

Atish Dipankar Srijnan – Unsurpassable Luminaries of Asia

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Abstract

This research papers aims to explore the stagnant Buddhist Cultural heritage of nearly 1000 years as an eloquent religions genius in TIBET and ASIA countries north of Himalayas. Acharya Dipankara's multitudinous activities gave a fresh and fillip (enliven) to the dwindling (decreasing) spirit of he Buddhist faith in Tibet which gained universal acceptance and popularity. Based on the teachings of Asanga and Maitreya, he established a new order called Bka'-g Dams-Pa which received further impetus under the able stewardship of his principal disciple named Brom-s Ton-Pa and other successive teachers and lineage holders. Atisha enjoined strict discipline among the monks and forbade the people from indulging in occult practices. Many siddhs and teachers flourished and fed the flame of Atisha's reformative traditions which never allowed the creed to be maligned by impurities of precepts and practices. Reformers and teachers galore appeared on the horizon fired by the example set by Atisha to purge the faith and its doctrine from vulgar dilutions. But the outstanding Sage-philosopher of 10-11th Century was immersed for centuries is a variant twist of historical era in the land of his birth in Bangladesh, subsequently in Indian Sub-continent till the end of 19th Century. This manuscript also reveals to enshrine the beauty of fragrance of Doctrine which embedded in the historical forgotten chapter of Buddhism.

My research impetus goes to expedient to resurgence of ruined civilization in Indo-Pak subcontinent especially in Tibet. In the last decade of 19th Century, the name of Atisha Dipankar Srijnan as one of the noblest sons of the Bengal and outstanding religions venerated personality of India was discovered from the rather rusted records of history inscribe in Tibetan Tanjur. Our objective illustrated how Dipankar dominated the religion honorific scenario in the 11th Century; the Buddhist Pala Dynasty was reigning in full glorious achievements. Dipankar Sreejnan's journey on foot to Tibet across the snow mountainous terrains of the Himalayas amidst hazards makes a mind-blowing episode. How great Atisha fought against prevailing practices of sacrifices, esoteric rituals and manifold debased notions passing in the name of religion and preached the doctrine of ethical lives, morality and compassion to liberate the masses of the people from superstitious practices. He imbued the Tibetan people with basic morality in the preaching of the Lord Buddha and essence of Buddhism. While preaching the Dictum, he acted as saint, philosopher and scholar with versatility in all sector of knowledge. Atish Dipankar established the pure Mahayana Buddhism succeeded in refreshing the entire Tibetan Society by steering them out of superstitious beliefs in ghosts, murder, adultery and many

other anti social vices. Through Atisha's religions reformation and philosophical tenets, the Tibetans found themselves in the midst's of a unique religions renaissance.

This article illuminated darkened condition of India and Tibet which brought the lost spiritual impetus from India with the result that Buddhism struck deep roots in Tibetan soil and thence flourished as an indigenous mode of religions and philosophical thought. My submission, the two most significant challenges about Atisha relate to a) Atisha's special preaching's in Tibet, that is Kalachakra Tantra and b) Atisha's efforts and directions about reconstruction and regeneration of the Sangha in Tibet. This paper also aims to elucidate the annals of Tibet how the reign of king Khrisrong-Idem-b Tsan was persisted the great landmark of esotericism at Tibet to establish the Buddhist view after taming and exorcising the Bon-Po priests and its votaries. Meanwhile, dwelling on the fourth important Buddhist school of Tibet, the great re-former Tsong-Khapa who was born in 1337 A.D was much inspired by the tradition established earlier by Acharaya Atisha Dipankar. He reorganized the monastic order and streamlined the curriculum of the monks laying great emphasis on learning based on logic, discipline and academic erudition. In fine, western Tibet (Ladakh) still remains a stronghold of the Buddhist faith. Great saint Atisha enshrined as the luminaries of Asia to flourish the world's civilization in the path of peace, harmony and amity in this contemporary arena leading towards the 21st Century to enfranchise mankind from fears and dangers of war and mutual animosities as well as achievements of a peaceful world order.

Keywords: Atisha; Vajrayogini; Guada; Vikrampur; Kalayansri; Tibet; Shilarakshita; Bodhi-patha-pradipa' Lhasa; Kadampa Order; Dharmakarika; Vajrayana; Jetari; Jhana-gu-hya-vajra; Rahulagupta; Dharmarakshita; Lhalma Yeshe Oe; Gyatsoen Senge; lam.rim; Jangchub Oe; Chandragarbha; Mahayana; Hinayana; Pravhavati.

Introduction

Since the immemorial era of the Buddha in the sixth Century B.C the world has witnessed that Buddhist sages in manifold parts of the world have illumined by their wisdom, erudition and amity. Atisha Dipankar Srijnan as one of the greatest sons of the Bengal and an outstanding religious personality of India was discovered from the rather rusted records of history inscribed in Tibetan Tanjur.

Atisha was born in the year 982 A.D in E.B like Sakya-muni Buddha before him, he was born into royal family and was given the name 'Chandragarbha; meaning "Moon Essence". He was later given the name Atisha; meaning peace, by the Tibetan king Jangchub Oe. It is said that at the time of his birth there were many auspicious signs, and that from his very early childhood prince Chandragarbha displayed an unusually peaceful and compassionate nature, and an aspiration to spiritual practice.

At the age of 18 months, his parents took the young prince on a visit to a nearby temple. Thousands of people lined the streets of the city to catch a glimpse of the child. Atisha asked his parents: "Who are these people? They replied: "They are young subjects". The child looked on the crowds with compassion and said: "If only they could each have the same good fortune and wealth as I. May they all follow the Dhamma!" Clearly this was no ordinary child. According to the Buddhist tenets, our actions and experiences in previous lives carry over to influence. Our experience and personality in this life. In the case of the

young prince Atisha, only the experience of very high spiritual realization carried over from previous lives could explain this behavior.

