SOME HUMAN ASPECTS PROMULGATED
AMONG THE TIBETANS WITH REFERENCE
TO ZA MA TÖG BKO'D PA (KARANDA BVHYA)

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According to the Tibetan tradition mentioned by Bu STON Rin Chen Grub (13th Century A.D.) and gos lo ma ba Gyaltsen nu dpal (14th Century A.D.), The 'phags pa za ma tog bko'd pa zhes bya ba brgya pa chen po'i mdo (Arya Karanda Vyuha nama mahayana Sutra) was translated into Tibetan during the life time of Sron bstan sgam po from its Indian origin. It is said to be one of the early translations of the Buddhist Texts in Tibetan.

Karanda Vyuha is a Buddhist religious treatise. The text briefly describes the compassionate deeds of Avangkitesvara in respect to all living beings including the human ones and those of välabhadra belonging to his cloud abode, in the etheral sphere. It also signifies of mantra formula OM MANI PADME HUM. Here, za ma means food or victuals, while za ma tog is in basket or casket. And, bko'd pa means flowers. So karanda vyuha is za ma tog bko'd pa. Also, it has internal meaning as explained in this text. It has 14th Prakritana (Chapters) in four kanda (Divisions).

Regarding the translators, the Tibetan dkar chag (catalogue) of the kanjur (bkā' 'gyur-Bhuddhavachana) mentions different names. Such as — Dana sīla, Jina Mītra and Tibetan lota ba ye 'sas sde in Lhasa Edition. Sakya praHa, Ratuš Raksita are translators of the Asianic Society Collection of xylographs (Snar-thang).

However, the present article does not enter into such critical problem here. Phags pa za ma og bko'd pa zhes bya ba brgya pa chen po'i mdo (Arya Karanda Vyuha nama mahayana sutra) is an important text among the Tibetan to spread Buddhism in their country. The human aspect of the content of the work is still alive in mind and face of the Buddhists. The present article is an attempt to explain the scope.

Sron bstan sgam po is believed to be Avangkitesvara (spyan ras gzigs) Bhuddhisnava and his two female consorts namely bhrukuti, daughter of King amusvarman of Nepal and Wen Chen, a daughter of the King of China. These two queens were regarded as the Situtra (sgrod ma dkar po — Welfare Deity) Nigala
The Pag sam zon san (dpag ba‘r sdon ba‘i ba‘d) mentions that by the grace of Avalokitesvarpa, even a little boy who utters the six syllable mantra OM MANI PADME HUM finds peace in mind. Anagatika Gavinda has elaborately discussed the significance of the mantra in his work OM MANI PADME HUM, the foundation of the Tibetan Mysticism; whereas, Buddhism in Tibet is based on Avalokitesvarpa cult the great compassionate (mahanirvana) as the Sakti Buddhima Pusaansika elaborates his graces.

Magnet pa‘a ma‘a bshod pa‘a sdo’ (Ara Karinda Vyuha) is exposition of glory of Avalokitesvarpa. Its first chapter is edited by me with in Sanskrit Version in manuscripts of Namsri S杰s belonging to the Asanici Society, Calcuta. Its Tibetan Translation is preserved in three recensions (Laagn, Phags-kan and Graneo (7) Edition of the Asanici Society Collection). Its four newari Texts in Sanskritare also available in the society. It is found that Avalokitesvarpa in spreading his compassion for all living beings belongs to six world are described in stot pa’i thon so (Bhavacakra). He therefore oversees the universe as the Lokasara and Lokasara depicted in the paintings in the Tibetan Art with multiple hands.

In the Tibetan Triptaka, Kajur and Tanjur a large number of Teks on Avalokitesvarpa are prescribed. A list is given in the Appendix. It is evident from above that Avalokitesvarpa becomes deity of all pervading vision, the watcher god (Stiha Karma) and bad (Krma Karma) conducts of every being. Here, every being includes the human beings also. Avalokitesvarpa is therefore regarded as the most compassionate (Krmaa), great compassionate (Ma‘a Karmaa), Lokasara (‘jig rten me ‘gan pa) and Lokasara (‘jig rten dbyen phyug) compassion for each and every being. The basic teaching of Sakya Muni, Buddha.

As a mother takes care of her only child with her compassion to protect her child from distress, a compassionate person always look after all the beings. Similarly, the idea attracts all human beings. When the teaching of Buddha reached Tibet in 7th century during the reign of Song ba’i gsum to bi the spirit of compassion spread among the patrons like song ba’i gsum pa and his two queens. It is said that a section of the Tibetan Royal Members and influential ministers like, Manasing were against the spread of Buddhism. But the king song ba’i gsum pe compulsorily ordered them as he could love them in spite of their like enemy behaviorism. He declared 16th points concerns about the conduct of the people.

The Buddha images were carried from India. Nepal and China. Phags pa’i sman ‘gar bshod pa (Ara Karinda Vyuha) therefore became the primary text in which the simple method of Buddha Worship is described.

Not only that Buddha Gautama in Javan Vihara is surrounded by the divine beings like Devaputra but also Gandraha Roja, Gandraha Kausya, Nagaraja,
Naga Kannya, Kinnayararaja, Kinniya Kannya, Apara were there. Above description showed that Gautama was born as a human being in a Sakya family in Kapilavastu, but he could become a Divine being, the Sakyamuni Buddha.

