nyen Chowa province. As a small child he stated recounting stories of his past visits to India, Nepal and China. At the age of twelve he took the preliminary ordinations from the VIIIth Situ Tulku. He completed his basic studies by the time he was 19, when he took the final ordination and was taught the six yogas of Naropa, the Kargyudpa

Lineage, and received the full Oral transmission.

Karmapa Du Dul Dorje made a pilgrimage to Nepal 1750 A. D. meeting King Jayaprakash Malla and arranged for restoration to be undertaken on the great Swayambhunnath Stupa. This testified in an inscription dated 1751 A. D. He was well received by the King, the ministers and the people was able to ensure that the work was satisfactorily carried out. ³²

Visit of of Xth Samarpa Rinpoche

Mipham Chosdrup Gyamtso was born in the year 1742 A. D. and was recognised by XIIIth Karmapa and VIIIth Situ Tulku. Shamar Tulku visited Nepal for pilgrimage. He offered a big bell to Swayambhu Stupa in Kathmandu and then passed away in Nepal at the age of fifty.

Visit of XVIth Gyalpa Karmapa

Rangjung Rigpai Dorje was born in the year 1924 A. D. at Denkhok on the banks of the Dri Chu river near to the Athup palace on Derge, Eastern Tibet Situ Tulku recognised him as the new incarnation. At the age of seven Situ Tulku and Jamgon Khontrul Tulku visited the place and performed his primary ordination. A *ceremonial* empowerment of the Vajravahni was completed on 1931 A. D. The young incarnation was ordained as a novice monk. Then Khentse Rinpoche, Zimyon Legshed, and Donyer Gyaltzen Zangkyong together offered the XVIth Gyalwa Karmapa his ceremonial robes and Hat. The Gyalwa Karmapa travelled to Lhasa to meet the XIIIth Dalai Lama who

performed his hair cutting ceremony .

Gyalwa Karmapa travelled to many places in Tibet. including the Tukshi monastery and Penchen monastery in Tshurpu in the year 1941. In 1944 he visited the Trag, Samye and then Drowoling monasteries. He received an invitation from his Royal Highness Jikme Wagchuk, king of Bhutan, asking him to visit country. In 1944 Karmapa travelled and performed Black Hat Ceremony. In 1974 Karmapa visited several Kargyudpa monasteries at Mendong and Bu Kar and from Tead he travelled on pilgrimage to Nepal. There he was highly honoured by King Tribhuvan Bir Bikram Shah Deva and the Royal Family and performed the Black Hat Ceremony for them all.

He visited all the main pilgrimage places in Nepal and bestowed his blessing upon thousands. After his sojourn in India and Tibet he again visited Nepal in 1956 where he visited the three holy places of Bodhnath, Swayambhu, and Namobuddha and gave blessing and teachings to many thousands ³³

In 1969 A D, Karmapa took measure to establish monasteries in Nepal and Ladakh. One such monastery is near the Bodhnath Stupa where he gave a series of initiations on Cycle of Samvara. At present the monastery is named Kanying Shedrup Ling, the second largest monastery in the Himalayas. And it was inaugurated by His Majesty the King Birendra Bir Bikram Shah Deva in 1970 A.D.

Visit of Kyabje Ling Rinpoche (1903-

Kyabje Ling Rinpoche was born on the sixth day of the eleventh month of the Tibetan water Rabbit year (1903). He was given the name Sonam Wangden. His mother's name was Sonam Dekyi and father's name was Kunga Tsering. He was born at Yabphu, a holy place of Cakrasambhara.

When the XIII th Dalai Lama's tutor, Sharcho Ling Tulku Lasang Lungtok Tenzin Trinley Palzangpo, passed away on the 8th day of the 8th month of Water-Tiger year, his attendant Jampa consulted His Holiness, and the Nechung and Gadong oracles concerning the places of rebirth. The prophecy was given thus: "Go to the northwest of the Norling Kalsang Phodrang near the birth of the previous Dalai Lama and measure the some distance to the south. There you will find the manifest body, speech and mind of the unmistakable new incarnation." Again consulting the Gadong oracle, they were told, "The place of his rebirth is Yab. "

Thus His Holiness the Dalai Lama XIII confirmed his late teacher's incarnation. From his early childhood he could memorize Manjushree Nama sangiti, Abhisamyalamkara, Madhyamakavatar and other texts. In 1913 he received the ordinations of Upasaka and novice monk from Holiness the XIIIth Dalai Lama. After ordination he mastered five major texts and practice of debating.

