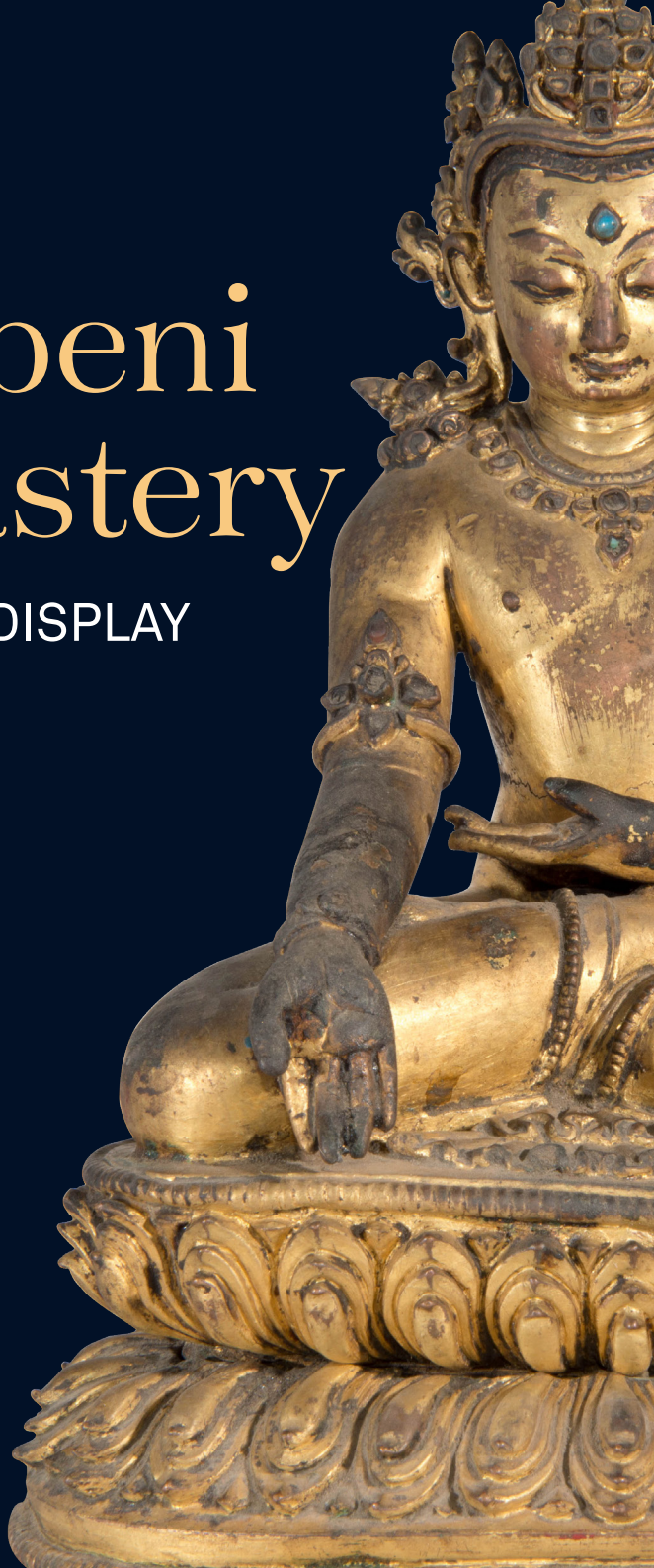


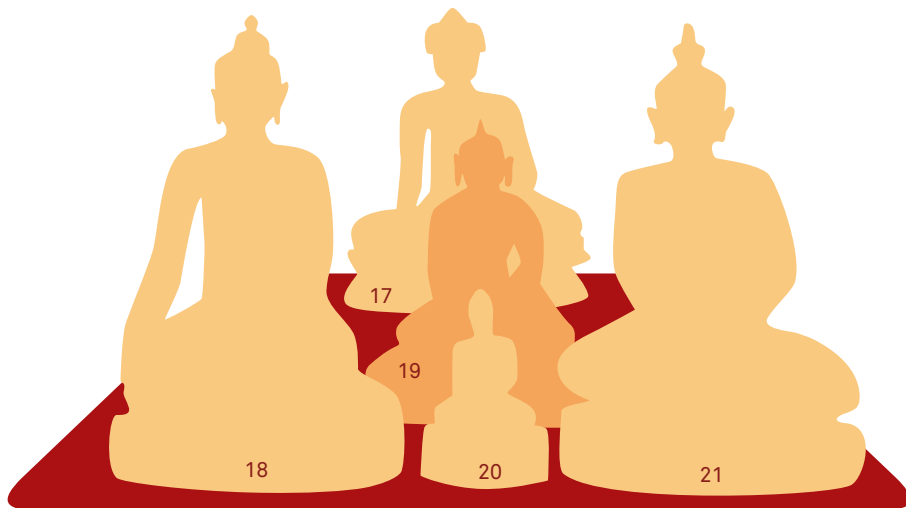
Kagbeni Monastery

SHRINE DISPLAY



Buddha Shakyamuni

SHRINE ONE



The historical Buddha, Shakyamuni (5th century BCE) is represented in these statues at the most important moment of his life, immediately after Enlightenment. This he attained under the Bodhi tree, in the shade of which he had found shelter, vowing that he would not get up until attaining Enlightenment.

These images depict Shakyamuni in the gesture of touching the earth with his right hand (bhūmisparśha mudra), calling upon it to testify to that momentous event.

In Tibetan and Himalayan Buddhist temples and monasteries, it is images of the historical Buddha, Shakyamuni, which are most popular. Commissioning and donating such images to a monastery is an important meritorious act, not merely for the donor but for all sentient beings.

| | | |
|--|---|--|
| 1. Shakyamuni མངས་རྒྱལ་ལྷན་སྐྱེས་ལུང་། 16 th century | 6. 16 th - 17 th century 7. 15 th century 8. 14 th century | 14. 16 th century 15. 16 th century 16. 16 th -17 th century |
| 2. 16 th century 3. 14 th century 4. 16 th century 5. 16 th century | 9. 16 th century 10. 14 th century 11. 14 th century 12. 14 th -15 th century 13. 16 th century | 17. 13 th century 18. 16 th century 19. 14 th -15 th century 20. 20 th century 21. 14 th century |

Buddha Shakyamuni with Stupas

SHRINE TWO



In this altar, the main image of the historical Buddha, Shakyamuni, is surrounded by miniature stupas.

Stupas originally were built to house the relics of the Buddha and since then have come to represent the Buddha's mind or wisdom. The stupa has taken on great importance in Buddhism, where it also serves as a shrine.

For a long time, stupas replaced the image of Shakyamuni, during an aniconic phase of Buddhist art, and this symbolic identity between the stupa and the Buddha remains the same today.