The young prince also had a special connection with Tara, the Female Buddha embodying all the Buddha's activities of great compassion. It is said that when he was a baby sitting in his mother's lap, blue flowers would sometimes rain from the sky and the baby seemed to be smiling at an unseen presence. The great yogis of the kingdom interpreted this as a sign of that Tara was appearing to the child. With their (Kingdom interpreted this as a sign that) son's obvious connections with spiritual mothers, Atisha's parents feared that he would bear his kingdom to become a monk. Therefore, they surrounded him with luxury and as he grew into a young of noble birth in the kingdom won introduced (to the most beautiful young women of noble birth in the kingdom won introduced) to him in the hope that Atisha would take a bride. At this time, Tara manifested to Atisha and counseled him not to be attached to his kingdom or worldly life in general. She advised the prince that he had a strong Karmic potential to become a great spiritual teacher, as a result of meditation and practice in previous lives. Just as an elephant struck in a swamp can not free itself due to being weighed down by its own body, so, Tara said, Atisha would be trapped in worldly existence if he used his potential for mundane pursuits.

Inspired by Tara's words, Atisha formed the firm determination to practice Dharma and to attain enlightenment.

● Atisha's Search for A Master:

The prince's first step on the path to enlightenment was to find a spiritual master who would instruct him in medication and the Buddhist teachings. However, his father had arranged for a guard of 130 cavalymen to accompany his sons at all times. However, Atisha managed to steal away secretly, pretending that he was travelling to the mountains. He then quickly sought a number of renowned Indian masters of his day. The great teacher Jetari first gave him teachings on taking refuge in the three Jewels of Buddha, Dharma and Sangha and on bodichitta, the mind aspiring to reach enlightenment for the benefit of all sentient beings. Jetari then advised him to travel to the great monastery of Nalanda to study with the spiritual guide Bodhibhadra. Bodhibhadra gave Atisha brief instructions on bodtichitta, and advised him that to further his practice, he should seek out the great meditator and teacher Vidyakokila, known to have attained the perfect realization of the Wisdom perceiving emptiness. Having instructed Atisha in the vast and profound paths, Vidyakokila then advised the students to study with the great vajrayana Master, Avadhutipa; Avadhutipa said that he would give teachings to the prince, but that he should first seek out the famous Rahulagupta, known as the Black Master Yogi, for instruction and then return to him later for more detailed teachings on the vajrayana path. The prince travelled to the Black Mountain and found Rahulagupta, a great tantric practitioner, who first tested his new student's resolve by hurling a lightning bolt at him as he approached! After Atisha had made requests for instructions for thirteen days, Rahulagupta agreed, and gave him the secret name Jhana-guhaya-vajra or indestructible Wisdom, and the empowerment of the Hevajra lineage. However, he told Atisha that before practicing further, he should first obtain his parents consent to be released from his royal duties. He also arranged for an escort of eight naked yogis and yoginis to accompany Atisha home.

Atisha returned to his parent's palace. For the first three months, he behaved as if he had lost his mind, wondering aimlessly and speaking incoherently. All who saw him, accompanied by his entourage of eccentric Yogis and Yoginis, decided that Atisha had become a madman and was not fit to govern. One day his father, together with the queen he said to him, "Alas my son! From the time of your birth I believed you would become a superior king and live in great happiness. What has the forest retreat done to your mind? "To his parent's surprise the prince replied lucidly: "Royal father! If I became a king I would be with you only for the life! In future, we would never meet and this life, for all its luxury and wealth would have been for nothing. I wish for nothing more than to practice Dharma purely in this life to achieve liberation and enlightenment. In that way, I can properly repay the kindness of you my dear parents and all living beings. Please release me from royal duties so that I may devote my life wholly to the Dharma, a Recalling the auspicious signs and dreams that had attended Atisha's

birth, his mother quickly consented. The king remained unhappy at the prospect of losing his sons, and would not at first accept the request, but in time granted his son's wish.

The very next day after receiving his parent's consent, Atisha returned to Avadhutipa to receive further instructions in the Vajrayana traditions from the great master. After seven year's strong practice of study and meditation, he developed great accomplishments, to the point where one day he began to experience a sense of pride. He felt to himself: "In the entire world, there may be no one who understands these texts as well as I." That night while he was sleeping Atisha dreamed that he was visited by dakinis who showed him countless Vajrayana texts, even the names of which he had never heard. Atisha awoke to find that as a result of his dream his feelings of pride had been dispelled.

● From India to Indonesia:

At the age of 29, Atisha experienced a vision in which Rahulagupta appeared to him, walking through the wall of his room. The Black Mountains Yogi scolded him and told him that it would be most beneficial for his practice and for the Dharma if he were to take ordination as a monk. Atisha had several more dreams in which his teachers and deities appeared before him and gave him similar advice. Following this direction, Atisha received ordination from the great master SILARAKSHITA shortly there after and was known for his pure ethical behavior. Still, after many years of further study and meditation, he still yearned to find the method that would bring him quickly and directly to enlightenment. If there was any place where he might find an answer to this riddle, surely it was Buddha Gaya; the holy place where Shakyamuni Buddha had himself manifested the attainment of enlightenment so many centuries before? Atisha accordingly journeyed there on a pilgrimage.

Circumambulating Bodhgaya's great stupa, Atisha experienced a clear vision in which two manifestations of Tara appeared in the space before him, one asked the other: "What is the most important practice for achieving enlightenment?": "The other replied: "The practice of bodhichitta, supported by loving kindness and great compassion is most important".

Convinced that he had now found the answer to his question. Atisha formed the single-minded aspiration to perfect his understandings and practices of the mind of enlightenment, or bodhichitta. After checking thoroughly with a number of scholars and Yogis he learned that a high master called Suvarnavipi was reputed to have the most vast and profound realization of Sumatra in present day of Indonesia. Atisha nonetheless quickly arranged to travel them, so intense was his wish to learn more about the methods that could quickly bring him closer to enlightenment.

Atisha made the journey to Sumatra by boat with a group of traders. The Voyage took more than 13 months and many difficulties arose along the way. At one point an extremely violent storm blew up, driving the boat back in the directions it had come from. It is said that Atisha was able to subdue the storm by the power of his meditative stabilizations. At another stage in the journey, a monstrous whale, said to be an emanation of a demon blocked the boats passage & the voyagers were lucky to escape with their lives. Eventually, however, the small boat reached its destination at the very edge of the known world.

Having reached the end of his long journey, Atisha did not approach Suvarnadip immediately. Understanding the importance of selecting a spiritual master, and following the methods taught by his previous teachers, he first carefully investigated Suvarnavipi's qualities by closely questioning his friends and students. Having satisfied himself of the master's wisdom and compassion, he then approached Suvarnadip to request teachings.