In 1922 at th age of twenty he took the Bhikshu vows

from XIII th Dalai Lama who acted as both acharya and Upadhyaya, during monlam festival. It is traditional in the Loseling college of Drepung monastery to attempt the dGe-bshes examination only after 20 to 30 years of continuous study but in his case an exception was made. He appeared in the Ge-she Examination at the age of 21 during the monlam festival. He was awarded later Geshe Lharampa degree by His Holiness the Dalai Lama after successful completion of debates on abstruse subjects like Pramanavarttika, Madhyamakavatara, Abhidharmakosha, Prajnaparamita and Maddyamika doctrines. Besides, he also studied all the four divisions of tantra. He received many initiations and teachings on utpattikrama and Sampannakrama stages. In the year 1940 when he was 38 the young Dalai Lama XIV was enthroned upon the Lion Throne. At that time he paid his respects to His Holiness as his new spritual guide.

In 1953 when he was was 51, he was appointed His Holiness's senior Tutor. He gave him instructions on the five Major Texts and teachings on Lam rim. Later in the year 1954 His Holiness the Dalai Lama took full ordination vows under his abbotship and upadhyaya.

In 1956 His Holiness the Dalai Lama was invited to India by the Maha Bodhi Society to celebrate the 2500th Anniversary of Lord Buddha's Pari Nirvana. He was again asked to accompany him on that pilgrimage. There they visited the main Buddhist holy places of Bodh Gaya, Varanasi, Kushinagara, Lumbini, Sanchi and Sriparvata. On the way back to Tibet they travelled through Nepal

where, although they were not able to see all the pilgrimage places, they visited the three main stupas (Swayambhu, Bodhnath, and Namobuddha) and a few other holy places, making offerings and prayers at of them. ³⁴

Visit of His Holiness Trizang Rinpoche

He was born in the Iron Bull year (1901). His mother's name was Tsering Dolma. As usual from his childhood he showed his signs of extraordinary intelligence and his reincarnation was confirmed by His Holiness the XIII Dalai Lama.

When Trizang turned thirty seven in the earth tiger year (1938) that summer Pabonkha Dorje Chang was invited to pay a visit to Ganden, and gave a discourse on Lam rim plus its four annotated commentaries to over 2000 monks in the Shartse Temple for four weeks, together with an offering ceremony to confer Bodhicitta vows, ritual cakes were offered, and a ceremony made to request Pabonkha Rinpoche to remain among the living, and so on. Such was the way Pabonkha Dorje Chang furthered the doctrine and planted supreme seeds for liberation in the mental streams of those fortunate people. He also gave Trijang Rinpoche the two types of vases - one with and one without the spout - both filled with the proper ingredients; also a bell and a vajra, a handwritten copy of the Great Lamrin Chen mo in gold letters, a pointed pandit's hat, and even filled Trijang Rinpoche's food bowl with various sorts of precious things.

After this, Trijang Rinpoche visited Dunker monastery

of Upper Dromo at their invitation, in order to inter the remains of Geshe Rinpoche Ngagwang Kelsang of Dromo in a Stupa and perform the consecration. When these offerings and incantation were over, he made a tour of important places in India and Nepal, making profusions of offerings.³⁵

Visit of His Holiness the XIV Dalai Lama

His Holiness the Dalai Lama was born in the year 1935 in the village known as Tag-Tser near Kumbum (birth place of Tsong Khapa). After the 13th Dalai Lama died his body was kept facing south but several times it faced east on its own and that was witnessed by many many people. Since the search for the incarnation of the Dalai Lama is a very important task, Reting Rinpoche made a trip to the lake called Cho khor gyal lha moi lo tsho in 1934; in order to see in which direction the signs would point to. The parties were sent to search in four direction to find Dalai Lama's incarnation. One of the party reached in said village and entered the house of the Dalai Lama. The young Dalai Lama behaved so wondrously that they felt as if they were meeting 14th Dalai Lama. In the traditional manner the young Dalai Lama was presented with objects that have been used by previous Dalai Lama and for which imitations were made. He was asked to distinguish the real objects from the imitations. Without any hesitation the Dalai Lama picked out the real objects and showed pleasure at seeing them. The regent and the top officials had discussions and all agreed that the young incarnation should be brought to Lhasa immediately and installed to the throne as it was overwhelmingly clear and

no more evidence was needed.