Buddhist literature identifies a series of 8 different kinds of stupa deriving from Indian prototypes which were built, according to tradition, in each of the places connected with the life or teaching of Shakyamuni.

These stupas are commemorative monuments, and their function is to evoke both the 4 essential moments of the Buddha's earthly life - Birth, Awakening, First Sermon and Parinirvana ('nirvana after death') - as well as his 4 best-known miracles: his descent from the Tushita Heaven, the great miracle of Shravasti, the miracle of Vaishali, and the reconciliation of the dissenters.

1. Shakyamuni

སངས་རྒྱལ་གྱི་ལྷན་གྲོགས་ལ།

16th century

The historical Buddha, Shakyamuni, at the moment of attaining Enlightenment. This event is evoked by the 'earth touching' gesture (bhumisparsha mudra) performed with the right hand, the left hand resting on the lap.

2. Victory Stupa

རྣམ་རྒྱལ་མཚོན་རྟེན།

17th–18th century

The 3 round steps of this stupa symbolise the 'Three Doors of Deliverance'. They recall the extension of life by 3 months, an event in Shakyamuni's life that took place at Vaishali.

3. Descent from Heaven Stupa with Vajrapani

ལྷ་བབ་མཚོན་རྟེན་དང་ལྷག་ན་དོ་མེ།

16th century

The ladder in the centre of the steps of this stupa recalls the episode of the Descent from Heaven of the 33 Gods at Shankashya. The Bodhisattva Vajrapani is also represented here.

4. Victory Stupa with Ushnishavijaya

རྣམ་རྒྱལ་མཚོན་རྟེན་དང་གཞུག་ཉོར་རྣམ་རྒྱལ་མ།

20th–21st century

See 2 above. The goddess Ushnishavijaya is also here representing longevity in the form of the Buddha's cranial bump (ushnisha).

5. Great Miracle Stupa

ཚོས་འབྲུལ་མཚོན་རྟེན།

16th century

This stupa is also known as 'the stupa of defeating the heretics in Shravasti', one of the episodes in the life of the Buddha Shakyamuni. It commemorates the Buddha performing several miracles in Shravasti, where he was challenged to demonstrate his Enlightenment.

6. Victory Stupa

རྣམ་རྒྱལ་མཚོན་རྟེན།

16th century

See 2 above.