Suvarnadip joyfully accepted Atish's request. Through his clairvoyant powers, he was aware that this very special student had been travelling over the sea to Sumatra to receive teachings from him and perceived Atisha's great potential to develop realizations. Many great offering ceremonies were performed in subsequent days. Savarnadvipi agreed to provide the transmissions of all the bodhichitta teachings held by him, including the secret mind training techniques passed down through a direct oral lineage originating with Manjushni, the Buddha embodying all the Buddha's qualities of perfect wisdom. He explained that Atish should remain in Sumatra and practice these methods for 12 years, prophesying that if he did so he would attain perfect realization of bodhichitta.

Atisha practiced strongly for 12 years, fulfilling his teacher's wishers. Then one day Sumatra, telling him: "Noble one, do not stage here. Go to the worth. In the worth is the laud of snows! A new phase was about to begin in Atisha's life, a phase that would irrevocably change the course of Tibetan history and Tibetan Buddhism.

• His Return to India:

Atisha returned initially to India. He quickly became famous for the brilliance of his teachings, and his unparalleled abilities in debate with other teachers and philosophers. As a result, he was appointed about of Nalanda Monastery, the greatest of all Buddhist Monasteries in India, and the largest that has ever existed. When a golden age of Dharma reigned in India, in Tibet it was a very different story. The Buddhist teachings had been conveyed to Tibet two centuries but had been suppressed by the evil King, Langdarma. Although the teachings had again been established in the land of snows, there was a great confusion about correct practice, especially about the way to correctly combine the practices of SUTRA AND TANTRA. Some people won also mislead by teachers who gave instruction in black magic and harmful mantras under the guise of teaching Dharma.

• The Story of Yeshe Oe and Jangchub Oe:

The Tibetan king of that time, Lhalama Yeshe Oe, was a sincere Dharma practitioner. His strongest wish was to re-establish the pure lineage of teachings and rid of Tibet of the great confusion that existed. Yeshe Oe, Therefore, requested 21 of the brightest students in the country to travel to India, where there were so many great teachers and pandits. His hope was that some of those teachers could be persuaded to come to Tibet to detach pure Dharma. For the Tibetans, the journey from their high country beyond the Himalayas to the heat of the Indian plains was extremely difficult. All but two of them died. White the two who survived managed to significantly further their understanding of Dharma, and returned to Tibet with many new scriptures and teachings; they were unable to persuade any of India's great teachers to return with them. During their time in India, however, they had learned of the great Dipankar Srijnan. On returning to Tibet, they had an audience with their King. They said to Yeshe Oe: "In India, there lives a monk of royal birth known as Dipankar Srijnan of you could persuade him to come to Tibet, it is certain that he would be of great benefit." On merely hearing Dipankar Srijnan's name, Yeshe Oe was overcome by an unshakable faith in him and his qualities he resolved to do all in his power to bring the great teacher to Tibet. It was the custom at the time to offer gold to teachers of the Dharma, as a sign of the student's respect and aspiration for the teachings. Yeshe Oe, Therefore, set about amassing a great treasure of gold that he would offer to Atisha, to support his request for the master to come to Tibet. Yeshe Oe decided to travel himself with followers to the four corners of his country to search for gold. His journey took him to the border regions, however, and the party was captured by the ruler of a neighboring Kingdom, the Garlog Khan. Yeshe Oe himself was thrown into prison. Yeshe Oe's nephew, Jangchub Oe learnt of his uncle's capture and went to Yeshe Oe's aid, pleading with the Garlog Khan for his release. The Khan offered Jangchub Oe two options: he would release Yeshe Oe firstly if he and Jangchub Oe abandoned their plan to bring the great Pandit to Tibet and become his vassals or alternatively if Jangchub Oe brought him the King's weight in gold. Jangchub Oe immediately set out to search for more gold to pay the ransom. After a great deal of difficulty, he managed to collect the weight of Yeshe Oe's body in gold, excluding his head. He returned to the Garlog Khan, hoping that he would accept this treasure. The Khan flatly refused. The distraught Jangchub Oe managed however, to find Yeshe Oe's prison and speak to his uncle through the locked door. Jangchub Oe was distressed. He explained to his uncle he did not wish to oppose the Khan by making war against him because so many innocent lives would be lost. Nor did he wish to accept the Khan's demand that they yield to him and give up Yeshe Oe's plans to bring Atish to Tibet. Therefore, Jangchub Oe said, he would leave again and search far and wide for more gold so that the full ransom could be paid.

Yeshe Oe laughed, and said: “No, please do not give even a speak of gold to this evil Khan! I am old now and there is nothing more beneficial that I could do with my life than after it for the beneficial of the Dharma and Tibet. Please take the gold you have already collected and offer it to Dipankara Srijanana. Please tell him of Tibet’s need for his help. Tell him that need is so greed that I have given up my own life in the hope that he will come to Tibet and Teach the pure Dharma! Nephew, please do not think of me. Think of Tibet and the Dharma. Jangchub Oe could not bear the thought of leaving his uncle in prison, but he also perceived clearly that Yeshe Oe’s deepest aspiration was that he tries to bring Atisha to Tibet. Beyond by his under courage, Jangchub Oe bade Yeshe Oe farewell and resolved to carry out his wishes to the letter.

• The Tibetans Plead with Atish to Travel to Tibet:

Jangchub Oe, now king in his uncle’s place, quickly set about arranging for a party to journey to India with the golden offering for Atisha. Jangchub Oe himself travelled with the party, led by the translator Nagtso, for much of the way. After many months the weary Tibetans arrived at Nalanda Monastery. They were recognized Tibetans and taken to the house of a Tibetan lama, Gyatsoen Senge, who had lived in India for some years. Nagtso explained the purpose of their journey to persuade Atisha to travel with them back to Tibet. Gyatsoen Senge said immediately: “Speak about this to no one. If the Elder Ratnakarashanti learns what you intend to does he will never allow it! In order to succeed in your objective you will have to work very carefully and skillfully.”

Gyatsoen Senge arranged for Nagtso and his followers to make offerings of gold to the Elder Ratnakarashanti, which pleased him very much, without disclosing their true purpose. Gyatsoen Senge watched carefully over the following weeks for a chance for the Tibetans to meet Atisha in person without arousing suspicion. One day, the opportunity arose and Gyatsoen Senge spoke of the confusion about Dharma in Tibet, of Yeshe Oe’s sacrifice and of the Bodhisattva Jangchub Oe’s heartfelt request that Atisha come to their aid.