After the Dalai Lama was seated on the throne in the Great Peacock tent, there were regents followed by the minister, the lamas, Khenpo, representatives from India, Bhutan and Nepal.³⁵

Dalai Lamas' Visit to Lumbini

His Holiness the 14th Dalai Lama visited Lumbini in January 1981. His pilgrimage to Lumbini, the birth place of Lord Buddha has been a subject of wide discussion. His Majesty's the Government of Nepal had given permission to the Dalai Lama to visit Lumbini for religious purposes in a personal capacity. It is reported that the Dalai Lama had promised not to involve himself in any political activity and not to act or speak anything against countries friendly to Nepal, during his stay in Nepal.³⁶

In the course of his visit to Lumbini, he also delivered a lecture on Buddhist philosophy. Big crowds of Tibetan refugees were present on occasion. They were all disciplined and calm at the time of Dalai Lama's visit. The police, therefore, did not find it necessary to keep the crowds under control. The Dalai Lama gave instructions on the teachings of Bodhimind emphasizing to have a motivation to attain Buddhahood for the sake of sentient beings. The Tibetan visitors to Lumbini looked upon the Dalai Lama as if he was a living Buddha. They even prostrated on the ground touched by the Dalai Lama and lifted clay as "prasad" (blessings). In his pilgrimage to Lumbini, the

Chairman of Lumbini Development Committee-Mr Lok Darshan Bajracharya also took part in the welcome ceremony. The refugees were much encouraged by the speech delivered by the Dalai Lama on the occasion. Over 10000 people were gathered there. He made a brief prayer for peace and happiness for all beings and consecrated the Maya Devi Temple. He gave a brief instruction (Lung) on Chenresing (Avalokiteshvara Bodhisattva) and left Lumbini after staying 10 hrs. approximately.

Visit of Rato Chuwar Rinpoche

In the year 1968, there was a sudden fire brokeout in Bodhnath Stupa. Then a delegation from Nepal including Mr. Lok Darshan went to Dharmashala and requested His Holiness for consecration. His Holiness the Dalai Lama appreciated the proposal and sent Venerable Rato Chuwar Rinpoche for consecration of the Bodhnath Stupa. He stayed in Kathmandu for one month. In the monastery of Samten Ling near Bodhnath Stupa he gave a discourse on Nam drol lhag Chang, a commentary on Lam Rim 'Stages and Paths to Enlightenment' and initiation of Pabo jigs byed chug pa (Yamantaka). There was a especial offerings sent from His Holiness the Dalai Lama. ³⁷

Visit of Tsershab Serkong Rinpoche

Kyabje Tsenshab Serkong Tugse Rinpoche was born on July 27, 1914, in the area of Loka in southern Tibet. His father was one of the most outstanding masters of the last century, the great Serkong Dorjechang, the incarnation of

Marpa the translator, his mother the incarnation of Marpa's wife Dagmema and Tsenshab Serkong Rinpoche incarnation of Marpa's son Darma dodey.

Tsenshab Serkong studied with masters from all the four major traditions of Tibetan Buddhism. He received his Geshe Lharampa degree after fourteen years of study in Ganden Jangtze Monastic University. He accompanied His Holiness the Dalai Lama to China in 1954 and came in exile to India in 1959.

As a master of both sutra and tantra, Tsenshab Serkong Rinpoche travelled extensively throughout India and Nepal to give teachings and initiations and help the monasteries restart their rituals. In 1965 he came to Swayambhu and gave initiation on Avalokiteshvara. At that time there were 3000 devotees gathered .

In 1971 according to the request of Nepalese devotees His Holiness the Dalai Lama sent Tsenshab Serkong Rinpoche, Gyurmed Abbot, and his attendants. In Bodhnath he (Serkong Rinpoche) gave initiations of Guhyasamaja, Yamantaka, Demchog (Cakrasambhara) and others. In Swayambhu he gave initiation ceremony for three days and also in Namobuddha he performed recitation and consecration ceremony of Yamantaka. In the same year Ven. Chechu Kushyo Lama invited them for consecration and home ceremony (sacrificial fire rituals).

In 1977 he gave initiations of Cakrasambhara, Guhyasamaja, Yamantaka and teachings on Lamrim from 29th-

31st May and teachings on Lamrim from 21st March-19th April for 500 devotees both Nepalese and Tibetans.

