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SOME LANGUAGE TRAITS IN THE LADWAGS VERSION OF THE GESAR EPIC

- Smt. Anandanayee Ghosh

Asia is a land of traditions belonging to different ethnic groups. Each ethnic group holds the identity of their own. The traditional identity is determined by various items of the culture. Among them, Language and literature become important. Literature depicts the life of an individual and that of a group, a community or a society in that respect the Gesar is an epic which refers to the heroic deeds of the eminent Asian legendary personalities.

Historians may decide whether Gesar was a historical person or not, but the peoples belonging to multiple ethnic groups in Asia, particularly those of China, Mongolia, Manchuria, Jighur, Tibet and those of the Himalayan belt accept Gesar as their national hero.

The performance of Gesar becomes a source of inspiration for the persons of all ages, beginning from their childhood. An anthropologist or a folklorist may find these versions of folk elements belonging to the above mentioned countries in Asia. As a specimen of the folk literature, Gesar songs had many recensions. The Gesar academy, the Institute of the Gesar Epic Studies is already engaged in excavating and preserving various recensions of Gesar epic.

In the north-western Himalayas some tales of the Gesar epic are frequently heard. Among them a Ladwags version which had been edited by A. H. Francke (1941) was published by Asiatic Society, Calcutta with a foreword by the eminent international renowned linguist S. K. Chatterji (1941).

The Ladwags (Ladakh) version of the Gesar epic may be thematically divided into seven broad divisions.

(i) Prologue to the Gesar Songs (pp. 1-29)
(ii) The advent of Gesar (p. 64-72)
(iii) His marriage with Dugum (‘a brugum) p. 122-129
(iv) His second marriage with Yul Kung Cho’q Ma of China (p.154-159)
(v) Gesar’s journey to the North and his challenges with the giant (p. 189-194)
(vi) Hor king captured Dugum (p. 243-249)
(vii) Victory of Gesar over the abductor, king of Hor (p. 306-313).

The above distributions are however made by A. H. Francke which are not mentioned in the songs as published here.

The narrations of the account however based on several tales floating from one hillock to other hillock. A general proverb goes that every hill has got its own speech, similarly every hill may have tales of its own A. H. Francke collected different versions of the Gesar and referred to them. Such five tales are:

(i) Mon beloved to Gesar
(ii) skyabragdpo
(iii) Shel k'bo Zhun
(iv) Gong ma bya thea's boy and Rgyal sädkar po.

Another nine tales were published in Indian Antiquary Vol XXXI 1902.

(i) The tales of Agu.
(ii) dbang po rgyab bzhi'n's three sons.
(iii) Don grub's fitting out for the land of gling.
(iv) Don grut's birth on earth.
(v) Khro mo who sought to harm Gesar.
(vi) The maiden 'aBru gu ma.
(vii) 'aBru gu ma who became Gesar's bride.
(viii) Gesar who teases 'aBru gu ma.
(ix) The wedding.

Moreover several Gling glu belonging to Sheh, Khaiate and songs of Bon tradition have been available.

In the hill tracts of northwestern Himalayas, in the oldest days, the movement of the people was scarce due to climatic strangeness. Snow and the strong wind in winter through the gorges and ravines of the hills used to keep them captive within their four walls. The Spring and the summer appear to them for collection of food articles by hunting and cultivation in the valleys where the nature was congenial. The life style of the people has been elsewhere. The present study devotes to the language of the songs which appear to be peculiar.

II

The language used in the printed version of Gesar songs had some distinct uses. The tale preserved the old tradition of speech which was easily communicable to the listeners. Their grammatical formulation therefore play the least importance. The emphasis was laid more on usages and idioms than morphology and phonetics. Some language peculiarities which are not always determined by rules of-sum rtags ascribed to Thonmi Sambhota (7th Century A.D.) have been noted here.

Probably the tales of Gesar came prior to systematization of the Tibetan grammar by Thonmi Sambhota. The archaic and proto-Tibetan usages disappeared later on due to orthodoxy of the Tibetan lobsaws who preferred to follow the Mahayutpatti (8th - 9th Century A.D.).

The Tibetan materials of Tun huang and those of Chinese Turkeistan could also avoid such grammatical liturgy.
The analysis is attempted in the following lines.

(i) **Vocabularies and their agglutinative forms.**
(ii) **Rare usages other than the grammatical formulae.**
(iii) **Expressions referring to the local environment.**
(iv) **Peculiarities in the syntax and the sentence construction.**

(i) In scrutiny of the vocabularies in printed edition by A. H. Francke, it is found that he occasionally mended the word formation and sentence construction with annotation where necessary. No grammatical derivation and structural formulation of the words were entered. However the vocabularies and their agglomerative form used in the songs hold linguistic importance which may not be normally observed in the subsequently Tibetan literature. For instance:

(a) **藏** ha ri **藏** ha'i (my) **藏** wode. It presupposes that ri was an archaic particle **藏** tshig phrad. (b) **藏** a bi **藏** a phrin las pa'i gnis ka (both grandfather and grandmother). **藏** a bi gtsug la shes pa. **藏** a bi = a phyi **藏** and **藏** a phi were the alternate forms. a bi **藏** for phyi mo **藏** compare a phyin **藏** an drolling (an old woman) (Jaschke 604).

(c) **藏** yi ge lao nu ren. (e) **藏** sbrum sdred (Francke 12.1) **藏** tshig phrad. **藏** khyed kha phyu gu skye ces can tshan ma la (to your all children who would be born) **藏** ni de jam lai de hai zi men. **藏** ces is generally used as **藏** tshig phrad (tsig phrad) as such as the sum rtags **藏** dpal lugs describes. Here it is for the future particle as the verb skye **藏** will give birth to. Compare **藏** don kabs, **藏** dam par gyog ces. Francke 11.20, 75.2.

It is to note that **藏** ces is used in the Burig speech for **藏** ces (Jaschke 139, 142).

(d) **藏** rtsal ces (will) seek, **藏** jang zhao: **藏** Dummy skar ces (will) put on **藏** jiang chuan; **藏** phrin las gyog ces (will) cover, **藏** jang gai. **藏** jang chen bsud nas ces (will) assemble, **藏** jang zu. **藏** bin ces (will) cover, **藏** jang zhin, **藏** skye gyog ces (will) stretch, **藏** jang zhin gyur ces (will) transfer, **藏** jiang chuan. **藏** Dummy zung ces (will) surround **藏**
Some instances of vowel harmony are occasionally observed, such as:

- *jung* bao we, but *shung* ha cas (will) tender
- *shung* ti chu.

Some indigenous versions of the Gesar tales floated among the ethnic groups of the north western Himalayas preserved peculiarities in expression. Whether the genius was of external origin may be difficult to determine. On examination of the vocabularies of the songs many words are found rare, loanwords from other speeches or of unknown origin. Such as:

- *kyi* kyi (a well)
- *shung* chag chu (pan zinc = pan chun)
- *shung* cung chu (junior pandit)
- *shung* de xun
- *shung* de zhe
- *shung* de tao
- *shung* de jia
- *shung* de gyo
- *shung* de bao
- *shung* de jang

Many local expressions and usages are occasionally found in the prose and metrical composition such as:

- *shung* de shun
- *shung* de shang
- *shung* de shan
- *shung* de shan
- *shung* de shan
- *shung* de shan
- *shung* de shan
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- *shung* de shan
- *shung* de shan

(Francke 202, 6-9)
мi 'dug/бар тshod cig b'i 'dug zer' A bi kho raf gi kh'i pala sön/
Then A bi (the witch) played the mo (oracle). Then the lady asked 'what is the meaning
of the dream of the mistress?' A oi said 'The dream was neither good nor had as the
mo suggested. It remained in middle.' A bi then went her home.

Here ma bzan po (good) and ma nan pa (bad) are the local usages.

See also ་བུ་ཕུ་གིས། མཁན། (Francke p. 95.4) as explained below.
Onomatopoetic formation of the first dentalised palatal is (masculine) with the
(feminine) of tsa sde is not admissible. Here, Itsan appears to be an instance of
archaic use. སོམ་ནོ་ལོ་ or སོམ་ནོ་ཐོ་མོ་for governor of a house which is used for
occasional vocation with endearing respect to a senior lady.

(iv) As mentioned above the version of the Great collected from Lower Ladwags
presented several peculiar usages. Besides, their morphological indigenosity,
the structure of sentences are not always grammatical. It shows the folk usage in
expressions, the spontaneity of the Language is an outburst of emotion and sentiment
of the ballad singers. In the Indian tradition the ballad singers possess generally gift
of the gab who usually flourish in their instantaneous rhetoric knowledge and
prosodical composition. In many cases they can hardly read or write but they
spontaneously articulate in composing metrical with no rehearsal or practise. Some
peculiarities observed in the text are jotted below.

སོམ་བོན་རྒྱན་དྲུག་གཏན་། སོམ་བོན་རྒྱན་དྲུག་གཏན་། སོམ་བོན་རྒྱན་དྲུག

Francke 205. 5-6)

སྟོང་བོན་མཁར་བོས་པའི་མིན་ལ་གྱི་མཁར་རྒྱ་དུ་གཤེར་ཅེར/དབུ་ཅེར་རྣམ་མཁར་བོས
པའི་མིན་ལ་ིད་ིདོ་མི་ིདོ་མཁར་ཅེར/ིད

Formerly the strong castle was ling mkhar now it is called Idem Idem. Here the
naming may not be historical but it shows the alliteration and sonorous rhythms
which makes the song attractive.

Similarly:

མིན་རྣམ་ཅ枸杞 ་ ཁྱེགས་ོ་པོ་པོ་ཤོི།
མིན་རྣམ་ཅ枸杞 ་ ཁྱེགས་ོ་པོ་པོ་ཤོི།
མིན་རྣམ་ཅ枸杞 ་ ཁྱེགས་ོ་པོ་པོ་ཤོི།
When the Agu with his followers in the cold valley and the army of Khri went to the gling castle 'afrü gu ma and Agu Khri mun were left. The song thus goes on, 'you would enjoy a tournament of the army and enjoy the stores of old meat and enjoy the old butter and be happy with 'afrü gu ma. There after proceed to Giling mkhar.'

Here the contents of the lines are simple but its melody and speech rhythms become charming. The line number one and two are almost similar. In the song the order of Syntax becomes minor.

Franke p 95.12-15

But because a street chad had become the bride-groom, they exchanged the silken curtain for one of black goat's hair, and the golden throne for a ragged carpet which was spread on the floor the wrong way.

Here the construction is peculiar in usage particularly the sentence, stan chad po zhig phir log la bti stte borsste nas mo tan gi sron phrug de Itsan mkhan tshu'i ma siag gi kha pai kylkhrur te vaob brtan pa da'i yum snoon mo'i khan par khyers. /

It is presumed that Itsan mikan is equivalent to 'tan mkhan, a grass cutter (boy).
Here it is used as an indignified expression in a society.

When the boy arrived on a litter carried by beggars he sat down on the carpet wrongly with his face towards the wall, for his food he received some flour with chaff.

The construction of small sentences in the above passage appears to be figurative. The awkward action of the bride-groom made other laughter.

Also the peculiarities of the sentence construction may be noted. རིག་བཞི་ཀུན་ཏུ། དབ་པ་ཟིག་ཀྲིས་ཞིབ་ཅི་བིང་ཐུང་འདུལ་ (what do you two search?) Here khye zna was an old from of khyed cag གཉིས་ཀྱི་བཀྲིལ་ དཔེ་བཅོམ་པར་མི་བྱུང་བཞིན་པའི་ ཀྲིས་ཐུང་ in honorific form (Francke p. 11.2)

III

Despite that, the aesthetic values of the Gesar songs are predominant as they continue through centuries. The exact time of the introduction of Gesar Saga in the Western Himalayas may be difficult to determine. Moreover the tales of Gesar moved from one part to other in the oral tradition of the common folk in China, Mongolia, Manchuria, Central Asia (Hor yul?) and in the North West and the Eastern Himalayas among the Indo Mongoloid (Tibetan speaking) population. Thematically Gesar songs are heroic.

The account of the heroic deeds of Gesar narrates the struggle of the human history. In the olden days a person of leadership quality endeavoured to exhibit his valiant prowess by his desperate courage to win over the most that one could aspire. In this respect the tales of Rama and Sita and many other episodes in the Mahabharata may be cited for instance. In the history of Europe similar account of Helen and Cinderella and many others may be cited. Whether those tales had occurred or not is not our question. The historians may be assigned to the task. In
every regions of the globe the genesis of the folk tales might have some common
source in the hoary past. Minor bifurcations of the common source happened to be
local environmental ornamentation according to the liking of the people. It also may
be presumed that such tendency of showing of valorous heroes by conquer and
capture was probably the inner urge of the powerful one. In that case the tales
could grow in different localities though the eventualities were almost the same.
In that respect the Gesar songs may be examined to locate its special traits
from those of Rama episode. It may not be irrelevant to mention that the episode of
Rama floated outside India particularly in South East Asia, Tibet and Mongolia,
China and Japan in East Asia.
The aesthetic aspects of the Gesar songs, as collected by A. H. Francke,
may be cited below.

(a) Rhetoric expression by using sweet and sonorous phonemes.

A po na rai la tsha bo zhig ihob lo/
b kra si,s ta ra l la bu tsha zhig 'byor lo/
na l tsha bo la mi zhig ttsal lo/
na l bu tsha la mi zhig ttsal lo

"Oh father, I got a child what would be his name?"
Me ma returned to call the child Dong gsum mila ston mo.
Also :

Francke p 4. 6-9

Francke p 48. 19.49-1-4
How do I go to the land of Gling when I have no possession of horse, have no retinue to follow on, I have no weapon, I would go to the land of human beings.

(b) Orthographic change for exquisite diction.

(rta rgya ma tsha lams la/
 rgya rgyad byed ba skyes/
 mdzo ho ru yon la/
 mdzo pho ri kar dkar skyes/
 ra ma dkar mo la/
 rz skyes skye dmar skyes/
 lug dro mo la/
 lug por ze skyes/
 bo rhu nag po kha dkar la/
 bo rhu kham po skyes/
 khyi mo dkar mo la/
 khyi pho gser litis skyes/
 bi la nag po la/
 bi la khras sug skyes/

On the birth day of Gesar many other creatures gave birth to their respective children such as to the mare Thsa lang-khyang rgyod byer pa to the Dzo with crooked horns - the Dzo, 'White foot' to the white goat, - the goat 'Red neck' to the
sheep Dromo - the sheep porze, to the ass 'Black with a white mouth', - a brown ass to the white bitch - the yellow hound : to the black cat - a cat of many colours.
(c) Metrical varieties with contextual diversity.

A ne si sings:

(Grancke p. 56. 16-18)

The lullaby song was displayed by A ne si buk dmari mo refers to the prayer to the land of gods, the earth and the land of nags. This very prayer has been still in vogue as A. H. Grancke witnessed at every wedding feast at Khaltatse, when three pieces of wedding cake will be thrown towards the sky, over the earth, and downwards ritualistically.

In contrast, the meter used in the citation in connection with the birth of Gesar be noted above.

rtag ma tshal/an la/
mden mo'ru von/la/
lug dro/mo la/
lug por/ze skies/
bor bu/nag po/kha dkar/la
bor bu/kham pa/skies/ (See above in the Tibetan script)

Also,

(Francke 107. 14-17)
Khyed lha/skyin tshai/kas nai/dnos'aw/nyon/
khed klu/skyin tshai/mas bdag/la gsan/lo/
broi chen/ri r'i/dug sa/ga ruyod lo/
"broi chen/kham ba la/sga ru'/dug sa/ri gyin/lo -

Please listen to all my deeds. Please listen to all that of mine.
Where is the round (region) Rin? Where is the round apricot (peach)?

