

(all) illusions. If you know the inner sense,<sup>1</sup> then there remains nothing that could be called death. Virtue or vice, whatever has been done in times gone by, what kind of lives have been led, let their footsteps be your guides. Dear friend! do what is said in the holy doctrine.<sup>2</sup> Death being certain, do the holy Chhos. As there is no intelligence of our being exempt from death, be diligent and make haste. There is no profit in anything, but strain every nerve and seize hold of the Chhos. (The doctrine of) cause and effect<sup>3</sup> (in the moral world) being true, (accomplish<sup>4</sup>) virtue and renounce sin. Even at the risk of your life, don't throw aside the performance of the moral law. The state of metempsychosis causes weariness to the soul; having left behind the round of transmigrations and cast away suffering, happiness will spring forth.

'On love and compassion a loving heart for ever meditates.

'All—vanity and the inner sense, the two truths take to heart.'<sup>5</sup>

In such manner did (Ug-ṭad) teach (the king) many things. Thereafter in order to stablish him in the faith, he (sent word) to the queen, formerly hidden, (saying) : ' The king — — — — —

---

*Life of Atísa* (Dīpaṅkara Śrījñāna).—By BĀBŪ SARAT CHANDRA DĀS,  
C. I. E.

Lha Lama Yes'e *hod*, king of Tibet, who held his court at Tholiñ in Ōah-ri was a devout Buddhist. He ruled peacefully over his country for many years. About the year 1025 A. D., he founded the monastery of Thoding at Tholiñ (the lofty place). With a view to introduce pure and undefiled Buddhist monachism in Tibet, he selected seven intelligent lads, each ten years old, and carefully trained them up in Tibetan. Then, with the consent of their parents, he admitted them into the sacerdotal order. When these lads advanced in their study of the sacred books and became

• དོན་དམ་

• བཟུམ་

• ལྷོ་ལྷོ་ལྷོ་

• MS. དམ་པ་ལྷོ་ལྷོ་ལྷོ་ 'throw away both virtue and sin,' seems not to be in accord with the tenor of the previous exhortations; we prefer to insert ལྷོ་ལྷོ་ལྷོ་

• ལྷོ་ལྷོ་ལྷོ་

initiated in the practice of monastic discipline, he appointed two novice-monks (*S'ramaṇera*) to attend to each of them, and thereby increased the strength of his institution to twenty-one. Not satisfied with the Buddhist teachers of Tibet, whose cult had become greatly debased by the admixture of Tantrik and Pon mysticism, he sent these young monks to Kashmir, Magadha and other places of India where pure Buddhism still prevailed, with a view to their studying the philosophy of Ananda Garbha of Kashmir and the code of monastic discipline. He commanded them to invite to Tibet, if possible, the renowned Kashmirian Pandit Ratna Vajra and Dharmapála (the Buddhist hierarch of Magadha) and other holy men whose acquaintance they might make during their sojourn in India. He also instructed them to ascertain if there were any other pandits who, when invited, would be useful to the cause of Buddhist reformation in Tibet. Accordingly they proceeded to India in search of knowledge and holy men, bidding a long farewell to their native country. Though the king succeeded in getting the services of thirteen Indian pandits, it is said, that out of the twenty-one monks whom he had sent to India, nineteen died there from heat, fever, snake-bite and other causes. Rinchen ḡssaṅ-po, the great Lochāva, and Legs paḡi S'erab were the only survivors who had the good luck of returning to Tibet crowned with success. They studied Sanskrit under some of the eminent Sanskrit scholars of India and acquired great proficiency in the Buddhist literature. Bearing in mind the instructions of their royal master, they visited Vikramaśilā to inquire of the S'ramaṇas if there was a saintly scholar in their midst who, when invited to Tibet, would be useful to the reformation of Buddhism. There they heard of Dīpaṅkara S'rijñāna, whose spiritual attainments and learning were of a superior order, and who then occupied the first position among the Buddhist scholars of Magadha. They were also told that he was, in fact, the second *Sarvajña* of the school of 500 Arhats which is commonly called the *Mahāsaṅgika*. The Lochāvas, however, did not venture to ask him to visit Tibet, being told that any such proposal would be premature at this time, if not absurd. On their return to Tibet they submitted an account of their experiences in India, and also of the condition of the Buddhist church of Magadha.

