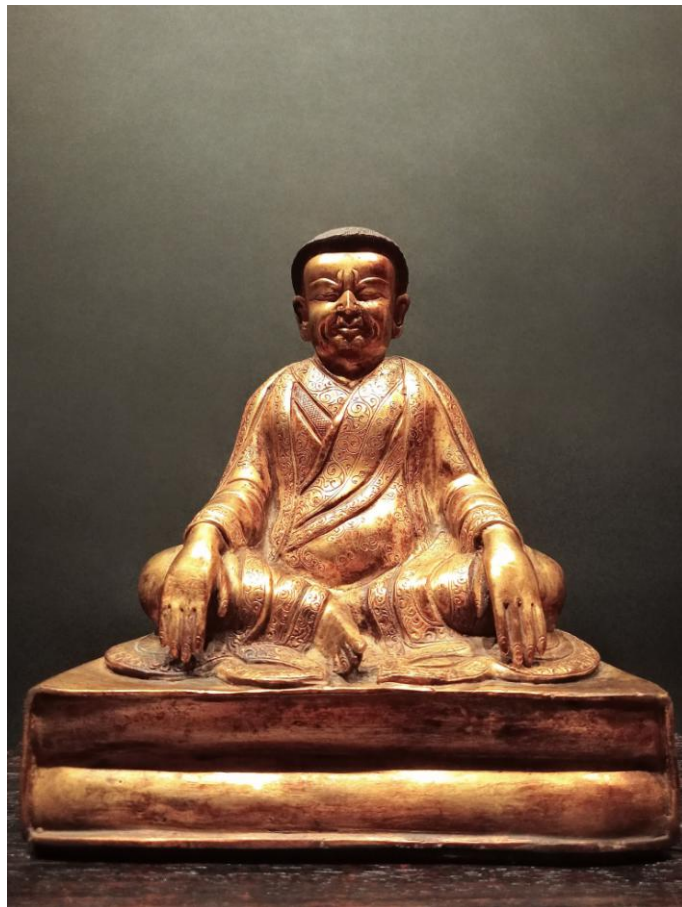

Sōtō Asian Art

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Gilded Copper *Marpa Lotsawa* (the translator), Tibet

Estimate Period: 13th – 14th Century

Height: 19.5cm

Introduction

介紹

Soto Asian Art is specialises in Chinese, Indian, Himalayan-Tibetan and Southeast Asian art from the 8th to 16th centuries.

A specialist Asian art dealer with a strong emphasis in gilded bronze, copper, and ancient stone sculptures. Our collection consists of, Yixing teaware, Vietnamese incense beads, Indian cairn sandalwood, ceramics, cloisonne ware.

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Build upon over 30 years of experience in Asian art. Our collection is tailored for investors, collectors, institutions, scholars in private sales, private client management, and dedicated personalise services in Asian Art.

Soto Asian Art only handles the finest pieces for our collection.

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Team

團隊

Li H.Kei

Founder, 創辦人

Mr Li H.Kei is an impassioned collector. With over 30 years devotion in Asian art, his know-how and practical expertise go beyond theoretical understanding.

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Jason Li, 李浩川

Director, 主任

Mr Jason Li, manages overall operations, business and relationship development within Soto Asian Art. Jason graduated with dual Master Degrees (MSc) from Aston University, and Imperial College London, U.K.