In Bodhnath in the monastery of Gandhen Chosphe Ling Tshenshab Rinpoche gave a commentary on Lamrim for 400 students and initiations of Aparimita to 4000 students. He visited in various places of Kathmandu valley and made many prayers and aspirations. He ordained 500 students as shramanera and bhikshus.⁹⁸

Tibetan Buddhist Monasteries in Kathmandu Valley

There are at present 700 Tibetan and Nepalese Buddhist monks following all four major traditions of Tibetan Buddhism only in Kathmandu valley. There are more than 3000 gompas in northern and far western and eastern districts following Tibetan tradition mostly of Nyingmapa and Kargyudpa traditions.

In Bodhnath itself, there are three Nyingma monasteries, two Sakyapa's, one Gelug and three Kargyudpa monasteries. Near Bodhnath stupa in the village of Kopan there is world famous Buddhist Meditation centre called "The Nepal Mahayana Gompa Centre". It was established by Lama Thubten Yeshe and Lama Thubten Zopa, a sherpa reincarnated Lama from Solukhumbu. In 1972 a monastery was built and young Sherpa monks from the Mount Everest Centre, located at Lawudo Gompa in Khumbu came to study at the Kopan Monastery. At present there are about 70 monks (Sherpa, Manangs, Helambus, Tamangs, Gurungs and Tibetans) studying there. Their program includes the traditional system of Buddhist stu-

dies according to Gelugpa tradition: Logic, Prajnaparamita, Abhidharma, Vinaya, Madhyamika. The boys memorize the texts, receive teachings from different resident Geshes from Sera Monastery and debate about their meanings. Their acting abbot is the Venerable Lama Lhundup Rigsel.

Besides the Nepalese monks, a community of western Buddhist has developed at Kopan Monastery. Both Lama Thubten Yeshe and Zopa Rinpoche started to give teaching on Mahayana and Vajrayana in 1970, on request from an American-Russian princess called Zina. Since that time Lama Thubten Zopa has been giving at least one meditation course every year for westerners. The course last four weeks and are based upon the graduated path to Liberation (Lam Rim). Lama Thubten Zopa has given many teachings on the Lam Rim, on Shanti Deva's Bodhicaryavatara, The Eight Verses of Thought Transformation and many other subjects. He has also given many initiations and oral transmissions into the four classes of tantras, such as Chenresings, Tara, Manjusree, Vajrasatva, Yamantaka, Vajrayogini, etc. He also gave many extensive teachings and commentaries on the Nyungne Practice of 1000 armed Avalokiteshvara.

Some visiting Lamas at Kopan Monastery

Kyabje Song Rinpoche (born 1905) from Ganden Monastery visited twice and gave Vajrasatva and Vajrayogini initiations as well Geshul vows (Sramanera), Tsenshab Serkong Rinpoche gave the oral transmission of the Rinjun Gyatsa, a collection of initiation into different deities compiled by Lama Taranatha. Later Geshe Sopa from

Wisconsin University, spent a few months at Kopan giving different teachings. Lubum Rinpoche, from Swayambhu gave the oral transmission of the Yamantaka retreat practice. Gomchen Jampa Ia from Solokhumbu gave teachings on Guru devotion. At present Geshe Losang Jampa gave a series of instruction on Jorcho Practice, Preliminary Practice, Thought Transformations and Bodhicitta teachings to Nepalese Buddhists in general and Newars in particular. He is also giving a Commentary on the four tenets of Buddhist Philosophy.

Nepalese Buddhist Monasteries in Kathmandu Valley:

Ever since Buddhas, Bodhisatvas, Siddhas, learned, scholars and hosts of other Buddhist personalities have visited Nepal to pay homage to Lord Swayambhu, the Adi Buddha (Primordial Awareness). The origin of this stupa was related to Bodhisatva Maitreya in Gopuchchagra Hill. The place where Shakyamuni Buddha delivered the sermon of Swayambhu is even today known as Dharmacakravihara. Emperor Ashoka with his spiritual advisor Upagupta and his daughter Charumati came here to pay homage to the Glorious Stupa. His daughter Charumati founded a vihara called Charumativihara in her own name. Brahmana Ratisarma founded Kimdole vihara near Swayambhu Stupa. In this way there are at present 167 viharas in Patan city, 140 in Kathmandu, 20 in Bhaktapur, 9 in Thimi and the other. There are altogether 440 viharas including 49 Theravadian viharas recently or newly built. These viharas were built in the various periods by the kings, scholars, laymen and women. Most of the viharas mentioned above in Patan,

Kathmandu and Bhaktapur are now under ruins and some of them are standing even today.