(d) Aesthetic sentiment and co-emphatic relation between the performers and the listeners.

After the separation between 'abrug gu ma and Gesar the later lived in a hermitage in despair. Ane bhur dmar mo appeared before Gesar and inspired him to make 'abrug gu ma free from the clutches of the evil Her rular. Ane advised Gesar in following lines.

[Scriptural text]

duñ boc sa pi cag sgo la phin lo/
sgo lo phin ste lan gsum rig sprug lo/
msho mo'i nthil na chu sprug tofi lo/
tsan dan dmar po'i bsar sug bduug lo/
mkhar bzo ma'ga gu sgo de la phin lo/
go la phin sthe lan gsum rig sprug lo/
msho mo'i nthil na chu sprug rig ton lo/
tsan dan dmar po'i bsar sug bduug lo/
The dialogue between Gesar as 'abrug ma in the song was highly emotional. Gesar said "take the knife with a (conch) shell handle from the house, brush it three and wash it thrice in the deep sea and bring an offering of the sandle wood. (dmar po).

Francke noted that pencil ceder wood was often called candan (Sandle wood).

The above passage showed the lucidity of the language in repetition and thematic simplicity. The articles mentioned in 19 verses were not rare but were wondrous. And the purification of those articles in the deep ocean and be smearing them with red sandle created a thrilling atmosphere in which daring valour and avowed redening zeal had been symbolized.

In respect of the listeners and the atmosphere of joy and thrill were likely to be conjoined.

Phyag ni phyag sor toeg pa dar ma ten pa/
Zhal ni pad m'i me toeg thug ma bng pa/
Ice mo dar gyi mdud pa dar ma myan sa/
of sdo ri gyi buri pa dar ma smin pa'i/sim mim semp byan chub kyi sems da'r len te sa la phob/
cha'i pha'i te ton te sa ga'n te mdun la phob k'u/

(Francke 93. 4-9)
Compare the two songs by 'abrug gu ma in course of search of companion abru gu ma offered beer for companionship (progs chang རྟོགས་བཞག་) to Agu khar yi khral thun with the warmth of her heart but she warned him not to touch the pot with ten fingers, not to touch his lotus like mouth, not to taste it with the silken knot of his tongue, not to swallow it through the golden vessel of his throat. The maiden requested to take the beer with his soul and to place the pot on the ground ....

The second song is again the maiden came after the street child who showed her the donkey's ear. The maiden however narrated the destitute look of the beggar boy before offering the beer. She put the similar warning. The expression of the destitute look showed warmer disposition of the heart of the love laden maiden.

Evidently the songs of Gesar survives up till date inspite of the changes of time and space.

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BUDDHA'S APPROACH TOWARDS WOMEN STATUS

- Ashwani Kumar and Namita Singh

One of the best ways to understand the spirit of civilisation and to appreciate its excellences and realise its limitations is to study the history of the position of women in it. The position of women in society is the true index of its cultural, religious and spiritual levels. The position of women is the best criteria for estimating with precision the degree of civilization attained by a particular society during various periods of its history. We observe that in the pre-Buddhist period the position of women in India was considerably lowered down, especially when one compares it to the early Vedic period. In ancient times in all patriarchal societies the birth of a girl was generally an unwelcome event. Almost everywhere the son was valued more than the daughter. In the Brahmanic literature there is one passage observing that while the son is the hope of the family, the daughter is a source of trouble to it. From the Vedic time downwards women have been regarded as impure during the time of confinement also. P. Lakshmi Narasimha writes that, "ancient India was notorious for the looseness of its morality. Vedic worship was highly sensual. Indra, the principal Vedic deity, was not only an indulger in the intoxicating Soma, but also an adulterer. Pundarikavan was a sacrifice in which the sexual act was worshipped, and which in later times developed into the worship of the phallic as Mahadeva. The priests, who spoke of themselves as the representatives of gods on earth, indulged largely in sexual debauchery. The priest was enjoyed by a special rule to commit adultery with the wife or another during a particularly holy ceremony, but if he could not partake in such, he might expiate his sin by a milk-offering to Varuna and Mitra. Naturally the sentiments towards women was low. Altekar mention that, "in his early history man is seen excluding woman from religious service almost everywhere because he regarded her as unclean, mainly on account of her periodic menstruation...... The Aryans also regarded the women as untouchable during her monthly period...... The Vedic age assigned this temporary impurity to women to their taking over from Indra one third the sin of Brhatmanu murder, which he incurred when he had killed Vritra. During this period, therefore, Hindu society has been regarding women as extremely impure and temporarily untouchable." But in the Vedic age, women enjoyed all the religious rights and privileges, which men possessed. The present attitude of Hindu society towards women is unsympathetic; if a woman has the misfortune of falling into captivity even for a short time, she finds it impossible to get readmission into her family and society. We just take the example of Shri Ramachandra who refused to accept back Sita Devi after the over through of Ravana. He informed her that all his efforts to kill Ravana were only for the purpose of avenging the wrong done to him, he had no idea whatsoever of accepting back a wife, who had stayed so long in the house of the enemy. After this Ramachandra's attitude, Sita reply that being in captivity, she was no longer the master of her person; she could command only her mind and that was always faithful to her husband. This explanation did not satisfy Sri Rama; he accepted Sita
only when a superhuman agency vouchsafed her continuous chastity. In the
Mahacharita in one place we are told that sensual enjoyment is the sole aim of
woman's existence. Another mention that "women deserve no independence was
not literally interpreted even by those who neglected the protection aspect of the
discipline. Manu, for instance, allows the wife large powers in the management of
the household. It was she who was to control its expenditure and supervise the
general arrangements of the kitchen furniture. Allokar mention that the history of the
most of the known civilizations shows that the further back we go into antiquity,
the more unsatisfactory is found to be the general position of women. Through
the study of literature pertaining to the position of women, we come to a conclusion
that the general position and status of women were changing from time to time, and
so naturally the attitude of society towards them could not remain the same in
different periods. In one side women play an important role in the religious activity
and on the other side she is restricted to take part in religious activities.

In the sixth century B.C., when the Buddha was born at that time the position
of women was not in a good condition like in the early Vedic period. In all cultures
and during all times, women have never been considered mere entities or totally
ignored. However, they have not been accorded the same kind of universal respect
conferring men. But the course of history also shows that however much men
were regarded as superior, women frequently challenged this conception and
sometimes won a more honoured standing both in life and literature. It is generally
believed that the Buddha was a great social reformer, a believer in the equality of all
human beings, a democrat and that his efforts for the emancipation of women and
lower castes created a sort of social revolution in society. Before Buddhism, women
was also participating in religious activities, but their participation was not so
independent like Buddhism. In the Saddharmapundarika, the Buddha appears on
his holy mountain surrounded by multitudes of disciples, and among them are six
thousand female saints. In the Buddhist texts women are always named before
men. That the Buddha often warned men against the dangers that lurk in man's
attraction for women as naturally wicked. According to I. B. Horner, in the pre-
Buddhist days the situation of women in India was on the whole low and without
honour. During the Buddhist epoch there was change. Women came to enjoy more
equality and greater respect and authority than ever hitherto accorded to them.
Horner given the credit for this supposed change to the Buddha for he "gave the
Dharma to both (men and women)". "Under Buddhism, more than ever before, she
was an individual in command of her own life until the dissolution of the body and
less of a chattel, to be only respected of she lived through and on a man. The old
complete dependence, in which the well never functioned but to obey, was gradually
vanishing. According to another Buddhist historian, "Buddhism along with Jainsm
but unlike Brahmanism gave equal opportunity in religious culture to women."
According to Ambedkar also the Buddha was an upholder of the doctrine of the
equality of sexes. P. Lakshmi Narasu mention that, "man and woman are placed
by the Buddha on the same footing of equality." It is mentioned that Buddha was
firstly not in favour of admitting women as nuns in his order and agreed to do so

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after the repeated requests of his foster mother Mahaprajapati Gotami were supported by Ananda. While admitting women into the order eight rules were imposed upon them. But the attitude of the Buddha at all more sympathetic to women than the attitude of other contemporary leaders and thinkers. The Buddha's firstly denying to enter the women into the Sangha did not reverse his views against women. He may think that the women who is performing their household ascitivity efficiently can get salvation their also by performing them according to the rules laid down for lay devotees. Some scholar mention the eight rules to say the least highly insulting for women. It is not like this some of those rules were obviously framed from the point of view of the security of the nuns (for example rule no. 2) and the other was framed with the other purpose in view. In starting the Buddha made nuns to dependent on monks. It may be possible due to that the Buddha had already delivered teaching to the monks and in place of repeating it again he preferred women to consult and get knowledge from monks. Which was later misinterpreted that the Buddha made rules for nuns to made them dependence on monks. These rules was not to be forever it may be for some period, when they get all the teachings from monks then they can manage by herself. It is no wonder that rules were laid down for the intercourse of Bhikkhus with women and of Bhikshunis with men, and for their admitting into the Sangha. But no where in any of the utterances of the Buddha do we find any thing to show that he made any differences between men and women. If he honoured Maudgalyana and Sariputra he also held in high esteem Khema, the wife of the king Bimbisara, and Dhammadinn, the chief among the Bhikshunis that preached the Dharma. Unlike the nuns of Christendom the Bhikshunis were allowed as much freedom to preach the Dharma as the Bhikkhus. It is said that no religion has a woman played such a prominent part as Visakha has done in Buddhism. It is said that five year after he attained enlightenment Gotama is said to have received a deputation in the Nigrodha Park from a large company of women, who arrived led by Mahaprajapati the Gotami, his aunt and foster mother, all of them dressed in the yellow robes, travelled with their own clothes. On the plea of Ananda they were admitted into the Sangha. I. 8. Horner mention that Gotama never hinted that women had not the same chance as man or was in any way unfitted by her nature to attain Nirvana. The way of salvation was not closed to women.

"And be it women, be it man for whom
Such chariot doth wait by the same car
Into Nirvan's presence shall they come."23

These lines clearly show that the Buddha himself was willing to afford women equal chances and opportunities with men and never suspected their capacities. The unequivocal frankness of this statement is not unique. Besides the dictum, already mentioned, that "they are capable", in the Angutha Nikaya Gotami is represented as saying that mother and son by following the Noble Eightfold Way are able to overcome the three terrors24 P. Laksimi Narasu mention that the Buddha,
admitted women into the Sangha with the following reply: "Are the Buddha born only for the benefit of men? Have not Visakha and many others entered the paths? The entrance is open to women as well as men. "Thus did the Buddha give a woman an independent status and place her on a footing of equality with men. No caste, no inequality, no superiority: all are equal. That is the Buddha stood for. Rhys Davids has stressed that Buddhism "ignores completely and absolutely all advantage and disadvantages arising from birth, occupation, or social status and sweeps away all barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity. It is possible that Mahaprajapati Gotami came late into the order, after her husband had died. There were lay-women adherents from the quite early days. The first women to become lay disciples by the formula of the holy triad were the mother and the former wife of Asita, the noble youth. Their conversion took place soon after the first sermon preached in the Deer-Park at Sarnath, and just after Asita's father, the merchant, had become a lay-disciple, and Asita himself had attained full enlightenment and had become freed from the Aajas (Cankers). In the Chulavanta, the Buddhist's opinion regarding women are mentioned thus: "If Ananda, women had not received permission to go out from the household life and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion have lasted long. The good law would have stood fast for a thousand years. But since Ananda, women have now received that permission, the pure religion will not now last so long the good law will stand only for 500 years. It can be hardly denied that the Buddha was always sympathetic, courteous and helpful to his women contemporaries. It may be the wrong interpretation of monks because the commentary and interpretation of Buddha's teaching is done by monks and they may have shown their own superiority over women. The Buddha gave the Dharma to both; he also gave talks to the householders and their wives. Buddhism is a religion of humanity and is a religion of welfare of human beings (Bahu jana hitay and bahu jana sukhaya). Buddha talk about the welfare of all beings then how can he have negative attitude towards women. He gave his teachings to human beings so that their suffering can be removed. The main motive of his teachings was to bring happiness for human beings and make them free from sufferings. The word human beings includes both men and women then how is he against women?

Many scholars are of the opinion that the Buddha was more a social reformer than a philosopher. His attitude towards women was therefore more enlightened and considerate. Ancient Indian history reveals that women enjoyed more freedom in the Buddhist period than in any other period of Ancient India. Homer also mention regarding the above anti-women statement of Buddha that "although this statement is strongly worded, and is usually interpreted to mean that Gotama grudged women their entry into the order, it would be mistaken to let one utterance colour our entire opinion of his attitude towards this situation, it should be remembered too, that monks edited the sayings attributed to Gotama, and they would naturally try to minimise the importance which he gave to women. Along with many reformatory activities such as not to believe in caste system, sacrifices and ritual ceremonies,
Buddhism tried to uplift the position of women in the society. At least a general awareness was created as to regard women as human beings and allow them to express their rights. It was definitely not a period when law-givers acted upon the slogan, Nāstri svatāntrasyamārati (women does not deserve a freedom). When the eight rules was imposed on the men admitted in the Sangha and that time Mahāprajapati was confident that women would gradually reach the respectable position in the Sangha. The observation of these eight laws reveals that they were not humiliating or harmful but were promulgated to keep a pure and amicable atmosphere in both the Sanghas. Thenigatha states that many women after listening to Gotami religious sermons had gained the order which speaks of her missionary activities. She was very popular amongst the people and had a great rapport with them. The Buddha had appreciated her work and had declared that "she is the foremost jewel amongst women disciples." With the admission of Mahāprajapati started the Bhāshuni Sangha. Altekar mention the admission of women to the Buddhist order gave a great impetus to the cause of female education amongst the ladies in commercial and aristocratic families. He also mention that amongst the famous ladies in Buddhism are of them like Sanghamitra went even to foreign countries like Ceylon and became famous there as teacher of the Holy scriptures. Among the authoresses of Thenigatha, who were all believed to have obtained the salvation, 32 were unmarried women and 10 married ones. Buddhism declared that womanhood was no bar to salvation. The permission that was given to women to join the Church by Jainism and Buddhism raised a new and respectable carrier before them. Buddha owing to the pressing entreaties of his foster mother, he eventually decided with great reluctance to admit nuns into his Church. Among the nuns of the Thenigatha the majority consists of women, who had denounced the world during their maidenhood. The carrier of preaching and evangelising was thus opened before women by Jainism and Buddhism attracted a large number of talented ladies, who distinguished themselves as teachers and preachers. Several inscriptions show that senior nuns had their own female disciples and novices and used to possess influence sufficient to collect funds necessary for the maintenance of the establishments. We find such heiresses, refusing tempting marriage offers and joining the preaching army of the new religions. Such for instance, was the case of Gotami, who eventually became very famous preachers. Similar was the case of Sanghamitra, the daughter of Asoka, who went to far off Ceylon, to spread the teachings of the Buddha. Self-mastery, the taming of the self, and formation of character are among the highest ideals set forth by Buddhism; and Gotama might have conceived that an added reason for admitting women would be on account of the more stringent discipline that their presence would necessitate. He further added that conscious of all this he would have realised that now was the time to open the order without distinction of sex, as it had been opened earlier without distinction of caste. The eventual permission, which the Buddha accorded to the admission of women to his order, gave an impetus to the spread of education and philosophy among the women. Many women used to lead a life of celibacy, with the aim of understanding and following the eternal truths of
religion and philosophy. By this it is but natural that the general average of intelligence and education among women must have been fairly high. A.S. Attekar mentioned that in the early period the Buddhist movement gave an indirect impetus to female education and produced a number of nun poets.** What Gotami did for women shines a bright light in the history of freedom; and it brought its own rewards, not fugitive but lasting.46