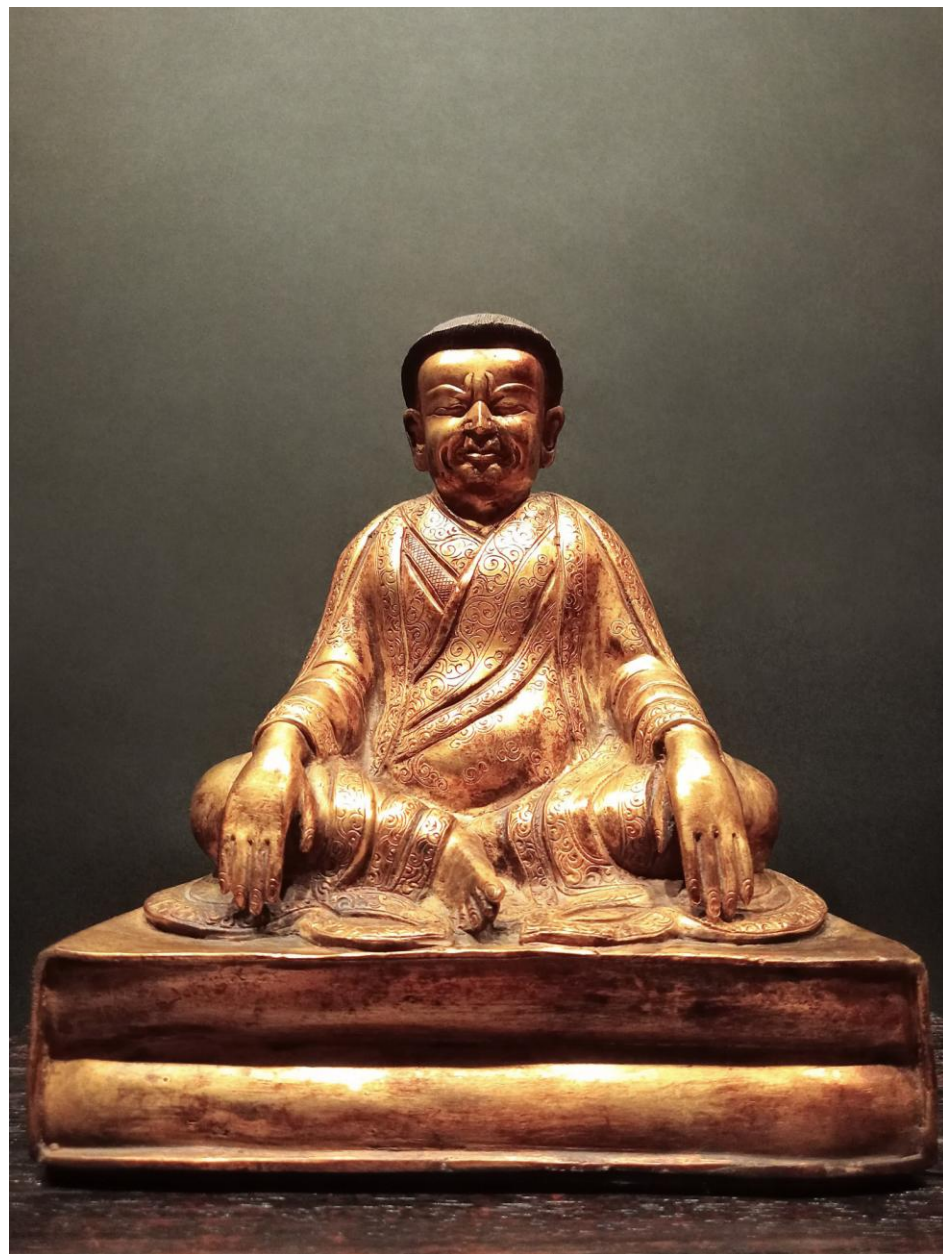
Collection

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Gilded Copper Marpa Lotsawa (the translator), Tibet

Estimate Period: 13th – 14th Century

མར་པ་ལོ་ལྷོ་བ་ཚེས་ཀྱི་བོ་གོས་

Height: 19.5cm

Collection

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Gilded Copper Marpa Lotsawa (the translator)
Tibet 13th - 14th Century (1)

銅鎏金噶舉派祖師 - 馬爾巴坐像, 西藏 13 - 14世紀

མར་པ་ལོ་ལྷ་བཟོ་བ་ཚེ་སྤྱི་སྒྲོ་ལྷོ་ལྷོ་ལྷོ་

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Marpa Chökyi Lodrö (མར་པ་ལོ་ལྷ་བཟོ་བ་ཚེ་སྤྱི་སྒྲོ་ལྷོ་ལྷོ་ལྷོ་, 1012–1097), was born in Lhotrak Chukhyer in the southern district of Tibet, to an affluent family. From birth, Marpa displayed strong energies; powerful in presence but possesses wild and untamed character compared to other children.

Collection

Gilded Copper Marpa Lotsawa (the translator)
Tibet 13th - 14th Century (2)

珍藏

銅鑲金噶舉派祖師 - 馬爾巴坐像, 西藏 13 - 14世紀

མར་པ་ལོ་ཙ་ཙ་འཇམ་གྱི་སྐྱབས་

Owing to Marpa aggressiveness and fearful appearance, and the resultant unpopularity in his village, he was sent off to be trained in the Dharma. At age twelve, he studied under the renowned Buddhist master Drokmi Lotsāwa (卓彌譯師) (ལྷོ་གླིང་ལོ་ཙ་ཙ་འཇམ་གྱི་ལྷན་པོ་), the Translator. Under Drokmi guidance, Marpa learned Tibetan writing, reading, poetry, drama, and mastered not only the Tibetan language but in the Sanskrit language.

Marpa made the arduous journey to India three times, and Nepal four times; and spent twelve years receiving initiations, instructions, and studying with the famous scholar and master of mediation, Naropa (那洛巴) and other great Indian gurus. Through Naropa teachings (口、耳相傳秘訣), Marpa started a transmission lineage in Tibet, which would later become known as Kagyu (噶舉派) "Oral Lineage" or "Whispered Transmission": "a lineage of the orally transmitted Word of the Buddha." Through meetings with a qualified teacher, one gets not only the words of the dharma but the actual experience of the teachings and blessing. In Tibet, many teachings are prohibited to be written down; one cannot find them in books; one can only receive them — from mouth to ear.

