The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the stupa on the mountain suggests the dimensions of the field.

EDITORIAL BOARD

Chief Editor : Tashi Tobden I.A.S.
Member : Shri Bhajagovinda Ghosh
Member : Sonam Gyatso Dokham
Member : Asharya Santen Gyatso
Member : Dr. Rigzin Ngodup
Bulletin of Tibetology

NEW SERIES

1997 No. 2

7 August, 1997
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. PROMOTION OF SANSKRIT STUDIES IN SIKKIM</td>
<td>5</td>
</tr>
<tr>
<td>S.K. Paul</td>
<td></td>
</tr>
<tr>
<td>2. TRENDS IN THE DEVELOPMENT OF BUDDHISM</td>
<td>15</td>
</tr>
<tr>
<td>Birwanath Banerjee</td>
<td></td>
</tr>
<tr>
<td>3. SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO</td>
<td>19</td>
</tr>
<tr>
<td>ZA MA TOG BSOD PA (KAZANDA VYUHA)</td>
<td></td>
</tr>
<tr>
<td>Buddhadev Bhattacharya</td>
<td></td>
</tr>
<tr>
<td>4. THE CONCEPTS OF VAJRA AND ITS SYMBOLIC TRANSFORMATION</td>
<td>25</td>
</tr>
<tr>
<td>B. Ghosh</td>
<td></td>
</tr>
<tr>
<td>5. a) THE JHNAS IN THE THERAVADA BUDDHISM</td>
<td>44</td>
</tr>
<tr>
<td>P.G. Yogi</td>
<td></td>
</tr>
<tr>
<td>b) STHAVIRVADI BOUDHA SADHANA (HINDI)</td>
<td>49</td>
</tr>
<tr>
<td>P.G. Yogi</td>
<td></td>
</tr>
<tr>
<td>6. NOTES AND TOPICS:</td>
<td>67</td>
</tr>
<tr>
<td>a) ON TIBETOLOGY (Reprint B.T. No. 1, 1964)</td>
<td>69</td>
</tr>
<tr>
<td>Maharaj Kumar Palden Thondup Namgyal</td>
<td></td>
</tr>
<tr>
<td>b) SANSKRIT AND TIBETAN</td>
<td>75</td>
</tr>
<tr>
<td>(Reprint Himalayan Times, April 5, 1959)</td>
<td></td>
</tr>
<tr>
<td>Maharaj Kumar Palden Thondup Namgyal</td>
<td></td>
</tr>
<tr>
<td>c) ON BUDDHISTICS (HYBRID) SANSKRIT</td>
<td>77</td>
</tr>
<tr>
<td>(Reprint B.T. N.S. No. 1, 1977)</td>
<td></td>
</tr>
<tr>
<td>Dr. Sukumar Sen</td>
<td></td>
</tr>
<tr>
<td>d) SANSKRIT ACROSS THE HIMALAYAS</td>
<td>81</td>
</tr>
<tr>
<td>Prof. Hirnal C. Sinha</td>
<td></td>
</tr>
<tr>
<td>7. MAJOR ART BOOKS OF SRIT</td>
<td>88</td>
</tr>
</tbody>
</table>
CONTRIBUTORS IN THIS ISSUE:

PROF. S.K. PATHAK: Reader in the Indo-Tibetan Studies Department, Visva-Bharati University; specialises in Pali Sanskrit and Tibetan sources of Buddhism. Presently, Research Professor, Asiatic Society, Calcutta.

BISWANATH BANERJEE: Formerly Professor of Pali and Sanskrit, Visva Bharati University; leading Indian authority on Pali and Sanskrit Buddhism.

BUDDHADITYA BHATTACHARYA: Research Scholar at the Asiatic Society at Calcutta.

BHAGAVINDA GHOSH: Headless in Brahmanic and Buddhist literature. He was sometime in Asiatic Society, Calcutta, Curator of Manuscript and Manuscript section. Presently, Senior Research Scholar, Sikkim Research Institute of Tibetology.


MAHARAJ KUMAR PALDEN THONDUP NAMGyal: Long Denjong Chogyal (Miharaja of Sikkim); an inmate of Palping monastery and the Founder President of the Namgyal Institute of Tibetology.

Dr. SUKUMAR SEN: Well known authority on Comparative Philology and Linguistics. Was Khoj Professor of Indian Linguistics and Phonetics at Calcutta University; author of publications on Indian literatures.

PROF. NIRMAL CHANDRA SINHA: Founder Director, Sikkim Research Institute of Tibetology, recipient of PADMASHRI AWARD 1971; recipient of Asiatic Society II-Centenary PLAQUE 1986 and was Centenary Professor at Calcutta University, Department of History.
PROMOTION OF SANSKRIT STUDIES IN SIKKIM

— S.K. Pathak

A hill tract in the lap of Eastern喜馬拉雅山的地形, it is strategically
situated. A small state is contiguous connected with TIBET (Tibet Autonomous
Region of China) which was traditionally called the centre of Buddhist
literature. A sizeable number of Bhotia from Bhotadesa who are usually
named Bhote or Bhoi entered by the 16th century in the Tista and the Rasuwa
Valleys in search of better livelihood. Prior to them, the Lepcha of different
ethnic group had entered from the eastern part of the lower Himalayas by the 13th century A.D. The advent of the Bhote (Magar or Mani) who had been the dwellers of lower slopes about the foothills of Sikkim. Thus the gharit diversity of Sikkim is popularly described as Srong-Rong-Bod or revivingly Bod-Mong-Man.

The Sanskrit culture which spread in the Ganga-Brahmaputra valley had
the least scope to be in Sikkim directly. Moreover, the traders who used to carry
the culture traits from one country to another had had less communication in the olden
times. The Bhote traders of Sikkim preferred to cross the Nathula and Jhalta with
their merchant ship exchange with their Bod priests or Tibetan counterparts instead
of coming down to the foothills up to the Tista locality. The Lepcha of the Krong group
have been very dependent and usually move in the local markets. Similar is the case
with the Magar and other local groups. Vedicism transferred through the Puranic
and the Smartha traditions could not move up to the hill tracts of Sikkim. The
Nepalese however accepted sahyas, and Sikkim came together with Buddhists. The
inhabitants of easternmost Himalayas traditionally are said to have associated with
the Krishna and Parashurama legends and episodes.

However, Nirmal Chandra Sinha has already pointed out in his article on the
impact of Sanskrit with Tibetans. He rightly observed that Sanskrit and Tibetan are
supplementary to one another in understanding the ancient Indian traditions.

Since the advent of the Bhote from Bhotadesa (Tibet), they carried the legacy
of the Buddhist Culture, which had entered into Bod Yul through Sanskrit used by
the Buddhist of Bhotadesa. Buddhism had spread up to Gomukha, Kham during
the lifetime of Atuka (2nd cent. B.C.). As a result of that the Buddhist literature
in Sanskrit did not always follow the language norms as prescribed by Panini (circa
400 B.C.). This leaves a room to presume that Sanskrit had been the spoken language
of the northwestern Himalayas in spite of syntacticisation by grammatical formals.
by Panini. The Buddhist texts like Lalitavistara, Manjusrimulakalpa, Gaudavyaḥa etc. preserve the specimens of the Sanskrit speech which had been in vogue probably up the beginning of the Christian era.

Again, the Buddhists in Tibet—endeavoured vigorously to preserve Buddhistavacana or the Holy Buddhist literature kanjur (bka’-gyur) in Tibetan translation from the original sources which had been carried to Tibet by the Buddhist monks since the 7th cent. A.D. The Indian pandits collaborated the Tibetan lo tubas in translating the Sanskrit Buddhist texts and thereby Sanskrit Studies developed indirectly with an impact on chos skad in Tibetan.

Actually speaking, chos skad or the Buddhist scriptural language which had been formulated during the Early Spread of Buddhism (6th–7th cent. in Tibet) was Sanskritistic in structure. Semblance of Sanskrit and Tibetan in the morphology and the syntax are traced in may aspects of the two languages. The Sanskritisation of Tibetan in chos skad opens a new approach of the Tibetan Linguistics and that requires a separate treatment elsewhere.

However, a learner of chos skad endeavours to learn Sanskrit language and literature, especially Buddhist for in-depth study of the Kanjur (bka’-gyur, Buddhaavacana) and the Tanjur (bstan’-gyur shastra). A few Sikkim scholars among the Tibetan erudite like Sakya Panchen, Gyaltshab nga ba have been honoured by the Tibetans for their access to the inner significance of Chos. Especially, in the mānasras preserved of the sde gsum and drungs the Tibetan experts experience their inaccessibility in absence of their Sanskrit learning.