Greatly desirous of seeing the renowned sage of Magadha, the king commanded Rgya-tson-gru seṅge, a native of Tag-tshal in Tsang to proceed to Vikramaśilā, taking with him one hundred attendants and a large quantity of gold. After encountering immense hardships and privations in the journey, the traveller reached Magadha. Arrived at Vikramaśilā, he presented to Dīpaṅkara the king's letter with a large piece of bar gold as a present from his sovereign and begged him to honour his country with a visit. Hearing this, Dīpaṅkara replied :—

“Then it seems to me that my going to Tibet would be due to two causes:—first, the desire of amassing gold, and second, the wish of gaining sainthood by the loving of others, but I must say that I have no necessity for gold nor any anxiety for the second.” So saying he declined to accept the present. At this unexpected reply Gya-tson wept bitterly in his presence, wiping his tears with a corner of his sacerdotal robe. He explained to the sage that he was come from the country of Himavat thus far to Vikramaśilá, suffering immense privations, spending much treasure and suffering the loss of many of his companions who died of heat, fever, snake-bite and other causes in the journey, and at last he had to go back to his sovereign depressed at heart and disappointed in his hopes. Dípaṅkara sympathized with him and tried to console him.

On his return to Tibet the Locháva explained to his royal master the circumstances of the failure of his mission and returned the presents. Thinking that it was hopeless to bring Dípaṅkara to Tibet, the king again commanded the Locháva to proceed to Vikramaśilá to invite the scholar who was second to Dípaṅkara in learning and moral purity. At this time Nag-tsho, a young monk of Gung-tháñ, met Gya-tson and begged to be his pupil, but the Locháva desired him to wait till his return from Magadha. He proceeded to India with five attendants and a small quantity of gold, barely enough to meet the expenses of his journey to Vikramaśilá.

At the same time king Lha Lama started for the frontier for the purpose of collecting gold. When he arrived to the south of Purang, he was attacked by the troops of the Rájá of Garlog (Garwal?) and made a prisoner. The Tibetan force that was despatched from Tholing by the king's sons failed to defeat the enemy, and Chañchhub *Hod*, his nephew opened negotiations with the Rájá of Garlog who agreed to release the king on two conditions:—that either the king became a vassal of his and embraced his creed, or that he paid a ransom consisting of solid gold of the size and shape of the captive king's person. The second condition being more agreeable to Lha Lama than the first, his two sons and nephew Chañchhub *Hod* sent officers to collect gold from their subjects in Tsang, U, Kham and the nine minor provinces called the Lin-gu. The gold that was collected and brought for ransoming the king did not satisfy the heretic Indian chief. It is said that when melted and cast to form a statue of the captive king, the gold fell short of the quantity that would be necessary to make its head. Seeing that it was impossible to satisfy the greed for gold of the Garlog Rájá and despairing of his release, Lha Lama advised his sons and nephew to make considerable religious offerings at Thoding and Lhasa and also to repair the monastery of Sam-ye for his moral benefit. He impressed in their

minds the importance of inviting to Tibet a scholarly Indian pandit like Dīpaṅkara for reforming the degenerate Buddhism of his country. But his sons and Chañchhub, being anxious for his release, went back to Tibet to collect more gold. In the meantime Lha Lama died in confinement.