In the pre-Buddhist period women rights to pursue religious life and move freely in the society were considerably restricted. However with the rise of Buddhism the Indian women found a new dimension of life which made her to stand boldly in the society. She became more assertive and conscious of the latent individuality. According to Hornor the association of the large number of educated women with early Buddhism proves what Buddha had done for the emancipation of the weaker sex.47 It was a period, which seemed to have revived the memories of ancient Pt.kas like Gargi, Ghoora, Apala etc, who had contributed to Rigvedic society. A period form the sixth century to second century B.C. was the one where women enjoyed a fair amount of social freedom.48 Maharajapati Gotami as a nun she was always alert about injustices being inflicted on women. Nissaggíya níla number seventeen49 states that some monk took under advantage of nuns and made them to wash, dye and comb sheep’s wool for making woolen garments. This type of exploitation was so great that nuns could hardly get enough time for meditations and spiritual practices. Maharajapati Gotami protested against this and bought it to the notice of the Buddha who took prompt action and made laws to forbid such types of oppression on nuns. It shows monks wants to make their superiority over women, and in the Buddha’s perception he did not make any difference between men and women. After her ordination Mahaprajapati came to Buddha and the Buddha preached to her and gave her a subject for meditation, with this topic she developed insight and soon after won Arahatship, while her five hundred companions attained to the same after listening to the Vandavada Sutta. Later, at an assembly of monks and nuns in Jetavana, the Buddha declared Fajapati chief of those who had experience (Rattannunam).46 In Therigatha we come across many widows like Candā, Sona, Vuddhamāta, etc., who took refuge in the Buddhism under the guidance of Maharajapati Gotami. The act of Gotami definitely contributes in enhancing the social status of a woman in the society. She must have proved an angel of mercy to many women, especially widows. She was therefore very popular and after his death she was given an unique honour which was impossible for any ancient Indian women to receive. The miracles at her crenation rites were second only to those of the Buddha.50

Another Buddhist famous women Visakha51 was a house wife who served the Buddha and his order. Householders (Upaniksa) formed an important part of Buddhist religion and Visakha was the most prominent amongst female lay devotees. She was a very prominent Upasika (housewife) and portrayed in Vinaya Pitaka and Nikaya. She took keen interest in the progress of Buddhist Sangha, fortunately she was very lucky and could make lavish donations to the Sangha. She had donated eighteen crores of golden coins to a monastery named Pubbarana Vihara.52 Rahul
Sankrityayana has pointed out that she had made a charity worth of twenty seven crores in the cause of Sangha. Besides such philanthropic deeds she vigorously took interest in the activities of the Sangha. She was the first and perhaps the last lady in the Buddhist community to promulgate eight laws, for the monks which were sanctioned by the Buddha and incorporated in the Vinaya. She had given explanations and reasons for the need of making such laws for the monks. She requested the Buddha to allow monks to use a little Jar, broom, fan, and palm leaf which would give little comforts to them. She had also made a house of grass (Salavita Pasadana) for the Sangha. The Buddha often sought her advice at the time of crisis. Once a certain lady not knowing that she was pregnant joined the nunnery. As she realized her condition she narrated it to her preceptor, Devadatta. Devadatta expelled her from the Sangha; she then came to the Buddha who appointed a tribunal. Visakha was appointed as one of the members of this tribunal. She found the nun innocent and pleaded to give her shelter in the nunnery, as a special case. At this juncture she requested the Buddha to promulgate two rules which are known as Aniyata Rules. These two rules are very important as they insist from the society on a treatment of decency and decor towards women. The Buddha gave consent to her suggestions that reveals his confidence in her. I. B. Homer mention, then Visakha herself eminent, trustworthy and single-minded in her efforts improved the conditions in the order, is instrumental in bringing to all reliable women lay followers the responsibility of procuring investigation into monks conduct. Visakha helped the Buddhist Church in various ways and become a part of Sangha. She helped monks. Instructed them and imposed rules on them.

Another famous Buddhist lady was Sanghamitra, daughter of the King Ashoka, who requested her to: announce the world and she become a nun. She became a very successful nun and according to commentators, she was a well wisher of all the people and cared for their benefit and happiness. She was the first women missionary of India who went abroad to propagate the religious teachings at Sri Lanka. She converted Anubadha along with five hundred ladies and establish a nunnery in Lanka. She became very popular figure and all respected her. She died at the age of fifty nine and King Utiya of Lanka constructed a stupa over her relics. This stupa was known as Thuparama Puratha. Through the study we can say in the early history of Buddhism, however, the permission given to women to enter the order gave a fairly good impetus to the cause of female education, a large number of ladies joined the order and became life long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well. During the Buddhist epoch there was a change. Women came to enjoy more equality, and greater respect and authority then ever hitherto accorded them. Although their activities were confined within certain sphere– principally the domestic social and religious-their position in general began to improve. The exclusive supremacy of man began to give way before the increasing emancipation of women. In India for a long time education was imparted by individual teachers on their own houses and responsibility. With the development of Buddhism as organised public educational institution came into existence Buddhism.

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threw their doors open to all, irrespective of any considerations of caste or country. It raised the international status of India by the efficiency of its higher education, which attracted students from distance countries.

During the Buddhist period, the women of India attained remarkable success and achieved glory in the sphere of education, culture and spiritual potentialities. The Buddha spread his message for the good of the many (Bahu jana hitaya, bahu jana sukhaya). Based on the compassion for humanity, a tradition matured in North India under the Kusanas (70-480 A.D.) and the Guptas (320-650 A.D.), it developed the ideal of salvation of all, the discipline of devotion and the way of universal service. In its essence and inner core Buddhism was primarily a religion for recluses, male and female. During this period, Bhikshuni attained the highest stage of Arhathood. The Therigatha clearly illustrate the high degree of proficiency attained by the women in Buddhism. Therigatha is a celebrated volume of psalms, consisting of more than five hundred stanzas, and attributed to seventy one Buddhist Theris. The central core to these songs was the glorification of the Buddhist ideals of renunciation and attainment of Nirvana. We note a galaxy of reputed Buddhist women preachers and teachers of the day recorded in classical Buddhist works. To mention only a few, Chammadhinna was regarded as the most celebrated women preacher (Dhammasambuddha). Sukka was another great women, who revealed the essence of Buddhist religion to a wide circle of followers. Patachara influenced as many as five hundred women to join the order to gain salvation. Khema, wife of King Dimbisara was another great soul who was described by the Buddha himself as the par-excellence. In the Vinaya Pitaka, Thullananda is referred to as a great women teachers of the Dhamma and as a famous rector, Princess Sumona and Princess Chandi, entered into enlightening dialogues with the master-the Buddha and earned the recognition as women of great enlightenment. The detail discussion show the position of women in the Buddha's time high comparatively to the later Vedic period. Buddha never made any differences between men and women and his main motto was to remove sufferings of human beings, then they can attained Nirvana.

REFERENCES

2. Ibid., p.3.


7. Ibid., p. 196.


9. Ibid., p. 196; Na thasim mhabhiho yitha tumyuchcthesi Prisvijy jecchin me yan chintrinis Le ene (6) Vadrhyjitrshasur jhasinh vivais prbho Kam karo na me tastra dhwtk sipindhyita (7) Madhenvi tu-yamnte hodyam vuyt mtrive Pradhinesu jitrus ii-kroavabhyivma (8)

10. Mahabharata, kumbhakonam ed., 1906-9, IV, 39, 78 (6); Asbogo gra atrinm.

11. Manu, IX, II; Achasya snke chooni vyye niyojyle Siche dharmn pkiya ch pannihcshya cheane

Cf. also Kanasutra of Vatsayana, Kashi Sanskrit Series, Benaras, 1929, p. 227; Sihvatikrimy skhyay tsnuaqm cyym kurnl


15. P. Lakshmi Narasu, op. cit., p. 121


17. I. M. Josh, Studies in Buddhist Culture of India, Delhi, 1967, p. 368.

18. Ibid.

19. P. Lakshmi Narasu, op. cit., p. 122

1. A nun, even of a hundred years standing, must make salutation to and bow down before a monk if only just initiated.

2. A nun must not spend the rainy season in a district in which there was no monk.

3. Every fortnight a nun must know from the monks the date of Uposatha and the day fixed for monks' address (Ovada) to nuns.

4. A nun must perform Pavarana first in the Bhikkhu Sangha and then in the Bhikkhuni Sangha.

5. A nun trained in six Pachattiya rule of Bhikkhuni Patimokkha should seek Upasampada from both the Sanghas.

6. On no pretext a nun was to revile or abuse a Bhikkhu.

7. A nun must not admonish a monk and she must not prescribe any store for Uposatha or Pavarana for monks; the official admonition of the nuns by monks, however was not forbidden.


1. One should not kill.
2. One should not steal.
3. One should not be sexually sinful.
4. One should not speak a lie.

22. P. Lavshmi Narasu, op. cit., p. 121.


24. Ibid., p. 194.


27. Rhys Davids, T. W. and C. A. F., Dialogues of the Buddha, Ill, s. 78.


30. I. B. Horner, op. cit., p. 301 FF.
31. Ibid., p.2.
32. Ibid., p. 105.
37. Ibid.
40. Ibid., p. 208.
41. Therigatha, 54, 56, 73.
42. T. B. Horner, op. cit., p. 112.
43. Ibid., p. 113.
45. I. B. Horner, op. cit., p. 113.
50. Ibid.


52. N.K. Bhagwat, Nirdana Katra, Bombay, 1953, p. 121.


56. Ibid., p. 265.


60. S.V. Sohani, Mahavamsa Tika, Nara Nalanda Publication, Bihar, 1971, p. 185.

61. Ibid., p. 196.

62. Ibid., p. 380.

63. I.B. Harmer, op.cit., p. 2.

64. 'K. Vasistha (ed.), Encyclopaedia of Women in India, Praveen Encyclopaedia publication, New Dehi, 1976, p.41.
AN INTRODUCTION TO THE PERFECTION OF WISDOM
(PRAJNA - PARAMITA)

- Thupten Tenzing -

In the Ses-phyin (Prajna - paramita) part of bka'-gyur, it is said that Maitreya (Byams-pa) was one among those present when the Buddha Sakya Muni delivered his discourse on Prajna-paramita while staying on the mountain Gridhar Kutaparvata (Bya-rgyud Phun-po-'rul) in Rasia (rGya-po')-knab which was later compiled by Kashyap (Kod-srun) in 21 volumes.

The first 12 volumes of Prajna-paramita (Ses-phyin) contain all the main aspects of the doctrine and the remaining volumes constitute abridged version of the same. These volumes analyzing different aspects of Prajna-paramitas (Ses-phyin) delibrate upon 108 Subjects including the Five Aggregates (Phun-po In), Six zense organs (skye-mched Drug), Dependent origination (Ten-tre) (bCuo-grnyi), Six Transcendental virtues (Pha-rol- tu-phyin-pa Drug), and Eighteen kinds of Vbodness (sTon-nyid) bCo-brgyad.

Principal Texts :

Some earlier authors consider the following as the principal texts on Prajna-paramitra (Ses-phyin) as contain in bka'-gyur:


1. bka'-gyur. SES-PHYIN, I. No. 1.
2. ibid. No. 3.
3. ibid. No. 4.
4. bka'-gyur. RGYUD, IX.
5. bka'-gyur. SES-PHYIN, I. No. 6.
6. bka'-gyur. RGYUD, XI.
7. bka'-gyur. SES-PHYIN, I. No. 2.
8. bka'-gyur. RGYUD, XIII.
9. bka'-gyur. SES-PHYIN, I. No. 7.
10. bka'-gyur. RGYUD, XI.
11. bka'-gyur. RGYUD, XII.
The principal difference between the “Mother” and the “Filiai” work is that the former contain the teaching about the process of intuition (Sansk. Abhisamatya, Tib. mNon-rigs) whereas the latter are dedicated only to the theoretical part, viz. the teaching of non-substantiality.

In the 136 volume of the Sutra (mdo) section of bsTan-'gyur, the first 16 volumes consist of commentaries on the Prajna-paramita. The exposition of Mahayamika (dbyin-ma) philosophy of Nagarjuna (Klu-sgrub, c. 150 A.D.) and Aryadeva (Phags-pa-tha) which runs into 13 volumes (XVII-XXIX) is based on none else than Prajna-paramita.

However, among the bulky literature consisting of commentaries on the Prajna-paramita, there are 4 classes of works which ought to be regarded as the so-called (Sin-rta! Stro'i-byes) “Way-layers of the Vehicle” as they interpret the meaning of the Prajna-paramita without taking recourse to the interpretations of other. They are:

1. The 6 fundamental treatises of Nagarjuna on the Madhyamika system, viz. the Prajna-nulā (r'Tsa-ba'i-Ses-rab), the Sunyata-saptati (sTon-narg-isDun-cu-pa), the Yudhi-sastika (Rigs-pa Drug-cu-pa), the Vigrahav-yavartani (rThos-pa Zhog-pa), the Vaiśālīya-sutra (Zib-mei rNam-'byag-pa'i mDo), and the Vavaharāsiddhi (Tho-syad-grub-pa).

2. The Prajna-paramita-arthasaṅgraha, alias Astasahasārika-pindārtha (brGyad-ston-don-badus) of Dignāga (Phyegs-glan), in which the contents of the Astasahasārika is systematized into 32 subjects.

3. The Commentary on the 3 Prajna-paramita sutras, viz. the Satatasahasārika (sTon-phrag brGya-pa), the Pancavimsatisahasārika (Nyi-phri Na-ston-pa), and the Astasahasārika (Khyi-brgyad-ston-pa) ascribed to the Kashmirian author Damstrasena (mche-ba'i-sde) and exposing the subjects in the nian of 3 “media” (sGos-gsum) and the 11 "instructions" (rNam-grans bCug-ggys).

4. The Abhisamayalamakara of Maitreya-Asanga which is a treatise expounding the indirect subject matter (Sugs-don) of the Prajna-paramita sutra, viz. that of the path (Marga, Tib. Lam) leading to the attainment of Buddhahood.

1. dbu-ma'i rig - lshog Drug, Klu - sgrub.
2. bsTan - 'byur. mDo. XIV.
A SUMMARY DEFINITION OF PRAJNA-PARAMITA
(SES-PHYIN)

Prajna is the knowledge of things as they are (Yatha-bhutana) which consist in knowing 'what exist as existing and what does not exist as not existing' (Santam va atithi nassati, asantam van' atithi nassati). It is the non-dual knowledge (Jhanam advayam, Tib. gNyis-su-niec-pa'i Ye-ses).

Non-dual knowledge of Prajna is the abolition of all particular view points which restrict and distort reality. Prajna as a non-dual knowledge is attained by the negation of synthesis of particular point of view. Therefore absolutism is established by the negation of duality as illusion. In Udayana, absolutism has been defined as unborn (ajata), unbecome (abhuta), unmade (akata), uncompounded (asankhata). It as non-conceptual knowledge removes ignorance (Sansk. Avidya, Tib. Ma-rig-po) which conceptualizes things.

Function:

Prajna, in a text is always referred as a function, never a quality although this does not mean that the former is not qualitatively determined. As a Tathagata (absolute) it functions as a principle of mediation between the absolute (sunya) and phenomenal beings.

The transcending function of Prajna is that instead of bringing it into conflict with the nominal existence of all separate things it enlarges and expounded on it.

Discriminating Awareness:

As a discriminating awareness (Sansk. Pratyaveksana-ja'ana, Tib So sor-rtog-pa'i Yes-ses) it cognizes all the separate objects and elements without confounding any of them.

Prajna is called discriminating awareness because without it all the 10 perfections (paramitas) like charity (Sansk. Dana, Tib. sByin-pa), morality (Sansk. Sila, Tib. Tshul-khrims), patience (Sansk. ksan, Tib. bZod-pa), diligence (Sansk. Virya, Tib. brtson-'grus), meditation (Sansk. Dhyana, Tib. bSam-gtan) etc., would be like a blind man without a guide and cannot reach the desired destination.