Keeping the above in view, Namgyal Institute of Tibetology, which is re-visited to its original name Sikkim Research Institute of Tibetology (SRIT) in Gangtok resolved to acknowledge Sanskrit Studies essential for developing higher researches in the field of Tibetology. Since 1960 SRIT avowedly follows the said procedure to interrelate Tibetan researches with reference to Sanskrit as and where required. Sanskrit Studies add a new focus in Tibetological quests based on Katan deno gsum (bka’-gyur btan’-gyur sde gsum) (Sikkim Research Institute of Tibetology, Gangtok was pioneer to introduce regular Sanskrit classes—a five year course for stipendiary Monk Student since 1960. The classes were discontinued in 1973-74.

Buddhist works contributed by Nagarjuna Asvaghosa, Vasumitra, Asanga Vasubandhu, Dinnaga, Dharmakirti, Carakarasi, Jnanakirti in Pakistan Sanskrit had been carried to Tibet. A large number of eminent 7th–cent. scholars participated to elucidate the thoughts of the Indian Buddhism with new approaches which took shape in separate traditional lineages like, Nyingma, Kagyu, Sakya, and Gelug in Tibet. The Buddhist monastic units in Sikkim inherit these traditional lineages through centuries. Several Sikkimese scholars with yellow robes flocked to Tibet for acquisition of the Indian teaching from the Tibetan erudite as those had been lost in India since the 12th cent. A.D. After completion of their
learning in Tibetan monastic academic centres like Sera, Ganden, Tashilhunpo, the Sikkimese teachers have been associated with the monasteries in various parts of Sikkim. But their aspiration to learn the original source materials of the Indian enunciated personalities remain unfulfilled in spite of their best endeavour to learn Sanskrit at the individual level.

On the other hand, several Nepali authors and eminent poets beginning from Acarya Bhanu Bhakta, Kavi Raghmuth Upadhyaya, adopted their inspiration from the Sanskrit literature. Even the Nepali drama writers of the Raghavasaundha Nataka, Haragauri Nataka, Pandavavijaya nataka, Harshandra Kriyasam of medival period of Nepal were conversant in Sanskrit Nayasatra and other texts. Acarya Bhanu Bhakta did not hesitate to follow the Sanskrit metres in his composition like indravaya, upajati, vaasantatilaka, malini, tonka, saradavirkrida etc. It may be added that earlier Caraka (Sushrutar) like Bharatavarma in Nepal had been acquainted with Sanskritic traditions. Similar instances may be referred to the contributions of Nepali poets like Indira, Patanjali, Vasanta Bharma, Vidyavarna Kenari, who had followed the Sanskrit kavya style (ritis) with aesthetic exquisiteness (navalanka).

The Sikkimese Nepali Speakers, though not always conversant in Sanskrit as an academician claims, have got the traditional aesthetic approach with its Sanskritic environment. Measures for promoting Sanskrit Studies do not always refer to Buddhistic feed back but also to cultural enlightenment in general.

A few Sanskrit Pathasalas for teaching Sanskrit in a traditional manner have been established since the mid-sixties of our century in Sikkim centres are of two types. Namely:

i) registered under the Ministry of Education Sikkim National Government with financial aids annually;

ii) non-registered with the local initiative. The distribution of those Pathasalas is enumerated below:

<table>
<thead>
<tr>
<th>Region</th>
<th>Registered</th>
<th>Non-Registered</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>East Sikkim</td>
<td>6</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>West Sikkim</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>South Sikkim</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

These Sanskrit Pathasalas traditional Sanskrit learning are affiliated to Varanasaya Samsarinanda Sanskrita Visva Vidyalaya. The courses and syllabi are also followed accordingly to conduct their examinations after completion of study. It takes five consecutive years from pathrama to Acarya. A person awarded with the title of Acarya is recognised as an equivalent to the Master degree in Sanskrit of a recognised University. In that respect the standard of education is up to the mark as par with the other Universities. That is a plus point in respect of the
learners who qualify for entrance into in-depth study programmes to explore a new vista of Tibetan Studies. With reference to Sanskrit sources and Sanskrit Studies.

With reference to their Tibetan materials, the Pathashala project has succeeded to a great extent to enrobe awareness to a great extent. Sikkim Government has taken steps to promote studies in Sanskrit vigorously. Shri Uttaya Chandra Vashista has been engaged in the capacity of Officer on Special Duty for the purpose. Two important programmes are in the course of implementation.

1. Establishment of Sanskrit Mahavidyalaya by the State Government at Gyalshing (gyal zhing).

2. Popular motivation for promoting Sanskrit awareness to explore the cultural heritage of Sikkim.

The above programmes have a satisfactory response from the Sikkimese.

II

In this connection SRIT since its inception as Namgyal Institute of Tibetology has ventured to promote the cause for the last four decades. The following bilingual (Tibetan Sanskrit editions) of Tibetological source materials have come out.

1) 'Phags pa kun tu brang po spyod pa'i sman lam (Samanta-bhadra-cari-
caryā prānighāna) ed. S.K. Pathak. 1961 'Phags pa Kunubzang to spyod pa'i grel ba.

2) (^gya-samantabhadrakaritaka) of Lean Škya Khutuktu Latetavajra's com-
menary in Tibetan, 1961.

3) Vijnaptimātraśiddhi Vimsatikā of Vasubandhu, with introduction, notes and
index verbatim by N. Asiyawamni Sastri. 1964.

3a) Bhavatī-siddhi Establishment of Objective Reality of Bhadantā
Subhagaputra (slob-dpon dGe-Srung) an exponent of Buddhist Valbhakta
school (Empirical/Objective Reality by N. Asiyawamni Sastri, B.T. Vol. IV
No. 2 1967).

4) Shes rab (Paśīna), a Sanskrit Tibetan Bilingual lexicon compiled by Tenzin
Gyalshihan of Kham (18th cent. A.D.).

Besides these bilingual works several Tibetan works having reference to the
Sanskrit source materials have been brought to light. Such as:

5) Sangsgyav stong (Saharsa Buddha) an introduction to Mahayana iconography.


Moreover, the following articles published in Bulletins of Tibetology focus a new approach towards Sanskritic studies into the context of the Indo-Tibetan Cultural relationship since the 7th cent A.D.

On the Upanisads:

On the Sanskrit Grammar:
B. Ghosh : Study of Sanskrit Grammar in Tibet (BT. 1970 No. 2, pp. 21-42)

On the Nyaya and the naiyayikas:

On the Tantra and Agami:

The few Nepali Priest families, whether they belong to Sramargi or to Budhhamargi cult are equipped with Sanskrit as family tradition and they may possess Sanskrit manuscripts. The Government authorities may take up a national project at the state level to procure those manuscripts and other antique belonging to Rong-Mos-Bud with no discrimination. Those core materials will strengthen Sikkimese Culture towards consolidation and integration.
In the cultural heritage of Sikkim, Sanskritic studies are equally important on the following grounds:

1. Linguistic semblance between Tibetan and Sanskrit paves a historical base of the Buddhist culture in Sikkim.

2. Among the other languages akin to Nepali the Sanskrit language and literature hold an impact through centuries. The Pahari Khasi which happens to be a commonly spoken language in Sikkim, is a broken speech with its keen to Sanskrit and Magadhi Prakrit.

3. An regards the relation between the Kung (Lepcha) Language and Sanskrit a close study is required.

""With this context a few instances are referred here for illustration, from comparative structural linguistic with morphological references.

1. The Prajna (SRIT ed. p. 49) enumerates five words belonging to T. (Tibetan) skyra rengs kyi mung group in the Amakaksana (Claimed excloded pa) manner.

i) T. rengs for S. (Sanskrit) samuh suggests suggest suggesting to any literally. Here T. rengs is an alternative form of T. rangs with reference to S. nyin rangs pa in the sense of T. thon rangsa (dawn break of day).

ii) T. bta med for S. anurah (having no thigh).

iii) T. 'od stung byud for S. kanyiya; T. (biryud means belonging to) the lineage of the protector of light. Where as S. Kanyapa T. 'od stungs (Mahavyutpatti 3451, Sastaki edn.)

iv) T. Kyung monon skyen for S. garudagraja is appropriate in literal rendering.

v) T. nyi ma' ka lo pa for S. sarusutah disposits the genitive compound denoting *belongs to* or *possessed with*. S. sura or sara translated into Tibetan as nyi ma. In the group of T. nyi ma' t mung (Praji, pp. 46 f.) several words like T. 'od gyed for S. suraya, T. snang byed for S. ahaksara T. char 'ribbs for S. mithra T. grags Ilan for S. raviv or T. 'od ter grags for S. raviv are to note for comparative rendering of the above words cited above. The semblance of Sanskrit and Tibetan are also explicit in morphological grammar which requires a separate study.