Contribution of Later Nepalese Buddhists

Maha Pandit Jaymuni, the great grandson of Acharya Abhayaraj who founded Mahabuddha Temple in Patan consecrated Mahabuddha Temple and went to the king of Sikkim. He took along with him blessed articles and related the history of Mahabuddha in detail to the king. The Sikkimese king offered gold dust in return. Since then Mahabuddha has become reknowned in Tibet as Sans rGyas sTong-sku. Pandit Jayamuni used this money to make a *Golden torona* and offered it for the chariot of Bungama Lokeshvara in the year 1673 A. D. In the following year Pandit Jayamuni expounded the story of origin of Swayambhu according to the Swayambhu Purana text.

During the 19th century the study of Buddhism in Nepal was started by British Administrators serving in Nepal. Among them Mr. Brian Houghton Hydgson was the pioneer. He stayed in Kathmandu for 21 years (1822-1843 A.D.). In that period Brian Hodgson learned Nepalese Buddhism under Pandit Amritananda of Patan, a descendant of Pt. Abhayaraj. Pandit Amritananda compiled a descriptive text on Nepalese Iconography and History called Dharma Kosh Samgraha. He initiated the studies on Iconography and doctrines of Sanskrit Buddhism. Hodgson collected rich materials for his Nepalese Buddhist studies. He wrote a series of articles and books on Nepalese Buddhism and distributed 383 bundles of Buddhists manuscripts to seven important libraries of Europe and India

In 1924 A. D. A Buddhist Yogi, Kyanchen Lama from Tibet came to Kathmandu to pay a visit to Lord Swayambhu. He came to Kathmandu prostrating throughout the journey which took him four years. Nepalese Buddhists soon recognized him as a great yogi and flocked to him for teachings. He gave extensive teachings on rDzogs-chen Kun bZan bLama'i sha-lung. Many Nepalese Buddhist developed a great faith in him. When he was giving teachings his listeners amounted to five or six thousand. This is unique in the history of Buddhism in Nepal.

During the period Ven. Tsering Norbu, guru of Ven. Mahaprajna came to Kathmandu and meditated for six years in Nagarjuna Hill. After that he gave teachings and ordained many Nepalese monks. He also contributed labour for three years from 1917 to 1920 A. D. in the renovation of Swayambhu Stupa.

In 1914 A. D. Pandit Nisthananda Bajracharya published a very important Buddhist text, the Lalitavistara Sutra. In 1924 A. D. a play depicting the life of Buddha also was performed based on Lalitavistara Sutra. Consequently a large number of Nepalese people became aware of the need of learning Buddhist teachings and value of renunciation.

Pandit Ratna Bahadur Bajracharya

Pandit Ratna Bahadur Bajracharya was born at Yashodhara Mahavihara in Patan. He received his informal education from his grandfather Kulman Sing Pandit, a learned scholar in Vira Library. He learnt grammar, poetry, rhetoric and logic in his early age. He was also expert in

ancient scripts of Nepal. Not satisfied with his learning of Sutras and Tantras in Nepal he studied Tibetan Buddhist texts from learned Geshes at Shigatse. Realizing that the pursuits of money will not satisfy his aims and ideals. He decided to serve Nepalese society by devoting his entire life in preaching, practising and translating the Buddhist texts. On his way back from Tibet he continued his journey preaching Bodhicaryavatara, In Kuti he delivered lectures on Arya Gunakaranda Vyuhā Sutra for three months. He became popular as a learned scholar of Buddhism and he earned living by copying and translating the sacred texts. He was nicknamed as Pandit Guruju. He translated many Sanskrit Buddhist texts into Newari and thus contributed tremendously in the field of Newari Buddhist literature and philosophy. He delivered lecture on Nava Khanda or Nine Basic Texts of Mahayana Buddhism of Nepal in the residence of local merchant called 'Dhakhwas'. In the same year Pandit Rahul Sanskritayana came to Kathmandu and learnt from him many teachings on Tantras. Once he went for retreat in Tamanna, holy place concerning Padmasambhava. He also practised 'Pho-wa' teachings.