7. Parinirvana Stupa with Vajrapani

ལྷུང་འདུལ་མཚོན་རྟེན་དང་ལྷག་ན་དོ་མེ།

16th century

With a bell-shaped dome at its base, this stupa commemorates the Buddha's passing at Kushinagara. It also features the Bodhisattva Vajrapani in front of the dome, with the Four Great Kings on the base.

8. Great Miracle Stupa with Shakyamuni

ཚོས་འབྲུལ་མཚོན་རྟེན་དང་སངས་རྒྱལ་གྱི་ལྷན་གྲོགས་ལ།

20th–21st century

See 5 above. This stupa has an image of the Buddha Shakyamuni on the front.

9. Birth Stupa with Buddha

སྐུ་བཞུགས་མཚོན་རྟེན་དང་སངས་རྒྱལ།

16th century

Also known as 'Heaped Lotuses', this stupa symbolises the birth of Shakyamuni in Kapilavastu, in the Lumbini garden in present-day Nepal. Its 4 steps are covered with lotus petals and a representation of the Buddha.

10. Enlightenment Stupa with Akshobhya

བྱང་ལྷུབ་མཚོན་རྟེན་དང་མི་རྒྱུད་ལ།

16th century

This stupa represents the 'Conquest of Mara', the demon associated with death who tempted Shakyamuni before his Enlightenment. It is also known as the Stupa of the Great Enlightenment, referring to the Buddha's Enlightenment at Bodh Gaya. The Buddha Akshobhya can be seen on the front side of the stupa, representing the east.

11. Victory Stupa

རྣམ་རྒྱལ་མཚོན་རྟེན།

16th century

See 2 above.

12. Great Miracle Stupa with Prajnaparamita

ཚོས་འབྲུལ་མཚོན་རྟེན།

16th century

See 5 above. This stupa also includes an image of the Goddess Prajnaparamita on the front.

13. Parinirvana Stupa with Milarepa

ལྷུང་འདུལ་མཚོན་རྟེན་དང་མི་ལ་རས་ལ།

16th century

See 7 above. This stupa also features the Tibetan yogi, Milarepa, in front of the dome, and the Four Great Kings at the base.

14. Great Miracle Stupa with Prajnaparamita

ཚོས་འབྲུལ་མཚོན་རྟེན།

16th century

See 5 above. This stupa also has an image of the Goddess Prajnaparamita on the front.

15. Birth Stupa with Amitayus

སྐུ་བཞུགས་མཚོན་རྟེན་དང་ཚོ་ཚོ་དཔག་མེད།

16th century

See 9 above. Its 4 steps are covered with lotus petals and a representation of the Buddha Amitayus.

16. Birth Stupa with Amitayus

སྐུ་བཞུགས་མཚོན་རྟེན་དང་ཚོ་ཚོ་དཔག་མེད།

16th century

See 9 above. Its 4 steps are covered with lotus petals and a representation of the Buddha Amitayus.

17. Enlightenment Stupa with Vajradhara

བྱང་ལྷུབ་མཚོན་རྟེན་དང་རྡོ་རྗེ་འཆད།

16th century

See 10 above. This stupa has the Primordial Buddha Vajradhara represented in front of its 4 square steps.

18. Enlightenment Stupa with Vajrasattva

བྱང་ལྷུབ་མཚོན་རྟེན་དང་རྡོ་རྗེ་སེམས་དཔལ།

16th century

See 10 above. This stupa has a figure of Vajrasattva holding a vajra (thunderbolt sceptre) and bell at its front.

19. Enlightenment Stupa with Vajradhara

བྱང་ལྷུབ་མཚོན་རྟེན་དང་རྡོ་རྗེ་འཆད།

16th century

See 10 above. This stupa has the Primordial Buddha Vajradhara represented in front of the 4 square steps.

20. Reconciliation Stupa with Padmasambhava

དབྱེན་བདུགས་མཚོན་རྟེན་དང་གྲུ་བྱ་ཕྱིན་པོ་ཆེ།

16th century

This commemorates the taming of the Elephant Nalagiri at Rajgir. There is an additional image of the Indian master, Padmasambhava, in front of the steps.