2. Dayanand Srivastava in his Nepali Language, its Origin and Development (p. xxv), Calcutta University 1962) remarks as given below.
"The early Nepali inscriptions and Tamrapatrás confirm that Nepali, like the other NIA languages, is in the direct line of development, from OIA through NIA. Rani Pokhari Inscription suggests the 1641 A.D. was the end of a phase in linguistic history of Nepal and not the beginning as suggested by Sir George Grierson. Grierson noticed a close similarity between Rajasthani and Nepali. This led him to think that Nepali has originated from Rajasthani. Nepali owes its origin from OIA, this fact cannot be disputed, but its exact place among the Indo-Aryan languages is open for discussion."

He further establishes his arguments on the following grounds.

"The second person singular has 'thou art' and the third person singular ho 'he is' (earlier ā, in the negative āi-na) are derived from OIA bhavati, bhavanti MIA bhave, hoī. The third person singular ho and third person plural hun go back to bhu, bhavanti, respectively. The present participle jado, goes back to OIA -ant, the past participle in -yo goes back to OIA -ata. The masculine adjectival form in -o goes back to OIA masculine -akha, and the feminine -i goes back to OIA ika. The post-positive, the pronominals and the verbal forms presented in these pages, all have developed from OIA."

Prior to the Formative period 1776 to 1889 A.D. of the Nepali heavy literature a considerable number of song had been in vogue among the Vajrayasa practitioners. Those were the earliest specimen of metrical composition in which Sanskrit and Nepali words had been inadvertently mixed in course of spontaneous outburst of inspiration of the deity. The tradition continued when the carana (court singers) used to praise the rulers in court. Gumaní of Kumáun (1790-1846) used to compose three feet of a stanza in Sanskrit and one feet in Nepali or in Khariboli (Hindi). Moreover, a few Sanskrit texts were translated in Nepali; such as:

1. Gopaikastotri (from the tenth chapter of Shrīmad Bhagavatam) Indiras (born 1827)
   i) Draupadi Sati (to Krishan in the instance of Vastraharas) Vidyanarthi Keshari (b. 1806)
   ii) Benugata (translated from Sanskrit) (Sanskrit teacher of Kathmandu)

Free translation of Mahabharata Basanta Sharma (contemporary of Indiras)
Courapancika Patanjali Gujurel (b. 1823)
Prasnotari (mala) Bhanu bhakta (1814-1869)

Thematically Yadunath Pathyari (b. 1833), the first east Terai Nepali poet, and
Raghuvaran Ehatta (b. 1811) thematically used Sanskrit materials in his Stupidaya and Sundaракиendants respectively.

In this connection the early drama works like Hatyakadasha ascribed to Shatriballav Arya (trans. 1789), Mudrārakṣshas translated by Bhuvanidatta Pandey (trans. 1813) deserve mention.

Thus the Nepali speakers in Sikkim have been aware of the importance of Sanskrit in their culture context.

7. Miani Bhutan Chakravarty in his Parallellion between Indo-Iranian Soma-Haoma rituals and the Chidya rituals of the Lepchas of Sikkim opens a new vista in search of cultural affinity. In this regard the following observations are to noted.

"The customs and rituals of the Lepchas of Sikkim run parallel to the ancient Indo-Iranian customs. Among the southern Himalayan tribe, the Lepchas, according to M. Hermanns, are the only tribe having knowledge of plants and the art of preparing intoxicating drinks from them. The Tibetans call the drink of immortality "Dud-ror". It is nectar or ambrosia although literally it means the devil's drink." (Bulletin of Tribology, SRIIT, Gangtok, 1994 No. 2).

The Cultural affinity between the Bhutia the Lepchas and the Nepali speakers in Sikkim requires a separate Socio-linguistic study.
**SOURCE MATERIALS**


Grierson, George Str, Linguistic Survey of India, Vo. IX, pt. 1, 1934.


Manning, Lepcha-English Dictionary.


— Three centuries of the Bhaktis in India Gangtok.

— The language of the Manjusri Mulakalpa (Sarnath).

— SRIT (Sikkim Research Institute of Tibetology) Bulletins. (as referred inside the article).

— Prajna, Namgyal Institute of Tibetology, Gangtok 1961.

Stocks C.B. Folklore and Customs of the Lepchas of Sikkim Journal of the Asiatic Society of Bengal N.S. XXI, 125/127 N 4.


TRENDS IN THE DEVELOPMENT OF BUDDHISM

Biswamitra Banerjee

More than two thousand five hundred years ago Gautama, the Buddha, preached a doctrine unheard before and which in course of time spread over a large number of Asian countries to influence and mould the life, thought and works of the peoples of those countries. Gautama is said to have shown a path which makes an end of suffering leading to emancipation. In course of centuries after the demise of the founder Buddhism underwent so many far reaching changes and included within its folds so many diverse things that the original words of the Master became changed beyond recognition. What we mean by Buddhism today is not the essence of the fundamentals of the teachings of the Buddha but a religion-philosophical system which adopted and assimilated new ideas and beliefs from the environments in which it developed.

To understand the background of Buddhism we must take into consideration the problem of the relation of Buddhism to Brahmanism. Brahmanism as developed from the religion of Aryan Indian and influenced by non-Aryan contacts had by the sixth century B.C. developed itself into a 'elaborate sacrificial and sacretotal system'. It was in the midst of this Brahmanic system that Buddhism originated. Brahmanic ideal and principles have very much influenced and guided Buddhism particular in its later phases which are more akin to Brahmanism. The elaborate ritualistic system of the Vajrayana and its offshoots have given the religion a totally different form and flavour.

The Buddha preached throughout his life but never put down anything in writing. So long a leader of his personality was alive there was no possibility of any discussion in any form in the Sangha but after his Mahaparinirvana in about 483 B.C. disputes arose in the matter of interpretations of the words of the Master leading to the emergence of as many as eighteen sects even before the time of Asoka. Actual discussions, however, took place in the Sangha in the Second Council at Vaisali when the dissenters disagreed to consider all Arhats as perfect. Sects after sects appeared thereafter and the original words of the Master started conveying different and even contradictory meanings.

Ancient Buddhist Teachers have divided their religion into two broad divisions, Hinayana and Mahayana. This is based on the gradual development of the school of Buddhist thought. The Hinayanaists are said to be the upholders of the traditional and conventional interpretations of the words of the founder and are branded as conservaitves and Hina i.e., lower or lesser. The eighteen sects mentioned above are essentially Hinayanaic but they never mention themselves as
Hinayanists. The orthodox and conservative Buddhists are always mentioned as Theravadin. The Buddhists of Burma, Ceylon, Cambodia, Thailand etc. belong to the school of Theravada Buddhism, whereas those of China, Japan, Mongolia, Tibet etc. follow the ideals of Mahayana. European scholars have sometimes described these two branches as Northern and Southern Buddhism which is hardly justifiable.

Mahayana with its great emphasis laid on maitri and karuna, and characterised by some more literal and progressive features and principles, may perhaps claim a place of superiority over the so-called Hinayanists who followed the words of the Teacher literally. The Mahayanic idea is that the doctrines of Hinayana were preached by Buddha as much as the Mahayana doctrines but Buddha used the former doctrines to satisfy the weak intelligence of his early disciples. Whatever be the Mahayanic opinion about the comparative inferiority of the Hinayanic teachings, Mahayana is in fact a later phase of Buddhist thought and religion, — an advanced stage of Buddhism. The teachings of Sakya Muni are the seeds, those of Hinayana are the branches and leaves, those of Mahayana are the blossoms and fruits. Hinayana is also sometimes considered as a stepping stone to Mahayana.

The Mahayana on the whole emphasizes on the philosophical aspects of the religion and the Hinayanists are more ethical in their attitude. Both are so intimately related that any discussion on the one is incomplete without a look into the other.