When the news of Lha Lama's death reached Tholing, Chañchhub made religious offerings at Thoding and Lhasa, and, with a view to give effect to his royal uncle's long-cherished desire of life, charged Nag-tsho Locháva of Guñ-thañ with the mission of going to Vikramaśílá in search of Gya-tson and also for inviting an Indian pandit to Tibet. Addressing the Locháva, he said :—" You know how degenerate the Buddhism of Tibet has become, how mixed are the religious practices here with the heretic cult of the red and blue robe Tantriks ; the late king in his anxiety to reform our religion, thrice sent messengers to Magadha to bring the sage Dīpaṅkara S'rijñána to Tibet. Gya-tson-senge has not come back, and it is not known if he is still living. You are also aware of the calamities which befell my royal uncle, and that cost him his life. Go, therefore, to Vikramaśílá, if possible, again to invite the renowned sage of Magadha to our benighted country, but if he still declines to come, invite the pandit who is second to him in learning and holiness." At first, the young Locháva, who was only twenty-seven years old, hesitated to take so difficult a charge upon himself, but the king having insisted on his going to India, of which place he had some experience, he agreed, though very reluctantly, to proceed to Magadha. The king gave him leave to equip himself for the journey with one hundred attendants and to furnish him with a large quantity of gold, but the Locháva would take with him only four attendants and a small quantity of gold. On his arrival at Vikramaśílá he met with Gya-tson, who was then prosecuting his studies under one of the learned pandits of the grand monastery. With the help of Gya-tson, who had by his long residence at Vikramaśílá and other Buddhist places of Magadha, learnt much of the ways and manners of the people of Magadha, the young Locháva became introduced to the principal personages of Vikramaśílá. He resided in the monastery for some time as a pupil of the abbot Sthavira Ratnákara, and with his assistance he succeeded in inducing Dīpaṅkara to visit Tibet.

Dīpaṅkara was born A. D. 980 in the royal family of Gaur at Vikramanipur in Bangala, a country lying to the east of Vajrásana (Gayá). His father called *Dge-vahi dpal* in Tibetan, i. e., "Kalyána S'ri" and his mother Prabhávati gave him the name of Chandragarbha, and sent him while very young to the sage Jetari an *Avadhut* adept for his education. Under Jetari he studied the five kinds of minor sciences, and thereby paved his way for the study of philosophy and religion.

Growing in age he acquired proficiency in the three *piṭakas* of the four classes of the Hīnayāna Śrāvakas, in the Vaiśeṣhika philosophy, in the three *piṭakas* of the Mahāyāna doctrine, the high metaphysics of the Mādhyamika and Yogāchārya schools and the four classes of Tantras. Having acquired the reputation of being a great pandit in the Śāstras of the Tīrthikas which he studied till the twenty-fifth year of his age, he defeated a learned Brāhman in Logic. Then, preferring the practice of religion to the ease and pleasures of this world, he commenced the study of the meditative science of the Buddhists which consists of the Trīśikshā or the three studies—morality, meditation and divine learning—and for this purpose he went to the *vihāra* of Kṛishṇagiri to receive his lessons from Rahula Gupta. Here he was given the secret name of Guhyajñāna Vajra, and initiated in the mysteries of esoteric Buddhism. At the age of nineteen he took the sacred vows from Śīla Rakshita the Mahāsāṃghika Āchārya of Odantapurī who gave him the name of Dīpaṃkara Śrījñāna. At the age of thirty-one he was ordained in the highest order of Bhikṣu and also given the vows of a Bodhisattva by Dharma Rakshita. He received lessons in metaphysics from several eminent Buddhist philosophers of Magadha. Lastly, reflecting on the theory of “the evolution of all matters from voidity” he acquired what is called the “far-seeing wisdom.”