Non-substantial Nature:

With the Prajna the five aggregates (Sansk. Skandhas, Tib. phun-po-na) material qualities (Sansk. Rupa-sKandha, Tib. gZugs-Kyi Phun-po) sensation (Sansk. Vedana-sKandha, Tib. Tshor-iai Phu'n-po), perception (Sansk. Samjna-sKandha, Tib. phyi-gsang phag-ma) and desire (Sansk. Manas-sKandha, Tib. stong-sa'i phyis),
Tib. Du-ses-Kyi Phun-po, disposition Samkrata-â'Kandha. Tib 'Du-byed-Kyi Phun-po and consciousness (Sansk. Vijnana-sâ'sthana, Tib. rNam-par-ses-pa'i Phun-po) are broken up. The immoral roots of lust, hatred, ignorance and anger will be transformed into 3 moral roots of right conduct, right concentration and right insight.

The heart of wisdom is Prajna which has neither form nor characteristic. The objects of Prajna-paramita are emptiness, negation and non-duality. All dharmas are marked with emptiness. They are neither produced nor stopped, neither defiled nor complete. Where there is emptiness there is neither form, nor feeling, nor perception nor impulse, nor consciousness, nor eye or ear or nose or tongue or body or mind; no sight organ element, no mind-consciousness element; no ignorance, nor extinction of ignorance; there is no decay and death, there is no cognition, no attainment and no non-attainment; there is no self or a being or a soul, or person.

Prajna is formless because Bodhisattva who begins the courses in perfect wisdom do not abide by the form as they are not appropriated in perfect wisdom. This concentrated insight of a bodhisattva is called "the non-appropriation of all Dharmas." It is vast, noble, unlimited and unsteady.

Conclusion:

Finally to sum-up the brief account of Prajna-paramita (Ses-phrin), Dignaga in his Prajna-paramita-arthasa-magaha uses the word Prajna-paramita as: (i) the monistic and highest wisdom personified as the Buddha in his Cosmic Body (Sansk. Dharma-kaya, Tib. Chos-skhu), and free from the differentiation into subject and object (Graha-grahaka), (ii) the path leading to the attainment of this wisdom and (iii) the text (of the Sutras) containing the teaching which is conducive to the realization of the former two. The first is Prajna-paramita in the direct sense of the word (the climax of wisdom personified as the Cosmic Body of the Buddha), whereas the path and text are metaphorically likewise termed as Prajna-paramita, as being the factors bringing about the attainment of the highest monistic knowledge.

1. bha-ga-rat-Prajna-paramita-brsya, (Ses-sa-nsik-po. bka'i 'gyur. RGYUD.
2. br-byed-ston-po (Astagaha-srika-prajna-paramita)
HIMALAYAN DRAMA
- Bhajagovinda Ghosh

In this paper an attempt has been made to give a brief review of principal dramatic literature. However, before we discuss the main theme, we propose to give an outline of Lamaist Pantheon.

It is well known fact, that canonical literature are faithful translation from the Sanskrit original. The verbal accuracy of these translations has been testified by scholars like Max Muller, Rhys Davis, Cowell, Tucci, Sarat Chandra Das, Rahul Sankrityayan and so on. A few translations were made from Pali eg. Vol. 30 of Sutras (Rockhill: utanavarga, X,), many original Sanskrit texts are lost from India. In the mediaeval time Indian and Tibetan monks brought them and preserved in old Tibetan monasteries of Samye, Saksya, Nar Thang and Phun tsho ling etc.

The lamaist literature embodying the 'Buddha vacana' form the second objects or refuge - "Triple gem." Tibetan Buddhist canon consist of two sets of collection - Buddha Vacana and Tika - popularly known as Kanjur and Tanjur respectively. The two collection were briefly analysed by illustrious Hungarian (Bodhisattva) Tibetologist csoma de Koros in Vol. 20 Asiatic Researches, Calcutta (Vol. XX-41 1820s).

The Kanjur is divided in three great sections - Tripitaka (Tib. sde-snod-gsum).
(i) The Vinaya Pitaka (Tib. 'Dul-wa) or Discipline
(ii) The Sutra Pitaka (Tib. MDo) sermon of the Buddha inclusive Tantra.
(iii) The Ashodharma (Tib. chos-mgon-pa) or Metaphysics, Prajna Paramita (She-rab-Kyi-pa-Rol-tu phin pa) or transcendental wisdom. Collection of Tanjur generally known as commentaries - is an encyclopaedic compilation of literary works, originally written mostly by Indian saints and scholars in sanskrit and translated into Tibetan by Indian Pandits and Tibetan Lobsawa (Interpreter of Scriptures) in five to six centuries commencing from 7th century A. D. Tanjur consist of 225 vols. Classified into several sections : (i) Tantra (Tib.rgyud) mostly on Tantra rituals, Sadhanas and commentaries in eight seven vols. (ii) Sutra Tika (MDo) one hundred and thirty six vols. (iii) one volume contains Hymns to Buddhist deities, saints and Jataka; (iv) several vols. Madhyamika, yogacara and other Philosophy. Of Nagarjuna, Asanga, Vasubandhu and other Buddhist scholars. (v) one volume containing Tibetan-Sanskrit lexicon of Buddhist philosophical terms-Mahayuttpatti. In Tanjur there is also a separate section on Dipanaka Shrijana Alishas works, which includes his famous work Bodhipatha Pradipa (Byam-chub-Lam-sgron). Tanjur contents also include poetic alamkara like Kavyadarsha of Dandin, Chhanda ratnakara of RatnakarashANTI (rhetoric) Kalidas's Meghaduta, Panini, Kalapa and Sarvasvata grammars, Auyveda Astangahriddya samhita and its commentary Padarthachandrika by Kasmirian Pandit Candranandana and so on.

Tibetan literature also abound in secular works like drama (Dogar), biography (Namchar), historical works on Buddhism in India, Mongolia and China (Chosjung). popular tales (Sgroings) of Gesar Saga mighty mythical war like king of Northern Asia, Avandana, legendary story of Buddhas (rtogs-brjod). Enormous collection of

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Tibetan religious and secular works are preserved in St. Petersburg, Toyo Sunko, (Oriental Library, Japan and Sikhim Research Institute of Tibetology, Gangtok). Besides the substantial collection of Tibetan works are available in Asiac Society, Calcutta; Visvabharati and Library of Tibetan works and archives, Dharamsala, Himachal Pradesh, Bhar Research Society, Patna.

Two famous Buddhist sanskrit Dramas, Naganande Nataka (Ku-kun-Tu-dga’ba) and Lokananda ‘Jig-ten-Kun-Tu-dga’bal were translated in Tibetan. The first in sanskrit and Tibetan by M. M. Vidyashekhara-Bhattacharya, Pub. Asiac Society, Calcutta, the other also translated into English by Miss Ratna Basu, gser-brang-gyu-brang by Patul Rimpoche.

The Tibetan scholars were aware of other Indian works on rhetoric and epics, we find references to them in the commentaries of Kavyadarsa in Tibetan by Danid. They were inspired to compose the indigenous dramas after studying the aforesaid Sanskrit dramas. Some popular dramas are, staged by Tibetan refugees in exile in India and abroad. There are several ‘Dogar Thob pa’ (dramatic school) in Dharamsala and other Tibetan settlements in India and abroad, in Sikkim monasteries and shadas on some festival days lamás and laymen stage legendary and historical drama is in local Tibetan sacred Dramas are based upon the former births stories of Buddha (Jatka/kye-rab), are widely staged in Himalayan region Sikkim, Ladakh, Spiti, Lahul and Bhutan. They are performed by professional lay actors and actresses. Generally known as A-Lche-tha-mo or sister goddess is strictly applicable only to the actresses who take part as the goddesses or their incarnation.

Some of the dramas have been written by great spiritual leader Puth. The great “Dalai lama” (Ngag-Dbang Bio-Bzang Rgya-mchog, 1617-1682 A. D) in 17th century and Mingyur Dorje. In Tibet the plays were visually performed at fresco without a stage frame to the picture. Now with the change of time and circumstances principal scenery of the plays are painted on the screen which are hung in the back of stage. This is presented in the form of charted narrative comparable to the chorus of Greek plays.

In the course of which the participants in leading character dressed in traditional colorful costumes come to stage and speak for themselves some buffonery is given as a prelude and to also fill up the intervals between the acts. They are known as hunters (mgon-ga) with blue mask adorned with cowries. According to Waddei sometimes, as in the Hindu drama, the buffons are Bhraman; This fact stated by Waddei will have to be testified by Tibetan scholars in India, (L. A. Waddei: Buddhism of Tibet or Lamaism).

The performance has also religious significance. It plasters the god of soil as this guarantees the crops. The god of drama is worshipped at the centre of the stage when an altar is erected, surrounded by trees. The god is said to be Nyingnapa saint Thang-tong Gyalpo, t prostrated as an elderly man with a white beard.

The most popular drama of Tibet is rather National drama of Himalaya is the Tshes-kun-djan (Orn-med kun-lgan), based on viswanta (Pali: vessantara) Jataka No. 547) or the last great birth of Buddha. Indigenous drama Nang-sa or the Brilliant Light, “Chogyal Norzang (Chos-rgyal-Nor-bzang) based on Sudhana Jataka (Pali).”
rgyal-Za Bal-za, commemorates the marriage of mighty kung Song-Tsan-Gampo-po', rgyal-po-Don-Dup the Indian king Amoghasiddha, Do-va-zhang mo (gro-ba-bzang-mo) the consort of Keisvavara (Kala Wang-po).

The text of the story of vessantara as found in Tibetan canon, Thime Kundai (translated by Schefnner and English translation by Ralston in his Tibetan tales. Another translation by Rose, preserved in B.C. Low collection of Asiatic society, Calcutta; agree generally with pali and Burmese account - The story of we-than-Da-ya (Waddell).

We give hereunder abstract of vessantara Jataka from Pali canon. This story was told by Buddha while dwelling near Kapilavastu in the Banyan grove. This is the story of Buddhas last birth before attaining Buddhahood.

The story is that, when he was performing the duties of Bodhisattva, being in an existence corresponding to vessantara an existence, he dwelt with his wife and children on a mountain called vanka, one day a demon named Kharadadhika (Sharp-fanged) hearing of Bodhisattva's inclination to giving in charity, approached him in the guise of a Brahmin, and asked the Bodhisattva for his two children, the king cheerfully and joyfully gave up the children, thereby causing the ocean girt earth to quake. The demon knocking on the bench at the end of the cloistered walk, while the Bodhisattva looked on, devoured the children like a bunch of roots. Not a particle of sorrow arose in the Bodhisattva as he looked on the demon and saw his mouth as soon as he opened it is gorging streams of blood like flame of fire, nay, a great joy and satisfaction welled within him as he thought "my gift was well given." And he put up vow "by the merit of this deed may rays of light one day issue form me in this very way" - In consequence of this prayer of his it was that the rays emitted from his body when he become Buddha filled so vast a space.

Tibetan drama "Thime Kundan" or the Omnipotent pure one" is of exceptional interest to students of Buddhism. It recounts the story of one of the incarnations of the saint who was to be later as Sakya Muni. It takes us through a landscape of the most harrowing trials.

The scene is laid by Betha, is believed by Tibetans to be the ancient videha which they identify with the modern "Bethiah" in Northern Bengal, but according to scholars it was evidently in Northern India, one may be remote Nepal.

The young prince "Thrame Kundan" in his instinct for charity by his father, who opens the Royal Coffers to his son so that he can dispense largesse. He is prompted too by chief minister who is also of a large and benevolent disposition. But there is a minister who is devoted to Evil. Between these two advisers the prince's lot is cast. The prince, in order to document the good work of the Buddha, hurries him into a marriage with princes Manzhangmo. The lady is herself of virtuous quality, and instead hindering the activities or her husband, she supports them wholeheartedly.

In the possession of king is the famous cinta-manik (thought-granting gem) which grants all desires. One day a Brahm appeared unannounced at the court. He has been sent by a king of the neighbouring country to enviously from the holy this treasure of his father collection. The youth unable to resist any appeal for charity,
parts with the jewel. He and his wife are tried before hostile judge, they are condemned to wander forth to a destination called "The mountain of the Demons". Where they will be subjected to all sorts of trials. The exile is to be for twelve years. Thimne Kunden immediately parts with his three elephants which carry food for the journey. A little further away he gives away his horses and wagons. Further test follow when beggars demand of him his children, but he relinquishes this bond too. He hesitates a little when he is asked to surrender his wife but such is his possession for sacrifices that he consents even to this severance. But it is not required for him. Indra the Lord of Heaven had appeared in the abode of a mendicant in order to test his virtue. His wife was restored to him and husband and wife arrived together at the mountain of the Demons.

Here they took up some rest in separate huts and pass those time in Mystic meditation. The sorrows of life gradually take on a relavance and a meaning. In the silence of the hills a deep philosophy is born, they are strengthened in their determination to keep up their spirits to the end.

A short time after they have turned their steps towards home, the prince comes across a beggar and as a gift of the gift of his eyes, Prince complies with the request and continues his journey blinded.

The beggar goes before them and announced to the king the marvellous bounty of his son. The monarch, heavy with remorse, comes to meet his child who, by a divine miracle, has had his sight restored.

All ends happily. The "Cintamani" jewel is restored to the original owner, all parties are reconciled. The Buddha freed by his love and detachment from the chain of existence, is transported to the heaven in the form of Lotus.

This legend in its dramatic from the most frequently performed of all Tibetan plays, has its counterpart in all Asian lounges. The Tibetan public never tire of its profound pathos and picture of lofty morality which it portrays.

It may interest the reader to quote a few examples of the lovely verse which carries the play along. The following extract describes the birth of the Buddha::

"As soon as he was born, before any other word he said, 'Om mani Perme Hum'

Then, having said these words, he wept - He showed all beings a mercy like to the love of a mother for an only son", I think it would be relevant to mention here that vessantara Jataka is depicted in the central Asian fragment. In the stein collection of Central Asian Antiquities in the National museum, New Delhi, there is an interesting fragment of wall painting from miran. Which was not identified as late as 1974. Dr. P Banerjee, then Assistant Director, National Museum, in an article entitled "The vessantara Jataka from Central Asia" (Bulletins of Tibetology, Vol. X, No.2, 1974), has observed "According to Stein and Andrews the main or central figure of the panel represent probably Gautma before his enlightenment and the figures at his feet, on the right, is an worshipper. I have studied the panel closely and find nothing in it to justify this probability, which invariably associated with the Buddha and Bodhisattva figure at central Asia. Again
in dress and appearance it bears no resemblance to any Buddha figure from miran or any other part of central Asia. In my opinion, the fragment depicts a part of the vassantara Jakata i.e., vassantara meeting his father before going to exile. In my view even the central Asian Buddhist like Tibetans might have performed the drama of Thime Kunchan.

Another popular play is Rgyal po Norzang "The king immaculate Jewel" an adaptation of the Sudhana Jataka (also known as Manibhadra) where a hunter (mgon-pa) or rather fisherman, an incarnation of Vajrapani, is given a Jewel by a Naga as capture a celestial fairy. The author of the play "Norzang" in the colophone, as stated by R. A. Stein, calls himself Tshering Wangdu, the mad man of Dgeschen. And he added that he has merely altered the senseless words and jokes.