Marpa had numerous disciples. The four most outstanding students were known as the Four Pillars:

- 1.) Ngok Chöku Dorje (哦秋) received the transmissions and mastered the explanations of the Tantras;
- 2.) Meyton Chenpo (梅通千波) received the transmissions and mastered the practice of Ösal;
- 3.) Tsurtön Wanggi Dorje (楚敦旺多傑) received the transmissions and mastered the practice of Phowa;
- 4.) Milarepa (米拉日巴) known as the "Fourth Pillar" (四大柱) became the principal disciple to receive and master the complete transmissions of Marpa.

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Marpa Lotsawa (left picture), Milarepa (right picture)

Milarepa (米拉日巴) would later become the famous Tibetan yogi and Buddhist saint; the only student to carry the original teachings (lineage) of Naropa (那洛巴) and be Marpa's spiritual heir for the Kagyu School (噶舉派) (one of the main schools of Himalayan or Tibetan Buddhism).

The Kagyu School (Kagyü, or Kagyud) (噶舉派) established in the 11th century, the Kagyu lineage claims continuity of oral instructions (known as mouth to ear) (口、耳傳承) transmitted from master to disciple; this emphasis is reflected in the literal meaning of Kagyu. Often refers as the White School, Marpa and Milarepa regularly wear thin white clothing draped garments. These founders of Kagyu were not Buddhist monks, but householder-yogis who may also have worn their thin white cotton garments to demonstrate their mastery of tummo.

Kagyü being identified as one of the four orders (Gelug, Kagyu, Nyingma, Sakya) of Tibetan Buddhism, is one of the main schools (chos lugs) of Himalayan or Tibetan Buddhism. Several of these Kagyu traditions, in turn, developed their own branches (sub-schools): Karma Kagyu (噶瑪噶舉) (the second-largest lineage within the Kagyu School) (ཀར་མཁེ་ལོ་ལྗོངས་), Shangpa Kagyu (香巴噶舉) (known as the "secret lineage" of the Kagyu school of Vajrayana or Tibetan Buddhism) (ཤང་པ་ལོ་ལྗོངས་), Phagdru Kayu (帕竹噶舉) (པག་ཏུ་ལོ་ལྗོངས་) along with other Kagyu branches.

In the 15th century, the Gelugpa (Gelug) (格魯派) (དགེ་ལུགས་པ་) sect of Buddhism consolidates its religious and temporal power in central Tibet with the assistance of Qing court Imperial China patronage. The gradual formation of centralised state in the Himalayan region led to the conflict with the Karma Kagyu (Red Hat) (噶瑪噶舉). The 10th Shamarpa Lama (the holder of Karma Kagyu school, Red Hat), Mipam Chödrup Gyamtso led an attack into Tibet with the backing of the Nepalese army but was defeated. All Karma Kagyu (Red Hat) monasteries were forcibly appropriated and integrated into The Gelugpa (格魯派) sect of Buddhism; Gelugpa School secured political dominance in Tibet with extensive support from Qianlong Emperor of the Qing dynasty.

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The five main sects in the history of Tibetan Buddhism:

- 1.) Nyingma School, Red Hats (寧瑪派) (མ་ལཱ་ཤེན་པ་) or the Ancient school of Tibetan Buddhism. The arrival in Tibet of the great Yogi Padmasambhāva (蓮花生祖師) from India considered as one of the key figures in Nyingma tradition Buddhism in the 8th century.
- 2.) Kadam School (噶當派) (བཀའ་ལན་མས་པ་), Dromtön (仲敦巴) was the chief disciple of the Buddhist master Atiśa (阿底峽), the initiator of the Kadam school of Tibetan Buddhism and the founder of Reting Monastery in the 11th century.
- 3.) Sakya School (薩迦派) (ས་སྐྱ་), Sachen Kunga Nyingpo (薩欽·貢噶寧波/ 貢嘎寧布) a Tibetan spiritual leader and the first Supreme Sakya Masters of Tibet in the 11th century. The Sakya Monastery unlike other monasteries in Lhasa, its walls painted in red, white, and black stripes that symbolise Manjusri, Guanyin, and Vajrapani Bodhisattva, commonly known as the Colourful Sect (花教).
- 4.) Kagyu School (噶舉派) (བཀའ་བརྒྱུད་), founded in the 11th by the Tibetan Buddhist teacher or commonly as Marpa the Translator (Marpa Lotsawa) (馬爾巴). Often refers as the White School, with Marpa regularly wears thin white clothing draped garments.
- 5.) Gelug School, Yellow Hats (格魯派) (དགེ་ལུགས་པ་), Je Tsongkhapa (宗喀巴) led the formation of the newest and currently most dominant school of Tibetan Buddhism in the 15th century.

Contact

聯絡

Soto Asian Art, 禪藏

Private viewings are conducted by appointment.

We are only able to accommodate viewings of artworks in a secured off-site facility in Central and Causeway Bay, Hong Kong.

Those wishing to make an appointment may send an email to **info@sotoasianart.com**, alternatively, an appointment can be made by phone **(+852) 93219101** or by WeChat (微信) **sotoasianart**.

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