Atisha was deeply moved by the obvious courage and sincerity of the Tibetan had travelled so far to make this request. He said: “The Tibetan king is a Bodhisattva. These people have made great sacrifices to benefit the pure Dharma. It would be wrong for me to disregard this request. Still I am now old and have many duties here at Nalanda. If I travel to Tibet I can never hope to return. I will consider this further. Please keep your gold for now”.

The Tibetans then departed, while Atisha carefully considered whether it would bring greater benefit if he travelled to Tibet rather than remaining in India. He consulted with Tara, who told him that by accepting the request to go to Tibet. Atisha would produce the greatest benefit for the Dharma teaching and sentient beings.

However, it would also shorten his own life span. If he were to remain in India he would live until 73. Thinking of the benefits that would flow from travelling to the land follows, Atisha decided that he would do so.

However, perceiving that if he left too quickly people would speak of the Dharma in India going into decline, Atisha skillfully spoke of his intention to go on a great pilgrimage to various holy places. He then asked Elder Ratnakarashanti if he could include the many holy sites in Nepal Tibet in his pilgrimage. After some thought, the Elder consented, but on condition that Atisha should come back to India in no more than 3 years. The elder charged Nagtso with the responsibility for ensuring that Atisha returned within that time. With great joy, Atisha, Nagtso and the rest of their followers prepared for their journey to the land of snows.

• Atisha in Tibet:

With advance notice that Atisha was indeed coming to Tibet, Jangchub Oe rode to meet him with a guard of 300 horsemen. After the joyful celebrations had finished, Jangchub Oe made special requests of Atisha. He explained how the Dharma had declined in Tibet. Some people followed the Sutra teaching only and never practiced Tantra. Others engaged only in Tantric practices and neglected Sutra. “Compassionate Atisha”. He said, “There is great confusion about correct practice in Tibet. If it pleases you, I request you not to teach on the most profound subjects. Rather please teach about Karma, the law of cause and effect. Please teach us those practices that are most easy to follow and that include the essential meaning of all the Buddha’s teachings of Sutra and Tantra. “Jangchub Oe also asked a number of questions about correct Dharma practice.

Atisha was greatly pleased by JANGCHUB OE’S sincerity and wisdom. In response he composed the ‘LAMP FOR THE PATH TO ENLIGHTENMENT’. Only three folios long, this text nonetheless answered all the questions that had been put by Jangchub Oe and, as requested, distilled all the Buddha’s eighty four thousand teachings of Dharma into clear simple guide for practice. As a result of Atisha’s activities and his great reputation, the practice of pure Dharma in Tibet quickly flourished. At the end of three years Atisha prepared to return of India as he had promised. On the long road back to India, he was accompanied by Nagtso and his foremost Tibetan disciple, the layman Dromtoenpa. However, on reaching the border with Nepal the party found that their way was blocked as a result of that had broken out. Nagtso was very concerned because of his promise to the Elder Ratnakarashanti that Atisha would return. Atisha said that Nagtso should not worry he had done everything possible to fulfill the promise. However, Atisha did arrange for a message to be sent through to the Elder at Nalanda explaining that he had been unable to return but could do so once the war had ceased.

However, he also wrote in his letter that in his opinion it would be most beneficial if he remained in Tibet. He requested permission to do so, pointing out that if this was possible, he would be able to compose texts similar to "THE LAMP FOR THE PATH" Atisha also enclosed a copy of the text, personally signed and an offering of gold. When he received the message, the Elder Ratnakarashanti submitted the copy of "THE LAMP FOR THE PATH" to his highest and most skilled pandits at Nalanda. They were astonished at how Atisha's composition clearly and accurately condensed all the manifold teachings of Sutra and Tanta into a single short text. The great Pandits recognized that Atisha would never have composed this work had he not travelled to Tibet. Ratnakarashanti, Therefore, sent a message back to Atisha, consulting to his wish to remain in Tibet.

• Arrival of Atisha at the Residence of Nag-Tcho:

When arrived at the residence of Nag-gna Chenpo, Atisha was received at the residence of Nag-Tcho where he spent one month. Then travelling on from Purang, the party came to place called Dok Mamolin near the shore of lake Ma-pham (Manasarovara). Here many herdsmen came with rich presents to make obeisance to him. After finishing breakfast, the party came to the edge of the lake. This place appeared so very holly and delightful, that Atisha halted there for seven days. In the meantime, Nag-tcho returned from his place and joined him. When Atisa was offering oblations (tarpana) to the manes of the dead (Pretas) standing in the water, Nag-tcho inquired what he was doing. Atisa said that he was offering water to the Pretas. Nag-tcho begged to be favored with an upadesa about the same. Atisha taught him a sastra about the worship of Khasharpana, and inquired: "Have not you Tibetans the ceremony of offering water to the Pretas?" Nag-tcho replied: "yes, there are some mantras about Manju Sri and others. Oh, they belong to the Kriya Tantras." When Atisa was offering oblations to the gods standing in the water of the lake by making a figure of the god Khasharpama, the following phenomenon is said to have occurred. From the Centre of his head a stream of water issued forth and fell back on the water of the lake. A number of preta now in the spirit of Atisa's arrival at the bank of Lake Mapham now spread all over the three provinces of Nah-ri Korsum.

The Tibetan escort, consisting of 300 horsemen, fewer than four Generals, marched along keeping Atisa's party who were all dressed in white, in the middle. All this time, the Generals sang the song of welcome like those wise ministers of king Thi-sron Deu-tsan, who three centuries ago had escorted Acharaya Santa Rakshita from the confines of India to Tibet. The senior General addressed Atisa in the following terms: Oh, there the most accomplished and gifted pandit, who had come here from India, like the image of a god responding to the prayer of all Tibet,- great is the mercy to us. Thou art like the 'Chintamani-the wishing gem-able to give what is asked of them. Though, in this country, there is