Already in the early centuries of the Christian era Buddhism started adjusting itself to the pressure of its environments. Mahayanaism with its promise to deliver all beings and with the idea of making Buddhism acceptable to all classes of people, began to incorporate all sorts of popular ceremonies and practices in their religion and the ethico-religious nature of Buddhism started changing. In the 8th century and thereafter Buddhism underwent a great change when mantra, mudra, mandala and many other popular religious practices began to make their way into Buddhism. An altogether new form of Buddhism called the Vajrayana appeared with much emphasis on rituals, meditational practices, gods and goddesses etc. Various groups or sects like the Sahajayana, Kalachakraya etc. began to grow within its fold with different interpretations of the cardinal principles of Buddhism. This new phase of Buddhism is more or less a kind of Buddhist Tantrism and the general appellation Mantrayana or Tantrayana is given to all the sects taken together, as their principles and doctrines are based on mantra, mudra etc. The elements on which the whole system of Tantrayana was based were not evolved by Buddhism out of its own material but was the growth of the soil utilised both by Hindus and Buddhists. With our present state of knowledge in the subject it is difficult to trace any organic relation between Buddhism and Tantrism.

The general name of Vajrayana is derived from the Buddha which is considered as the Vajra (budhacittam bhavet Vajram). After intense practices (suddha) the Buddha of a sadhaka may attain the state of tranquillity. It then
becomes of the nature of the Vajra as invincible and indestructible as the Vajra. A Sadhana realises the bodhi when his bodhicitta attains this state.

The Sunya of the Mahayanaists is transformed by the Vajrayani into the idea of Vajra. Vajra is Sunya which is firm, substantial, indivisible, invincible, impeneetrable, can not be burnt or destroyed. One who realises the Vajra-nature of the Dharma realises for ultimate void-nature of things. Through all the paraphernalia of Mantra, Tantra, Mudra etc., a Vajrayanist aspires only after the realisation of the imperishable void nature of the self and not-self.

The Lord Supreme of the Tantrik Buddhists has been called the Vajrasattva. The Mahayanaist who is identical with Sunya in the form of the absence of subjectivity and objectivity. Sunya is a Vajra, all manifestation in form is sutra, and the unity and identity of the two is the Vajrasattva. The Vajrasattva is free from all existence and non-existence, but is endowed with the power of all forms and existences. He is without origin and decay, abode of all merits, the existence of all, embodiment of pure wisdom, the Lord Supreme. The Dharmakaya of the Mahayanaists seems to have been replaced by the conception of Vajrasattva of the Vajrayana. Sometimes, however, Vajra Sattva has been conceived as the fourth kay.

The conception of the Vajrasattva is almost the same as the monodius concept of the godhead of the Hindus. All Buddhist Tantras, opening with a sangiti, introduce the Buddha, Bodhisattvas and innumerable beings as listening to the words of the Vajrasattva, the Lord Supreme, and these Tantras begin with salutations to him. A sadhana realises the Vajrasattva when he realises that all existence is nothing but sunyata in its pure nature and he himself becomes the Vajrasattva through this realisation. The Vajrasattva is universally called as Mahasattva, who is full of infinite knowledge; as Samyutasattva, who is engaged in the right form of religious observances, as Bodhisattva, who is associated with the discipline necessary for the realisation of bodhi; as Amaranavasatva, who is associated with pure wisdom.

The conception of the Vajrasattva and his various excellence as propounded in Vajrayana texts indicates the importance attached to the self by these Buddhists. This is very much similar to the Upanisadic conception of the Brahman who is to be realised within as the self. When the Sadhana realises the Vajrasattva he realises the universal self as the universal perfectly-enlightened one. This realisation of the self is the realisation of the God and it is directed that all Mantras, Mantras, Mandalas are to be applied to the worship of the self. The self is verified as God and it is prescribed in most of the Sadhanas that gods and goddesses are to be in place on the disc of the moon or of the sun and then the whole group is to be meditated on as identical with the self.

The evolution of the conception of Vajrasattva gave rise to the pantheon in Vajrayana. It is altogether new for a religion in which gods had no place. We hear
of a defied Buddha for the first time in the Mahayana but no other deities were yet introduced. Later the liberal and universal attitude of the Mahayanaists with their ideas of the all-compassionate Buddha and Bodhisattvas almost paved the way for the introduction of gods and goddesses into the religion; An elaborate description of worship of Buddha is found in the Prajnaparamitas, and the Manjusrimulakalpa describes a number of gods and goddesses.

The practical side of the Tantras is the fundamental side in which most emphasis is laid on the body. The tantra consider the body as the medium in and through which the truth can be realised; body is the epiphany of the universe, the abode of all truths, it is the microcosm. Many tantras like the Kalacakratantra identify the universe completely with the body and locate the seas, rivers, mountains, and even planets in different parts of the body. "As a science of religious methodology the Tantras analyse the body, discover all truths in the nervous system and in the pleura and makes the body 'a perfect medium' for realising the ultimate absolute.

We have already heard of the Sahajayana or the Sahajiya School and the Kalacakrayana or the Kalacakra school. These are two important branches or offshoots of Vajrayana though on many occasions the Buddhist Tantras have been generally divided into three schools, viz. Vajrayana, Kalacakrayana, and Sahajayana. The basis of such division of the Vajrayana-School into different varnas is not clear from any source. We know of some texts now which give us an idea of the tenets of the Kalacakra school and show that Kalacakra school is not an independent yana but phase of Vajrayana. We have no exclusive literature of the Sahajayana excepting the dohas and songs of famous Sahajiya poet who, again, recognise the important principles and texts of Vajrayana authority.

The Sahajiya-Sadhana decry all formalities of life and religion. They do not think it possible to realise the ultimate goal with the help of innumerable rituals as prescribed by the Vajrayanists. They want to realise the truth in the most natural way and are in favour of adopting a path through which they can easily realise the ultimate innate nature (Sahaj) of the self and of the dharmas. The natural path is the easiest one and a sahajiya-sadhaka chooses a path through which human nature itself leads him. An intuitive approach to Reality is made by Sahayana but the function of intuition and modes of operation here are different from that of the intellect.

The Tantrik phase of Buddhism is supposed to have reached its extreme development with the Kalacakrayana. The Lord Supreme is called by these Buddhists as Kalacakra. He is saluted as the unification of taryata and karanan, bereft of origination and destruction, the unitary embodiment of knowable and knowable embraced by Prajna (transcendent Wisdom), who is both endowed with and bereft of forms (contents). He is the Subhava Bliss and devoid of all pleasures. He is the creator of all the Buddha and is the Adi Buddha, the only Lord.
It is a system which in keeping with the traditions of \textit{Vajrayana} attempts to explain the whole creation within this body. An elaborate system of \textit{vairagya-yoga practice} has found a place in the system and the control of the vital winds in the body has been regarded as a very important factor in realizing the truth which is in the form of the Lord Kalacakra. A Kalacakravyanyini wants to keep himself above the influence of the cycle of \textit{time} which is ever moving to cause decay, death and rebirth. The flow of \textit{time} is nothing but the working of the vital winds in the body. It is in the action of the vital winds that \textit{time} can reveal itself and if a sadhaka can stop this action he can stop the flow of \textit{time} and can thereby raise himself up to the state of \textit{mahasukha}. With the help of the \textit{saucinge-yoga} they produce and realize the \textit{mahasukha} and in his yogic practices a Kalacakra-yanyini is associated with his \textit{prajna} who is also known as \textit{mahaitubha}.

In the opinion of this school the factors working in the external world causing creation, existence and dissolution are also to be considered as operating in this body which is nothing but an epitome of this universe. The ancient belief in the identity of the \textit{microcosm} and \textit{macrocosm} might have been responsible for such a thesis of these Buddhists. They naturally attach much importance to the astronomical conception of \textit{yoga}, \textit{karuna}, \textit{ekhi} etc. and to the movements and positions of the Sun, the planets and constellations. Exposed in astronomy and astrology, they interpret all the principles of Buddhism in relation with \textit{time} and its different units.

The system exercised a potent influence in the life and thought of the Tibetan people. The \textit{Lamaist} religion has been fully influenced by it and a large number of treatises have been written by Tibetan scholars mostly in the form of commentaries to original Sanskrit works.
SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO ZA MA TÖG BKOD PA (KARANDA VYHA)

Buddhadev Bhattacharya

According to the Tibetan tradition mentioned by Bu Ston Rin Chen Grub (13th Century A.D.), and gos lo tsan ba Gyzin nu dpal (14th Century A.D.), The 'phags pa za ma tog bkod pa zhes bya ba 'dag pa chen po'i mdo (Arya Karanda Vyha 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 Vyha is a Buddhist religious treatise. The text briefly describes the compassionate deeds of Avanciktesvara in respect to all living beings including the human ones and those of malaadhaka belonging to his cloud abode, in the ethereal sphere. It also signifies of mantra formula OM MANI PADME HUM. Here, za ma means food or victuals, while za ma tog in basket or casket. And, bkod pa means flowers. So karanda vyha is za ma tog bkod 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 kangur (bka' 'gyur-Buddhavachana mentions different names. Such as — Dana lugs, Jina Mitar and Tibetan lotsa ba ye 'dus sde in Lhasa Edition. Sakya pra, Ratnas Raksita are translators of the Asiatic Society Collection of xylographs (Smar-thang).