The plot is as follow - A serpent - Charmer endears by incantation to capture the Naga which confers prosperity on a country. The Naga, alarmed at the potency of the sorcerer's spell, appeals to the hunter, who kills the sorcerer and is presented with a magic noose as a reward for his services. This noose he bequeathed to his son, Upata or Phalaka, who one day in the forest of Vataklayana's hermitage at Hastinapura, hearing a celestial song sung by a marvelously beautiful Kinnari fairy, he captured the fairy with his Nagis noose. The Kinnari to regain her liberty offered him her jewelled crown. Which conferred the power of traversing the universe, meanwhile a young prince of Hastinaura named Sudhana or Manibhadra, engaged an hunting expedition, appears upon the scene. He gets the jewel, marries the Kinnari, and gives her his entire affection. His other wives, mad with jealousy, endear to kill her during his absence but she escapes to her celestial country, leaving, however, with the hermit a charmed ring for the Prince, should he seek to follow her to her supernatural home.

The Prince pursues her overcoming innumerable obstacles, and finally gains her and also obtains her father's consent to their marriage, and to return to the earth, when they live happy every after.

This comedic drama has a beautiful theme of harmonious reunion of two characters a mundane and the other supermundane.

Nang-Sa or "The Brilliant light", This drama is one of the most popular plays in Tibet, and its popularity is doubtless owing, not a little to is local colour being mainly Tibetan. Like most of the other plays, it is moulded on the model of the Buddhist Jatakas. Nang Sa is held to be an incarnation of Buddhist goddess Tara.

Its chief scene is laid at Rinang, a few miles to the south east of Gyantse a fortified town between Tashilhunpo and Lhasa where the several sites of the story are still pointed out, and an annual fair held in honour of Nang Sa's memory. It also well illustrates the current mode of marriage in Tibet by planting an arrow on the girl's back, so clearly a survival of the primitive form of marriage. This is 3 acts play.

Other plays based on a kind of Lamaistic Jatakas relating to the former lives of certain great Lamas. One such popular play is the Rgyal-bza Bali-bza's commemorates Strong-tsan sGampo's marriage to the Chinese and Nepalese princess, taking the plot from an identically named romance found in Manikabum
(Ma-ni bka’-’bum), nothing whatsoever is known about their authors and dates of compilation.

As a customery every sanskrit play begins with a prologue or introduction, which regularly opens with a prayer of benediction, (Nand) invoking the national deity in favour of the audience. Then generally follows a dialogue between the stage-manager, (Sutradhara) and one or two actors. So the Tibetan play also following the sanskrit play tradition as a prologue invoke the blessing of Tiratna (Trijñe-gem). In the particular drama on the marriage of king sung Tsan Sampo according to specialist Lamas and scholars, begin with invoking blessing of Tibet saints and scholars Thonmi-Sambhota recollecting his invention of sacred character “Aili” vowel and “Kali” consonant which he derived from the 7th century Brahmi (Nagarjuna) script. He gave the Tibetan exact orthography carefully expounded in two of his writings, Sum-cupa and Rigs ’jug which down to modern times have been basis of indigenous grammatical instruction and comment. The Tibetan commentator on the two above stated orthography opines expression about Thonmi’s invention of Tibetan script form the land of Enlightenment. I quote here an introductory verse in praise of Thonmi and also invoking blessing of succession of saintly who unfolded meritorious path for the Tibetan:


Thonmi has been immortalised in this drama not only because of his invention of Tibetan script but by his act he has finally given the verdict to the Tibetan people for the acceptance of phraseology for interpretation of sacred Dharma.

An episode from Tibetan great yogi Milla Rapsa’s life - the conversion of the hunter kira Gompo Dorje or skits on theological disputatio may be staged.

Beside the above dramas, even recent times plays on the life of Millha Guru Padmasambhava are very popular in Bhutan, Sikirm and other Tibetan settlement in India. One such play on the first propagation of Buddhism in Tibet is occasionally staged known as “Khenlop Chosun”. The Principal character in the play are Guru Padmasambhava, Chogyal Tisong De’utson, Sartarakshita and Kamalasila. The Episode of Sikkimese hero Khyebum-sa and Gyad-bum sag Nalor chedz kye Chung pesong also dramatised in Sikirm.

Concerning the history of dharma, all we know is that New-year’s plays were already being enacted at the court of seventh Karmapa hierarch (1454-1506). They included performance of Jataka of Buddha, stories of great siddhas, universal king (Cakravartin), rulers of great countries China, Tibet and the fight between the Devas and Asuras, and India with garudian gods of four direction - The Lokapalas.

If these dramas are popularised in India through rendering in different Indian language and dramatised, this will have harmonising potency and better understanding between the people of Himalayas and the people of plains. The dramas of all countries of world have an effect of universalization of individual
conscionness (Sadharanikrit) and uplift the mundane individuality to lofty supramundane harmonious state.

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**Brief Life sketch of THANG STONG RGYAL PO**

1. The sage Thang stong Rgyal Po was born at Oka in Lha Tse (Lha-rtsé) district of South-east Tibet in sixth Rabjung (sewegenary cycle) during Wood-Ox year corresponding to CA 1500 A.D. He was an ordained monk of Shang-Pa Kagyu order. He was widely famed as an extraordinary Siddhi. He accomplished benevolent activities and welfare of being in six countries, i.e. India, China, Central Tibet "U" and "Tsang" and Upper and Lower Tibet (Khams) etc. He composed dramatic literature on the stories of Tibetan kings. These exquisite historical plays were staged by the dramatists in open stage. These dramatists are renowned nowadays as Atsa-Lhamo (A-stag Lha-Mo). He passed away at Zung-ri bo-che (Gzung-ri bo-che) during Earth-Female Snake year corresponding to sixth Rabjung at the age of 125.
A STUDY ON THE "NIRVANA"

The subject of Nirvana is extremely sublime and difficult besides being- quite
vast in nature, making any attempt to say anything on the topic would always be like
presenting a candlelight before the mighty sun. Keeping in view the
comprehensiveness and the seriousness of the subject matter, I have chosen only
two aspects of it as the object of my study. Within my parvious view are also the
opinions of such great scholars as Prof. La Vallee Boussain, Prof. Robert Caeser
Childers, Dr. T. W. Rhys Davids, Prof. Saint Hillay etc. regarding the main tenets of
the Hvyana (Sthaviravada) and Mahayana scholars of Buddhism have been
discussed.

The teachings of Lord Buddha may be divided into two aspects (a) Philosophical
and (b) moral, the two groups are interwoven in such a way that one cannot be
understood properly without a knowledge of the other. The fundamental principle of
the Buddha's philosophy is the theory of causation or dependent origination/ Pratitya-
Samutpada. According to this theory, the continuous existence of a being is like a
wheel of causes and effects. Ignorance gives rise to actions, then in their turn come
consciousness, phenomena (nama-Rupa), the six sense-contact, feeling, craving,
grasping, becoming, birth and suffering. If the last effect is to be destroyed, the
primary cause, which is ignorance must be eradicated.

Another important theory of the Buddha concerns the four Noble Truths, the
first being that all existence is full of suffering. The second truth is that all suffersings
has a cause. The third is that suffering can be made to mollified to an end and the
last that there is a way to end the sufferings.

The critics of Buddhism will no doubt consider the first two truths pessimistic
but the other two certainly provide grounds for optimism. Why does the Buddha say
that the existence of being is full of suffering? Because all beings are subject to
rebirth, decay, disease, death and again rebirth. Even pleasures and worldly
happiness lead one to sorrow because they are transitory and the loss of pleasure
and happiness is worse than never to have had them. As a good doctor tries to
diagnose the cause of the malady before administering a remedy, the Buddha, the
Great spiritual physician tried to find the ultimate cause of worldly suffering. Not
only the suffering of human beings but that of all animate creatures. He found the
cause of ignorance or craving arising from them. The doctor removes the cause of
the patient's disease and thus cures it. The Buddha similarly asks the people to
remove their ignorance of truth and their craving for happiness. The cessation
suffering is called Nirvana, the sumnum bonum, beyond logical reasoning and
beyond description. It is not a negative condition but a positive, unconditioned state
realized by the mind.

How can this nirvana be attained? By the fourth Noble truth, the Noble Eight-
fold path. It is also called the middle path by which the wayfarers avoids the two
extremes. He neither follows the path of self-mortification nor that of self-indulgence.
The Buddha's path followed neither, but led to vision, knowledge, tranquility
and nirvana. Formulated by the Buddha, it is an evidence of his logical reasoning and practical wisdom. Each step in the process is an inevitable advance on the path leading to the ideal (Nirvana).

The Buddha’s religion is not a dogmatic and elaborate system of rites, rules or prayers but a way of life, of purity in thinking, speaking and acting. The Buddha was the first rationalist of the world who asserted that one’s own saviour and master without reference to any outside power.

“Handa däni bhikkhave amantayami Bho : Vayadhamma saíkhara, appamadenasampadetha" (Majjima-Nikaya-Mahaparinibbana-Sutta)

“Verily, I say unto you now. O monks, All things are perishable work out your deliverance with earnestness.

These were his last words. His spirit sank into the depths of mystic absorption and when he had attained to that degree where all thoughts, all conceptions disappear, when the consciousness of individuality cease, He entered into the supreme nirvana.

"Bhavatu Sabba Mungalam" "Vith Metta" !!!
निर्धारण
एक अभ्यास
- श्री शी योगी

सत्संग भारतीय एवं पश्चिमी दर्शनों का चिह्न का मात्र केवल निर्धारण है, किन्तु निर्धारण के रचना के समय में आरम्भ में पैदा है। निर्धारण का रचना चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण के निर्माण फलन कहे जाने रहते हैं। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है। निर्धारण का निर्माण चढ़े जो हो, यह समायुक्त रूप से समझ की गई है।
मुख्यमंत्री मुसूद पर अधिकार प्रदान करता है और विशेष मनाया जाता है।

राजमहासभा के अनुसार बुद्ध का आदर्श आधारभूमि और उनके निर्देशन का अर्थ इस तरह से प्रदा और समय शायद द्वारा मेच प्राप्त करना था। किन्तु भारत सत्ता के विचारों के समावेश के साथ साथ उन्होंने इस अवसर को अनुमोदन, अनुमोदन की आवश्यकता दी थी।

पूर्वीं के अनुसार इसर इलाक़ा के भूत था यह में है कि वे बौद्धधर्म को वैज्ञानिक महत्व समझते हैं। वे यह भी उम्मीद करते हैं कि बौद्ध धर्म एक वैज्ञानिक धार्मिक संगठन है। आर्थिक न यह गति के रूप में एक वैज्ञानिककल्याण है।

आर्थिक के अनुसार धर्मनिर्देश का अर्थ भारतमाता में सदा से परम्परा और मौलिक है, जो अपनी साधन के संरचनाशील है। आर्थिक ने बौद्धधर्म के प्रभाव की परिभाषा की है, उनका बहुत है कि बौद्धधर्म का उद्देश्य योग है। भारत भारत की पृष्ठभूमि प्रश्न है। इस में विभिन्न, गृह, प्राय, धर्मनिर्देश, समाज और अनुभु-निर्देशक सामाजिक हैं। वैश्विक तीनों का अधिकार शास्त्रीय प्राथमिकता के लिए समर्पित होता है।

यह स्थिति है कि बुद्ध की शक्ति अपने अधारण प्रबंध, उपरिवर्त्ती अपने एवं भारतीय छोटे उत्तरामें। उन्होंने जैसे भारत के परमाणु का अध्रव्युत्पत्ति के संकेत में अनुमोदन की है, वैश्विक यह कि बुद्ध हृदय, पौरषालियां, वाक्य-धर्म के संबंधदी तथा राक्षस-धर्म के संबंधदी तथा धर्म के लिए समर्पित होता है।

पूर्वीं ने कहा है कि मैं निर्देशक से यह नहीं कह सकता कि प्रभाव का अधारण बुद्ध तत्व है।

- - जैसे वेदांकानि के अधिकार मानता हूँ किन्तु मैं यह नहीं कहता कि कोई बुद्ध है। किन्तु यह कारण बुद्ध का ही संदर्भ है। - ' मिति, जात, रोग, मरण और अन्य कारकों के साथ आर्थिक के ही बौद्धधर्म निरोधक है यह निरनिर्देश ने बौद्धधर्म के जैसे यह ज्ञान न होता हो जगत ने भी ज्ञान जाना न होता है।

वर्तमान ने लिखा है कि वह हम यह जानते हैं, कि निर्देश अपने नहीं हैं कि उनकी हर अध्ययन की शुरुआत और 'देशात्मा' (विधि) है किन्तु यह है?

वैश्विकलय कि तथा शुभेच्छा की प्रत्यक्ष कृष्ण और राष्ट्रीय एवं अन्य कारकों, कारकों के साथ संबंध है।

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पूर्वीं ने कहा है कि शुभेच्छा की प्रत्यक्ष कृष्ण और राष्ट्रीय एवं अन्य कारकों, कारकों के साथ संबंध है।

इनके निर्देश से प्रारंभ की अवसर में बौद्धधर्म निर्देश को एक अद्वितीय मत-समूह बनाना था। तरी के निर्देश राष्ट्रीय एवं अन्य कारकों का अर्थ ज्ञान, ज्ञान, ज्ञान, ज्ञान, ज्ञान की प्रति करता है। यह वर्तमान से उनका अर्थ एक वायुमें राज के ऐसे राज नहीं है।

पूर्वीं ने कहा है कि बौद्धधर्म के दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज दो राज में भेज कर धार्मिक। एक उपाधिक का धार्मिक दृष्टि में भेज सक्ता का ऐसे विषय चिकित्सा का वायुमें राज के ऐसे राज नहीं है।

भेज सक्ता का ऐसे विषय चिकित्सा का वायुमें राज के ऐसे राज नहीं है।
धारणा, समग्रित, नागाधरु - सामाजिक दृष्टि, कला, सिद्धियों, मन, रूप, प्राकृतिक रूप, भूमि में शिक्षा का धारण, मानवता का ग्रहण, दीन जन, अनुभवविद्या एवं रूपको क्रिया तीर्थसूत्र ग्रहण संगीतित्व है।

योग की इस प्रक्रिया का धारित मार्ग और शीर्ष से कोई समग्रता नहीं है जिससे सुनाता उससे योग से हो सकता है। बीडग्राम का केन्द्र दिन है। शिक्षा संग, बुध के पते मानस के अनेक तार है। बुध का शिक्षा रंग भी दीन जनक का एक तार है। अपने मार्ग में समग्र हलका को भी शील संगीत दिन के शिक्षा थे। इसकी स्वीकृति यह है की इसके बुढ़ी दीन बुध संग सजीला सिद्धा, किसी शिक्षा देने वो चरण और उनके सिद्धांतों को मानते हैं। रमण्या शिक्षा का मान संग भिन्न भिन्न, (1/164, दशौपनिक 7/223)। निवेदन के रूप में यह सार है कि दिन उस भाषाओं में अपनी प्रतिश्रुति की नजर में वो प्राण के समय में वो मार्ग जा सकते हैं। वंशावली का मान संग यह है। अस्मान और शिर करे अरोदित वो नहीं जा सकते। (बक्तों ने अपने क्रिया करते तो एक क्रिया नहीं है)। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है। यह रस्ता है कि बीडग्राम के अलग-अलग रूप बुढ़ी है। वह नहीं है। यह दिन है।
न्याय प्रणाली के अंतर्गत राज्य सरकार व लोगों को अनुभूति देने का प्रयत्न करना है। इस लिए न्यायपालिका के अंतर्गत राज्य सरकार व लोगों को सहयोग देने के लिए एक आयोग बनाया गया है। इसी आयोग का निरीक्षण और सुनवाई हुई है।
के लिए निरामायु, प्रायामायु, क्षयामायु, आदि निरामाय को प्रश्न करता है। निरामाय का किसी निरामाय की शक्ति होती है। “निरामाय” केवल शक्ति “निरामा” है। अथवा इसके लिए अनुवाद “निरामाय” और “निरामाय” जोड़ता है, बिना के 51, बंधुराय 4/423।

निरामा का काम गूढ़ आकर यथा काम है। मद्धुर: निरामा निरोध है। निरामा प्रथुमण्डल है। यह बुधग शक्ति और दुःख निरोध है। क्रियासंवृद्धि उसे प्रतीत या निरोध करते है। आधे विवेक में इतर का प्रश्न करते है, मध्य तक का साधन कर केवल शक्ति की जगत में होता है, तो यह वहन निरामा का लिङ्ग नहीं हो सकता है “लस्याम” ने इसे “निरामा” न्यायार्थ किया है।

का चरण है, जूनल है, निरामा है। निरोधपशुल-शुद्ध है। आयाम व्यापारभाग तथा न्याय वैश्विक मानते हैं। निरामा केवल एक आधार है। निरामा में आयाम शाला, निध्व, नितिसंवृत्त है।

निरामा निरोध है, निरामा निरोध है, उस केवल से निरामा एक निरामा है, जिसका यह कारण है, उस मान के अनुसार है, जो निरामा का प्रश्न करता है। अर्थात निरामा नहीं किन्तु निरामा का तार है। निरामाय उपनेन शाला, शाला है, निध्व, है। जो उसे दुःख पर विचार है, उसके द्वारा भूत के स्वप्न नहीं (संघुराय 4/442, अधिनिरामाय, 7/13) में इन का अर्थ है। निरामा प्रकृति में है कि “निरामाय अधिनिरामा” (अधिनिरामा), एकता दुःख, अधिनिरामा है। निरामा पुनः करते है कि उसका तार ‘स्वप्नपुष्प’ नहीं तत्त्वकार जा सकता, किन्तु ‘पुष्प’ इंद्रिय के रूप में कुछ कह जा सकता है, यथा - जल पत्तन को शाला (निध्वनय) करता है, उसी प्रकार निरामा शाला तुषण का निरोध करता है।

“स्थयो य इशारंप्रस्तर अधिराम पातालकान्।” नियमान्त्रण-शिल्पकृत्यच व यो महामुनमुनम्”।। - सुप्रसिद्ध-संसारसुलुङ।

“पत्र - आदि करना, मध्यवर्तक पातन करना -
साधन सभी के प्रश्न करना और निरामा का साधन करना करना में उच्चत गहरा है।
“पुष्पकर्ण: पुष्पकर्ण: पुष्पकर्ण: निरोध” – निरामा निरामा.