wanting the religious prosperity, which India possesses-yet there are many advantages, which would be vainly sought for in India. Here in the country of purgyal (TIBET), there is scorching heat, and every where there are sparkling fountains pellucid streams. In winter, the climate of Tibet is not rigorous. In the sheltered sides of the mountains of Tibet, there is generally warmth, which makes this country delightful in winter. In the spring season here, people hardly suffer from any scarcity of food, and the five kinds of gain are cultivated for a harvest of plenty. In autumn, the country becomes a man of emerald by the abundance of vegetations in the fields as well as in the hills and dates. In every way, oh great Pandit, our country is happy, and it will be mere so by your holy advent. Though Lha-chen (the old king) has gone to the land of rest like the moon in her 29th lunation, yet Lha-tsun-pa the present king has risen like the luminous disc of the day in the cloudless firmament of Tibet. By the moral merits of his subjects, the king's power and prosperity have been increasing everyday. By the accumulated merits of the king and his peoples, the disputes and disturbances of all sides have disappeared. At the present time, the great Pandit having come here, the merits of the King as well as those of his subjects should be accumulated to a large extent. We (Tibetans) shall not grow old, shall enjoy longevity in religion life the unchangeable Vajra. We shall not descend downward, but being firm like the Sumern in our loyalty for the Bodhisattva shall approach Lha-stun, whose fortitude is great. We should make an offering of every thing that we possess from beneath the heels to the heaven of Brahma to thee. Oh lord! we shall faithfully carryout any order that you may be pleased to express to us. On the present occasion, the object of our prayer to thee, Oh Lama (Guru), is that it may please your holiness to precede to Tholin the monastery of the Majesty the King. Lha-tsunpa Chan Chub Hod is rich and powerful like Indra, the king of the Gods, and reigns gloriously, being honoured by his ministers, who resemble the junior Indra. So saying he sang the song:-

"Lo-a loma lola lola, and c." In this manner, singing welcome enjoy, he marched towards Tholin at the head of 300 horsemen. On another occasion in this journey he remarked: "At the present age, Atisa is the Vice-regent of Buddha and master of Buddhism. He has become the object of Universal admiration. His purity has entitled him to the adoration of all living beings including the gods."

Atisha surrounded by his companions-such as Raja Bhumi Sangha, Pandit Para hita Bhadra, Pandit Virya Chandra, Lochava Gunthang and other monks, altogether 35 in number, rode towards Tholin,. The horse on which the great Sage rode, ambled gently like the walking of the golden swan. Atisa lifted himself in the air a cubit above the saddle not touching it at all with a view to be distinguished from others. His demanour, personal beauty through 60 years old, and his pleasant appearance made him worthy of divine honor. A smile was ever present on his face, and Sanskrit mantras, loud and impressive. His expressions were happy, oh, how sweetly talked and how noble he looked!

At the end of a sentence, he often said *Ati Bhala? Ati Bhala, Ati Mangal, Ati Bhala hai*, the name *Arya Tara, Arya Achala, Mahakarunika, Sakya Muni dekha*, was always present on his lips. Looking to the men sent by *Lha-tsun-pa* to escort him he said: “These officers of *Lha-tsun-pa* have in their mirth surpassed the mirth (happiness) and joy of *Pramoda*, king of the *Grandharvas*. They seem to resemble the *Yakha* or the wrathful *Rokshasa*.”

“It is, in deed, true that *Himovati* is the province of *Avalokitesvara*’s religions discipline. For who he could have subdued so wild and fearful a people as the *Tibetans*! But even in their wildness so cheerful and agreeable they look: they always utter the words of religion. *Lha-tsun-pa*, the king of these officers, must indeed be like *Indra*, the Kings of the gods”. Then when nearing *Tholin Lhai Chug*, the great minister of the king of *Tibet* with the palms of his hands, joined together thus addressed *Atisa*: “We welcome you, *Oh Prabhu*, master of the devotional mood of our religion! You have come thus for out of your compassion to all living beings. You have come to timely impart your precepts to us, unmindful of the fatigues of the journey.” So saying he presented him with tapestry paintings of *Avalokitesvaras*, which had 40 arms worked up cloth. *Atisha* immediately consecrated it. Then all the ministries reverentially presented him each with a white scarf.

When the news of the arrival of the great *Pandit* reached the King, the people of *Nah-ri* began to comment in various ways regarding him. The *Indian Pandit* because the subject of conversation everywhere, for all classes of men wished to know from travellers, lately returned from *lake Maphan (Manasharavar)* what kind of man *Dipankara* was for whom so much wealth to hear of the great sage from the lips of his own officers, who had seen him. At this time, the great minister *Lhai lodoy* with ten mounted attendants arrived at the monastery of *Tholin*, and going to the presence of the King this related to him about *Atisha*, “As soon as the all-knowing sage reached the court of *Palpa (Nepal)*, the king with his nobles riding on horses, elephants, and driving carriages with singers, dancers, poets with princes and princess, with the mensio of drums, cymbals, bag-pipes, shell trumpets and guitars in a full chorus come to receive His *Holliness*. The extent of reception accorded to *Atisa*, its pomp and earnestness surely exceeded that which was ever given to the most perfect *Buddha* in former times.

“Moreover, the king of *Nepal* caused his son to be ordained as a monk by *Atisha* under the name of *Devendra*. He also sent 100 horsemen with *Atisha* and the Prince to escort them up to the shores of the *lake Mapham*. *Atisa* presented his own elephant to the king of *Nepal* with a request that he should build a *Vihara* called *Than Vihara*, in return for the value of the beautiful elephant. The King of *Nepal* placed at *Atisa*’s disposal both his wealth and son. Now, the great *Pandit* has arrived at the bank of *Lake Mapham*, where they have halted. The *Pandit*’s companions are the following: Three *Pandits* whose fame of learning has covered the vaults of heaven, *Lochava, Gunthang (Naghtcho)* with about 30 pupils who learn the *dulva (VINAYA)*. The *Maharaja Bhumi Sangha*, king of the whole of *Western*

India, who is majestic and bright in learning, who is mighty to be able to overpower the world. He has cast away the world and its pleasures just as one throws out his spittle from the month, and out of his love and devotion for *Atisa* has been following him to *Tibet*. To him the king of kings also bow down his head. For the sake of the exalted dignity of this royal personage, the king of *Nepal* sent a large escort (about 425) up to the lake of *Mapham*. Thousands of herdsmen have assembled round him to offer him their enthusiastic greetings. “Then the party arrived at *Tholin* called *Lin Sergyi Lhakhan*. Here an escort of 300 horsemen under 4 Generals waited upon *Atisa* to take him to the place of the king of *Tibet*. Among the musical instruments that were sounded on this occasion in honor of the arrival of the great sage, the most curious was the long brass trumpet, called *Ragdum*. It was initiated by *Lha-tsun-pa* himself to welcome the *Pandit*, and was, therefore, known by the name of *Lopan Chen Denpai dun*, the trumpet for inviting the *Lopan, i.e., Lochava and Pandit*.”

