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A CHRONOLOGY OF NEWAR-TIBETAN RELATIONS IN
THE KATHMANDU VALLEY

Introduction

Modern analyses of Newar Buddhism have generally not taken into full account the long-standing connections with Tibet and therefore have ignored the full "religious field" (Tambiah 1970) present in the Kathmandu Valley. A deeper understanding of this relationship and of ethnohistorical processes on the Himalayan frontier should enable scholars to advance their assessments. This chronology has been devised concordant with other recent writings that analyze these issues (Lewis 1989) and present new source materials (Lewis and Jamsal 1988).

Over the past fourteen centuries, cultural relations between Nepal and Tibet oscillated with the changing fortunes of Buddhist tradition across the region. At times, Nepalese Buddhist teachers and *vihāras* were instrumental in enriching Buddhism in the Tibetan highlands; at other times, especially over the last 500 years, great lamas from Tibet and Tibetan monasteries in the Kathmandu Valley affected Nepalese Buddhism. Throughout this era, there was a trans-Himalayan Buddhist network plied by traders, monks, artisans, and pilgrims. Indians, highlanders from Tibet, and others centered in-between travelled up and down such routes. In this regional context, the Kathmandu Valley became an important entrepot and its socio-cultural evolution was shaped by those who migrated from both directions (Lewis and Shakya 1988; Lewis 1992).

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What emerges most strikingly from the historical record is that over the past five centuries, Tibetan institutions in the Kathmandu Valley have attracted aspirants from local society and likely extended Tibetan-style

Vajrayāna Buddhist influences into the local communities. In the later Malla period, Kargyupa *gompas* were especially active in maintaining the Valley as a notable center of highland-style Mahāyāna-Vajrayāna Buddhism on the periphery of Tibetan civilization. As the wealth of guidebooks attest, highland pilgrims also contributed to this process (Wylie 1970; Macdonald and Rinpoche 1981; Dowman 1982).

Tibetan sources underline the fact that religious relationships of this era must be framed in a regional context, especially with reference to the peoples in the mid-hills, i.e., those now referred to as Tamangs, as well as other ethnic groups that had been converted to Tibetan Buddhism. Lamas from Tibet travelled and preached among these "Tibeto-Burman" peoples who lived on the periphery of Tibetan civilization. For these groups, the Kathmandu Valley was recognized as a major Buddhist center where important shrines, large monasteries, and noted teachers were located. The patronage by Tibetanized mid-montane peoples helped support Buddhist monasteries and temples in the Valley and created certain alliances with the Valley's urban Buddhist communities.

Just as the political and cultural boundaries of Newar civilization spread far beyond the Valley's geographic limits in the Malla era, so, too, must scholars discard the Newar ethnic boundary paradigm to understand the field of Buddhist tradition within it. Malla Kings made land grants to Tibetan monasteries outside the Valley (Clarke 1983); and across the region, Tibetan *gompas* in the Valley remained refuges for the "true elite" who desided the celibate lifestyle of traditional monastic Buddhism.

This shift in perception thereby challenges one of the timeworn scholarly cliches regarding Newar Buddhism: celibate monasticism in the Buddhist field of Kathmandu Valley civilization is a historical continuity and did not disappear.

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As inquiry on this area shows, historians and anthropologists should recognize the analytical limitations that go with accepting ethnic group names as the sole nuclei around which regional history in the Himalayas evolves. Tibetan monastic networks extended into Kathmandu and regional alliances involving certain Valley sub-groups created a very pluralistic, factioned cultural environment.

Throughout Asian history, long-distance traders were closely aligned with the Buddhist tradition of the area to which their trade caravans travelled. Newar Tibetan traders active across the highlands were prominent patrons of Tibetan institutions at home and on the trade routes (Lewis 1984: 12). Even today, Newar connections with contemporary Tibetan traditions extend to entire castes, especially the *Urāy* of Kathmandu, the *Dhakwa* of Patan, and the *Bare* found throughout the Valley. Though their numbers are small in comparison to Newar society overall, these groups constitute a significant portion of the prosperous commercial class in the Valley. Their status as an economic and religious elite began early in the Malla period.

Individuals from each of these communities still make donations to local *gompas*, take teachings from Tibetan *gurus*, and call lamas to their homes to perform rituals. In the last century, men from these castes also became lamas in Kathmandu. Newar traders' continuing patronage of Tibetan monasteries and the recruitment of high caste Newars as monks were the key foci of Newar-Tibetan relations. An excerpt from the recently published autobiography of the famous Newar monk Mahaprajna (1901-1979), given in the Appendix, is a paradigmatic example of this point. Other examples have appeared in recent publications (Dharmalok 1980, Shakya 1986).

