

What the Pandits and Yogis Brought to Tibet (March 2009)

On Friday evening The Khyentse Foundation and Siddhartha's Intent India hosted a panel on "What the Panditas and Yogis brought to Tibet" with some well known scholars who were on their way to Khyentse Norbu's practice center, the Deer Park Institute, in Himachal Pradesh for a conference on "Translating the Words of the Buddha." The purpose of the conference is to map out the future of dharma translations for generations to come. I'm not a great note taker and the following is most certainly lacking... Still, better than nothing!

Steven Goodman, CIIS

Tibet's knowledge of the scholastic and yogic traditions from India

Intellectual transformation and spiritual transformation

Yoga is the elimination of mental movements (Patanjali, citta vritti nirodha)

Tibetan translations of yoga – linking back to natural and relaxed state

Union of empty open state and compassionate state

Linking of skillful means and compassion

Kosambi sutta – relationship between pandit and yogi

Rationalist and mystical (Anuradha and Musila)

Perhaps those 2 trends the theoretical and intellectual rigor of Indian traditions preceded

What is the relationship between the pandit and yogin?

Dharma has two aspects (texts and spiritual transformation)

What is the relationship between intellectual acumen and spiritual transformation?

Don't get hung up on the person who delivers but the dharma

Don't get hung up on the word but the spirit

Rely on wisdom awareness

Makes our quandary more vexatious

What material is deemed worthy of studying

In time these traditions enshrined in projects of translation

The relationship between pandit style and yogi style--> enduring legacy of Nalanda greatly influenced India and Tibet

Shantideva and Naropa are amazing examples of the Mahapandit

Transformation of these traditions to questioning "is being a pandit enough?"

Yogins of Naropa pandit style

Rely on a true teacher

Padmasambhava says, "May I come to be inspired by a mind no longer filled..."

John Dunne, Emory University

Transmission of Nalanda tradition of Buddhist Philosophy from India to Tibet

Several streams of thought

Under which each moment passes

Table of elements of mind and body

5 aggregates

Nagarjuna, pillars of Nalanda system

True nature is no nature at all, interdependence

Nirvana is not escape but transformation

No difference between samsara and nirvana

Emptiness is abandonment of all views

Jake Dalton, UC Berkeley

Yogic Traditions in Dunhuang

Discussion of manuscripts found in China and what they say about India

NW China influence of Tantra

Wide range of ritual technologies

Pan Indian response to changes in society

Rapid social change and religious response

Lost history of Indian yogic ritual

Locally produced ritual mandalas

Personal sadhana texts

DNA of early Tantric Buddhism that later shaped the canonical tradition

Gene Smith, Tibetan Buddhist Resource Center

Tibetan Travelers to India and Indian travelers to Tibet

This transfer happened very often...How Tibetans saw India and Indians saw Tibet

Many voyages of Tibetans to India but less and less because sickness prevailed

Many Indian pandits to Tibet

John Dunne on mindfulness – Smriti (sati in pali) is used multiple ways, Smriti is a technical term...that moment of consciousness has stability

Cultivate mental stability...awareness