Buddha Shakyamuni with Disciples

SHRINE THREE



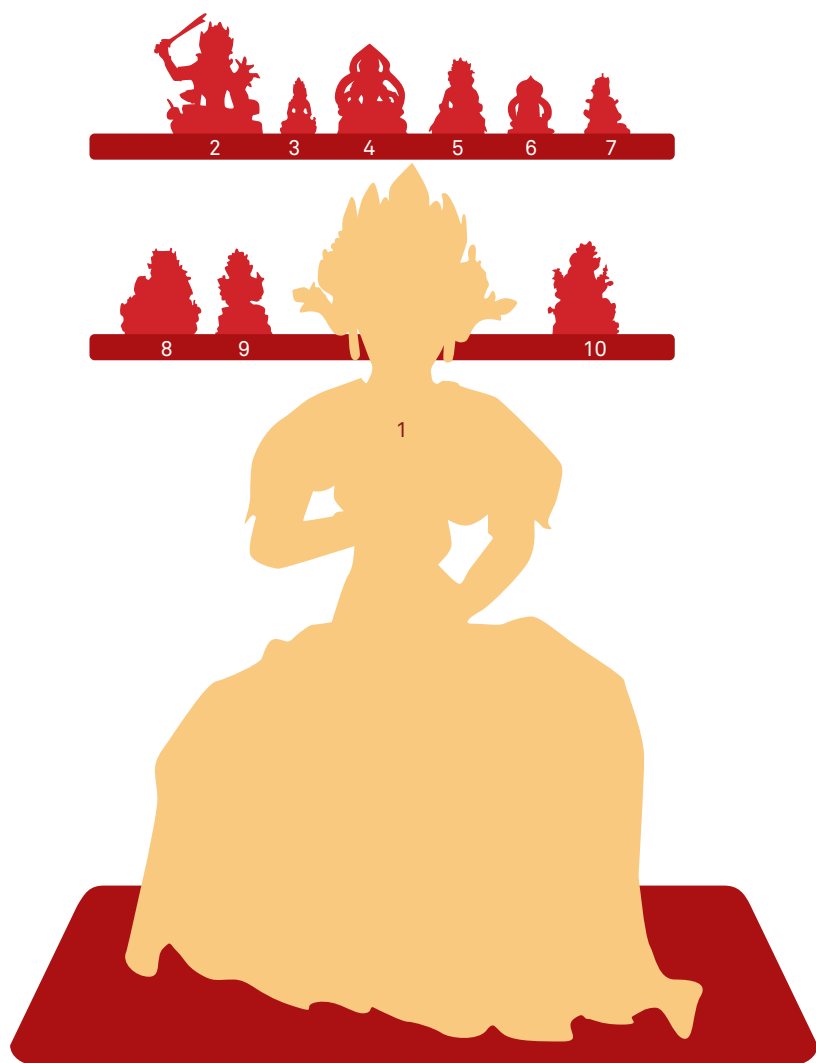
This altar is dedicated to the historical Buddha, Shakyamuni, with his 2 main disciples, Shariputra and Maudgalyayana, represented at each side. The two disciples wear monastic robes, holding bowls for alms and beggars' staffs.

This triad of the Buddha with his favourite disciples evokes the origins of his teaching. The presence of the disciples recalls the intense and fundamental bond of the Buddha with his community of practitioners, known as the sangha. The sangha is part of a triad of fundamental concepts in Buddhism: the Buddha, his teaching (dharma) and his community (sangha).

-
- | | | |
|--|---|---|
| 1. Shakyamuni ཕངས་ཀྱིས་གྲུ་ལུབ་པ། 20 th century | 2. Shariputra ཤུ་ལི་པུ་ལ། 20 th century One of the 2 main disciples of Buddha Shakyamuni. | 3. Maudgalyayana མོ་དྲུ་འགལ་གྱི་ལུ་ཆེན་པོ། 20 th century One of the 2 main disciples of Buddha Shakyamuni. |
| 4. Manjushri འཇམ་དབལ་དབྱངས། 20 th century Manjushri is one of the most important Bodhisattvas in Tibetan Buddhism. With his sword, Manjushri breaks the darkness of ignorance, and replaces it with the book (on the flower at his left) symbolising the wisdom of Buddhist teaching. | 5. Tara སྐྱེལ་མ། 20 th century The important female goddess Tara is revered as a compassionate saviour from the so-called 'Eight Great Dangers'. Her main symbol is a blue poppy, the stem of which is delicately held in her fingers. | 6. Ushnishavijaya གཞུག་གཏོར་རྒྱལ་ལྷ་མོ། 20 th century This statue is an important goddess of longevity, a representation of the Buddha's cranial bump, the ushnisha. |
-

The Future Buddha Maitreya

SHRINE FOUR



Maitreya ('The Loving One') is worshipped by all Buddhist religious schools as he is considered to be the Future Buddha. He can be depicted in various forms and different positions, both as a Bodhisattva and as Buddha. A Bodhisattva is a compassionate being who is able to reach nirvana, but who delays this in order to help all sentient beings.