Then the king of *Tibet* gave *Atisha*, a most cordial reception. He commanded his people to receive his teachings with profound veneration. Finding that *Dipankar* 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 *Joro Je (Supreme lord in Sanskri. Prabhu Svami)*.

Atisha stayed in *Tibet* for 17 years in total. His clear and pure teachings initiated a golden age of *Dharma* in the land of snows. Through his foremost disciple *Dromtumpa*, *Atisha* gave the teachings of stages to the Path of enlightenment, known in *Tibetan* as *lam.rim*. Through these instructions three great lineages of *lam.rim* teachings won passed down to subsequent generations, including the great *Je Tsoug Khapa*. *Tsong Khapa*’s *lam.rim* texts, following the structure and content of *Atisha*’s tradition, remain the cornerstone of *Tibetan Buddhist* teachings to this day. In the new millennium, *Atisha*’s clear and practical methods are taught in places as diverse as *India, the US and Australia*.

• A Postscript:

A small postscript to the *Atisha* story: as mentioned, legend has it that *Atisha* was unusually handsome, even in his later years. One story from his time in *Tibet* tells of how he approached a small farmhouse to request a offering of food. An elderly woman lived in the house. At the time she was milking her cow. Suddenly there was a knock at the door. The cow took fright at the unexpected sound and kicked the full pot of milk over. The old lady, in a range, picked up a clod of mud from the earthen floor of her house as she advanced to the door, meaning to teach the disruptive visitor a lesson. Flinging the door open, and ready to take aim, she found herself face to face with an extremely attractive man. “Oh!” she gasped, letting the clod of mud flip quickly from her hand, please come in for some butter tea!”

• Atish's Lamp for the Path to Enlightenment:

Atish composed the Lamp for the Path to Enlightenment to cut through the great confusion about the Buddhist teachings that existed in Tibet at that time.

It is said that Shakyamuni Buddha taught 84 thousand Dharmas a huge variety of teachings methods and the methods of SUTRA and TANTRA. Why did Shakyamuni Buddha teach so many different methods? Every Person's situation is different-their aspirations, environment, problems, out took and expectations. So, the most effective method for developing inner peace, wisdom, compassion and under standings also varies from person to person. In order to find the methods that are the most useful for us personally, we need to understand how to varies teachings relate to one another and which methods are the best to use in each situation in which we find ourselves. If we don't understand this, we can be as confused about spiritual practice as so many Tibetans were before Atisha travelled to the land of Snows.

From a Buddhist point of View, the Dharma includes methods that can utterly transform the lives and experience of every sentient being. If we practice Dharma properly and sincerely we can find a solution to any problem or difficulty what so ever that we or others might experience. But if we use these methods without proper understandings or skills, we may ourselves more confuse. For example, we might have all the ingredients in our kitchen cupboards that we need to prepare a delicious meal. If we try to prepare the meal by simply throwing the various ingredients together in a random order, the result will be a disaster rather than a delight! The same principles apply to spiritual practice.

Atish's lamp for the Path to enlightenment & the lam. Rim tradition of teachings that has followed from it, present the various methods in a clear order and according to an aggressive structure. It beings with the subjects that are easiest to understand, gradually leading students up to the most profound and subtle teachings of the true nature of phenomenon.

It is said that the teachings of following Atisha's lamp for the Path tradition have four great qualities.

1. They show that teachings and methods that might at face value appear contradictory, are infect not. For example, we may be advised not to follow certain methods at the beginning of our practice, but those same methods may be useful at later stages as our understanding develops.
2. They show that all scriptures are instruction for practices. The lam.rim teachings are uniquely practical their main aim is not to increase our knowledge of philosophy or other intellectual knowledge. Rather they show us how we can change our perspective on every moment of our lives, transforming all our day to day

experiences whether they are things we enjoy or dislike into opportunities for personal growth.

3. They enable us to understand how the eighty four thousand Dharmas taught by Sakyamuni Buddha fit in with one another & which method will be most useful for as at any one time.
4. By enabling we to see that all these manifold methods are useful, we become free of sectarianism, imagining that the traditions or practices that we personally favor provide the only valid approach to spiritual practice. Lam.rim was the main method that Atisha taught to dispel confusion in Tibet and it has continued to form the heart of the Tibetan Buddhist traditions for more than 1000 years. Many westerners find and cultures in that its teachings are clearly and logically structured and because its emphasis is utterly practical. If we want to find out how to respond more constructively to that person who is really bugging us at work, or the crazy driver who cut off on the freeway, at the sometime as developing profound meditative insight, lam.rim is for us! In our opinion, the two most important criteria about Atisha relate to (i) Atisa's special teachings in Tibet, that is, KALACHAKRA TANTRA and (ii) Atisa's efforts and directives about reconstruction and regeneration of the Sangha in Tibet. Four centuries later, Atisha's legacy in both doctrinal and organizational matter's was carried north by the yellow sect monks and teachers.

B. Kalachakra Tantra:

According to tradition in Tibet and Mongolia originated in the century called Shambala. Like that of Udayana, the geographical and historical reality of Shambala is shrouded in tables and legends of Tibet and Mongolia.

According to Sarat Das, Sham-bha-la was probably the metropolis of Bactrim Greeks where Mahayana flourished in the first century B.C and first Century A.D Shambala as a place in or around Bactria can not be ruled out while Sarat Das would locate Shambala in the Oxus Valley, Cosma de Koros (half a century earlier) would locate the place in the Tarim basin, that is, eastern Turkestan.

Geshe Chhoda in his Dictionary (1944) sums the legends and tables thus: Shambala is on the worth of India and was abode of Raja Suchandra, seven other Dharmaraja etc. the name of Shambala means home of happiness.

Indian traditions-Puranas, Tantras, and legends and fables in vernacular-preserve the memories of a Sambala. Shambala situated in the direction of Pamirs. This mystic saints of India, who bought the love of Shambala, probably founded seats of this new learning (Kalachakra) and named (Moradabad) of Uttar Pradesh and Sambalpur of Orissa, are known to have been centuries ago centers of Tantras.

From Tibetan evidence, it may be inferred that Kalachakra had come from Shambhala to Indo-Gangetic Plains nearly two decades before Asia was born; and that Kalachakrapada and Naropa were the precursors of Atisha in this new learning. Atisha might have developed deeper into Kalachakra while in Nepal on his way to Tibet. I should note that in Nepal also there was a Shambhala whose location today is not very clear, the tradition of Shambhala in Nepal could have come with the Khasa settlers from far west.