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The chronology developed below fills out a detailed perception of the ancient and continuing relations that existed between the Nepal Valley and the Tibetan Buddhist Highlands. Most of the sources come from Tibetan textual records¹. There are many other valuable sources yet

1. Many citations listed here have not yet been corroborated by other sources, and so do not meet the strictest standards of historical confirmation. But a lack of independent confirmation is just that and does not necessarily falsify the single source's assertions.

There are indications that these texts merit serious consideration. The author of the *Blue Annals*, from which many of the references chronicled here derive, mentions his "...minute examination of the ancient chronicles" and "...many other accounts in which there are no mistakes in [reckoning] the number of years (Roerich 1949: 1086)". Remaining open-minded regarding the Tibetan chronicles, despite their often being presented in legendary, hagiographic style seems to be the proper scholarly attitude, "lest we become the victims of barren criticism", to quote Helmut Hoffman's assessment of this issue (1975: 27).

to be located in this vast literature: one day these will contribute much to our understanding of Newar-Tibetan relations and the history of Buddhism in the Kathmandu Valley.

Chronology

464:

First Licchavi Inscription in Nepal.

609-649:

Srongsen Gompo marries Nepalese princess Brikuti and Chinese princess Mun C'ang; Nepalese pandit Silamanju in Tibet to help edit and and translate first texts. [Buston]

643:

Tibetans help Narendradeva, a refugee from the Valley in their territory, to overthrow usurper Vishnugupta, restoring the Licchavi dynasty to the throne. Afterwards, King remained "a protegee of Tibet". [Petech 1984: 24]

648:

Nepalese King assists Chinese by joining with Tibetans in a military mission to Kanauj in retaliation for mistreatment suffered by Chinese ambassador Hsuan-ts'e by Harsa's usurpers. [Petech 1984: 24]

700:

Padmasambhava and Santaraksita linked to Nepal. [Buston; Blue Annals (hereafter *BA*)] A Bhutanese text [c. 1130] reads: "Padmasambhava went to Nepal, accompanied by 1,000 *ācāryas*. There he established the centers of the doctrine and vastly increased the number of monks". [Aris 1980]

c. 710:

Sanci, a Tibetan prince, sent to gather texts in Nepal. Meets Santaraksita and questions the saint as to whether he "utters bad spells of the south or of Nepal". On a second trip to Tibet, again originating from

Nepal, Santaraksita founds Samye, the first Buddhist monastery in central Tibet. [Buston II: 188]

c. 775:

For decorating the Samye monastery, the king of Tibet calls upon Nepalese and other artists of Kashmir, Khotan, etc. [Stein 1961: 71-2]

900:

Vinaya master Pretaka, "a Brahman living in Nepal", teaches Tibetan pupil Gyalrai Sheirab. [Buston II: 213; BA, 85]

1030:

Vajrapani, renowned preacher of the *Mahāmudrā Tantra*, in Nepal, [BA, II, 855]

c. 1040:

Brom journeys to Nepal with his teacher, Jobo Se-bstsun; there the latter defeats an heretical *ācārya* in debate [BA, 251]

1041:

Atisa, the great Bengali monk, in the Kathmandu Valley and Nuwakot; conducts *pūjā* at Svayambhu, has audience with King Anandakirti; founds Tham Vihara north of the city; initiates many devotees [Chattopadhyay 1967: 305-325]

1050:

Nepalese nobleman Bharo P'yag-rdum collaborates in translation of Indian Buddhist texts into Tibetan. [Petech 1984: 190]

c. 1050:

Era of Kathmandu Master Devakarachandra, author of many texts now in the *Tanjur*; transmitter of Vajrayāna lineages, supported by patron Mahe Bharo. [BA, 392-394]

Era of Nepalese Master Varendraruci (Tib.: Hamu dKarmo), a Varahi cycle adept who passed on these traditions to Tibetan disciples. [BA, 396]. Some of these also studied with Nepalese teacher Kayasri, master of several "New Class Tantras" who once traveled to Tibet. [BA, 395]

Pham-mthin-pa (or Vagisvarakirti), a great teacher of the *Guhyasamāja* system, major figure in Nepal at Pharping. He and his brothers all tantric adepts identified as "the chief disciples of Naropa": Dharmamati, Vajisvara, Dus-`khor-ba, Bodhibadra, Mahakaruna. [BA, 383]