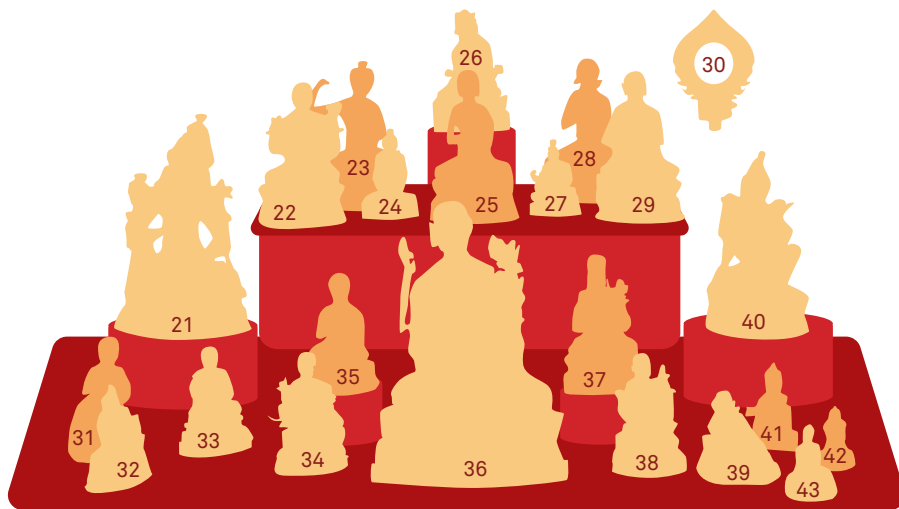
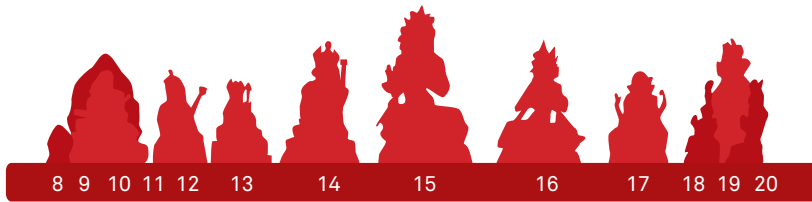
Maitreya forms a triad with the Buddhas of the past, present and future.

The main attributes of Maitreya are the Wheel of Dharma (teachings), the flask with the holy water, with occasionally a small stupa represented on his forehead.

- 1. Maitreya**
བྱ་མཁའ་པལ།
16th century
In this image, Maitreya is represented performing the teaching gesture (dharmachakra mudra) with his right hand, while the left rests on his lap. He wears an elaborate pointed crown symbolising his status as the Future Buddha.
- 2. Manjushri**
འཇམ་དཔལ་དབྱངས།
20th century
Manjushri is one of the most important Bodhisattvas in Tibetan Buddhism. With his sword, Manjushri breaks the darkness of ignorance, and replaces it with the book (on the flower at his left) symbolising the wisdom of Buddhist teaching.
- 3. Amitayus**
ཚོད་དཔག་མེད་ཀྱི་འདྲ་སྐུ།
18th-19th century
Amitayus, 'Infinite Life', is a manifestation of Amitabha - one of the Five Esoteric Buddhas - specifically associated with longevity. He is commonly depicted seated and holding in his hands a vessel containing the
- nectar of immortality (Amrta kalasha). He wears an elaborate crown while sitting cross-legged on a double lotus base.
- 4. Amitayus**
ཚོད་དཔག་མེད་ཀྱི་འདྲ་སྐུ།
19th century
- 5. Amitayus**
ཚོད་དཔག་མེད་ཀྱི་འདྲ་སྐུ།
16th -17th century
- 6. Amitayus**
ཚོད་དཔག་མེད་ཀྱི་འདྲ་སྐུ།
18th-19th century
- 7. Unidentified Bodhisattva**
བྱང་ཆུབ་སེམས་དཔལ་འདྲ་སྐུ།
16th century
- 8. Maitreya**
བྱ་མཁའ་པལ།
20th century
- 9. Maitreya**
བྱ་མཁའ་པལ།
16th-17th century
- 10. Maitreya**
བྱ་མཁའ་པལ།
15th century

Lineage Masters

SHRINE FIVE



In Tibetan Buddhism, a prominent position is occupied by the figure of the teacher. Tibetan Buddhists consider their own teachers more important than actual Buddhas and Bodhisattvas, because they represent an indisputable link between the practitioners and the Buddhas, as well as the only possibility to undertake the path of dharma (teachings).