Shambhala in later tradition of Tibet and Mongolia attained importance as the land from where the saviour would arise when Buddhism would be in danger. Northern Buddhists very much prize the meaning of Atisha as a savior with the background of Shambhala. Indian Scholars may ignore the later political overtones of Shambhala as not worthy of academic investigation. But with a large number of highly learned Tibetan Scholars settled in India with good collection of Puranic and Tantrik literary texts in places like Varanasi and Calcutta, Indian Scholar should find Shambhala the home of Kalachakra as promising subjects of research. Certainly this would be more viable than locating the place when Atisha was born.

- C. Guru Padmasambhava and Acharaya Santarakshita founded the Gedun (Sangha) in Tibet around 780; the first seven Tibetan monks ordained by Padmasambhava and Santarakshita are celebrated the first Lamas of Tibet. The order thrived well without dependence on monks from India but with the assassination of the great Chogyal Ralpachen (around 830) and the reign of the apostate Lany Darma, the systematic persecution of the Dharma and the Lamas in particular was begun. This continued for long after Lang Darma was assassinated by a monk (C.842); often Bon rituals infiltrated into Buddhist households and Buddhist temples. A century later loyal and devout Buddhist living in obscure and distant places (particularly in western Tibet) started dispatching emissaries to Nalanda, Odantapuri or Vikramsila to invite saints and scholars to visit Tibet and preach the Saddharma (Pure Doctrine) there. It was in pursuance of such invitations for several generations that eventually Srijnana Dipankara came to Tibet.

Atisha, travelling through Nepal, arrived in Western Tibet in 1042 and after spending three years in the West, he went to Central Tibet and lived in rest of his life there, passing away in 1054. He indeed preached the pure Doctrine both in the Western and Central Tibet; that is he truthfully eradicated the Bon infiltration and the lax moral thriving under the mask of Tantras. By example as well as precept, Atisha made clear that monastic power rested on monastic disciplined Celibacy and discipline like plain living and high thinking were 40 go together. Atisha's disciples and their successors naturally commanded respect of all, loyal as well as ambivalent devotees. Abbots and incarnations would thus become the refuge, in true sense both for spiritual and material needs, when the remnants of monarchy and feudal houses could not provide leadership to the community.

Despite the open condemnation and organized hospitality by Atisha's latter followers, namely, the Gelupa monks, Atisha remained an object of highest adoration with the Nyingma, Sakya and Kargya sects. Atisha's injunction about monastic discipline & mystic rituals were not compiled with by the three Red sects exactly as would the yellow, even after the final triumph of the yellow sect as the temporal rulers of all Tibet; while Mongols were exclusively yellow with the remnants of earlier Sakya or Kargyu follower's fast disappearing. The high esteem for Atisha in the Red sects was not so much because he was a great Pandit. With my close association with the Red sect monks and priests I would say that Atisha would not be ranked higher than Padmasambhava or Santarakshita in the Red sects. Yet Atisha's stock is very high with the Red sects because he had not only rescued or revived the Dharma but had confirmed the place of the Sangha as the highest in the community.

Atisha found that Mahayana, because of its emphasis on universal and joint community striving for such goal had tremendous attraction for the nomadic pastoral peoples in the Trans-Himalayas; and that the Bodhisattva Nirmanakaya would thus be the appropriate leader for such peoples. All were eligible for Nirvana irrespective of status, birth, wealth or intellect. This was a promise from Gautama Buddha Nagarjuna added to the concept of mundane Bodhisattvas who would share his piety with the less fortunate.

Atisha readily approved the prefix of "I take refuge in the Guru (Lama)" to the triple Refuge and also sanctioned the occurrence of Nirmanakaya (Tulker) in Tibet, Atisha, himself an incarnation of Amitabha, recognized the Tibetan tradition that Srong-tsen Gampo was an incarnation of Avalokitesvara and prophesied that same Bodhisattva would appear successively in the lineage of Dromton, the great disciple of Atisha.

Atisha, as reported by the Gelupa monks and scholars to Sarat Das, had predicated that when the Dharma would be in danger again, and no royal protection was available, the Sangha would come forward and if necessary would exercise temporal power. In this situation, Sangharatna Avalokitesvara would incarnate successively in the hierarchy of the Sect, succeeding Dromton's disciples. The Dalai Lamas are the successive incarnation in fulfilment of Atisha's prophecy according to yellow sect, and all Red Sects have accepted the Dalai Lama's spiritual and temporal authenticity, despite all doctrinal differences. This tradition, even though oral through centuries, is reported to have support in the numerous Gelupa tracts treatises. I learned from several of Avalokitesvara and prophesied that same Bodhisattva would appear successively in the lineage of Dromton, the great disciple of Atisha.

The Gelupa scholars now settled in India express their willingness to collaborate with Indian Scholars in exploring the Gelupa Sources.

The prerogative of the Sangha and the paramount position of the Sangharaja are well known features of Teravada (HINAYANA) tradition. In India, even in pala Vangala, such concepts did not thrive in Srijnana Dipankara's time. Did he then notice these concepts growing & flourishing in Suvarnodipa where Mahayana and Hinayana co-existed at the time? Whether Srijnana Dipankara realized the potentialities of the Sangha from the facts in Suvarmadvipa or from his readings of the Pali canon or from his vision of Shambhala Dharmarajas Atisha in Tibet inspired rise of an ecclesiastical polity which saved the Dharma in Tibet and Mongolia from the mystic of Han Hegemony, and eventually preserved the independence of both countries.

Restoration of 'BODHIPATHAPRADIPA' from Tibetan or Mongol translation is undoubtedly an academic as well as patriotic duty for Indian scholars. No less academic or patriotic would be a probe into Atisa's legacy in Inner Asia. The probe involves researches into the part of India, Burma, Malaysia, Indonesia, Nepal and the Oxus-Jartes Valley besides Tibet. It is time Indian scholars realize that Dipankar Atisa was a great Asian, much greater than a Pandita from Vangala.