However, the present article does not enter into such critical problem here. phyag pa za ma og bkod pa zhes bya ba thog pa chen po'i mdo (Arya Karanda Vyaha 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 Avanciktesvara (spyan ras gzigs) Bodhisatava and his two female consorts namely bhrukuti, daughter of King amusvarma of Nepal and Wen Chen, a daughter of the King of China. These two queens were regarded as the Sitatara (sgrol ma dkar po — Welfare Deity) Nalawara

19
The Pag sam zung san (drup bu snam sbyin bshad) mentions that by the grace of Avalokitesvara, even a little boy who utters the six syllable mantra OM MANI PADME HUM finds peace in mind. Agranaka Gavinda-la eloquently discussed the significance of the mantra in his work OM MANI PADME HUM, or foundation of the Tibetan Mysticism, that means, Buddhism in Tibet is based on Avalokiteshvara cult the great compassiondeity (maha-karuna) as the Suddhara-simha Purnasanka elaborates his graces.

Mkhas-pa za ma bsgos bskal pa rodo (Arka Karanita Vyuha) is exposition of glory of Avalokiteshvara. Its first chapter is edited by me with in Sanskrit Version in manuscripts of Namsar Storets belonging to the Asiac Society, Calcutta. Its Tibetan Translation is preserved in three recensions (Xhang, Tshesrig and Oroco (?). Edition of the Asiac Society Collection. Its four Newari Texts in Sanskritare also available in the storey. It is found that Avalokiteshvara in spreading his compassion for all living beings belongings to six world are described in stid pa' ston pa (Dharmacary). He therefore oversees the universe as the Lokasamadhi depicted in the paintings in the Tibetan Art with multiple hands.

In the Tibetan Triptaka, Kanjur and Tanjur a large number of Texts on Avalokiteshvara are prescribed. A list is given in the Appendix. It is evident from above that Avalokiteshvara becomes mercy of five pervading vision, the watche good (Sikha Karma) and bad (Krama Karma) conducts of everyone. Here, every being includes the human beings also. Avalokiteshvara is therefore regarded as the most compassionate (Karuna), great compassionator (Mahaj Karunika), lokasamadhi (jig rten mgon pa) and Lokasamadhi (jig rten bden 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 Sron bu can gsum po the spirit of compassion spread among the patrons like sron bu can gsum po and his two queens. It is said that a section of the Tibetan Royal Members and influential ministers like, Mastasang were against the spread of Buddhism, but the king sron bu can gsum po compassuated them as he could love them in spite of their evil behavior. He declared 16th points questions about the conduct of the people.

The Buddha images were carried from India, Nepal and China. Phags pa srasa' dge bskal pa (Arka Karanita Vyuha) therefore become the primary text in which the simple method of Buddha Worship is described.

Not only that Buddha Gautama in Jetavana Vihara is surrounded by the divine beings like Devaputra but also Gandhara Roa, Gandhara Kanya, Nagaraja,
Naga Kannya, Kinnayararaja, Kinnaya 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, Pratyutpanna — da la ba and Anagata — ma yong pa).

Sans rgyas means the Buddha. He is sans rgyas who awakens from the slumber. The Karanda vyuhā narrates the measures how to awake within (amadigpa). 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, Manchuria, upper Mongolia, Inner Mongolia, outer Mongolia up to Siberia in the North and Ladakh, Lahaul, Spiti, Kinnaur 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 bchod pa zhes bya ba theg pa chen pa'i mdo (Arya Karanda Vyuhā nama Mahayana sutra) are still observed by the Tibetans for the course of universal brotherhood and world peace.
APPENDIX

AVALOKITESVARA

"aphags pa sphyar ras gzigs dbyan phyug gi sgruð thabs (Arya Avalokitesvara Sadhana): 3986-80


Arya Avalokitesvara stotra: 3551-79.

"aphags pa sphyar ras gzigs dbyan phyug gi bstod pa (Arya Avalokitesvara rasa stotra): 3554-79.

"aphags pa sphyar ras gzigs dbyan phyug la carpari bstod pa (Arya Avalokitesvara rasa carpararacita stotra): 3546-79.


"aphags pa sphyar ras gzigs dbyan phyug lo yi gi drug maha sgruð thabs (Arya Avalokitesvara rasa sad akarri Sadhana): 4152-80.

"aphags pa sphyar ras gzigs dbyan phyug la bstod pa (Arya Avalokitesvara rasa stotra): 3560-79.

"aphags pa sphyar ras gzigs dbyan phyug gi bstod pa (Arya Avalokitesvara rasa stotra): 3560-79.


"aphags pa sphyar ras gzigs hrig rten dbyan phyug sgruh phashaubs (Arya Avalokitesvara Sadhanam): 2757-60.

'aplangs pa sphyon ras gzig dban phyug gi mtham brgya rtsa brgyad pa
(Arya Avalokiteshvara nima stanzas): 381-3.

'aplangs pa sphyon ras gzig dban phyug gi rta bahi tgyud kyi tgyud po padnus
shes bya ba (Arya Avalokiteshvara Padma bata mla STANDARD nuna)

'aplangs pa sphyon ras gzig dban phyug gi shus pa chos bdun pa sbrt btna
ba thng po chenpo lhendo (Arya Avalokiteshvara Paripreccha Saptadhiranka nuna
mahayana stotra): 817-33.

'aplangs pa sphyon ras gzig dban phyug gin dgr sllom rabs gsal jeshom nu la
srings pa rje dbas yig (Arya Avalokiteshvara presti bshus phgal pa kumara yig
: 568'-129.

'aplangs pa sphyon ras gzig dban phyug yi gr dbal pa'i sgrub thabs
(Arya Avalokiteshvara Saktasra Sadhana): 2959-68.

'aplangs pa sphyon ras gzig dban phyug gi sgrub thabs

Hjig rten dban phyug gi sgrub thabs (Loke sara sadhana): 3563-79.

Hjig rten dban phyug gi bsdod pa brgya pa (Loke sara stakza store): 3547-79.

Hjig rten dban phyug gi sgrub thabs (Loke sara simhanada store)
: 3680-79.

Hjig rten dban phyug la bsdod pa (Loke sara store): 3549-79.

Hjig rten dban phyug gi sgrub thabs (Loke sara stotra): 3671-79.

Hjig rten dban phyug gi sgrub thabs (Loke sara stotra)
: 4237-70.

Hjig rten dban phyug gi rtog pa (Loke sara Kalpa): 376-8.

Hjig rten dban phyug gi bsdod pa rin po choe phre ba (Loke sara stotra
ratnamala): 4844-86.

Hjig rten dban phyug sen gi chag pur dban dus bya pahi (Loke sara stotra
yagshikara vizha): 4251-80.

Hjig rten las'las pahi yin lag dban pa'i chigs (Loke sara stotra
saptuza visha): 5399-103.

23
SOURCE MATERIALS

Tibetan:
‘Phags pa' za ma tog bkod pa zhes bya ba theg pa chen pai rdo (dban-chan Script).


Dpag-ma snang, Ljon bzang: Edited by S.C. Das, Govt. of Bengal 1902.

Sanskrit:


Saka, Srisampur-1794.


24
THE CONCEPT OF VAJRA AND ITS SYMBOLIC TRANSFORMATION

Bhajagovinda Ghosh

An illuminating and inspiring discussion on various concepts of Vajra has been introduced by Sri N.C. Sinha, Director of SRIT in the Bulletin of Tibetology (Vol. VII, No. 2). There he has created almost all the major points on evolutionary concept of Vajra. Again in Bulletin, Vol. VII, No. 3, the same author and a Tibetean lama research scholar also contributed notes throwing more light on Vajra.

Here we propose to discuss or rather illustrate or confirm those concepts mostly Sanskrit, Indian and Pali available sources.

The earliest reference of the word Vajra and Concept and formation of ontological meaning we find in Aitareya Brahmana. Where it denotes according to Geldner, the 'Handle' while Kuts means 'Head' of the Hammer (vide. A.A. MacDonell and A.B. Keith, Vedic index Vol. II, p. 237).