Among the diverse teachers represented in these statues - many of them important Sakya masters - it is important to highlight the Indian yogi Padmasambhava. He lived during the latter half of the 8th century and is considered a 2nd Buddha. According to Tibetan sources, he travelled to Tibet on the invitation of King Tri Songdetsen (742-797), who wanted him to subdue a demon which was hindering the construction of the first Buddhist monastery in Tibet, that of Samye (767-779). This project was completed under the direction of the great Indian sage and scholar, Shantarakshita, from the prestigious Buddhist university of Nalanda.

The name Padmasambhava, literally 'Lotus-Born', refers to this teacher's affiliation with the Lotus Family, and underlines his spiritual ties with Avalokiteshvara and Amitabha with whom he forms an important triad symbolising the 'Three Bodies' of the Buddha: Padmasambhava represents the nirmanakaya, that is the physical body; Avalokiteshvara the sambhogakaya, the divine body; and Amitabha the dharmakaya, the immaterial body attained in ultimate reality.

One of the most important Bodhisattvas represented in this altar is Avalokiteshvara or Lokeshvara. He is spiritually linked to the family of Amitabha and, in India, he was especially popular in the Buddhist tradition of the 'Great Vehicle' (Mahayana).

He later became the most revered of all Bodhisattvas in Tibet. He is ‘The Lord Who Looks Down’ compassionately upon those beings who need to be saved. Songtsen Gampo (617-649), the Tibetan king who unified Tibet in the 7th century, making it one of the most powerful kingdoms in Central Asia, was considered to be an earthly manifestation of this important Bodhisattva whom he adopted as his own tutelary deity. A thousand years later, the Dalai Lamas are also considered manifestations of Avalokiteshvara.

The dates of birth and death of the historical characters are indicated between parentheses, while the century specified at the end of the label indicates the dating of the object. If 2 options for birth or death are indicated - (ie. 1447/1448-1460/1461) – this is because the dates are not entirely certain due to discrepancies between sources. Generally, the first date is the most probable.

1. Vajrasattva

རྩོལ་མེས་པ་དབུ།
16th century

Vajrasattva, ‘vajra being’, is a particular form of Vajradhara. He is a Buddha who embodies all of the Five Esoteric Buddha Families. He is represented performing mudras holding a vajra and bell. He sits cross-legged on a double-lotus base.

2. Vajrasattva

རྩོལ་མེས་པ་དབུ།
18th-19th century
See 1 above.

3. Ngorchen Kunga Zangpo (1382-1456)

ངོ་རྩེ་ཆེན་པོ་རྒྱལ་པོ་འཕེལ་བཟང་པོ།
20th-21st century
This figure depicts one of the most prominent Sakyapa masters, founder of the Ngor-subsect of the Sakya school. He visited Mustang several times, where he was mainly responsible for the revival of Buddhism.

4. Green Tara

ལྷོ་མ་མ།
16th century

This statue represents the important female goddess Tara. She is believed to be a compassionate saviour from the ‘Eight Great Dangers’.

5. Adept

ལྷོ་མ།
17th-18th century

This unknown teacher performs the gesture of debate (vitarka mudra) with his right hand, while his left-hand rests on his lap holding a book.

6. Green Tara

ལྷོ་མ་མ།
19th century
See 4 above.

7. Jetsun Drakpa Gyaltsen

ཇེ་བཙུན་བླ་མ་པ་རྒྱལ་མཚན།
16th century
This statue portrays the renowned master Drakpa Gyaltsen (1147-1216), who was the 3rd of the ‘Five Great Patriarchs’ of Sakya, credited with founding the Sakya school.

8. Vajrayogini Tsha Tsha

རྩོལ་མེས་པ་འབྲུང་མ་ཚེས།
14th century

Vajrayogini is one of the principal female deities of Tibetan Buddhism. She is a representation of complete Buddhahood in female form.

9. Padmasambhava

པདྨ་འབྲུང་གནས།
16th century

Padmasambhava, the ‘Lotus Born’ teacher, is worshipped as a second Buddha. He is believed to be an 8th-century historical person from Uddiyana, present-day Swat, in northern Pakistan. Padmasambhava is credited with converting the native spirits to Buddhism across the Himalayas. In this image he is portrayed with his typical dress and attributes: the thunderbolt sceptre (vajra) and skull-cup (kapala), while the tantric staff (khatvanga) is missing.

10. Padmasambhava

པདྨ་འབྲུང་གནས།
18th-19th century
See 9 above.