On account of these divers attainments which moved his mind variously in different directions, he resolved to go to Āchārya Chandrakīrti the High Priest of Suvarṇadvīpa. Accordingly in the company of some merchants he embarked for Suvarṇadvīpa in a large boat. The voyage was long and tedious, extending over thirteen months during which the travellers were overtaken by fearful storms. At this time Suvarṇadvīpa was the head quarter of Buddhism in the East, and its High Priest was considered as the greatest scholar of his age. Dīpaṃkara resided here for a period of twelve years in order to completely master the pure teachings of the Buddha of which the key was alone possessed by the High Priest. He returned to India accompanied by some merchants in a sailing vessel visiting Tāmradvīpa and the island of forests on his way. Returning to Magadha he sought the company of eminent sages, such as Śānti, Naropānta, Kuśala, Avadhuti Tombhi and others.

The Buddhists of Magadha now acknowledged him as their chief and unanimously declared him to be the “Dharmapāla” or the hierarch of Magadha. During his residence at the shrine of Mahā Bodhi at Vajrāsana he thrice defeated the Tīrthika heretics in religious controversy, and thereby maintained the superiority of Buddhism over all other religions in Magadha. At the request of king Nyāya Pāla he accepted the post of High Priest of Vikramaśilā. At this time Magadha was in-

vaded by the king of Kárnya (probably Kánauj). Nyáya Pála's armies suffered several defeats at the hand of the enemies who advanced near the capital. The Magadha king sued for peace, and a treaty was signed by which friendship was established between the two kingdoms. In this treaty Dīpaṅkara took an active part. It was he who reconciled the king of Kárnya to Nyáya Pála.

He visited Tibet in the year 1038 A. D., accompanied by his brother Viryachandra, Rájá Bhúmi-Saṅga, and Nag-tsho Locháva. The king of Tibet gave him a most cordial reception and commanded his people to receive his teachings with profound veneration. Finding that Dīpaṅkara was the best and wisest of the Indian pandits whom he and his father had ever asked to visit Tibet, the king out of reverence for his deep learning and purity of morals gave him the name of Jovo Atísa (the Supreme Lord who has surpassed all). Arrived at Tholing Dīpaṅkara preached the profound doctrine of the Maháyána doctrine and wrote several works on the principles and cult of the general and esoteric branches of Buddhism among which Bodhipatha Pradīpa is pre-eminent. In short he revived the practice of the pure Maháyána doctrine by shewing the right way to the ignorant and misguided Lamas of Tibet, who had all become Tantriks. He cleared the Buddhism of Tibet of its foreign and heretic elements which had completely tarnished it, and restored to it its former purity and splendour. Under his guidance the Lamas of Tibet discovered what is called the "real and sure path of the exalted excellence." After a residence of thirteen years which was distributed over the different parts of Tibet, during which he assiduously devoted himself to the propagation of pure Buddhism, enjoying uninterruptedly the good will and veneration of the people, Atísa died at Nethang near Lbsa at the age of seventy-three in the year 1053 A. D. He is remembered with deep veneration all over high Asia or wherever the Buddhism of Tibet prevails. He was the spiritual guide and teacher of HBromton the founder of the first grand hierarchy of Tibet.

Dīpaṅkara wrote several works and delivered upwards of one hundred discourses on the Maháyána Buddhism. The following names of his works occur in *mdo* 𑎎 of *Bstan hgyur*.

1. { Bodhipatha pradīpa.  
{ བྱང་ཆུབ་ལས་གྱུ་སྐྱོན་ས་
2. { Charyá saṅgraha pradīpa.  
{ ལྷོད་བ་བསྐྱུས་བའི་སྐྱོན་ས་
3. { Satya dvayávatára.  
{ བདེན་བ་གཉིས་ལ་འཇུག་བ་