We find in Asvaghosa's Vajrasamvi this important text from the illustrious scholar referred to Vedas, the Mahabharata and Mahavadharmasastra, but no mention of Puranas. Either, the Puranas were not composed at all or were not old, or well-known enough to be quoted in the work of a distinguished author, therefore, we may suppose that the word Vajra obviously taken from the Vedic literature.

We may also state that the main objections against the authorship of Asvaghosa raised by eminent scholars like Winternitz are enumerated by A.K. Mukhopadhyayaya (Int. XII) we can only state that 'It is not enumerated either by I-Tsing or in the Tibetan Tanjur among the works of Asvaghosa (Ibid lat. XII).

Any way we are not in this paper going to discuss the point of authorship of the text. Vajrasattva also reveals an intimate knowledge of Brahmanical literature (Ibid, lat. XII).

In the famous Sanskrit lesisons such as Amarakosa (Saivagarga) the synonymous for we give as follow: तदनी च्छत्रमरी हवेच्छ गुरुसिद्धं विवुध वचि। प्रताक्तंति:। रसः: प्रा.

In Amarakosa (Nanartha varga):—
The word वज्रांसि is also used as a single unrevolved concept वज्रांसि विश्वास्वर्णः (विश्वास्वर्ण विश्वास्वर्णता)
In the above-stated manifold terms of vajra have varied significant derivative meanings. The first two synonymous dynamic velocity, the sense conjectured from the derivative root all the rest terms besides the विश্঵ास्वर्ण signifies the sense of Penetrability. Here we are not concerned about the derivative meaning of each word. But two instances of derivative will clarify the above senses. Firstly, while the word वज्रांसि derived from verb root which means वज्र which means velocity, (विश्वास्वर्ण) whereas the term विश्वास्वर्ण although have varied derivative meaning yet the two verb roots प्रकटन meaning penetrates and प्रकटन means contract.

Therefore the both the words suggest the sense of velocity and Penetrability. If we get back to original meaning of Vedic sense of vajra we find the meaning of 'Kuta' or head. We know that super rate of dynamic motion depends on the penetrability of an inanimate being. The ancient Indian phonologists were well conscious about the evolution of the concept of Vajra. So we find lexigraphists are identifying to static and dynamic aspects of originating around "Vajra" in expression विश्वास्वर्ण विश्वास्वर्णता. The scholars know the "vajra" or Thunder and "Asani" lightning as indivisible aspect "Vajra". The Adamantine. This identity has more clearly expounded in a lexicon ... दिनी वधिप्रकीर्ण. Lhadini or lighting is also indivisibly denote 'vajra' and 'Tadita'. Thunder and lightning Bhattacharjikshita's son of Bhanudjikshipta in his commentary on Amarakosa refer meditaka also denoting vajra as Hiraka an inanimate adamant object diamond. While it dissolves or cut through the other nothing can penetrate it. So diamond symbolizing the "Hardest" aspect in human imagination.

The adamant concept which underlay in vajra, gradually taken to aesthetic expression of the poetic literature of Brahmanical as well as Buddhist. And also particularly became symbolic via media to define psycho-physical abstract aspects of Hindu and Buddhist antras.

Here we thing it will not be out of place to cite some instance. A Buddhist scholar Vidyakara prepared an anthology of Sanskrit court poetry shortly before the year 1100 who belonged to the Jagannatha monastery of Malda district. While eulogising the patron enlightened being of transcendental wisdom Manjugosha or Manjusi — invokes him with the epithet 'Manjusvajra' in the following verse:

मुनालमन्त्रविन्धवस्वर्णसंबालन्—
का नामनामकायलगुणगल्पने।

यो बद्वन्दनमाधिवारि धर्मराट्ये—
अगपत्रो विहितस्वयमि स्यामधुपजात्वतः

26
"May he who consecrates his worshipper into the kingdom of his law,
With anointing liquid, golden red as saffron,
Poured from golden ambrosia his feet,
Where in his lovely toes are ceremonial buds,
May Manipura (Manjuvajra) watch over you,
For your happiness and good."

(An anthology of Sanskrit court poetry: translated by Daniel H.H. Ingalls

In Pali literature the reference of word Vajra is very scanty. In Sutta-Pitaka,
Digamaniyaka Pali Pt. I P. 284. (Nava Nalada Edn.) We find the following word:—

are traced.

In Ambabha-Sutta, 4, an event is described, when Ambabhata
for the third time denied to give answer to lord Buddha’s reasonable answer, the
king of the yakshas ‘Vajra-Pani’ appeared in the sky on the head of Ambabhata
wielding bright and burning iron hammer (Ayakuta) to smash his head into seven
pieces, if deniers still to answer and prayed shelter to the Buddha, the much terrified
Ambabhata.

Again, we find in Sutta-pitaka, Majjhimaniyaka pt. I, p. 284. The thing happened to Nighanto Putta who likewise desired from giving
answer. The name of Vajra-Pani occurs in Majjhimaniyaka, Vajrakathika—p. 5

The ontological sense of Vajra found its best expression in Mahayana
Sanskrit literatures. In Mahayana, Vajra is the symbol of non-dualism or nonduality or the sublime
science of the great vehicle to salvation, a manual of Buddhist monism, the work
of Arya Maitreya with a commentary by Arya Asanga (Eng. trans. by F. Obermiller
of the body of the Shastras (सूक्तिक) has been depicted by Arya-Maitreya and
the book commences with the following verse:

अ नां भविष्यताः  
सुपरिपक्ष च गण्यमेव चालव  
धिरुपहितम् समस्या धिरुपहितम्  
सत्यसत्यात्मानस्य भविष्यति  

11
The Buddha, Dharma, Sutra, Dharmatattva, Karma and the last Buddha; these are the body of the whole Shasta (The Shasta consist of these seven aspects). The concrete essence, in short these seven aspects are identical with the word vajra.

Here we are not going to discuss seven aspects of the Shasta, but propose to deal with the concept of vajra.

Asangga while expounding the verse gives an interesting analogical definition of the word vajra in the following manner:

"Vajra is the thunderbolt, an unpenetrable through the knowledge of auditory perception and mental reflection, and hence which is naturally not determinable by speech; which can only be realised by intuitive knowledge. Therefore, the object should be known as hard as vajra. The non-extinguishable object, which denotes that adamantine object, because, that object leads to the path which is conducive to the realization of the objects that are manifested by that adamantine sense, is called as absolute object (Padam). Thus, the vajra object, denotes the imperishable sense and which reflects manifested meaning, which is then the object and which is the manifested meaning. The objects are seven, such as, the Buddha, the Dharma, the Sangha or the order, the Buddha or the essence, the Bodhi, as the enlightenment, the guna or the glory and the karma or the action. Here it is said, by which words seven aspects are to be realised are indicated illustrated, that is why it is known as reflective meaning. This significance which is denoted by the word "Vajra" is to be realised from the relevant Sutra.

In the commentary Aryasangga quoted a passage from दुग्धः—विविधता (Amarapada) paridhi—prajna to confirm the above stated aspects defined by the word vajra, thus, "अविनियता विनियता तदार्थ श्रवणम्। अविनियता श्रवणम् विनियता प्राप्तः॥ । श्रवणात् कार्यं कार्यमिति। कार्यं विनियमिति। कार्यं प्रक्षिपति॥।" (Śrāvastī, एकं कार्यं विनियमिति। कार्यं प्रक्षिपति॥॥) This signifies, one should penetrate the दुग्धः of paridhi—prajna: श्रवणम्॥ (२)
"Oh, Ananda, the Tathagata is indefinable. He can not be seen by eyes. The Dharma is inexpressible. That can not be heard by ear. The Sangha’s unconstituted that can not be propitiated either by body or by mind. The sense of the vajrapāda should be realised as explained in the Sutra of Dharmadhyeya-pārvatā."  

Thus Assaga referred more five-Sutra for the true understanding of other aspects of denoted by the word Vajra. Having expounded the seven indefinable aspects of the Shastra, Aryamaitrayana narrates the adamantine aspects of Joana and Karuna of Tathagata in the following verse:

\[ \text{Sanskrit verse} \]

Aryasamaja commenting on this makes an analogy of these two aspects with vajra in the following passage:

\[ \text{Sanskrit passage} \]

The suffering, which originated from the perplexed “vision, i.e. belief in the existence of one’s own individuality can be eradicated by obtaining the power of knowing the suffering truth (सुन्दर नर्तक प्रेषेत्). This suffering can not be overcome by temporal knowledge. The strength of the compassion and absolute wisdom of the Tathagata is like vajra, which even penetrates (annihilates) the (Klesha), which is like the immovable hidden enclosure in the deep forest. This strength should be known through this analogy of vajra.”