“निरामा” शब्द का काम है। भावना ने कहा कि किस प्रकार समुद्र का राह एकमात्र लगता है तो, उसी प्रकार में नीचे निरामा का एकमात्र राह संचारण है। भावना की समस्त शक्ति निरामा-पुष्प है। इस निरामा में समझ आनंद को अधिक प्रभावी बनाते है।

शीत पृथिवी नव नष्ठ मध्य, निम्नतत्वविवाहकेष भूतिमिति।

ते शीत शीत अविनाशितस्य, मात्राविनाशितस्य प्रीतिपी।।

सुप्रसिद्ध - 238 “निकालें शाल पृथिवी काम शीत हो गया है और गये काम की उपनिवेशी नहीं, पुष्पकर्ण के प्रकाश में निरामा का अनुसार साधन हो गया है, वे शीत-शीत (अर्थात) तुषण प्रसारण हो गये है।

वे इस प्रकार “निरामा” को प्रश्न करते हैं जैसे कि इस समाज से जो प्रेम;”

शिक्षा समय तथागत निरामा मा एक प्रेम कर रहे थे - बुद्धमान (सैस्तकुमारिन)
भूमि उनका प्रत्येक उपयोग उपयोग - भावना ने भिक्षुओं को आज़ाद किया - "प्रातः भिक्षुओं
का होगी बढ़ता हैं, - संख्या (सूक्ष्मवर्ण) स्मृतिवाच्य (सामान्य), बान और तथा के साथ (आयु न
कर), जीवन के लिए सामान्य कहने की" - यह "आशा" का प्रत्येक वचन है।
"अथ यह भक्ति-भिक्षु, आर्यपुरुषः - हनुमान द्वारा छुड़ा दिया, अन्तर्वमार्ग ठीक, तथापि
सहारा, अपमानित सम्प्रदाय 'सि'। अथ 'तामालितस' परिवर्षाधिक देवीनिकेशु - शास्त्रीरि
शिवाय भिक्षुओं - 235
और उनका अन्य है, तक - ये देवक एवं दुश्मन-निरोध का ही प्रत्येक करता
हैं।
"हल्लाबंधन पूजाली दुश्मनविदेशियों!" - महादुर्गिकेशु।
यो स्मृति हेतु भक्ति हेतु भगवान् तामालितस्त।
ते साव यो निरोध एवं नामी साधोऽभव।।
-मित्रश्रमशमशकः।
"इति"
BIBLIOGRAPHY AND NOTES ON METAPHYSICAL AND PHILOSOPHICAL TERMS

1. - राष्ट्रसाधन - संस्कृत में कार्य करणे के विन्यास की ही प्रतिकृिव साधन पूर्वक करते हैं।

2. - भिन्नता - भिन्नता के लिए निर्वाचित करते हैं।

3. - विविधता - इस नाम के लिए रूप-रूपक मध्यस्थता-संपर्क-विवाह का जो नवीनता प्रदान है, अतः

4. - नारायण - जन्मों के गठन के निर्माण में प्रस्तुति की संबंधित है, वह नाम करणा यह है।

5. - शरणार्थ - ग्रन्थ-दलित वेदमणि तथा ग्रन्थ भरने के लिए उपयोग करते हैं।

6. - भेदक - भेदक के अनुसार का नाम दिया जाता है।

7. - योग - सूक्ष्म-सूक्ष्म अनुभव करते हैं।

8. - दुष्प्रभु - दुष्प्रभु का नाम दिया जाता है।
9 - उपचार - बोधों की समझ देने के लिए पुढ़ता का सहकर्म प्रयत्न उपचार है। इस अवसर के उपचार करने हैं, जिसे में न्युतिविद बोधों का समुदायदर्श देता है।

10 - भव - सक-कोंदे के बिन्दु जाने पर विल रामण होते हैं। गर्भावसंह से पहले पाँच मनो जो निस्स मृत्यू को अधिकार और संसार का जगत है, सर्वार्थक गर्भावसंह जन्म से किसे तुलना और उपचार का कारण है, अग्निया या आगों को जीवन में वही भव है।

11 - जाति - मनुष्य के जन्मान्तर प्रति संयुक्त कार्य में चारों स्तरों को जो अवसर होती है, उसे जाति बता जाता है। गर्भ के आरम्भ में ही विकल्प है, सब अवसर अवसर में जाती है।

12 - ज्ञानश्रेणी - ज्ञान भव के चार अंश - नतिरुक्त, बढ़तापन स्तर और वेदना - अनन्त - भव के सामाजिक रूप में ज्ञान-श्रेणी कहलाते हैं।

पालककण्ठ: - रूप, वेदना, संज्ञा, संक्षर और विज्ञान ये पाँच स्तर हैं।

अनुसरण - विशिष्टक (पुत्र विवाह और अनुसरण)

अधिग्रहन - अधिग्रहणर्थी पाँचों की संज्ञा है, जिनके अनुसार या अनुसरण करने और सामाजिक से बेहतरीन प्रति होती है अनुसरण भाषाओं के साधन में एवं अधिग्रहण आचारबंधन भर्ती के सामाजिक पूजा के रूप में लेकर मनु दुर्मिल रहता है।

पायल - भर्ती यह है जो प्रकरणमध्यवर्त' कहलाता है। (भागावतकृति, 457 भिव्वास 4.568)

ईरिया - "इधर" भर्ती का अंत परिवार्त है (धारावत 164)। जिसके परिवार्त की प्रृथी होती है, वह ईरिया कहलाता है।

आ 3: सामाजिक, ईरिया का अंत अविश्वसनी है।

विद्या - विद्या से लेकर उपलब्ध होता है, जिसे से परिपूर्त होता है। सब भर्ती इस एक भर्ती विद्या संस्कृति है विशेष नीति लेकर विशेष परिवार्त एक धर्मशास्त्र विद्वानों भाषातुल 11 वा 95.22, संधुक 1:39

नैदानिक - "अनात्मक पालककण्ठ" है विद्वान विभिन्न संभाल से शैवम्" - साहित्य 3.218, विद्वान 232 मिलिन्द 45

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केला - कलज्ञ, कुश्ती, प्रतियोगिता (कोष 5.1) क्या 127.?

चूरट - सस्तरीय, अस्तिस्तरीय, बिख्रुबिख्रु, चूरट-सर्पपर्य - चूरट-सर्पपर्य (5.3) केला संसारी - प्रतियोगिता, विगत, विगत, विगत, यौगिक-विगत, विगत, विगत, विगत, विगत, विगत रुपया - सुनिश्चित, कुणाबिधान, सूचनामंडल, विवेक, विवेक, अनुभव, अंग अभिव्यक्ति (कोष 2.27)

वेदनाकाय - चमुकित, मंगोलियां, संसारी - कच्च, मन-संसार, बेदनाकाय - कच्च-संसारि-चेयें

सहायक - कच्च-संसारि-संसार, बेदनाकाय - कच्च-संसारि-चेयें

शुभि - भूमि का अर्थ गलियं (उत्तरपूर्वी) है। एक धिम का उत्तरी-सात्त्विक उत्तर की भूमि है।

भावूमि - नाम इसका पड़ा कथित यह सहायक धिम की भूमि, उपर्याय नियाम है। भावूमि के जो धिम सहयोग है, तो भावूमि कहलाता है अधिक यह वह धिम है जो सहभागिता में सहयोग होता है।

भावूमिकोपनां - वेदना, वेदना, संसार, छठ, स्पन, मिट, यकृत, मनकार अथवा अधिवेश और

समाज सहयोग में सहजता को सहयोग होता है।
वेदान्तिचं चतुर्थम् हैं - सुधा, जुलिया, अजुला सुधा।

वेदान्त - यह है जो विद्वि का अधि संस्कर, विशेषका ज्ञकन करती है। 11.15.4.1.

नित्य - सजन्ता है जो विद्वि निवंबा लकूंक, नीं आदि) का घरण करता है

कुन्य - जर्य की उद्धा।

राधी - द्विप्र, निच और विन्यास के उत्तिकला से संबंधित मुक्ति है। यह वह घर्ष्य है जिसके योग है द्विप्र, निच और विन्यास अनेक का गणोरा रघुन हैं।

प्रभ - तीस जातिका में मृति का घरण है धर्मों का प्रकाश है।

मुनि - आत्मन का उत्साह है। यह वह घर्ष्य है जिस के योग से मर आत्मन को मुक्ति नहीं करता, जिसके योग से गवथ है यह उसकी अभिन्नता करता है। अभिन्नता (या 112.33)

तन्त्रकार - विच त्व आसो, है। मनस-कार-अभि मनुष्यों आदि अवतार (या 129.1) व्यक्त अवस्था आत्मने विप्रत्यास्त्रण धर्मक (अभिन्नता)

अभिन्नित्त - आत्मन के गुणों का अवलोकन है। अभिन्नित्त है घर्ष्य है जिसके योग से देखा आत्मन में विश्वास के अने भूमिका का प्रयोग करता है।

सागर - सागरस्थली वकाल रोश्ता है। यह वह घर्ष्य है जिस के योग से देखा प्रकृति आत्मन में एक जर्य वर्तित होता है।

अदपापित्त मार्ग - बुध के द्वारा उपरदर्श मार्ग जिसके (1) सप्तसंधि (2) समस्त संकल्प (3) स्मरण अदि चाहे आंग होते हैं।

संकल्प - क्षण - ज्ञान, ज्योतिस, अबिन्द्य। विश्वास में यह लक्ष्य पाये जाते हैं, यह संकल्प है, विश्वास में यह नहीं पाये जाते वह असंकल्प है।

उपरकृत - असंकल्प कारण हैं आदि की रूपरेखा की ज्ञान इसका अभिन्नता भव है, किंतु इसका घरण नहीं है। वसों कि आनंद अनिवर्त होने से यह घरण के उत्तिक घरण और दान में असंकल्प है। सूत्व- यथावत् हैं कि वह असंकल्प आत्मन प्रकरण है।
1 - अत: वक्तुस्तिः सि ते पूजनम् ग्रहदेवापूजनम्।
2 - भगवान अनुपुष्कनस्य कुमारस्य उपायोगस्य, अनुपुष्कनस्य गुणस्य सन्तोभस्य, अनुपुष्कनस्य गुणस्य अवलोकनस्य, मार्गसिद्धिः मार्गसिद्धिः।

3 - "भगवान अनुपुष्कनस्य, उपायोगस्य, गुणस्य सन्तोभस्य, गुणसिद्धिः। अनुपुष्कनस्य उपायोगस्य, गुणसिद्धिः।"

4 - "पूजनम् वृद्धी" दुःखों का उत्तर महोत्सव वृद्धी है।

5 - पूजनम् वृद्धी दुःखों का उत्तर महोत्सव वृद्धी है।

6 - दुःख - "दुःखों का उत्तर महोत्सव वृद्धी है।"

7 - "भगवान अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः। अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः।"

8 - "भगवान अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः। अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः।"

9 - "भगवान अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः। अनुपुष्कनस्य, उपायोगस्य, गुणसिद्धिः।"

10 - सभी मार्ग चरणों को देखने के लिए वृद्धी का उत्तर है।
(1) सहकर्मीक नामक शहर की बाजारी है। यह शून्य में नहीं होता। बाजार का उपयोग ही काम में है। जहां वह शायद ही सहकर्मी नहीं होता।

(2) धर्मशाखा - शुद्ध का दर्शनमात्रा महिला। यह भूमि अपना उपयोग करता। सर्कर मात्र तथा शायद अन्यथा होता है। सब शुद्धों के लिए एक ही होता है तथा सुधि होते हैं जो अन्याय सुधि नहीं है। सबूत शुद्ध का यह अस्तित्व होता है। वेदांत के द्वारा यह अस्तित्व होता है।

(3) समूहालग - सभालग का दशा का रुप है। सबसे अलग अन्तर अथवा का उपयोग होता है। इसे समूहालग एवं भूमिकल कहते हैं। इसी काम के द्वारा शुद्ध का अर्थ होता है।

(4) निर्देशन - धर्मशाखा तथा शिक्षा के निर्देशन का उपयोग करता है। निर्देशन करने से उसका उपयोग होता है। उसमें इसी काम को उपयोग करने तथा अर्थ होता है। इसका निर्देशन काम के द्वारा भूमिकल काम करना होता है।

- स्कूल-विद्या - स्कूल-विद्या का शिक्षक अर्थ है। धर्म में स्कूल जाना, अर्थशास्त्र जना ज्ञान ज्ञान मात्रे के हाथ में भी उपलब्ध होता है। तब यह स्कूल फलन कहलाता है।
2 - रक्तद्राहिमीभूमि - यह भूमि ने साधक का पुनःविषय लघुविषय आत्मा (राम-प्रेम-रघु गोर्द) का क्षय करता है, जब ने रामदार्शन की आत्मा में साधक कामराम, (हिन्दुस्मार्क) और प्रविधि (पुरस्कर्ते के अपितु भी आत्मा) असरप्रभुभूमि के क्षय का प्रचार अन्वय करता है परतु उससे राम इष्ट एवं गोर्द रघु आत्मा देश रह जाता है। इसके अन्वय करने का प्रावधान ही सक्षमोपर्यायी भूमि है।

3 - अनागातिभूमि - साधक पूर्व की योगी भूमियों के अवतार लघुसाधका, विविधता, शीतल-परमभाव, कामराम और प्रविधि - इन पाँचों संकेतों को नष्ट कर देता है, जब ने अनागाति भूमि को प्राप्त करता है। यह असरा को प्राप्त कर साधक वस्तुधारान्त्र बड़ाते हैं जब लोक शेष गोर्द परम शंकों को नष्ट कर के उसे विनाश को प्राप्त करता है।

4 - अर्हत-भूमि - यह भाषक साधका भूमि, विविधता, शीतलता, परमभाव, कामराम, प्रविधि, कारनाम, अश्रीरक और असरा इन दर्श क्षमताओं को नष्ट कर देता है तो अर्हत भूमि में प्रविष्ट होता है। अर्हत अर्हत अवस्था को प्राप्त हो जाता है।
'बुध' ...