In 1943 he translated the text 'Swayambhu Purana' in yellow Nepalese paper and offered it to Swayambhu Stupa. Herein is his list of works translated into Newari.

1. Astahasrika Prajnaparamita
2. Satahasrika Prajnaparamita
3. Dasabhumika utra
4. Samadhiraja Sutra
5. Bodhicaryavatara

6. Gunakarandavyuha
7. Swayambhu Purana
8. Lalitavistara Sutra
9. Asokavadana
10. Bodhisatvakalpalatavadana
11. Bhava utpatti Avadana
12. Sahasra Ahuti Vidhi
13. Dasakarma Vidhi
14. Diksha Vidhi
15. Aryanamasangiti
16. Aryabhadracarya Gatha
17. Cakrasambhara Samadhi
18. Triskandhapapadesana
19. Panchraksha
20. Sambarodaya Tantra
21. Karavira Tantra
22. Gurumandalarchanavidhi
23. Ye Dharma Gatha
24. Namasangiti (Sanskrit and Tibetan)

After translating all these texts and delivering lectures in various places he breathed his last in the year 1954.

Guru Dharmaditya Dharmacharya

Pandit Dharmaditya Dharmacharya was born in the family of Saptapur Mahavihara community in Patan City. He received his M. A. (English) in Indian Universities.

In order to reform Buddhism in Nepal he came to Kathmandu and after paying homage to Lord Swayambhu

he inspected Kimdole Vihara. Seeing the delapidated condition of Kimdole Vihara, he published it in the front page of the magazine 'Buddha Dharma' and inspired the devotees to reconstruct it. He was the pioneer person who celebrated the Buddha Jayanti Festival. He first published the magazine 'Buddha Dharma' from Calcutta. He was responsible for eradicating sacrifice of animals in Maya Devi temple. Thus he did many pioneering and leading role in upliftment of Nepalese Buddhist society.

During the Primeministership of late Chandra Shumsere Ven. Mahaprajna along with four other monks were expelled from Kathmandu Valley. Ven. Tsering Norbu Lama had initiated them into the doctrines of Mahayana and Vajrayana Buddhism. In 1928 A. D. Ven. Mahaprajna became a Theravadin monk in Kushinagara. He was ordained by Ven. Chandramani Mahasthavira.

In Bhojpur Ven. Mahaprajna preached extensively the doctrine of Buddha. For that reason he along with Ven. Amritananda were imprisoned. Ven. Amritananda later left for Burma for further study and then to Sri Lanka. He obtained his upasampada under the late Ven. Dhammarakhita of Vajiramaya, Colombo. Around 1942 A.D several Buddhist monks returned to Kathmandu after completing their studies. Among them was the Ven. Prajnananda Mahasthavira. In 1944 A. D. dharma propagation activities were interrupted and Prime Minister summoned several monks about 8 in number and were ordered to leave the country. They joined Ven. Amritananda in Sarnath and formed a Buddhist Society of Nepal called 'Dharmodaya

Sabha' under the chairmanship of the late Ven. U. Chandramani Maha Thera.

In 1956 His Majesty the Late King Mahendra visited Lumbini, the birth place of Lord Buddha and erected a pillar and proclaimed that no animal shall be slaughtered throughout the kingdom on Vaisak Full Moon Day. In the same year under the patronage of King Mahendra Bir Bikram Shah Deva Dharmodaya Sabha hosted Fourth World Fellowship of Buddhists Conference at Kathmandu.

Later Young Men's Buddhist Association was established in July 11, 1970; with the willing initiative of young Buddhists of Nepal. The main objectives of this Association are to propagate Buddhism and arouse consciousness, consistent with Buddhist ideology, among the young Buddhists by providing, in an organised manner, opportunities for studying and making research on Buddhism. This Association endeavours to bring together, coordinately, the followers of various 'Yanas' of Buddhism. This association was affiliated to World Fellowship of Buddhist Youth in 1978 A. D. Since then it has performed diverse activities to meet the aims and objectives. It has published a very important Buddhist text 'Lalitavistara Sutra' translated by Pt. Nisthanda Bajracharya. Besides it has sponsored a number of discourse program such as Bodhicaryavatara, Bodhipath-pradeepa and Mahayanapath Sadhana. It has conducted also a number of Vipassana Meditation Courses.

Lastly this booklet is essentially prepared and revised for 6th General Conference of W. F. B. Y. which is to be

held in Kathmandu, Nepal. There may be many errors and mistakes in this text. Any flaws and errors are wholly due to my inefficiency. Any suggestions and criticism are heartily welcome.