Other notable Nepalese teachers mentioned are Mohan Vajra and Yeranba; they and Indian Atulyavajra instruct Tibetan devotees. [BA, 227]

Tibetan Khon-phu-pa hears Maitri-pa doctrine from Yeranba, Kalacakra from Pham-mthin-pa, as well as the *Samvara* cycle and the Naropa system from Atulyavajra; rNog Lo-chen-po (1059-1109) studied with the latter and the Nepalese Varendraruci. [BA, 325]

Two of Rinchen-bzampo's students, `Brogmī and sTag-lo gZon-nubrtson-`grus, spend 1 year in Nepal learning Sanskrit from Nepalese pandit Santibhadra, and acquire several Vajrayāna texts. Santibhadra tied to Vikramasīla master Santipa. [BA, 205]

1054:

Pandita Jnanakara of Kashmir, student of Naropa, invited to Nepal by Nepalese nobleman Dhoga Bharo [Petech 1984: 190; *Life of Atisa* in Chattopadhyaya 1967: 397; BA, 260]

c. 1060:

Chag Chos-rje-dpal studies extensively with Nepalese *pandita* Ravendraruci, revising translations of commentaries on the *Guhyasamāja*, *Dindikṛtasādhana*, *Pañcakrama*, and others. [BA, 366-7]

c. 1065:

Marpa Do-pa travels to Nepal, studies with: Siddha Vajrapani, Indian disciple of Maitri-pa, who was residing in Nepal; Brahman Kṛsṇapada, disciple of Nepalese Dze-hum; and Pham-mthin-pa. [BA, 384]

Marpa visits Nepal for three years to get accustomed to the Indian climate. Studies tantras with Nepalese sPi-ther-pa, goes with Nepalese Paindapatika to Nalanda to meet Naropa. Visits Nepal on other occasions, especially with teacher Pham-mthin-pa. [BA, 400-1]

1076:

Rwa Lotsava studies with Nepalese master Mahakarunika, the latter identified as in the spiritual lineage of Naropa and Nepalese Kanakasri [BA, 361, 382]. Acquires over 40 major and minor texts [BA, 375]. Later, Mahakarunika visits Rwa Lotsava in Tibet and receives offerings from him throughout his lifetime [BA, 378]. Other Nepalese teachers of Tibetan scholars also cited: Sanghasri, Laksmisri, "White Handu". [Ferrari 1958: 98].

c. 1085:

Marpa the Translator advises Milarepa (1052-1123) to go to Nepal to obtain the "Nine Texts of Buddhism, the *Navagrantha* (or *Navadharmā*) still held as canonical in Newar Buddhism. [Shakya 1986b: 36]

c. 1090:

Dam-pa sKor, originally a musk trader, visits Nepal with famous Tibetan teachers, studies *Kriyā* and *Yoga* tantras there; gets Mahāmudrā *yoginī* initiation and practices with Nepalese *mudrā*. [BA, 849-53]

c. 1130:

Tibetan Khyrin-po on first visit to Nepal accumulates initiations and over 50 *sādhana*s from Nepalese (?) Vasumati. On second visit, studies the *Sāmvara* cycle with Pham-mthin-pa and travels to India. [BA, 729-31]

Tens-pa Lotsava Tshul-khrims `byun-snas stops in Nepal to study tantras and sutras with 13 different scholars, including the Nepalese Nayasri. [BA, 1053]

c. 1140:

Zig-po of U, a Nyingmapa, journeys to Nepal to practice precepts of sNan-brgyud ("Precious Oral Tradition"); later, Nepalese disciples visit him in Tibet. [BA, 130; 139-141]

c. 1150:

Lha-rje Zla-b' ai `odzer visits Nepal to study with Nepalese Jayasena, a tantric adept known for numerous *ganacakra* rites [BA, 230]; Tibetan Dharma Yon-ton also studies with Jayasena and accompanies him to Tibet where they translate many Vajrayāna texts. [BA. 388-9]

Fasting rite in propitiation of Avalokitesvara transmitted to Tibet via Nepalese Pe-na-ba. [BA, 1008]

1198:

Buddhasri, once a monastic official ("Sthavira") at Vikramasila, travels to Tibet. Later returns to Nepal to preach the *Prajñapāramita*, *Guhyatantra*, etc. Known for his "free-living style". [Blue Annals II, 709, 1033, 1055-6; Taranatha, 317].