4. { Madhyamopadeśa.  
དབུ་མའི་མནངས།
5. { Sangraha-garbha.  
སྒྲིང་བོ་བསྐྱུ་བ།
6. { Hridaya niśchita.  
སྒྲིང་བོ་ངེས་པར་བསྐྱུ་བ།
7. { Bodhisattva manyāvalī.  
བྱང་ཆུབ་སེམས་དཔའི་ཚོར་བུའི་ཕྱོང་བ།
8. { Bodhisattva karmādimārgāvatāra.  
བྱང་ཆུབ་སེམས་དཔའ་ལས་དང་བོ་བའི་ལམ་ལ་འཇུག་པ།
9. { Saranāgatādeśa.  
སྐྱབས་སུ་འགྲོ་བ་བསྟན་པ།
10. { Mahāyānāpatha sādhana varṇa samgraha.  
ཐོག་པ་ཆེན་པོ་ལས་གྱི་སྐྱབས་ཐབས་ཡི་གར་བསྐྱུས་པ།
11. { Mahāyānāpatha sādhana samgraha.  
ཐོག་པ་ཆེན་པོའི་ལས་གྱི་སྐྱབས་ཐབས་འཛུལ་བསྐྱུས་པ།
12. { Sūtrārtha samuchchayopadeśa.  
མདོ་སྔའི་དོན་ཀུན་ལས་བདུས་པའི་མནངས།
13. { Daśakuśala karma pāda deśa.  
མ་དགེ་བ་བརྒྱའི་ལས་ཀྱི་ལམ་བསྟན་པ།
14. { Karma Vibhaṅga.  
ལས་ཚིམ་པར་འབྲིང་བ།
15. { Samādhi sambhāra parivarta.  
དྲིང་ངེ་འཛིན་གྱི་ཚོགས་ཀྱི་ལུང་།
16. { Lokottarāṅgasaptaka vidhi.  
འཛིན་དྲིན་ལས་འདས་པའི་ཡན་ལག་བདུན་པའི་ཚོ་ག།
17. { Guru Kriyākrama.  
བླ་མའི་བྱ་བའི་རིམ་པ།

18. { Chittotpáda samvara vidhi krama.  
 { སེམས་བསྐྱེད་པ་དང་སྡོམ་པའི་ཚེ་གའི་རིས་པ
19. { Sikshá samuchchaya ábhi samaya.  
 { བསྐྱབ་བ་ཀུན་ལས་བདུས་པའི་མངོན་པར་རྟོགས་པ

This was delivered by S'ri Dharmapála the king of Suvarṇadvípa to Dípaṅkara and Kamala.

20. { Vimala ratna lekhana.  
 { རི་མ་མེད་པའི་རིན་པོ་ཚེའི་སྤྲིན་ལྷིག

This last is an epistle addressed by Dípaṅkara to Nyáyapála, the king of Magadha.

~~~~~

*Place and River-Names in the Darjiling District and Sikhim.—By L. A. WADDELL, M. B.*

*Facility for finding etymology of names in this area.*—The manner in which place-names are assigned in Sikhim, Eastern Nepál and Western Bhotan, and also in Southern Tibet, can be ascertained with unusual facility and certainty by a local review of place-names in the Darjiling district, Native Sikhim and British Bhotan, owing to the great majority of the villages therein, having been founded within the present generation by migrant Sikhimites and Bhotiyas and immigrant Nepális and Tibetans, under the Government policy of quickly peopling these hitherto sparsely populated tracts; so that the reasons for the special nomenclature of such new sites and villages are still currently known by the villagers. And, the etymology of many of the river-names and older place-names can be more or less readily traced owing to the still existing-presence of the race of Lepchas—believed to be the autochthones of the area. The relative simplicity of the subsequent ethnic elements, all of which are still represented, also tends to simplify the problem.

*Desirability of fixing the Lepcha etymology as the language is becoming extinct.*—The present time, too, seems specially indicated for investigating this subject, from the fact that the Lepcha, though still a living language, is fast becoming extinct; and no vocabulary of the language having been published\*, the names which the Lepcha race has given to

\* Mr. Hodgson published (*Essays*, London reprint, 1874) a short list of Lepcha words, and several words are to be found scattered through Colonel Mainwaring's *Grammar of the Bong (Lepcha) Language*; but these are quite insufficient for the present enquiry.