11. Padmasambhava

པདྨ་འབྲུང་གནས།
15th-16th century

12. Padmasambhava

པདྨ་འབྲུང་གནས།
19th-20th century

13. Padmasambhava

པདྨ་འབྲུང་གནས།
18th century

14. Padmasambhava

པདྨ་འབྲུང་གནས།
15th century

15. Vajradhara

རྩོལ་མཚན།
16th century

Buddha Vajradhara is considered the Primordial Buddha in the development of Buddhism in Tibet. He is a secret form of the Buddha Shakyamuni. Vajradhara performs a mudra in which he simulates the tantric embrace, or ‘vajra-embrace’ (vajrahumkara mudra), with his consort. He holds the thunderbolt sceptre (vajra) and bell, his main symbols.

16. Vajradhara

རྩོལ་མཚན།
16th century
See 15 above.

17. Shadakshara Lokeshvara

ལྷོ་མ་ལ་གཞིགས།
14th-15th century

Avalokiteshvara Shadakshara is the Bodhisattva of Compassion, the ‘Lord Who Looks Down’ upon all beings. Tibetans recognised the first Tibetan emperor, Songtsen Gampo (617-649), and later also the Dalai Lamas as emanations of this Bodhisattva. With his main hands he performs the gesture of greeting (anjali mudra), while the other two hands hold a rosary and lotus flower.

18. Shadakshara Avalokiteshvara

ལྷོ་མ་ལ་གཞིགས།
16th century

19. Shadakshara Avalokiteshvara

ལྷོ་མ་ལ་གཞིགས།
18th-19th century

20. Shadakshara Avalokiteshvara

ལྷོ་མ་ལ་གཞིགས།
16th century

21. Avalokiteshvara

ལྷན་རལ་གཟིགས།

16th century

Avalokiteshvara is the Bodhisattva of Compassion, the ‘Lord Who Looks Down’ upon all beings. His right hand holds a lotus stem in the gesture of debate (vitarka mudra), while the left hand lies in his lap.

22. Lowo Khenchen Sonam Lhundrub (b.1456/1441 – d.1532/1525)

ལྷོ་པོ་མཁན་ཆེན་བསོད་ནམས་སྤྱན་རླབ།

15th-16th century

Sonam Lhundrub was a renowned lama of the Sakya school. He was a prince, and become the Great Abbot of Lo (Mustang). He was well known, not only as a great teacher, but as a writer and statesman. In this image he performs the gesture of debate (vitarka mudra) with his right hand, while in his left hand he holds a book. The vajra and bell on the stems of 2 lotus flowers are visible at shoulder level.

23. Damarupa

དུལ་ཚོབ་ཏུ་མ་རུ་པ།

15th century

The Indian Mahasiddha (‘Great Adept’) Damarupa is depicted with a slightly frowning face. His raised right hand once held a hand drum (damaru) and his left hand still holds a skull-cup (kapala).

24. Virupa

ཕི་རུ་པ།

15th-16th century

Virupa is one of the most renowned of the group of 84 Mahasiddhas (‘Great Adepts’). He is squatting seated in a distinctive posture with legs supported by a yogic band, his hands perform the 3-pronged vajra gesture, held together in front of the heart.

25. Raton Yonten Palzang (d. 1507)

ར་རྟོན་ཡོན་ཏན་དཔལ་བཟང་པོ།

c. 1500

Raton Yonten Palzang was a renowned Sakya teacher, disciple of Jamyang Yeshe Gyatso and Kunga Wangchuk. He wrote important biographies of both of his teachers.

26. Nairatmya

བདག་མེད་མ།

15th-16th century

This yogini is the consort of the Tutelary Deity Hevajra. Her name means ‘She who has no self’ (atman). She holds a curved knife (kartika) and a skull-cup (kapala) in her hands.

27. Yogin Dondrup Dorje

དོན་རླབ་རྩོམ།

15th-16th century

This yogi siddha (‘perfected one’) sits on an antelope skin on a lotus pedestal, his legs supported by a yogic band. In his right hand he holds a thunder-bolt sceptre (vajra) and in his left hand a skull-cup (kapala).

28. Gayadhara (994-1043)

ག་ཡ་ཏཱ་ལ།

15th-16th century

This Indian master was famous as the teacher of the Tibetan scholar and master, Drokmi Lotsawa. He went to Tibet 3 times. Seated on the double lotus, the Indian monk has his hands joined in the teaching gesture in front of his chest (dharmachakra mudra).

29. Kunga Chogdrub (1454-1526)

ཀུན་དགའ་མཚོག་གུབ།

15th-16th century

This renowned teacher was the Abbot of Pupak Monastery. He is seated on the double lotus with his hands performing the teaching gesture (dharmachakra mudra) and originally holding the stems of 2 lotuses, both of which are now missing.

30. Circular finial

11th-12th century

It is not clear what purpose this object had, but its bottom part suggests it was a finial of some kind. If so, it is most likely the top of a begging staff (khakkhara), but there are no traces of usage.