C. 1200:

Nepalese (?) Ratnaraksita, Tantracarya of Vikramasila, goes to Nepal after the fall of Magadha, then continues on to Tibet [Taranatha 318]. While in Nepal, Tibetan Phurba skyabs studies Sanskrit with him.

Mahabodhi, son of Jagatanandajivabhadra, transmits initiation lineage of *Kriyāsamuccaya* back into Nepal from Tibet where it was originally "brought by a Nepalese merchant". [BA, 1045]

c. 1210:

Khro-phu Lotsava visits Nepal and studies tantras and sutras with "Mahapandita" Buddhasri who later comes to Tibet and teaches numerous disciples. K. also invites Nepalese master "Venerable Mitra" to Tibet and he spends 18 months there before returning. [BA, 709-710]

c. 1215:

Ko-brag-pa of Dingri invites Nepalese Vibhutichandra to teach Sa-danga Yoga (of the *Kalacakra* cycle) [BA, 727]. In turn, Ko-brag-pa bestows many "hidden precepts" on Vibhutichandra and these precepts "spread rapidly". [BA, 796-797]

c. 1220:

Nepalese Grags-pa `Bum-me transmits "incomplete *Mahāmudrā*" to Tibetan Jo-`bar. [BA, 195]

1226-34:

Tibetan Dharmaswamin (C'ag Lotsawa C'os-rje-dpal) in the Kathmandu Valley; visits Indian teacher in residence, Ratnaraksita; visits Atisa's Tham Vihara. [Roerich 1959]

1241-2:

Dharmasvamin's second visit; local noblemen (*Bharo*) noted as main patrons. [Roerich 1959]

c. 1250:

Tibetan Zig-po Kun-grol studies *doha* under Nepalese teachers Bum-me and Grags-'bum. [BA, 319]

1260:

Mongol Kublai Khan orders the erection of a *gompa* in Sakya; Nepalese artisans are called upon, including Arniko, who later travels to Peking.

1274:

Nepalese ruler Anantamalla (ruled 1274-1310) has close relations with Shigatse. [Petech 1984: 99]

c. 1300:

Tibetan linguistic master and translator sTag-sde-ba visits Nepal seven times to revise and retranslate numerous tantras and sutras. [BA, 786]

1322:

Buston's *History of Buddhism* mentions seven important Nepalese teachers; his own Tibetan *guru* studied in Nepal for fourteen years.

c. 1325:

Son-ston rDorje rGyal-mtshan visits Nepal and studies Sanskrit and "Five lesser sciences, including grammar" with Nepalese master Mahendrabhadra. [BA, 784-5]

c. 1400-1450:

Vanaratna, a great teacher from eastern India, visits Svayambhu, then travels throughout Tibet and Bhutan before returning in last years to settle at Svayambhu, in Nepal. There he preaches and bestows gifts on local population, while continuing to receive donations from devotees in Tibet and regular visits by Tibetan disciples. [BA, 799-826]

1415:

Tibetan lama conveys Chinese gifts to Nepal as part of tribute exchange. [Petech 1984: 219]

1429:

Sakya teacher Kun-dga'-bzan-po summons Nepalese artists to work at monastery in Nor. [Petech 1984: 179]

c. 1440:

Rinchen byan Bzans-pa visits Svayambhu. [BA, 971]

1476-1478:

Blue Annals composed by 'Gos Lo-tsa-ba gZon-na-dpal (1392-1481).

c. 1498:

Kargyu Monk gTsan-smyon visits Nepal. [Smith 1969]

1504:

gTsan-smyon restores Svayambhu, under patronage of Ratha Malla. [Smith 1969]

1560:

Nepalese coins used as currency in Tibet. [Rhodes 1980: 262]

1608:

Taranatha writes his *History of Buddhism in India*.

1639:

Mughal war with Ladakh cuts off Indo-Tibetan trade through Kashmir; all movement shifts to Patna-Nepal-Lhasa route. Era of cultural prosperity in the Kathmandu Valley. [Rhodes 1980: 264]

1640:

Tibetan lamas supported by Pratap Malla restore Svayambhu. [Landon 1928, II: 45]

- 1642:
Nepalese send tribute to Bhutanese leader Zhabs-drung. [Aris 1980: 230]
- c. 1650:
Trade treaty with Malla rulers guarantees Nepalese traders duty-free rights and monopoly in trade between Tibet and the Gangetic plains. [Rose 1973: 14]
- 1657:
Tibetan monk from Tashilunpo establishes a *vihāra* in Bhaktapur. [Locke 1985: 439]
- 1673:
Coming ostensibly to search for the great ruler Zhabs-drung's cave retreat, Zarchen Chosje Damchos Pedkar (1636-1708) of Bhutan establishes Drukpa monasteries at Svayambhu. Nepalese king and ministers support Drukpa monks. [Bhutanese Annals, in Aris 1980: 240-249]
- 1678:
Bhutan appoints abbots to head newly established *gompas* at Svayambhu, Lahul, Manasarowar, Ladakh, Dolpo, and Mustang. [Aris 1980]
- 1680:
Nying-ma-pa lama Bstan-dzin Norbu, the third Rig-dzin Yolmo-ba Sprul-sku, active among people of the Valley and among Tamangs and Magars. "Received with fervor by youth and ladies of Kathmandu" and met with the King. [Macdonald and Stahl 1979: 32]
- 1690:
Newar artisans decorate Tago monastery, north of Thimpu, Bhutan. [Aris 1980: 210]
- 1700:
Era of prosperous trans-Himalayan trade for Nepal; revival of Tibetan interest in Indian studies leads highland scholars to Nepal. [Smith 1968: 117-119]

1780-90:

A Karma-pa lama, Kva-dmar-pa, takes refuge in the Kathmandu Valley from Chinese army; Gorkha king refuses to turn him over; dies in the Valley, where local Buddhists preserve his relics. [Richardson 1957-8: 164]

1790-91:

Tibetan government seeks guaranteed yearly access to the Kathmandu Valley for state-sponsored lamas and pledges to close other trade routes to perpetuate Nepalese monopoly. [Uprety 1980: 38]

1792-3:

Nepal-Tibet War. Chinese army proceeds to Kiyong where peace treaty is arranged. Official tariffs on Tibetan trade reported as 1 Lakh, Nepalese rupees.

1826:

Stambha of Svayambhu stupa, broken by lightening in 1816, replaced with contributions from Lhasa. [Oldfield 1880, II: 222-3]

1822-1843:

British resident Brian Hodgson in Nepal. He collects and sends out many Newari, Sanskrit, and Tibetan manuscripts.

1846:

End of Bhutanese control of Svayambhu. [Nado 1977]

1854:

Incidents in Lhasa involving Nepalese traders: disputes and Tibetan boycott of shops. [Uprety 1980: 64ff]

1855:

Nepal-Tibet War. Gelugpa lamas in capital trying to avert war. [Oldfield II: 141]

1856:

Muluki Ain state code in place. Statutes regard Tibetanized peoples as "enslavable alcohol drinkers" and prescribe enslavement as penalty for killing cows and yaks.

1883:

Major incidents involving Nepalese traders in Lhasa: all 84 shops looted and all merchants flee Tibet. [Uprety 1980: 97]

1903-4:

Younghusband Expedition forces through new India-Tibet trade route through the Chumbi Valley, Sikkim; Kathmandu loses its preeminent place as entrepot. Tibetans prohibit Nepalese traders from using Sikkim route until 1914. [Uprety 1980: 177ff]

1912:

After revival of trade, 38 shops in Lhasa again looted, burned, five Nepalese traders killed. [Uprety 1980: 133]

1922:

Tibetans tolerated as pilgrims, but Ranas expel influential monk, Kyanchen Lama who had become popular in the Valley. [Rosser 1964; Shakya 1986: 57]

1930-50:

Newar traders in Tibet, with several large businesses extended from Calcutta, Darjeeling, and in major Tibetan towns. One business contracted to supply metals to the government mint. Newars active in bringing photography and imported luxury goods to Lhasa.

1950:

Chinese army occupies Tibet, beginning 9 years of uneasy coexistence, with extended episodes of armed resistance and economic chaos. Most Newars leave.

1956:

Reigning Karmapa visits Nepal and "gives teachings to thousands". [Douglas 1976: 114]

Kyabje Rinpoche, the XIVth Dalai Lama's tutor, visits Nepal on pilgrimage. [Shakya 1986b: 47]

1959:

Revolt against Chinese rule in Tibet leads to large-scale refugee movement into Nepal.

1969:

Karmapa establishes lineage monastery at Baudha. After it is inaugurated by King Mahendra in 1970, he conducts *Samvara* cycle initiations. [Douglas 1976: 114]

1980-91:

Period of extensive new *gompa* building in the Kathmandu Valley.

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Appendix

Excerpts² from Darasha Newami ed. *An Autobiography of the Late Buddhist Yogi Mahapragyan* (Kathmandu: M/S Books and Books, 1968)

(P.sp 5:) At that time one Lama was staying in the residence of Dharmaman Sahu. That Lama was the younger brother of His Holiness the Thirteenth Dalai Lama. He was renowned as Kushyo Rinpoche of *Tsheco Ling Monastery* of Lhasa in Tibet. Mahapragyan once had a chance to meet this Lama and out of faith for him he prostrated before this Lama and requested that he ordain him as a monk. This lama highly praised his strong feeling of renunciation but admonished him saying that it will be too difficult for him to be a monk and live a life of renunciation. And so, the Lama left for Tibet with some of his disciples.

Next day he [Mahapragyan] left his home... to go with that Lama. With articles and money donated by this Sahu, he... went downwards near the river Tadi... and encountered great difficulties on the road. The journey was very hazardous. When they reached Kyi-rong, Mahapragyan requested that the Lama ordain him. But they were ordained only when

2. This text has been edited, with minor stylistic revisions, with permission of the editor of this translation.

they reached Phags-Monastery. Among the ordained along with Mahapragyan there were two other [Newars], Harsha Deva and Kanchha Shakya. Then these three went to *Pangsi Gompa* where Sherab Dhargye, the abbot of the monastery, gave them the *Lung* of the *Nyong-Ne* practice of the 1008-armed Avalokitesvara. Three of them were ordained as *sramanera* (Geshul) and given the names Palden Sherab (Mahapragyan), Palden Khyarab (Harsha Deva), and Palden Dawa (Kanchha Shakya).

Thus they stayed there in the monastery for thirteen days. The climate and weather conditions being too severe, they decided to return to Kathmandu. They came back to Kathmandu... and began to stay in Nagarjuna Hill with a Lama called Tshering Norbu. Tshering Norbu was a Nying-ma Lama, a meditator. Seeing him as follower of a Lama, brahmans of the Kathmandu Valley criticized him and [tried to] persuade him to follow the Hindu religion. But he resisted and instructed them to understand Dharma as avoiding evil and performing virtuous deeds.

Mahapragyan informed his Guru of these incidents and later received the teachings *Hyong-ba*, *Gyur-ba*, *Rig-pa* and *Pho-ba* from Tshering Norbu. Later in the same place, other of his friends were added. [The Lama] gave the name "Palden Dawa" to Mahachandra, "Mahajnana" to Dalchini Shakya of Chikanmugal, "Mahavirya" to Bekha Raj Shakya of Patan, and "Mahakshanti" to Jnana of Humat Tole...

Journey to Lhasa [p. 9]

In 1926 A.D. Mahapragyan and his Guru Tshering Norbu started for Lhasa in the month of Jestha... While Mahapragyan was staying in the city of Lhasa, he wished to study some fundamental doctrines of the Tibetan Buddhist tradition. So he discussed these matters with the Nepalese merchant *upāsakas*. Then Mr. Jog Narayan Sahu made all the necessary arrangements in the *Kechan Shyar Gompa*. There he studied the *Lam Rim* teachings from the abbot of the monastery who was the disciple of Ven. Phorankha Rinpoche. He was a teacher of logic.

While he was studying *Lam Rim* teachings under this great logician, he had to study very hard besides doing manual work like taking water from the river, cooking tea etc. In his leisure time he used to draw some pictures on pieces of paper according to his understanding of *Lam Rim* teachings. Once his Guru saw those pictures... and he called him to explain the meaning and significance of his drawings. Hesitatingly, he

explained them all. Hearing this, his Guru was highly satisfied and he signed his name on those pictures and instructed him to show these to the Nepalese merchants. Later some of them even wore them as amulets. One day this abbot Guru gave him an empowerment to confer initiations if he desired. Thus he was given the certificate of empowerment. Afterwards he gave some teachings to his Nepalese disciples. He gave them the *Pho-ba* teaching also...

After intensive meditation in... [a]... cave, he fell ill with paralytic symptoms. Then Mr. Kulaman Singh Vaidya treated him very well and cured him to some extent. Ven. Mahapragyan taught him some fundamental teachings and later he, too, renounced his household life and became a monk called Tshul Khrim Thinley. Along with Karmasila and Maha Virya, Mahapragyan started for Shigatshe and reached there after 18 days. There they were received by Nepalese merchants again...

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