Arrived at Tholin of Tibet, Dipankara preached the profound doctrine of the Mahayana Doctrine and wrote several works on the principles and cult of the general and esoteric branches of Buddhism among which "Bodhipatha Pradipa" is pre-eminent. In short, he revived the practice of the pure Mahayana Doctrine by showing the right way to the ignorant and misguided Lamas of Tibet of its foreign and heretic elements which had completely tarnished it and restored to it former purity and splendor. Under his guidance, the Lamas of Tibet discovered what is called the "real and sure path of the exalted excellence. "After a residence of 13 years which was distributed for the different provinces of Tibet dewing which he assiduously devoted himself to the propagation of pure Buddhism enjoys uninterruptedly the good will and veneration of the people, Atisha died at Nethan near LHASA at the age of 73 in the year of 1053 A.D

He is remembered with deep veneration of all over higher Asia or wherever the Buddhism of Tibet prevails. He was the spiritual guide and teacher of Bromton, the founder of the first grand hierarchy of Tibet.

Dipankara wrote several works and delivered upwards of one hundred discourses on the Mahayana Buddhism. The following names of his works occur in mdo of Bstan hgyur:

1. Bodhipatha Pradipa;
2. Charya Sangraha Pradipa;
3. Satya Dvayavatara;
4. Madhyamopadesa;
5. Sangraha garbha;
6. Hridaya mischita;
7. Bodhisattva manyabali;
8. Bodhisattva Karmadimarga Vatar;
9. Saranagatadesa;

10. Mahayanapatha Sadhanavarna Sangraha;
 11. Mahayanapatha Sadhana Sangraha;
 12. Sutratha samuchhayopadesa;
 13. Dasakusala-Karmopadesa;
 14. Karma-Vibhangha;
 15. Samadhi-Sambhara Parivarta;
 16. Lokottara – Saptaka-Vidhi;
 17. Gure Kriyakarma;
 18. Chittotpada- Samvara- Vidhi- Krama;
 19. Siksha- Samuchhaya abhi Samaya; this was delivered by Sri Dharmapala, King of Suvarnadvipa to Dipankara and Kamala;
 20. Vimala ratna lekhana;
- This last is an epistle addressed by Dipankara to Naya Pala, King of Magadha.

The following comments of Acharya Shantideva, the 7th Century saint scholar in his works, Bodhi Caryavatara constituted the model of Atisha's ideal as profounder in his "Bodhi-Patha-Pradip".

"All the happiness that exist, Arises from wishing joys for others, and all the miseries that exist, Arises from wishing happiness for oneself only. What more need be said? The spiritually immature think of themselves only, the Buddha think only, of others, look at the difference between the two".

A western scholar in his book 'Buddhism in Tibet' writes: "Atisha is held to be an incarnation of Manjuri, the Bodhisattva of Wisdom which is only way of stating that he was the greatest embodiment of Wisdom that ever visited Tibet."

An eminent scholar monk of India, Pandit Rahula Sankrityana writes about Buddhism in Tibet:

"On my return from Lhasa during April, 1930 visited this very sacred place. There have been very few changes in this monastery since the time of Atisha. The massive red sandal pillar of those days is its proof. Till today, Atisha's begging bowl, 'Dhammakarika' and 'Wooden stick' are still enshrined with veneration in a casket with seals as if to inform the world of indomitable courage and abilities of the elderly Indian saint".

The distinctive portrait of Atisha originated from Kadam Monastery in Tibet and was gifted to the Metropolitan Museum of Arts, New York in 1933 by the Kronos collection. In these graphic depictions, Atisha holds a long. A thin palm-leaf manuscript with his left hand, which is probably, symbolizes one of the many important texts he wrote, and he makes the gesture of teaching with his right hand.

He was one of the major figures in the spread of 11th Century Mahayana and Vajrayana Buddhism in Asia and inspired Buddhist thought from Tibet to Sumatra. Recognized as one of the greatest gestures of classical Buddhism, Atisha was founder of the Kadam School and a key figure in the establishment of the SARMA SCHOOLS of "TIBETAN BUDDHISM".

Conclusion

In the Tibetan histories, the account of Dipankara's coming to Tibet is generally told as the culmination of a long episodes connected with the propagation of Buddhism there. It is true that there are uncertainties about our discourse of some of the brief history of the life and activities of Atisha Dipankara Srijnan. But his importance in the religious history of India and Tibet is, on the whole, clear and unmistakable. From this follows also his status in the annals of world-history of Buddhism, in Tibet, as H.P Sastri says, "Dipankara is worshipped as a god by thousands of people even today." "Atisa is held to be an incarnation of Manjusri, the Bodhisattva of Wisdom, which is merely a way of stating that he was the greatest embodiment of Buddhist Wisdom that ever visited Tibet." Tibet ever remains grateful to him for the purity of the Doctrine he preached.

He also remembered for his profound erudition and scholarly works. Dipankara is connected with 219 works as preserved in the BS Tan-gyur as author, translator, corrector or revisor. But he was also instrumental in revising a number of other Buddhist texts and in translating some of his own writings as well as those of some other Indian scholars into Tibetan. Dipankara srijana passed away at the age of 73 on the 18th day of the ninth Tibetan month in the Tree-Mala-Horse year, i.e. 1054 A.D in the temple of Tara of Sne-than which lies a day's journey to the South of Lhasa. His last words are: "I am leaving 'Brom-ston-pa' to succeed me. Have the same respect for him as you had for

me. Do not get distracted by worldly affairs. My blessings are with you always."

Atisa Dipankara Srijnana reorganized the monastic order and streamlined the curriculum of the monks laying great emphasis on learning based on logic, discipline and academic erudition.

Atisha contributed much to the cause of the propagation of Buddha's lofty teachings in the snow-covered country of Tibet as well as able academician. He brought in those ancient days India and Tibet closer and positively did much for the mutual understanding and cultural exchanges between these two countries. Hence, it is the right moment now to remember the great sage who sacrificed his noble life for the better cause of Buddhist scholarship in a country for away from his own more than one thousand year ago. Tibet still remains a strong hold of the Buddhist faith. Monks as well as the laity still throng the precincts of the monasteries during festive occasions to absorb the tilting melody of the ritual symphony, blending with the rich baritone of the chanting monks ...Which is proof of the fact that Enlightenment one still lives in the hearts of the people of Tibet and his doctrine continues to pervade all the quarters of Tibet.

In summation, Let us hope, Atisha Dipankara's voice will be heard continuously inspiring human being to follow the way shown by the great Buddha.

May Atisha's preaching show us the right path in our mundane journey?

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