It suggests that a human being has the scope to be divine if he or she endeavours. Here, the Buddha means wise man, omniscient. He holds vision to see everything which occurred in the past, occurs in the present and will occur in the future, (Atita-'das pa, Pratyutpama — da lha ba and Anagata — ma yong pa).

Sans rgyas means the Buddha. He is sans rgyas who awakens from the slumber. The Karanda vyda narrates the measures how to awake within (annaapi). The syllable mantra OM MANI PADME HUM is the method how to get the fruit that a person aims at. Thus the fourth chapter of the text describes it clearly.

Since 7th Century A.D. Tibetan flourished in various aspects of the human culture because the spread of awakening originating among the Tibetans.

The Tibetan could conquer a part of China, part of Nepal and in Central Asia by their military power. Afterwards the Tibetan endeavour to develop there spirituality by which Tibetan Scholars could spread themselves to China, Man-churia, upper Mongolia, Inner Mongolia, outer Mongolia up to Siberia in the North and Ladakh, Lahaul, Spiti, Kinsar in the West Himalaya and also middle himalaya and in East Himalaya like Bhutan, Nepal, Arunachal, Sikkim, West Bengal in India. Even now His Holiness, the Dalai Lama is regarded as Incarnate.

Avalokitesvara who undoubtedly follows the compassionate attitude for all sentient beings to his enemies and antagonist. All these above facts leave a room to remark that the teachings of the phags pa za ma tog bkok pa zhes bya ba theg pa chen pa'i mdo (Arya Karanda Vyuha nams Mahayana surta) are still observed by the Tibetans for the course of universal brotherhood and world peace.
APPENDIX

AVALOKITESVARA

'aphags pa spyan ras gzigs dbian phyug gi sgru'd thabs (Arya Avalokitvtesvara Sadhana): 3988-80


Arya Avalokitesvara stotra: 3551-79.

'aphags pa sphyan ras gzigs dbian phyug gi bstod pa (Arya Avalokitesvara rasya stotra): 3554-79.

'aphags pa sphyan ras gzigs dbian phyug la carpuru bstod pa (Arya Avalokitesvarasya carparinacita stotra): 3546-79.


'aphags pa sphyan ras gzigs dbian phyug lo yi gi drug maha sgrul thabs (Arya Avalokitesvarasya sad akarri Sadhana): 4150-80.

'aphags pa sphyan ras gzigs dbian phyug la bstod pa (Arya Avalokitesvarasya stotra): 3560-79.

'aphags pa sphyan ras gzigs dbian phyug gi bstod pa (Arya Avalokitesvarasya stotra): 3560-79.


'aphagos pa sphyan ras gzigs hiig rten dian phyug sgrub padzhabs (Arya Avalokitesvara Sadhan): 2757-60.

'aphags pa sphyan ras gzigs dbian phyug gi mthsen brgya rtsa brgyad pa gzun siags dan bens pa (Arya Avalokitesvara as tuttarasatakana nama dharam moitra sableta): 320-7.
'aphags pa s pryas rgs grigs dban phyug gi rgyan brgya rtsa brgyad pa

'aphags pa s pryas rgs grigs dban phyug gi rtsa bahi rgyud kyi rgyud po padru

'aphags pa s pryas rgs grigs dban phyug gi shus pa chos bdon pa shei bya
ba thog pa chenpo lhando (Arya Avalokitesvara Paripreccha Saptadrutramsaka mantra
mahayana sutra): 81-7-33.

'aphags pa s pryas rgs grigs dban phyug gi dge slom ral gnal jholm na la
sgren pahi pheas yig (Arya Avalokitesvara primit bhusu phakrta kumara lhatso):
568-7-129.

'aphags pa s pryas rgs grigs dban phyug yi ge dben pahi sgrub thabs (Arya
Avalokitesvara Saptakarara Sthana): 2959-68.

'aphags pa s pryas rgs grigs dban phyug gi sgrub thabs (Arya Avalokitesvara
Sthana): 3675-79.

Hig ren dban phyug gi sgrub thabs (Lokeasara sadhana): 3563-79.

Hig ren dban phyug gi bstdod pa brgya pa (Lokeasara sataka snotra): 3547-79.

Hig ren dza phyug sen gi sgra shes bya ba bhu bstdod pa (Lokeasara simhanado
nams snotra): 3680-79.

Hig ren dban phyug la bstdod pa (Lokeasara snotra): 3549-79.

Hig ren dban phyug gi sgrub thabs (Lokeasara sthana): 3671-79.

Hig ren dban phyug gi sgrub thabs (Lokeasara sadhana): 4237-70.

Hig ren dban phyug gi rto pa (Lokeasara Kalpa): 376-8.

Hig ren dban phyug gi bstdod pa rna po che gi phre du ba (Lokeasara sutra
ratnmalai): 4844-86.

Hig ren dban phyug sen gi chag pur dban du bya pah (Lokeasara sotrga
vanyathikara vezha): 4251-80.

Hig ren las bshad pahi yin la dban pahi chigs (Lokeasara saptakara vezh):
5399-103.

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