Notes and References

- 1) See Ashoka's Edicts by Amulyachandra Sen Lumbini Pillar Inscription page 122, Published by The Indian Publicity Society, Calcutta 1956.
- 2) See Sylvain Levi's 'Le Nepal' Reproduced in Kailash vol. III, Nol. 1975, page 12.
- 3) See Hem Raj Shakya's *Swayambhu Mahachaitya* page 71. Published by Swayambhu Vikash Mandala 1978.
- 4) See Pandit Nisthananda's 'Lalitavistara Sutra' edited by Min Bahadur Shakya, published by Youn Men's Buddhist Association, Nepal, p. 554
- 5) Jaya namo sri Buddh Bhagawan This song is very popular in Nepal and still sung on the number of occasion of Buddhist festivals.
- 6) The text is "Ban le aham tatvarupam . . . For details of the text see Lalitavistara Sutra, published by YMBA, Nepal, 1978.
- 7) The text is " Sridharmadhatu manisam Karunavataram . . . For details of the text see Ibid page 560.
- 8) See Ashoka's Edicts by Amulyachandra Sen on Nilsagar inscription page 124.
- 9) For Vyagrijataka see Aryashura's Jatakamala translated into Hindi by Surya Narayan Chowdhari, Motilal Banarsidas, 1970, page 2.
- 10) Modern historians are doubting on the authenticity of (Ashoka's daughter) Charumati's existence.
- 11) Scholars believe in two Nagarjunas: one is Madhymika founder and another Alchemist and tantric Buddhist.

But this cave seems to have dedicated to later Nagarjuna.

- 12) See Takakusu, a study and the date of Basubandhu, in the journal Royal Asiatic Society 1905 p. 1.
- 13) See Sylvain Levi's 'Le Nepal' in Kailash Journal p. 37
- 14) Ibid p. 38.
- 15) See Evans Wentz's 'The Tibetan book of the Great Liberation' p. 105 Oxford University Press, 1972 reprint
- 16) Ibid page 179.
- 17) See 'Dohakosh' edited and translated by Rahul Sanskritayana 2957
- 18) See S. C. Das's 'Indian Pandits in the Land of Snow' page 75, published by K. L. Mukhopadhyaya, Calcutta 1965.
- 19) Ibid page 77.
- 20) See Taranath's History of Buddhism translated from Tibetan by Lama Chimpa and Alaka Chattopadhyaya, Indian Institute of Advance study, Simla, 1970 p. 296-297
- 21) See G. N. Roerich's 'The Blue Annals' page 79, Moti Lal Banarâsidas 1976
- 22) Ibid page 802-804.
- 23) See Herbert V. Guenther's 'The Life and Teachings of Naropa' Oxford University Press, 1963, page 99.
- 24) See G. N. Roerich's 'The Blue Annals' p 227-228, 380-381.
- 25) Marpa's meeting with his Guru Naropa is credited to Paindapa and Chitherpa.
- 26) Ibid page 160.
- 27) The Blue Annals page 384.
- 28) Ibid. p. 378.
- 29) See Buddhist Sanskrit Texts No. 1-9, Edited by P. L.

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- 0) The Blue Annals p. 325.
- 1) See Karmapa the Black Hat Lama of Tibet compiled Nik Douglas & Meryl White, Luzac & Company Ltd. 1967, p. 93-94
- 2) Ibid p. 96-97
- 3) Ibid p. 114.
- 4) See The articles on the autobiography of Kyabje Ling Rinpoche translated by Losang Norbu Tsonawas in THE TIBET JOURNAL Vol: VII No: 3, Autumn 1983, page 45-59:
- 5) See the article on the biography of Trijang Rinpoche translated by Dzemay Rinpoche published in the Tibet Journal Vol: 1, 2, Spring Summer 1982 page 6-31.
- 6) See Sagarmatha Weekly, January 30, 1981:
- 7) From the personal diaries of Ven: Rato Chuwar Rinpoche Phuntsok Gahtsel House-70, Dharamshala, H: P: India:
- 8) See the article on Tsenshab Serkong Rinpoche published in WISDOM No: 2: page 43-44:
- 9) Information on Nepal Mahayana Gompa Center was given to me by Jampa Chos-kyi, a former director of Himalayan Yogic Institute, Kathmandu: