

BUDDHIST *CARYĀ*-SYSTEM : AS REFLECTED IN ATIŚA DIPANKARA'S *CARYĀSANGRAHA-PRADĪPA*

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Abstract

The paper deals with the Buddhist *Caryā*-System in general and that of Atiśa Dipaṅkara in particular. The paper is mainly based on the thoughts available in his *Caryāsaṅgraha-pradīpa*. Atiśa wrote, translated and edited more than two hundred books, which helped in spreading Buddhism in Tibet. *Caryāsaṅgraha-pradīpa* is one of them containing twenty two verses and another *pāda* (पाद). The work keeps record of the complete *dina-caryā* (दिनचर्या) of a Buddhist *sādhaka* (साधक) starting from early morning till the late night where, emphasis has been given to all such points which help in the betterment of the *bodhisattva-caryā* (बोधिसत्त्वचर्या). The work teaches all such purified *caryās* guiding a *sādhaka* what exactly to be performed by him and what not to be performed. The present paper aims to briefly analyze the Buddhist *caryās* discussed in the present text.)

Introduction

Travellers and tourists from Indian Sub-continent and Bangladesh walked thousands of miles and even crossed the mighty Himalaya with the message of love and compassion. The best example is provided by the renowned Buddhist saint-scholar Atiśa Dipaṅkaraśrījñāna who more than 1500 years after Buddha, preached his teachings beyond India. About Atiśa there are many verses found in local Bāṅglā literature. The English renderings of some of them are as follows :

*He crossed the mountain / Covered with perilous frost
He is the Atiśa of Bānglā/ who lit the light of learning in Tibbat.*

The details of life of this great saint Atiśa is not yet fully known. However, I will try to draw the attention of scholars towards some important facts about him. As per the facts available about him, he was a celebrated scholar, linguist and philosopher having a good knowledge of herbal medicines.

Atiśa Dipankara Śrījnāna (982-1054 CE), the Buddhist teacher, who studied and mastered all of the traditions of Buddhism in India, reintroduced Buddhism in Tibet which was almost destroyed by King Langdharma. From a very young age he showed an extra-ordinary aptitude for *Dharma* and sincerely studied under more than hundred teachers. He received, practiced, and mastered the instructions on the Hīnayāna, Mahāyāna, and Vajrayāna schools of Buddhism. Atiśa had studied sixty-four kinds of arts including music and logic along with the teachings of Vaishnavism, Śaivism etc. In 1011 CE he went to Śrīvijaya (Sumātrā, Indonesia) and became a disciple of Dharmakīrti (or Dharmarakṣita), known in Tibetan as Serlingpa (*Gser-gling-pa*), to receive instructions on *Bodhicitta* "mind training" (Tib. *lojong*). Firstly the tradition on the instructions on *Bodhicitta* were kept very secret. In Tibet Atiśa passed it only to his main disciple Dromtonpa. Later the instructions became known in Tibet as Training the Mind (Tib. *lojong*) and were integrated and emphasised in all four Tibetan Buddhist schools.

Atiśa in his memoir written in Tibetan language mentioned about his place of birth which tallies with some other historians also. Professor Jogendra Nath Gupta recorded this village Bajrojoginī as Atiśa's birth place. During this time Bangladesh was under the Pals, when Buddhism was established on firm footing in Banga and Bihar. His parents were Kalyanaśrī and Prabhāti. He was the second son of his parents. He was known as *Candragarbha* in his childhood. He got his early lessons at Bajrashan Bihar, near

Ashrafpur, Dhākā. He was ordained as at the age of nineteen by Mahāsaṅghanāyaka of Odantapuri Bihar, under Acārya Sheel Rakshit, who gave his name Dipankar Śrījnāna. Later, he became famous as a teacher of the Bikramśilā monastery in Magadh. During this period, Magadh was in Bangla. Atiśa, at the age of thirty one took Upasampada from Acārya Dharma Rakshit of Magadh. At the age of forty three he left Bikramśilā Bihar and went to Magadh. This Bihar was founded by the great Pal king Dharma Pal at the end of Eighth Century.

Atiśa started for Tibet in 1040 A.D., on the invitation of the king of Tibet. He was the founder of KADAMPA Tradition in Tibet. Atiśa died in Tibet at the Nathang Monastery near Lhasa in 1055 A.D. A number of his writings are enshrined in the volumes of Tanjur. In fact 'Atiśa' is the title given by the Tibetan king meaning 'the best', that is the best of the Dipankars. With the assistance of the Government, the sacred ashes of the saint were brought from China in 1978 to Bangladesh. The ashes are preserved at the Dharmarajika Buddhist Monastery, Dhākā and will be enshrined in the memorial for veneration.

The works of Atiśa Dipankara

Atiśa wrote, translated and edited more than two hundred books, which helped in spreading Buddhism in Tibet. He discovered several Sanskrit manuscripts in Tibet and copied them himself. He translated many books from Sanskrit to Tibetan. He also wrote several books on Buddhist scriptures, medical science and technical science in Tibetan. Dipankar wrote several books in Sanskrit, but only their Tibetan translations are extant now. Seventy nine of his compositions have been preserved in Tibetan translation in the Tenjur (bstan-sgyur). Following are his most notable works available : Bodhi-patha-pradīpa, Caryā-saṅgraha-pradīpa, Satya-dvayāvatāra, Bodhi-sattva-mānyāvalī, Madhyamaka-ratna-pradīpa, Mahāyāna-patha-sāadhanā-saṅgraha, Shikṣā-

samucchaya Abhisāmya, Prajnā-pāramitā-pindārtha-pradīpa, Ekavīra-sādhana, Vimala-ratna-lekha .

In fact, even today he stands as a symbol of peace, compassion, humanism, self- sacrifice, harmony and amity. He devoted his energies to the dissemination of Dhamma in different monasteries in several contexts. He played a key role in infusing wisdom and resurgence of Buddhism, laying a foundation of pure Buddhism. His preaching electrified the monks as well as the laymen with a new concept of moral purity, self-sacrifice, nobility of character, idealism, revolutionized the social, religious and cultural lives of the people. However, it is a great concern today that in spite of such huge contributions this great Buddhist saint-philosopher is almost forgotten in our country where he was born (village Vajrayoginī in Bikrampur region of Bengal, currently in Bangladesh).

Since the essence of his teachings is quite relevant even today, it is really important to study and know about his life, vision, mission, activities and the pervasiveness of his teachings etc. through his substantial contributions.

An attempt has been made in the present paper to highlight the contributions of Atiśa Dipankara to Buddhist Caryā-system with a special reference to his Caryāsangraha-pradīpa (चर्यासंग्रहप्रदीप). As mentioned in the last verse of the work he composed his work Caryāsamgraha-Pradīpa while he was in Nepal. For this, the King of Nepal gave him rousing reception :

धर्माश्चलौकिकान्पृच्छेदनिजमित्रसमीरितः।नेपालविषयेकृतवान्ब्रतिर्मन्त्रनयेनचेद्।।¹

Before going to the topic proper it will not be out of context to say a few words about the Nepalese Buddhism and the position of *caryā*-system in it.

Nepalese Buddhism

Generally Nepalese Buddhism is confined within the 'Newar' community, it survived. Fairly intact, preserving religious practices such as secret *Mantra*, *Tantra*, *Yoga* and ritual practices with Buddhists even maintained the language of Buddhist texts in original Buddhist Sanskrit. Similarly, the teacher-disciple-relationship is continued amongst the Buddhists without any interruption. Nepalese Buddhism established the authenticity of the sacred places such as Bahals and Bahils, which became the places of pilgrims not only for themselves but also for other pilgrims as well as the scholars of the world.

Bahals and Bahilas tradition of Nepalese Buddhism is the community (*Sangha*) based lineage system, whereas Tibetan lineage system is different from it. Though Nepalese Buddhism (*Vajrayāna*) in Newar context, became a closed system, it is no longer accessible to anyone outside the *Vihāra* community for higher practices. Because of that, Nepalese Buddhism had not been properly spreading in the today's world with comparison to Tibetan and Chinese Buddhism. It also might have happened because Nepalese Buddhism have not been brought up with such awareness of their own "Identity" nor it has yet been revealed their identity to the outside world by Nepalese Buddhist. Coming at the end, Nepalese Buddhist must be encouraged to give liveliness of Nepalese Buddhism must aware of rich experiences and practices of our religion and cultures along with distinctive feature. Then the scholars and pilgrims of the world ran away to *Kathmāndu* Valley in highly no boast up the motion for the flourishing of Nepalese Buddhism in the world. Nepalese Buddhism means by the *Bajra-caryā* Tradition. Nepalese Buddhists believe the *Bajrayāna* tradition, leads to the path of transformation on advance bodhisattva principles, the doctrine of great bliss and emptiness to be taught to attain the state of Buddhahood.

People from other parts of the world are getting attracted to Kāthmāndu valley and it is being developed as the pilgrimage centre of *Bajra-caryā* Buddhism. There is no doubt that Lumbini is the birth-place of Lord Buddha. The followers of Nepalese Buddhism believe on five Tathāgatas : Akshobhya, Ratnasambhava, Bairocana and Amoghasiddhi. They are well known in ritual aspect of Buddhism. Some of the features are traced in this paper.

Nepalese Buddhism clearly defines hierarchies such as *Vajra-caryās* (as the Priest), *śākyas* (as the co-leader, next to the priest) and other followers. There is no need to be a holy monk (leaving house) to go through the *paramārtha-Satya* and the enlightenment. The main characteristic features are to practice *Kriyā*, *Caryā*, *Yoga* and *Bodhisattva Caryās*. The house-hold monks are holding De Acārya Guthi, Puin Acārya Guthi, *Vihāra-Pujās* and other similar rituals annually from national to the local level councils.

Nepalese Buddhists practice *Yoga*, *Caryā*, *Kriyā*, *Dhyāna* within their own Vahal as being the house-hold monks as mentioned below :

- a. *Kriyā-Tantras* are practiced as *Samskāra* on the basis of *Vasudharanama* and *Panchrakchya Dharani*.
- b. *Caryā Tantra* is practiced with on the basis of *Mahāvairocan Tantra*.
- c. *Yoga Tantra* is practiced with *Yogābhyāsa* on the basis of *Tattva Sangraha* and *Sarva Parisodhana Tantra*.
- d. *Yogānuttara tantra* is practiced on the basis of *Chakra Sambar Tantra*, *Hey Bajra Tantra*, *Chatuspithatantra*, *Kālacakra-Tantra* and the *Namasangitta* etc.

Origination of Nepalese Buddhism

So far as the evidence is concerned there are historical evidences to support origin of Nepalese Buddhism and to trace its history accurately. Following points support historical aspects of Nepalese Buddhism :

1. As inscribed in *Gokarna Abhilekha* by the king srayenseverma "...Vajrayāna" "...Buddhivi", ...Bhu Chaitya Bhatta..." "GrihalankalkoBhoot" it proves that the existence of Bajrayāna in earlier Lichhavi period which is also supported by mentioning *Bajrabhairava* in Gorkhā inscription dated śaka Sambat 122.
2. The discovery made of Avalokiteśvar image of Lumbini in 1935 A.D shows that Bajrayāna philosophy was developed during the first century A.D.
3. According to the *Rakta-Varna-Caryā* composed by Bakvajra (550 A.D.), Hevajra Tantra composed by padma Vajra (693 A.D.) and other unpublished *Caryā* manuscripts proves that Tāntrika Vajrayāna was highly developed during the first century A.D.
4. Bal Chandra Sharma mentioned that the Hevajra Tantra composed by padma Vajra was the summary of original Hevajra Tantra composed by Manju Devācārya. This period is Buddha's life.

Varayāna practices and Limitation of Tantra-Mantra

The practices of Highest *Yoga Tantra* is not permitted for everybody. It is said that the practice of *Tantra-Mantra* by those who lack prescribed qualification is said to be extremely dangerous. Only persons who are qualified could practice it because there are so many *Tantra-s* in different levels.

Ritual feature of Nepalese Buddhism

The Nepalese Buddhists must perform prescribed ritual practices. Those practices are known as *Daśakarma*- rituals such as (1) *Garbhādhāna*, (2) *Pumsavana*, (3) *Simantonnayana*, (4) *Tat-karma*, (5) *amakarana*, (6) *Annaprāsana*, (7) *Chudākarana* (Buddhist ordination), (8) *śilapradāna*, (9) *Vratamochyana* and (10) *Pānigrahana*. These rituals are not followed by the vajrayānis of India and Tibet. So it is specifically of Nepali origin.

The Caryā tantra

Caryā-tantra, *Upa-tantra*, or *Ubhaya-tantra* is a *yāna* (literally "vehicle") of Esoteric Buddhism, and as such is a class of tantric literature and of praxis both. The *yāna* of *caryā-tantra* or 'conduct-tantra' is given this name because it demonstrates a balanced emphasis on the outer ritual actions and ablutions of body and speech and the inner cultivation of intentionality and mindfulness. Hence, it is outer and inner conduct both. The *Caryā tantra* is enumerated as one of the three Outer *Tantras* in both the four-tantric-*yāna*'s classification scheme of the Sarma, or 'New Translation Schools' and the nine *yāna*-classification of the Nyingma, or 'Ancient Translation School'.

The *Caryā* class of tantras holds the smallest number of texts of all the traditional classifications of tantric literatures. An important *tantra* in this class is the *Mahāvairocana Sutra*. The presence of Buddha Vairocana is often evident in *tantras* of this class where he is often depicted in the centre of a *mandala* with four other Buddhas of his retinue placed to the four quarters, the cardinal directions. Importantly, during the *Caryā-tantra* class and literary period, there developed the salient innovation wherein the *sādhaka* is to cultivate identification with the deity in meditative absorption.

The *Caryā tantra* or conduct- *tantra*, where conduct encompasses both outer ritual activity and inner contemplation, involves training in a vast range of deeds while entering the inner

reality that presents itself in visual and audible divine representations. The notion here is that of being close to the state of a perfect divine being, a state not yet fully realized. This limited view is overcome by visualizing oneself as the deity, understanding that form to be the appearance aspect of emptiness.

Buddhist *Caryās* reflected in *Caryāsaṅgraha-pradīpa*

The work *Caryāsaṅgraha-pradīpa* containing twenty two verses and another *pāda* (पाद) in all, keeps record of the complete *dina-caryā* (दिनचर्या) of a Buddhist *sādhaka* (साधक) starting from early morning till the late night. Here, emphasis has been given to all such points which help in the betterment of the *bodhisattva-caryā* (बोधिसत्त्वचर्या). *Bhāvāna* (भावन) is treated as important in all types of *Caryās*. However, *bhāvāna* is not possible without purified *caryās* (शुद्धचर्या-s). The present work teaches all such purified *caryās* guiding *asādhaka* what exactly to be performed by him and what not to be performed. In fact, many other aspects of Buddhist *caryās* are well reflected in *Caryāsaṅgraha-pradīpa*. Here I will try to briefly analyse the Buddhist *caryās* discussed in the present text.

Being a Sanskrit writer the present author follows all the techniques like मङ्गलाचरण, अनुबन्ध-चतुष्टय (विषय, अधिकारी, सम्बन्ध, प्रयोजन) etc. apply to the composition of a Sanskrit texts. The text opens with an humble salute to लोकेश्वर (नमोलोकेश्वराय). Then in the salutary verse he bows to पुरुषोत्तम as he says (तं वन्दे पुरुषोत्तमम्).² His humbleness is also a point to be discussed here. He keeps himself in the frontline of मूढ-s (मदाद्यशेषमूढानां). For him the real पुरुषोत्तम is he, by the rays of whose speech, the heart-lotus of मूढ-s led by the author himself starts blossoming (मदाद्यशेषमूढानां यस्य वचनरश्मिभिः। फुल्लतामेतिहृत्पद्मं).³ Or he wants to remember this form of पुरुषोत्तम though he has many forms.

पारमि and गुह्यमन्त्र are only the factors by taking resort to which a Buddhist becomes famous in this world (पारमिं गुह्यमन्त्रं च श्रित्वा

बोधिप्रसिद्ध्यति).⁴ The author wants to present the essence of these two factors as it is stated by the teacher Buddha (गुरुबुद्धोक्तिस्तस्त्वेवंतदर्थंलिख्यतेमया).⁵ Here also his humbleness expressed as he wants to give all his credits to the lord Buddha.

Out of these two factors, since the first one i.e. गृह्यमन्त्र is not expressible for him he is going to write down the *caryās* of बोधिसत्त्व which are based on पारमी-नय. In the words of the learned author:

गृह्यमन्त्रोऽत्रनोवाच्यःपारमीनयचरिकाः।बोधिसत्त्वस्यचर्यास्तुसमासेनलिखाम्यहम्।⁶

बोधिसत्त्व-संवर-s are to be adopted by raising बोधिचित्त-s (धीमतःसंवरोग्राहयोबोधिचित्तपुरःसरः)⁷. One should hear to all the शास्त्र-s only after looking at the vast सूत्रान्त-s (आलोक्याशेषसूत्राणिशास्त्रंश्रव्यं समस्तकम्)⁸. The संवर-s are to be observed in a purified as well as non-decay able form and then the शील-s are to be purified :

कायेनमनसावाचायथोक्तान्संवरान्निभिः।रक्षेदक्षुण्णशुद्धांश्चशीलांश्चपरिशोधयेत्।⁹

One should know the limit of his foods (भक्तमात्रांविजानीयात्)¹⁰. He should cover the doors of the sense-organs (इन्द्रियद्वारमावरेत्)¹¹. He should perform *yoga* by not sleeping in the first and last parts of night (रात्रेःपूर्वसपरेभागेनसुप्त्वायोगमाचरेत्)¹².

The *sādhaka* should fear maximum even to the minimum blaming conduct (अणुमात्रेष्ववदयेषुहयतिमात्रंविभेतिच)¹³. He should awaken in the last part of night by dividing it into three parts (रात्रेर्भागत्रयंकृत्वाहयन्त्येभागेतुजागृयात्)¹⁴.

Then he should wash his face etc. or he may not wash them (प्रक्षालयेन्मुखादीन्वाऽऽक्षालनंवापियुज्यते)¹⁵. But he should remember the essence of धर्म (धर्मता) while sitting in a comfortable *āsana* (सुखासनंसमाश्रित्यधर्माणांधर्मतांस्मरेत्)¹⁶.

If the causes of नमित्तक्षोभ are not possible (नमित्तैःक्षोभतोऽशक्ये)¹⁷ then he should raise and observe all the worldly elements as माया (उत्थायाभासवस्तुषुमायावत्त्वेनसम्प्रेक्ष्य)¹⁸and then he should perform all the पुण्ययोग-s of seven features i.e. *pujāvidhi* (पुण्ययोगांस्तदन्तरे-

पूरयेच्चापिसप्ताङ्गान्¹⁹ and he should perform enough प्रणिधान (विपुलांप्रणिधिंचरेत्)²⁰ or he should think of *purvabhavya* (भावयेद्भावनांपूर्वा)²¹.

Then at the time of dining, by doing research on *parama-sāra* through this *nihsāra* body (कालेऽथभोजनस्यचएतन्निःसारकायेनपरंसारंगवेषयन्)²² one should protect his body thinking it just as a boat (कायानौकाधियारक्षेत्)²³.

For example, the text says that one should consume food neither to gain fat (नभुङ्क्तांस्थूलताकृते)²⁴ and nor to relish its taste also (रसासक्त्यानभुञ्जीत्)²⁵. The food should be equally divided into four parts (चतुर्धान्नविभज्यच)²⁶ and the first part is to be offered to gods (देवेभ्योविनिवेद्यादि)²⁷, then to *dharmapāla* (धर्मपलायतत्परम्)²⁸ and then to all other living beings (दद्याच्चसर्वभूतेभ्यः)²⁹ and then the remaining one part ought to be consumed by the *sādḥaka* himself (बलिंसुविपुलांदद्यात्शेषंस्वभुक्तपीतत्).³⁰

During that period one also should engage himself in कथातन्त्र (कथातन्त्रंतदन्तरे)³¹ and अद्भूतवार्ता (कुर्यादद्भूतवार्तांच)³² etc. Then he should walk around for sometimes (किञ्चिदुत्थायसञ्चरेत्)³³ and then do परिक्रमा or प्रदक्षिणा of *stupa* monasteries etc. (परिक्रमेदधिष्ठाने)³⁴ or he should chant *mantras* or read sacred texts (जपंवाग्रन्थवाचनम्)³⁵ or he should prepare the idols of Sugata Buddha (सुगतप्रतिमांकुर्यात्)³⁶. He should do परिक्रमा or प्रदक्षिणा until he starts pespering and he should do enough प्रणिधान during that period (यावत्स्वेदोनजायते। कुर्यात्प्रदक्षिणांतावत्अक्षुब्धःप्रणिधिंबहुम्)³⁷.

Everyone should perform the ten धर्मचर्या-s briefly stated by मैत्रेय remembering मायौपम्य :

धर्मचर्यादशप्रोक्ताःमैत्रेयेणसमासतः।चरेदक्षिप्तचित्तेनमायौपम्यंचसंस्मरन्॥³⁸

If someone is rich enough he should worship the *sangha*. If one does not have wealth should arrange children's feast (*bālabhoja*).

One should offer *dāna* to the orphans, because such work is treated as most meritorious for a yogi :

यदिस्यात्पूजयेत्सङ्घं कुर्याद्वाबालकोत्सवम् । अनाथेभ्यः सुदानं तु योगिने पुण्यसञ्चयम् ॥³⁹

When the works of the day are over, in the first part of the night, one should think for निष्प्रपञ्चधर्मता then in the midnight he should get up early and then he should go for an auspicious sleep like a lion's sleep with उत्थानाभाससंज्ञ.

पूर्णषुदिनकृत्येषु भागे च प्रथमे निशः । धर्मतानिष्प्रपञ्चापि यथाचित्तं च योजयेत् ॥
प्राप्तया मध्यरात्रौ च उत्थानाभाससंज्ञया । सिंहनिद्रायथातद्वत् शुभनिद्रां समाश्रयेत् ॥⁴⁰

Generally more importance should not be given to the mental as well as physical meritorious works while positioned in *Samādhi* or meditation. However, when not in *Samādhi* one should perform such works. But of course it should not go against *lokavyavahāra*. If at all it goes against *lokavyavahāra* then importance should be given to *lokavyavahāra* only :

प्रायोऽध्यानदृढे चित्ते कायवाक्पुण्यगौणता । असंस्पृष्टे समाधौ वालोककल्पवृत्तये ॥
कायपुण्यं यथाशक्ति लोकचित्तेऽसमेसति । धर्मानायं ममैवेति सुसदाशयपूर्वकम् ॥
धर्माश्च लौकिकान् पृच्छेद निजमित्रसमीरितः ।
नेपालविषये कृतवान्निर्म्मन्त्रनयेन चेद् ॥
एवं स्थविरकर्तव्यम् ॥⁴¹

Conclusion

As pointed out in the ending colophon of the present work i.e. *Caryāśāngraha-pradīpa*, the writer Atiśa Dipankar has based his *caryā*-system in the light of Nepāles Buddhism (नेपालविषये कृतवान्निर्म्मन्त्रनयेन चेद्) which is confirmed within the 'Newar' community. The *caryās* taught in this work are very much important so far as the Buddhist *caryā*-system is concerned. In merely twenty two verses and another quarter (*pāda*) it discusses the complete *dina-caryā* of a Buddhist *sādhaka* from early morning till the late night. Moreover, here stress is also laid on all other aspects which are helpful in the *bodhisattva-caryā*. In fact, the work teaches all such

purified *caryās* which guide as *ādhaka* that what exactly to be performed by him and what not.

References :

1. Caryāsaṅgraha-pradīpa – 22
2. *Ibid* - 1
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Appendix

The Complete Original Text, चर्यासंग्रहप्रदीपः as compiled in Atiśa-virachitāh Ekadasha Granthāh of S. Negi is cited below for the convenient of readers :

नमोलोकेश्वराय

मदाद्यशेषमूढानांयस्यवचनरश्मिभिः।
 फुल्लतामेतिहृत्पद्मं त्वन्देपुरुषोत्तमम्॥।
 पारमिगुह्यमन्त्रंचश्रित्वा बोधिप्रसिद्धयति।
 गुरुबुद्धोक्तितस्त्वेवंतदर्थोलिख्यतेमया॥॥

गुह्यमन्त्रोऽत्रनोवाच्यः पारमीनयचारिकाः
बोधिसत्त्वस्यचर्यास्तुसमासेनलिखाम्यहम् । ८ ।

धीमतः संवरो ग्राह्यो बोधिचित्तपुरःसरः ।
आलोक्याशेषसूत्राणिशास्त्रंश्रव्यंसमस्तकम् ॥ ।

कायेनमनसावाचायथोक्तान्संवरान्निभिः ।
रक्षेदक्षुण्णशुद्धांश्चशीलांश्चपरिशोधयेत् ६ ।

भक्तमात्रां विजानीयात् इन्द्रियद्वारमावरेत् ।
रात्रेः पूर्वेऽपरे भागेन सुप्त्वा योगमाचरेत् ६ ।

अणुमात्रेष्ववद्येषु ह्यतिमात्रं बिभेति च ।
रात्रेर्भागत्रयं कृत्वा ह्यन्त्येभागे तु जागृयात् ७ ।

प्रक्षालयेन्मुखादीन्वाऽऽक्षालनं वापियुज्यते ।
सुखासनं समाश्रित्य धर्माणाम् धर्मतां स्मरेत् ८ ।

नमित्तैः क्षीभतोऽशक्येत्तूथायाभासवस्तुषु ।
मायावत्त्वेन सम्प्रेक्ष्य पुण्ययोगांस्तदन्तरे ९ ।

पूरयेच्चापिसप्ताङ्गान्विपुलां प्रणिधिं चरेत् ।
भावयेद्भावनां पूर्वाकालेऽथ भोजनस्य च ॥ १० ।

एतन्निःसारकायेन परं सारंगवेषयन् ।
कायानैकाधियारक्षेदन्भुङ्क्तांस्थूलताकृते ॥ ११ ।

रसासक्त्यानभुञ्जीतचतुर्धान्नं विभज्य च ।
देवेभ्यो विनिवेद्यादिधर्मपलायतत्परम् ॥ १२ ।

बलिंसुविपुलां दद्यात्शेषं स्वभुक्तपीततः ।
दद्याच्च सर्वभूतेभ्यः कथातन्त्रं तदन्तरे ॥ १३ ।

कुर्याद्द्भुतवार्तां च किञ्चिदुत्थाय सञ्चरेत् ।

परिक्रमेदधिष्ठानंजपंवाग्रन्थवाचनम् ॥4॥

सुगतप्रतिमांकुर्यात्यावत्स्वेदोनजायते।
कुर्यात्प्रदक्षिणांतावत्अक्षुब्धःप्रणिधिंबहुम् ॥5॥

धर्मचर्यादशप्रोक्ताःमैत्रेयेणसमासतः।
चरेदक्षिप्तचित्तेनमायौपम्यंचसंस्मरन् ॥6॥

यदिस्यात्पूजयेत्सङ्घंकुर्याद्वाबालकोत्सवम्।
अनाथेभ्यःसुदानंतुयोगिनेपुण्यसञ्चयः ॥7 ॥

पूर्णषुदिनकृत्येषुभागेचप्रथमेनिशः
धर्मतानिष्प्रपञ्चापियथाचित्तंचयोजयेत् ॥8 ॥

प्राप्तायांमध्यरात्रौचउत्थानाभाससंज्ञया।
सिंहनिद्रायथातद्वत्शुभनिद्रांसमाश्रयेत् ॥9॥

प्रायोध्यानदृढेचित्तेकायवाक्पुण्यगौणता।
असंस्पृष्टेसमाधौवालोककल्पप्रवृत्तये ॥20॥

कायपुण्यंयथाशक्तिलोकचित्तेऽसमेसति।
धर्मोनायंममैवेतिसुसदाशयपूर्वकम् ॥21॥

धर्माश्चलौकिकान्पृच्छेदनिजमित्रसमीरितः।
नेपालविषयेकृतवान्निर्मन्त्रनयेनचेद् ॥22॥

एवंस्थविरकर्तव्यम् ॥23, अ॥

चर्यासंग्रहप्रदीपोमहापण्डिताचार्यदीपङ्कर-

श्रीज्ञानकृतःसमाप्तः।तेनैवचभारतीयोपाध्यायपण्डितदीपङ्कर-

श्रीज्ञानेनलोकचक्षुषाभिक्षुणाजयशीलेन(छुल्लिखमस्त्रयत्वेन)चानूदितःसम्पादितश्च।