'बोधिसत्व'

बौद्ध परम्परा में एक ऐसे लोकसंपर्क से मान्य की जाती है जो समस्त किसी पदार्थ को जानता है। जिससे यह देखता है कि यह क्या है। बुध एवं ज्ञान हर दृष्टि के लिए ज्ञानकोश एवं ज्ञान का प्रदर्शन करता है। यह देखता है कि सबकुछ भी एक ही बुध मानने है। बुध एवं ज्ञान का प्रदर्शन तथा स्पष्टता नाम है।

इसके अनुसार विश्वस्थित तथा दुर्भागी परीक्षा, पुरुष ही बुध कहलाता है। यह स्पष्टतया अनुसारक, समस्त पदार्थों का ज्ञान, सब भरती पर विकास प्रति तथा सार्थ होता है।
"Gharита"

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कुड़ कारकों को पाना या पानीता करा यह है। इस शर्र के अर्थात ऐसे देश भर्मो के व्यक्ति हैं, जिन्होंने समम कर्म की परिसरी के चलन लम्बी तक बाज जिनकी प्रारंभा दिनहै। परत्र से स्वतं है के अलावा के सभी शरिफानों ने इस भर्मो का पृथक रूप होगा। परिसरी की व्यंजना नहीं है। उनकी वही चर्चा को रख कर ती है वैशालिक देशशास्त्री इतिहास निरोधित रख गये है। ये दस भर्मो हैं:

1. - दारापारिता
2. - शीतपारिता
3. - नैनकम्यारिता
4. - प्रायापारिता
5. - शीपपारिता
6. - किरकिरारिता
7. - सापपारिता
8. - अधिनपारिता
9. - शीतपारिता
10. - तथा उपवारिता

पारिता का अर्थ पर चलता है (पारिता) क्या वह शर्रहै या अवश्य को प्रारंभ करता है। कोविन्द की चर्चाओं के अनुसार है, के उन्होंने देश, रीतियों भर्मो का अधिनपारिता हूँ। बनता है, परिसरी जरूरी गांटा के रूप में अवश्य है। इसी भर्म इतिहास की परिसरी का परिसरी भी चर्चा ना रखता है। बुड़ा के प्राकृतिक से श्रीमद व्यक्ति का अवश्य है तथा इस जीवन के पूरे लक्षण पारिता नहीं है।

“किंगितर्क”

किन बुड़ा व्यक्ति का गत या यथार्थ प्यारी०० में संगमण तथा अन्य में अस्तित्व हुआ, वह अति ही एक सीमित के रूप में आया है। यह शिलाकास्त - निस्तारकास्त, सुपरीकास्त, तथा अभिद्वारिकास्त सामान्यतः नाम है। यह बुड़ा इसी के अस्तित्व का प्राचीन है। यह प्रकार भारतीय धर्म देश तथा स्थान किस्मत सामान्यत: बुड़ा व्यक्ति यथार्थम "लेख" में दुल्लुकाली क्वथ के समय लिपिवार्त्त शिलाकास्त के रूप में अवश्य है।

शिलाकास्त का संस्कृत अर्थ भारत अर्थात यथार्थ पाठ होता है। प्राचीन काल में यह परिसरी आराम, बुड़ा के उपरांत का अधिकारकार है। शिलाकास्त अर्थात यथार्थ पाठ की उपयोगीता व्यक्ति संदर्भ के लिए है। वह भी भी भारत की अभिनयिता की जाती है, तो उसमें निश्चित लक्ष्य कु छ भी संभवता देखी जाती
"विनयपितक'"

चरणानुसार बुध के आदर विनय तथा उपदेशों के संग्रह का नाम "विनयपितक’" है। इसमें शिव-श्रीराम के सचिव के लिए विनय निधियों का संग्रह है। इन विनयों में परिषाल ने ही शिव-श्रीराम की सारांशित करी गई है। इन सभी विनयों के लिए श्रीराम की आदेश भी कहा है। विनय के लिए श्रीराम की सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है।

"सुदृढ़" देवी देवी के लिए उपदेश विनय निधियों का संग्रह है। इन सभी विनयों के सारांशित करी गई है।

"सुदृढ़" देवी देवी के लिए उपदेश विनय निधियों का संग्रह है।

"बुधपितक" जग्गी के विनय निधि - विनय - उपदेश के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है। इन सभी विनयों के सारांशित करी गई है।

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"अभिधारमिट्टक"

भाषात सुदूर के वे उपरोक्त जो वाक्यों के प्रयोग से कठिन है तथा बिन में पर्यावरण के तरीण का समक्ष, सुनायित्व एवं प्रवेश है, अभिधारमिट्टक में संशोधित है। सुदूर के अव्याख्यात प्रमुखरूप एवं हिंदी ज्ञात है से अभिधार चर्चा पुस्तक है। ऐसे अव्याख्यात एवं ज्ञातव्य इसके विषय प्रमुखरूप संबंधित नहीं है। सुदूर के किन्तु ज्ञातव्य इसके विषय प्रमुखरूप संबंधित नहीं है। सुदूर के किन्तु ज्ञातव्य इसके विषय प्रमुखरूप संबंधित नहीं है।
आष्टादशकार्य एवं टीन समग्र

अल्ले अष्टादशकार्य भाग, समाधि एवं प्रशा भीति भागों से समलित है।

1 - सम्मान, प्रौढ़

2 - सम्मान, श्रेष्ठता

3 - सम्मान, कर्म

4 - सम्मान, व्यापक

5 - सम्मान, आत्मविकास

6 - सम्मान, व्यापक

7 - सम्मान, स्मृति

8 - सम्मान, समाधि

प्रशा, 1

शीत, 2

समाधि, 3

शीत, समाधि एवं प्रशा के द्वारा “निर्खण” का प्रशद्ध किया जा सकता है। यही युग निरोध का प्रयोग है एवं इसे प्रमाणाधिकारिता वा व्यापक प्रति यदि कहा जाता है।

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इस प्रकार पदार्थों की तीन चौथी उपलब्ध होती हैं :- स्वीकारात्मक धन, महायानविद्या तथा दसभावित्व, अतः इस प्रकार दश पदार्थों का छ में अन्तर्विद्या निम्न तत्त्वों से एक है।
इस परिभाषा के साथ मार्गदृश एवं तीन स्थलों का समावेश

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इस प्रकार स्पष्टताविधी परम्परा में इस पारिभाषा में।
1. "अध्याय कोष" - 4/49
2. "दीर्घकाल" - 2/141
3. "काव्यवचन" - 17/1
4. "अधिभाषकोष" - 4/125, 6/24, 7/30, 34
5. "भविष्यविज्ञान" - 1/164
6. "शैवीनिक" - 3/223
7. "सावित्रीदर्पण" - 1/55, 3/28
8. "अंगुलीदीप" - 4/421
9. "अधिभाषकोष" - 6/43
10. "संस्कृतिदीप" - 3/25, 22/22
11. "सुप्रसन्नदा" - 3/33, 4/82
12. "संस्कृतीदर्पण" - 3/25, 22/22
13. "भविष्यविज्ञान" - 1/172
14. "समालोचना" - 1/6, 92
15. "उदाहरण" - 8/10
16. "उदाहरण" - 30/30
17. "अभिभाषकोष" - 4/229
18. "अंगुली" - 4/414
19. "अंगुली" - 1/10
20. "अधिभाषकोष" - 6/77
21. "दीर्घकाल" - 1/73
22. "सुप्रसन्नदा" - 7/140
23. "भविष्यविज्ञान" - 3/103
24. "अधिभाषकोष" - 5/6
25. "संस्कृतीदर्पण" - 2/206
26. "भविष्यविज्ञान" - 1/341
27. "अधिभाषकोष" - 2/12
28. "भविष्यविज्ञान" - 1/510
29. "संस्कृतीदर्पण" - 1/149
30. "अधिभाषकोष" - 1/100, 2/110, 112, 116
31. "संस्कृतीदर्पण" - 5/181
32. "अंगुलीदीप" - 4/484
33. "अंगुलीदीप" - 4/454
34. "संस्कृतीदर्पण" - 4/374
THE RESPONSIBILITY OF A BUDDHIST IN
THE PRESENT DAY WORLD-1

- Karma Thinlay Gyaltset

In the present days world of human conflicts, hatred and violence Buddhism provides an answer through its philosophy of International peace and Brotherhood to liberate human beings from the bondage of sufferings born of mundane desire and lustful sins. All human guess based on self advancement, according to the teachings which the afflicted world has been ceaselessly striving for, but only increases misery and pain. As long as a human being remains a slave of moral poisons and a victim of evil thoughts and misdeeds there is no radical escape from the material world to the spiritual world.

The Great Gautama Buddha teaches us to love mankind, thus: "Hatred is not conquered by hatred, but hatred is conquered by love and gentleness".

Furthermore, the Great Teacher instructs human beings to purify their minds, to cultivate wholesome and healthy habits and to cease doing evil deeds. It is enough for any individual to understand that egoistic ideas of men and materialistic gain will never lead mankind to the ultimate and of peace and happiness which various civilizations have all along been struggling for in order to be free from the bondage of the present day world its conflicts and technological conquests.

There is no doubt, as the lamas maintain, that the present technological advancement of the western civilization can never elevate mankind to a state of real peace and happiness in the world, not to speak of the sublime stage of bliss where all are absorbed in the void of 'SHUNYATA'. According to the Tibetan philosophy, men of technological world have come to misuse knowledge on the other hand, political power and technology have led mankind back to the dark age of mistrust and destruction, a gruesome example of which was provided when, thirty three years ago, an atom bomb reduced the city of Hiroshima into ashes and brought down the proud civilization of Japan into dismal despair. The case history of Japan, the only war victim of such a deadly weapon of destruction in 1945, is a significant example to convince the world that there is no escape from the havoc which the technological advancement can bring about today.

One of the weighty questions which many of our pundits have been asking time and again is whether the ancient teachings of the Great Buddha would eventually lead mankind in our baffled age to the realization that matter remains as tangible as spirit itself. Realization of the rationality of the Buddha's message of fellowship among all living beings would enable mankind to walk in the sunshine of people with feelings of relief from stark fear and gnawing pain. The answer to the ever puzzling question, however, cannot so easily be found out in our present crisis.

* Both the essays are the prize-winning entries in an Essay Competition organised by the Sikkim Buddhists' Association to mark its first anniversary on September 11, 1977. - Editor.
without understanding the mystery of metaphysical background of the doctrine of
the Buddha.

Indeed, as mankind marches on towards a progressive yet uncertain future, it
should be for every individual in the world today to seek peace through logical belief
in the brotherhood of man. Such belief automatically calls for logical action to
challenge the Law of Causation of life itself which relatively moulds the destiny of
mankind to its apex of tolerance, fortitude patience, sympathy and loves.

While there is no denying the fact that science and technology have brought
about a total revolution in political thinking for a progressive future based on radicals
social change, tolerance and sanity, yet, paradoxically, the modern world has created
a monster in the shape of a doomsday bomb.

At a time such as this, it is for every individual Buddhist and peace-lover in the
word to accept the metaphysical content of Buddhism as a guide-line to improve
the philosophical systems, and to endure the trial of time with a change of heart.
The answer to the present day crisis of unhappiness of mankind, and the struggle
of human beings to make a better world lies only in the transformation of all human
hearts. What is so urgently needed today is a fair wind to blow across the world so
that those of us who have been following the teachings of the Great Guatama
Buddha may yet find time to put out sails and move across the ocean to find the
ultimate goal of Nirvana.

As a true Buddhist, I personally feel that it is high time that we, the responsible
Buddhists should keep trying to rediscover and rekindle some of the dynamic vitality
of Buddhism, and it should be adopted in such a way so as to transform it into a
guiding light for the younger and older generations of our time.
THE RESPONSIBILITY OF A BUDDHIST IN
THE PRESENT DAY WORLD - II*

- Norbu Tsering Gensapa

Buddhism is on the march, with fast growing popularity, overcoming the
problems and sufferings which have been originating in the present world. Its
popularity is due to the fact that many of the modern nations feel that this religion
lays emphasis on the progress and welfare of human beings. Buddhism has spread
nearly all over the world in small and big communities, alike. The popularity of the
religion can be traced to the preaching of some devoted Buddhist in the past. This
responsibility of the old ones has been passed on to the Buddhist of today. This
does not mean that the Buddhist of today have to preach, but, instead, they have to
set an example which will impress others and convince them.

The responsibilities of a Buddhist are innumerable. The primary responsibility
is to remove caste system. A Buddhist should not recognize the difference in caste,
colour or race. One should feel that those of the lower castes are his own brothers
with the same flesh and blood. Caste, colour or race is no handicap for one to
achieve salvation if one leads a good life.

The pure life which a Buddhist is supposed to live is a life free from sexual
lust, greed jealousy, hatred and sorrow. Sorrow and suffering, as Lord Buddha
said, are not enthroneous to human beings. If one understood oneself and others,
then controlled one’s actions, it is said that one can become perfect free from
sorrow or suffering. This shows that to develop oneself, one ought to know one’s
own self. The present world is full of problems and these problems are due to
misunderstanding, selfishness, passion, greed, hatred and lust for things, property
and knowledge. If instead of these emotions, there was understanding, love,
compassion, sympathy for others, non-injury to any kind of life and control over
desire, the world certainly would be rid of problems, and be a peaceful and better
place to live in.

Sorrow and suffering seem to be a part of human life. But, truly, it is not so. It
is one’s own deeds and actions which make one suffer. Sorrow and suffering can
be got rid of by leading a perfect life, that is, by following the path which would stop
sorrows and lead one to the path of perfection. A Buddhist should set an example
for others who are blind with misfortune. The human mind is a great cause of sorrow
and suffering. As for example one might speak sweet words. But with an impure
mind, it leads to misfortune worse than anything done by an enemy. To purify one’s
mind one ought to lead a righteous life, which consists of right understanding, right
thinking and right actions.

As it is the mind which causes sorrow and misfortune one should try to develop
one’s mind. As undeveloped mind is powerless and is a victim of lust, greed, grief,
fear etc., which cause sorrow and suffering. To develop one’s mind one has to have


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control over one's deeds, actions, speech and life. An uncontrolled mind is easily attracted towards evil. Evil is said to originate in mind resulting in evil actions. Purification of mind depends upon one's own self. Purity and impurity of mind of Buddhist depends upon the kind of life he leads. The control of mind is achieved when one's mind is strong enough to overcome lust, greed, desire etc. If one's mind is not strong, it is like a house which is ill thatched and cannot withstand rain. The control of one's mind brings peace and happiness to oneself and others.

Evil deeds make one repent when one knows that one is wrong. One living righteously will not have to repent as his deeds and actions are controlled by right judgement, before performing them. Human by nature, try to find fault with others and desire for success through unjust means. This is what Buddhism intends to overcome. It says other's happiness. One should be impartial to gain or loss, success or failure and face it calmly.

Everyone wants happiness in the present world to obtain happiness one has to have complete mastery over his mind and body. One has to struggle and suffer in this world for the sake of happiness. Happiness does not mean only enjoyment. It actually means the peace of mind. To achieve this happiness, one has to obtain salvation. But a Buddhist should not only be concerned about his own salvation but also that of others.