31. Unidentified Lama

ལ་མ།

16th century

This representation of a Tibetan monk of the Ngor School has a number of unusual features, especially the beard and the way the robe covers the legs. The teacher performs the gesture of debate (vitarka mudra) and holds a book in his left hand.

32. Unidentified Siddha

གྲུབ་ཚོབ།

15th-16th century

This unidentified Siddha (‘perfected one’) has his hair bound in a knot and wears a long-pointed beard. His hair is long and falls in thick strands at the back. The siddha sits on a furry skin in meditation with his legs crossed at the ankles. His hands perform the teaching gesture (dharmachakra mudra).

33. Jetsun Jamyang

ཇེ་རྟན་འཇམ་དབྱངས།

16th century

This teacher was probably a renowned Sakya master, as suggested by the honorific title ‘jetsun’ - ‘chief master’. His right hand is raised in the gesture of fearlessness (abhaya mudra) and his left holds a book on his lap.

34. Sakya Pandita Kunga Gyaltsen (1182-1251)

ས་སྐུ་བཞེ་ཏཱ་ལཱ་ཤེས་རྒྱལ་མཚན།

15th century

This Tibetan Sakya teacher was a renowned spiritual leader and Buddhist scholar considered the 4th of the Five Sakya Forefathers. Sakya Pandita was a title given to Kunga Gyaltsen in recognition of his knowledge of Indian Buddhist texts.

35. Sonam Gyaltzen (1312-1375)

སྐུ་མ་དམ་པ་བསོད་ནམ་རྒྱལ་མཚན།

16th century

This master is thought to be Lama Dampa Sonam Gyaltzen. He was one of the rulers of the Sakya school during the Chinese Yuan dynasty (1279-1368) domination of Tibet. He is considered as one of the greatest Sakya scholars of the 14th century.

36. Lowo Khenchen Sonam Lhundrub (b.1456/1441 – d.1532/1525)

ལྷོ་པོ་མཁན་ཆེན་བསོད་ནམས་སྤྱན་རླབ།

early 16th century

See 22 above. In this image he performs the gesture of giving (varada mudra) with his right hand, while his left hand is on his lap. Originally both hands held lotus stalks, bearing a sword and book respectively. His left hand also holds a large flaming jewel.

37. Sakya Pandita Kunga Gyaltsen (1182-1251)

ས་སྐུ་བཞེ་ཏཱ་ལཱ་ཤེས་རྒྱལ་མཚན།

15th century

See 34 above.

38. Lhachok Sengge (1468-1535)

ལྷ་མཚོག་ལེང་གེ།

early 16th century

This teacher was the 9th Abbot of Ngor Monastery. Here he performs the gesture of giving (varada mudra) and the meditation gesture, both hands with lotuses supporting a vajra and bell, the left hand also holds a triple jewel (triratna).

39. Milarepa (1028/40–1111/23)

མི་ལ་རལ་པ།

15th century

Milarepa was a Tibetan siddha ('perfected one'), generally considered as one of Tibet's most famous yogis and poets, a perfect example of a Buddhist practitioner. He was a student of the famous translator and teacher, Marpa Lotsawa (1012–1097), and a major figure in the lineage of the Kagyu school of Tibetan Buddhism.

40. Samantabhadra

གུན་ཏུ་བཟང་པོ།

15th century

The Bodhisattva is seated in relaxation pose with the gesture of fearlessness (abhaya mudra) shown with the left hand and lotuses on both sides. Iconographically, he is similar to the Bodhisattva Avalokiteshvara, but the inscription identifies him as Samantabhadra, 'Universal Worthy', a Bodhisattva associated with practice and meditation.

41. Jambhala

རྩམ་ལྷ་ལ།

15th-16th century

Jambhala is a wealth deity and is represented here seated in the posture of royal ease (lalitasana) on a lotus throne with his right leg placed on a vase. The left hand holds a pearl-spitting mongoose.

42. Black Jambhala

རྩམ་ལྷ་ལ།

16th century

See 41 above.

43. Unidentified teacher, perhaps Panchen Zangpo Tashi (1410-1478) or Zangpo Drub

པན་ཆེན་བཟང་པོ་བླ་མེད། or པན་ཆེན་བཟང་པོ་གྲུབ།

15th-16th century

Produced by the AHRC-funded research project "Tibetan Buddhist Monastery Collections Today", School of Oriental and African Studies, University of London.

Written and edited by Chiara Bellini and Louise Tythacott, 2019.

Funded by



Arts & Humanities
Research Council



SOAS
University of London