Edward conceivably an internationally accepted authority on Prajñaparamita literatures, in his edition of most important and smallest text of above category, literature entitled Vajra Chedika-Prajna-paramita (pub. Rome 1957), states the prefix “vajra” is used rather sparingly in the larger Prajñaparamitas, and there indicates an “adamantine” Samadhi as Dharma or citta or Joana. The combination vajra-Prajñaparamita is not found anywhere (vide p. 2, note).

Max Muller rendered the title of the text as “Diamond Sutra” conceivably opined that “there is no reason to discontinues this” popular usage (bid p. 7) but he states, “but strictly speaking, it is more than unlikely that the Buddhist here understood vajra as the material substance which we call” “Diamond”. The term is familiar from many Buddhist texts, including the large Prajna-Paramita Sutra. Everywhere it refers to the mythical “Thunderbolt”, and denotes irresistible strength, both passive and active the Teile therefore means ‘The perfection of wisdom which cuts even the thunderbolt’, or ‘less probably which could cut even a thunderbolt’, (2 bid 7.8).
Chandraciti while expounding the verse:

प्रवचनम् यति स दुः प्रमाणातीतानुभाषणम्
ते प्रवचनः। सत्तैं न च विभवले तःतानागः।
29। विद्येऽव। सत्यत्वो विरः। गृहस्य
धातिका-कालिका प. 447, quoted the following verse from वेष चतुर्दीक प्राप्तप्राप्तिः-
ये ना सुभोम अर्यावर्धाय वर्णेन अनवरु।
वेषायायां भूतगतः (३) ना विद्यते हि सत्तः।
धातिका प्रवचनम् विरः। नारकः।
धातिका साधनो मोहो न न श्रावस्य विमानितः।
quoted here the conce of translation of the stanzas.

"Those who by form do see me,
And those who followed me by voice,
Wrong the efforts they engaged in,
Me those people will not see,
From the Dharma should one see the Buddhahs,
For the Dharma-bodies are the guides,
Yet Dharma's true nature should not be discerned,
Nor can't it, either, be discerned."

We find almost same idea in चारितमञ्जरी in the ch. तथापति भक्तिनिवेदेऽ परिवर्त (Gilgit, MSS. VI, pt. II, p. 297). On the following passage, वेषायायां भूतगतां भूतार्यायां अवतारिताः प्राप्तम् (उत्तर वचन हेतृ) धान्याय बिभवानां भूतार्यायां अवतारिताः प्राप्तम् न कालः प्राप्तम्। साधने कुशले केषभलेन महास्तेन साधनकारं प्राप्तिचिन्त-कालेन तथापतिकारं भूतुः कार्यनाति समापितस्यदुवर्तीव ततः

The same idea has been illustrated in gatha:

कालो विभवानां वेष दुःखिते विभविते। २९।
भूतार्यायां भूतार्याय वेषं विभविते
न ज्ञातु सुभोमैः न कालः प्राप्तिचिन्ते।

In the above-stated passages we find that the Darmakavya can not be perceived through illusory sense of organ, "From the Dharma one should see Buddha," Even that Dharma, that is, "Dharma's true nature should not be discerned, nor can it, either, be discerned", one can realize Dharma through Samadhi, or through the 'Aptothitamtratam' by (pure, translucent thought, unreported thought, trans. conce) Prabhavasvara-cita (illustrate-in mind). In the ch. तथापतिचिन्तितप्राप्ति of चारितमञ्जरी we find the same idea has been illustrated in the following line:

अनुष्ठ्य नामस्तेन विशेष भौति प्राप्तिः।
"The mind non-adhered to name-form is indifflent-clear mind."

The Prajnaparamitas in order to establish Sunyata have shown that there is nothing is the world of our knowledge which has any rest existence. Everything that we are conscious of has only dreamy existence, and that all the 8,000 Dharmakandhas are only expedients (upayakramana) adopted by him the benefit of ignorant and deluded beings, and consequently a Bodhisattva while practising the Prajna paramita should treat them as mere apparitions devoid of reality......the function of the Prajnaparamita is to make a bodhisattva bear in the mind that the Paramitas......samadhi, Samapathik, phala of bodhipak sakadharman, which he has been 'practising, are only aids and expedients invented by Buddhas to help beings to the realisation of the ideal,'(N. Dutt 'Aspects of Mahayana Buddhism and its relation to Hinayana, p. 334).

Therefore from the above stated facts we know that, the realisation of the Upayakramana as mere devoid of reality is the highest perfection of wisdom which even makes the transcendental virtues baseless (Apratisthita), is the perfection of wisdom which cuts the Thunderbolt. These expedience are Thunderbolt the Adamantine aspects leading a bodhisattva to ultimate illumination. Siksaasamuuccaya quotes a passage from chandraapradipa Sutra as follows:—

उपसर्गावर्तमाने यो बोधिपुरुषं वाच्य प्राप्ति।
इति लोकसायामवस्तुवः।
शुच्यते काष्ठार्तीर्घविन्दृष्टं भोजस्य कार्यं।

The gift imbued with the knowledge of Sunyata and Karma begets virtue, the same text quotes Vajraecenedika:—

गायौत्र दधाने विकारां।
यो बोधिवशय्योबहितिभिर्भववान् दश्ते दर्शिते।
सास्त्रधृष्टभवते तु ज्ञात
प्राप्तपुरुषंबिलिति। (सिक्षासारस्यम् p. 275).

Before we set to discuss Vajrayana view on Vajra, we think it will not be out of place to say a few words about the various synonyms of the yana. Vajrayana also generally known as mantra-yana. Its full name is guhya-mantra Phala-Vajra-Yana, is variously called Phalayana Upayavana, and Vajrayana. The vimalaprabha states as quoted by V. Guenther. "Vajra means sublime indivisibility and indestructibility, and since this is (the nature of) the course, one speech of vajraship. This is to say that vajrayana is the indivisibility of cause or Paramita method and effect or mantra method. According to Bang-mdor-hstan,

"Awareness of nothingness is the cause
To feel unchanging bliss is the effect
The indivisibility of nothingness"
And bliss is known as the enlightenment of mind."

Here the indivisibility of awareness which directly insists nothingness, and the unchanging, supreme bliss is conceived as consisting of the two phenomena goal approach and goal-attainment. Such is interpretation of vajrayana, however, applies to Anuttarayogatantras, not to these lower Tantras. For this reason the explanation of the Nying-Pai-pong will have to be added, "The essence of mahayana is the six perceptions." Their essence is fitness of action and intelligence of which the essence of one valumess is the enlightenment-mind. Since this is the Vajasatvavatmanavinihata of Vajra, and being both vajra and a spiritual cause, one speaks Vajrayana. And this is the meaning of mahayoga. Thus Vajrayana is synonymous with vajrasatvavatmanavinihata-yoga which effects the indivisible union of fitness of action and intelligence. The indivisibility of cause and effect is one of the many meaning of Vajra.

The union of insight and action, of unlimited cognition and it is active framework of communication with others in a world order is referred to by the symbol of Vajasatvavatmanavinihata.

Vajra is the Dharma-kyic awareness in which three types of enlightenment enter indivisibility from ultimateness, and Satva is the apprehensible form pattern deriving from it (quoted from the collected works of Tsong-kha-pa, Tashilhunpo edition I, 10, 2, a-b; quoted by V. Guenther, Tibetan Buddhism without mystification, Loden F.S. Brill, p. 59. The attempt to effect this integration of thought and action is termed Vajasatvavatmanavinihata-yoga, which is synonymous with vajrayana. Mahayana has been said to consist of the Paramayogas as the cause and vajrayana as the climax (Ibid, p. 60, Tsong Khapa). For further discussion vide V. guenther, Tibetan Buddhism without mystification, (p. 54-60).

Many scholars have surveyed the mode of transformation of some philosophical ideas of Mahayana Buddhism. Here we are not concerned about all the aspects of Tantric Buddhism. "It is the mode of transformation the most important point is the transformation of the idea of Sunyata (vacuity) into the idea of Vajra, or the Thunderbolt. The Sunyata-nature (svabhava) of the world is in ultimate immeasurable nature, as immoist as the thunderbolt, so it is called the Vajra. It has been said in the Aditya-vajra-samgraha, "Sunyata, which is firm, substantial, indivisible, impenetrable, incapable of being burnt and impassable, is called the Vajra.""