So, a Buddhist in the present day world must look inwards and reflect over one's thoughts and actions. This, in turn, would make one aware of one's responsibility towards others, and help to create a more peaceful and tolerant world.
ACTIVITIES OF SRIT 1995-97

- B. Gosh & Tenzin Samphel

1. NATIONAL SEMINAR

Following the decision of the Executive Board and the General Council of the Sikkim Research Institute of Tibetology, Gangtok, a ‘National Seminar’ was organised by the Academic Council of SRIPT under the Presidentship of the Governor of Sikkim.

This is in fact, the first of its kind and for the first time in the history of the Institute that a scholarly deliberation and exchange of the thought on historical perspective on (i) Guru Padmasambhava’s contribution to Sikkim and (ii) Cultural Aspect of Sikkim, took place in the beautifully decorated ground floor/Museum Hall in front of the imposing images of Guru Padmasambhava and Manjushri of the SRIPT. The Seminar was held on 25th and 30th March 1995 and was inaugurated by the President SRIT, H.E. Excellency the Governor of Sikkim.

It is a well-known historical fact that, Guru Padma Jungne, the great Indian Acharja and the unparalleled exponent of Tantric doctrine of Mahayana blessed this Hidden land of Sikkim in the eight century A.D. Later on, following the prophecy of Maha Guru, four yogin ‘Rnal-byor mChed-bZhi’ including first consecrated king of the Namgyal dynasty, Phuntsok Namgyal visited this holy land ‘Demosong’ and disseminated the doctrine of Buddha.

The Seminar was attended by the Hon’ble Chief Minister, cabinet minister, M.L.A., distinguished delegates, venerable Lamas, students of schools and college and other ladies and gentlemen, Professors, scholars, researchers from Universities participated and read out their learned papers and following deliberations. The salient features of the Seminar was the active participation of Lamas of Sikkim and monk students of Nyingma SHEDA Institute, Gangtok in the deliberation. Much of the history and culture of Sikkim is shrouded in mysteries and legends and much has to be done to unravel the antiquity of this part of the country. Many unwritten facts and conventions were unfolded in the personal discussion and interviews.

The Seminar Volume 1995, B. T. was released by His Excellency the Governor of Sikkim, Shri Chaudhury Randhir Singh on Guru Tshachen Duschen ‘Symposium’ on the 13th August 1997 at the Institute.

II

SYMPOSIUM ON GURU TSHECHU DUSECHEN 25TH JULY 1996

A Symposium was organised by SRIPT authorities on 25th July 1996 to commemorate the 1888th birth anniversary of Guru Rinpoche in the main hall of the
Institute’s ground floor. H. E. the Governor of Sikkim Shri Chaudhury Randhir Singh inaugurated the Duechen after the benedictory prayers by their eminent lamas. Following the welcome address by the Director SRIT Mr. Tashi Tobden, the President SRIT read out the inaugural address. In the afternoon session, H. E. Chusang Rinpoche, the head of the Urgyen-Mdo-shigags Chos-Khor-Gling, Taktsi, Gangtok, H. E. Lachen Gomchen Rinpoche, Dorji Lopen of the Lachen Monastery, H. E. Serdup Dhungzin Rinpoche, seat holder of Serdup Lineage of Ralzogs-chen tradition gave the benedictory address on the life and teachings of the Guru Rinpoche and also his contribution to Sikkim. Besides, Principal of Nyingma SHEDA Khenpo Dechen Dorji and Sr. Lecturer Dr. Lha Tsering also contributed articles in Tibetan whereas some lecturers from SHEDA read out their papers in English and Hindi.

III

SYMPOSIUM ON GURU TSHECHU DUECHEN 13TH AUGUST 1997

The auspicious occasion of Guru Tshechu Duechen being the annual feature to be organise by the Institute as approved by the Executive Board/General Council members. This year too, on 13th August 1997, the SRIT authority organised the Symposium to commemorate the Guru Tshechu Duechen, the birth anniversary of the Guru Rinpoche. As usual, the invocation of the Guru was made by the lamas followed by the welcome address of the Director SRIT. Immediately, after the welcome address, the Governor/President SRIT read out his inaugural address emphasising the precious religious activities of Guru Rinpoche in Tibet and himalayan region particularly in Sikkim.

Subsequently, the Governor released the Bulletin of Tibetology SEMINAR VOLUME 1996 before the audiences, which was attended by the Hon’ble Chief Minister of Sikkim Shri Pawan Kumar Chamling, his cabinet colleagues, M.L.A.’s, senior officers of the Government of Sikkim, Venerable Rinpoches, Khenspos, Lecturers from SHEDA and students etc. The composite of Guru Duechen Symposium Volume, Bibliotheca Sikkim Himalayica-Series I, 1996 which was brought out in a book form was also released simultaneously by the Hon’ble Chief Minister of Sikkim Shri. P. K. Chamling during the occasion.

In the afternoon session, H. E. Chusang Rinpoche gave a concise account of the Guru Rinpoche and the significance of Tshechu Duechen and thus commenced the actual deliberations of Symposium. Ven. Khenpo Dechen Dorji, Ven. Khenpo Lha Tsering, Dr. Chowang Acharya and other Sr. lecturers from Nyingma SHEDA, Gangtok read out their learned papers in Tibetan, English and Hindi. Sri N. Dorji, Addl. Secretary, Ecclesiastical Department of Govt. of Sikkim and Mr. Sonam Gyatso Dokham, Asstt. Director SRIT also read out their papers on ‘The Monasteries of Sikkim’ and “Introduction to Esoteric Doctrine” respectively. The Symposium collectively with the active participation of the scholars and enthusiastic audiences became a grand success.

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The Director SRIT announced that to commemorate the Golden Jubilee celebration/50th anniversary of Indian independence SRIT decided to present voluminous publication of the collected works of Vith Dalai Lama (25 Vols.) to the six leading monasteries of Sikkim and Chorten Gompa. The Governor of Sikkim thereafter presented each set of the Vith Dalai Lama’s Sungbum/Collected Works to the Chief Minister, who in his turn presented the publications to the representatives of the six premier monasteries of Sikkim and Chorten Gompa of Dzorol.

IV

SRIT PUBLICATION - 1995-97

SRIT has so far published five Catalogues of Valuable xylographs and manuscripts and four Bulletins i.e. B. T. 1996 No. 1, 2, 3 and Seminar Volume 1995 and also a Symposium Volume on Guru Tshechu Duechen-Biblioteca Sikkim Himalaya Series - I.

1. TIBETAN CATALOGUES:
   a) Rin-Chen Terzod
   b) Rin-Chen Terzod.
   c) Catalogue of the Collected Works of YAB-SRAS-GSUNG
      Gelugpa Catalogue Series, Volume One. 1996.
   d) Catalogue of the Collected Works of
      Rje Rinchen-Mchog Betan-Sgron
      and
      Thu-`U-Bkan
      Gelupa Catalogue Series, Volume One. 1996.
   e) Catalogue of the Collected Works of
      Mga`-Bdag-Ny爱国
      Nyingmapa Catalogue Series, Volume Three. 1996.
   f) Catalogue of the Collected Works of
      Bdud-Duk Gling-Pa
      and Pad-ma Gling-Pa

2. BULLETIN OF TIBETOLOGY
   a) B. T. SEMINAR VOLUME, 1995
   b) B. T. 1996. N. S. No. 1
3. SPECIAL VOLUME
a) Guru Duechen Symposium Vcl.
   (Bibliotheca Sikkim Himalayica : Series-I)

4. COMPUTER
   Installation of Computer Device for SRIT Libraries :-
   In recent years SRIT made efforts to reorganise the documentation of both
   General and Tibetan Libraries of SRIT with trained personnel to materialise the
   objective of installing two computer machine for the purpose of SRIT Libraries.

5. APPOINTMENT
   Shri Soram Gyatso Dokham, Gendrung Ecclesiastical affairs Government
   of Sikkim has been deputed to SRIT as Assistant Director for the period of two
   years w.e.f. May 1997.
   i) Ven. Laches Gomchen Rinpoche.
   ii) Shri Ngawang Thinlay.
   (Retired Gendrung of Ecclesiastical Department, Goverment of Sikkim.)
   iii) Shri Thajagovinda Ghosh.
   (Retired Assistant Director, SRIT)
   were appointed for the post of Senior Research Scholar on honorarium basis
   for the period of one year.

6. ART OBJECT
   The Institute purchased the following nos. of Thangkas for installation in the
   SRIT Museum.
   a. Mdzad-Pa Bcu-gNyis 12 nos.
   b. Rgyan-Drug mChog-gNyis 4 nos.
   c. Rigzong Tshogshing 1 no.
OBITUARY

PROFESSOR NIRMAL CHANDRA SINHA
THE FOUNDER DIRECTOR SRIT
AN APPRAISAL OF HIS CONTRIBUTION

Prof. Nirmal Chandra Sinha, Director of the Namgyal Institute of Tibetology, Deorali, who was leading a retired life in Siliguri, passed away at Sunrise Nursing Home in Siliguri at about 7.25 P.M. on Sunday, the 3rd August 1997. According to his eldest son, Mr. Ajay Sinha, a senior Secretary in the West Bengal Government, who was near his side at the fateful hour, told the Gangtok Times that he passed a peacefully. Mr. Ajay Sinha and Mr. Alok Sinha and Mr. C. D. Rai and his son Mr. P. D. Rai join the funeral procession from Sikkim. The procession reached the Buddhist Monastery in Gurung Busty and Khadas was offered as a last respect to the departed soul. After a brief Buddhist ceremony by the inmates monks of the gompa, the lama chanted sermon wishing him liberation from the bondage of earthly attachment. This was beffitting for Prof. Sinha that Buddhist monks chanted sermons for this departed soul who more than two decades served the August Internationally famed Mahayana Buddhist Institution and Prime source inspiration for contributing multiferous aspects of Buddhism and history of Tibet, Central Asia Himalaya at large.

The Late Maharaj Kumar of Sikkim, Palden Thondup Namgyal was the moving force behind the establishment of the Namgyal Institute of Tibetology with the blessing of the Chogyal Sir Tashi Namgyal. On the strong recommendation by the Maharaj Kumar of Sikkim, Prof. N. C. Sinha was appointed as the first founder Director of the Sikkim Research Institute of Tibetology. During his long tenure as the Director of the Institute Prof. Sinha looked upon as a great friend of the Royal families of Sikkim and Bhutan.

Form his early years, Prof. Sinha had developed a taste and flair for writing articles and books. The noble tradition he maintained as he used to write articles for Sikkim Express and Gangtok Times. After his final retirement from his Institute of Tibetology in the year 1987 Prof. Sinha made his stay at Siliguri because he wanted to be near the himalayas. Even after his retirement he contributed several learned papers on Dharma and Ashoka in the Bulletin of Tibetology. He devoted his studies in the field of Mahayana, Tantrayana, Buddhism, History of Lamaist Priestly on Tibet, China, Central Asian relations and contributed papers in Bulletin of Tibetology and other leading Journals of India and abroad.

The epigraphist and a leading historian and astute diplomatic Mr. Hugh E. Richardson has the rare distinction of possessing a deep on the spot knowledge of the traditions and customs of Tibet and her neighbours. Remarks in the Foreword ‘It is that philosophical and popular - theoretical foundation for the view of the chartist right to rule in worldly affairs with which Mr. N. C. Sinha deals principally in his short study. His examinations, in the light of the chain of thought form the formula of Refuge, though the active role of the protective Bodhisattva, to the conjunction of religious and political function in the union of Chhos and Snj illustrated and substantiated by a wealth of references to Sanskrit and Tibetan canonical texts and to Mongolian and Chinese usage as well (viii).

In 1965 Prof. Sinha wrote a scholarly introduction to the reprint of Work ‘Indian Pandits in the Land of Snow’ the classic work of Sarat Chandra Das. In 1965 Prof. Sinha delivered a paper at the Seminar on the Teaching of Chinese History and Language in Indian Universities, Panjab University, Chandigarh December, 12, 14, 1966, this paper was enthusiastically applauded by the learned gatherings. In then, Bulletin Information Service of India (vol. xix. No. 16 22 December 1966, Gangtok) Sikkim an Appreciation was published. A book selection of Sinha’s Research paper with some title was published by the institute, 1966. Another selection of Research Paper under the title ‘Consideration on Inner Asian History’ in 1967. Prof. Sinha has delivered innumerable learned papers in many leading Universities of India and abroad on the aspects of Asia and Buddhism in learned societies also.

In appreciation of contribution and maintaining mutual friendly bond between erstwhile protectorate kingdom and India, he was awarded the ‘Padma Shri’ on the occasion of Republic Day of India in 1971 when he reached the age of 60. Earlier he was also awarded the Prestigious ‘Pendergast’ for his extraordinary contribution of Buddhism, Tibetan Studies - by the Chogyal of Sikkim in the sixties.

Prof. N. C. Sinha was born in Ranchi and was post graduate of Presidency College, Calcutta. He was sometime Prof. of History, Belhampur College, he has the distinction to work under Dr. Triguna Sen in Indian Archive, New Delhi. After his retirement in 1971-72, he was appointed Centenary Professor of International relations, University of Calcutta. In 1955, he joined Political Office (Residency) in the capacity of Cultural Attache. In 1956 he had enviable
opportunity to visit Tibet as one of the member of delegations sent to Tibet by
the Government of India to invite H. H. The Dalai Lama XIVth and Panchen
Lama and other leading incarnate lamas for participation during 2500th Buddha
Jayanti in the year 1958. He draw immense inspiration for all out study of Tibetan
History and Culture. He made a relentless crusade against the apathy and
indifference of modern historians in the study of the Inner Asia with its utmost
important owing to Geo-Political problem that prevail in Asia since 1st half of
20th century through the media-Bulletin of Tibetology and other leading Journals
and through Innumerable speeches in the learned gathering in various institution
of India. Through long association we know his extensive study in the field of
International Law, Economics etc. He also contributed in a book along Prof.
Patel on ‘Indian War Economy’.
Prof. N. C. Sinha’s multifarious services for Sikkim and his extraordinary
talents in various fields of learning will be remembered by his friends and admirers
in Sikkim. Lastly, the Director, and the Staff member of the Sikkim Research
Institute of Tibetology, Gangtok deeply condoled and mourned the passing away
of Prof. Nirmal Chandra Sinha and pray to the Triple Gem for the peace of
departed soul.
A. TIBETAN CATALOGUES:

1. RINCHEN TERZOD CATALOGUE:
   SYINGMA YAPA CATALOGUE SERIES
   VOLUME ONE (PART ONE) - 1996
   Rs. 250.00

2. RINCHEN TERZOD CATALOGUE:
   NYINSTAP A CATALOGUE SERIES
   VOLUME ONE (PART TWO) - 1996
   Rs. 250.00

3. CATALOGUE OF THE COLLECTED WORKS OF
   YAR-SHAS-GUM
   GELUGPA CATALOGUE SERIES
   VOLUME ONE (1996)
   Rs. 100.00

4. CATALOGUE OF THE COLLECTED WORKS OF
   RJE Dkon-Mchog Bstan- slob
   AND
   THU-U-BPan
   GELUGPA CATALOGUE SERIES
   VOLUME TWO - 1996
   Rs. 125.00

5. CATALOGUE OF THE COLLECTED WORKS OF
   RINCHEN TERZOD:
   NYINSTAP A CATALOGUE SERIES
   VOLUME TWO- 1996
   Rs. 250.00

6. CATALOGUE OF THE COLLECTED WORKS OF
   MWNGA- BIDAG-NYANG
   NYINSTAP A CATALOGUE SERIES
   VOLUME THREE - 1996
   Rs. 75.00

B. BULLETIN OF TIBETOLOGY

1. BULLETIN OF TIBETOLOGY 1995
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