32

This transformation of Sunyata to Vajra will explain the term Vajrayana and in vajrayana all the gods, goddesses, articles for rituals have been marked with vajra to specialize them from their originally accepted nature. The supreme deity of Vajrayana is the Vajra-Sattva/Vajra-Sunya; vacuity, Sattva-quiescence, who is of the nature of pure consciousness (Vijnapti-Maranata of Visanavadin Buddhism) as associated with Sunyata in the form of the absence of subjectivity and objectivity. (Ibid. p. 27).

The missionary author Rev. Graham Sandberg, who is so little favourable to Buddhism that he can discover (p. 260) in it" no scheme of metaphysics of morality which can be dignified with the title of an ethical system "when however, speaking of this must depraves form" in short chapter: the Tantras and Tantrik rites (Tibet and sfe Tibetans, p. 218), says this new vehicle (Nag-Kyi-Tegpa) did not prefer to supersede the time honoured Vajrayana (Dzö-Bye-Tegpa) but it claimed by its expanded mythological scheme and its fascinating and even sublime mystical conceptions to crystallize the old Tantrik methods into a regular science as complicated as it was resourceful (V. Sir John Woodroffe, Sakti and Suktas. p. 196).

Here we may state an interesting fact related to Vajra, John woodroffe states in above stated book, "Tantricism was reinforced on the arrival in 719 A.D. of two Indian Brahmanas, Vajrabodhi and Amogh. The demand of Tantra became so great that Amogh was officially deputed by the Imperial government to bring back from India and Ceylon as many as could. Amogh who was the favourite of three Emperors holding the rank of minister and honoured with many titles lived till 774. He made the tantrism a fashionable sect. Amogh, however, demanded more of those who sought initiation. In the Indian fashion he tested (Parshad) he would be disciple and initiated only those who were fit and had the quality of Vajra. (V. Sakti and Suktas. pp. 200-203).

In vajrayana tantrik texts the vajra represents various aspects. In the Panatkarna of Nigarrjumapada we find four gradation in the sunyata doctrine. The first is Sunya, the second Ati-Sunya, the third Mahasunya and the fourth or the final is the Sarva-Sunya. The first stage Sunya has been explained as Aloka, it is knowledge (Prajna). The second stage viz., Ati-Sunya is said to be the manifestation of light (Alokabhava) and while the sunya is said to be Prajna, Ati-Sunya, is said to be the Upaya or the means. It is to be of the nature of constructive imagination (Parikalpita) and it belongs to the mind and its state (citsakti). It is also said to be right (daksinah) the solar circle (Sunya-Mandala) and the Thunderbolt (Vajra). Third stage viz., Maha-Sunya proceeds from the union of Prajna and Upaya or Aloka and for (first stage Sunya has been explained as Aloka in Lalita- Vivara. Ed. ed. Dr. S. Lediian pp. 417-18). Alokabhava, or Sunya or Ati-Sunya the fourth stage viz., Sarva-Sunya (or valid or perfect void) is free from all threefold impurities and is self-illuminated. For the full vide S.B. Dasgupta, An Introduction to Tantrik Buddhism. p. 43-44.
According to Dr. Dasgupta, the Sri Samaja, which is credited by some to be the earliest authoritative text on "vajra-yana", which he explained as the "Adampantine-way" is really the way or means for the realisation of the Vajra-nature the immovable and impermeable void-nature of the self as well as the dharmas. The above text explains vajra-yana as the means which has recourse in the five families (Kulas) of the Bodhiistavas viz., Maha (Presided over by vairacana with his sakti Vajradhativasvari), Dvesha (Presided over by Akshobhya with his sakti Pandara), etc. but these Kulas have always their foundation in the vajra or the Sunyata.

We quote here, Dr. Dasgupta in his own word about the comprehensive idea of vajra which will help us to understand the ubiquity of perfect void in every aspect of Vajrayana. "It is the principle of the heterogeneity of elements the most striking feature of Vajrayana, which justifies the general name giver, to it, is the use and function of the idea of vajra. Vajra, as we shall presently see, is the void (Sunyata), and in vajra-yana everything is vajra i.e., perfect void. In worshipping a god, the god is thought of as of vajra-nature, his image is vajra the worshipper is vajra, the materials of worship are vajra, the mantras are vajra, the processes are vajra and everything is vajra. This vajra, as we have already said, often serves as the stamp of the Vajrayana." (Ibid, p. 72)

Vajrayanists declare that there cannot be anything evil for a vajrayanist, no work not to be done, no food not to be taken, no woman not to be enjoyed. (quoted Dasgupta, p. 72). After undergoing practice of the prescribed Sadhana, a Sdhakaka should think of the word of static and dynamic as all are void and place himself in the void with the mantras, "Om namah Sivah - sloka-prasada-kah, kah - "Om I am of the nature of the immutable knowledge of void" then should realize that all the Dharman are pure by nature and he too is pure (Ibid, p. 76).

As many phenomenal objects have been conceived to be the manifestations of impersonal and eternal beauty in monastic philosophy, like Vedanta, with the attributed glorious substantial, beautiful, brilliant quality. This truth found expression in Lord Krishna's utterances to the apostle Arjuna.

Gita, ch. X, Verse 41.

Whatever being there is, endowed with glory and grace and vigour, know that to have sprung from a fragment of my splendour. (trans. S. Radhakrishnan)
This divine aesthetic concept as it was, appeared to the visionary mind of the seers of all Faith. Thus we find 'the tree of life' or "cosmic tree" (Avatara-figas religious) in Gita, the blooming, fragrant and purple lotus is revealing the Supreme Bliss or enlightenment-symbolizing dedicated heart, the brilliant jewels are symbolic of divine beauty and principles. The vajra is the embodiment of the unending and intransigent (Tib. ma 'gyur) vacancy and relentless essence of nature (vajra-satvā). Even the vajra representing the intense and potential aspect of the body of Satsata (Satsata-Satsa).

So we find the adamantine aspect of vajra evolver from the divine mutability of intelligence and them its flowering into the unnamable ultimate nature-Sunya.

We have already stated that transformation of total nature into the adamantine aspect of vajra.

We think it would not be irrelevant to state that, as the transformation of divine objective and subjective aspects has taken place into the vajra, so the like manner this took place for the place name and other phenomenal objects into the concept of vajra.

Which is accepted as identical with 'Subha-bhumi', was only a part of Ladha (Radha on vajra-bhumi) were, according to commentaries the two division of Ladha Limit of Bengal. (vide, Berayendra Sen: Some Historical Aspects, of the inscription of Bengal, University of Calcutta, 1924, p. 47, a part of Vajabhumī lay beyond the present western Limit of Bengal

But earlier Brahmanical literature knows Olly Subha, yet Jain literature refer the word of esoteric significance-Vajra.

Here we may state that, both the Buddhism and Jainism deny the existence of an intelligent first cause, adore defined saints. Both the systems are indifferent to the authority of the vedas. There is no doubt about the truth, that, the things concern with appreciation of beauty and metaphorical objects have been transformed into metaphysical aspects and displayed in symbolic religions Art, and manifested in Buddhistic Art abundantly than in Brahmanical. It is due to its ethical and creative evolutionism, and more, so in the mahayana and profoundly in Vajrayana Art. Thus we find, the mystical reference of vajra in pluralistic realist literature of Jaina and creative evolutionist literatures of the Buddhist.

The story of Madhava’s journey in Lodha country contained in the Acharanga-Sutra. Is specially interesting for one reason. There is a fair degree of possibility that at least 2 part of Vajra-bhumi lay beyond the present western limit of Bengal. There is a probable reference of Vajra-bhumi in classical Tamil work “Silappathikaram” which supposed by some scholar preserved a genuine account
of the career of Karikata, the Chola king, whose date can not be definitely fixed. The ruler of Vajra maintained neutrality. The commentators in explaining the passage, point out that the vajra country was situated "on the bank of river Iona. It was surrounded by "great waters on all sides" and its contiguity to Magadh, whose ruler after some resistance submitted to the invaders, is implied in the story which refers Magadh, next to its mention of Vajra. If this tradition has any historical value, it is necessary to place Vajra somewhere in the neighbourhood of Magadh along the western side of Radha.

The Mahabharata refers bhumi exploits in eastern countries and the same tract of country, under the name "Prauhuma" (western Subhas). It has been suggested that Vajra-bhumi or vajra as a geographical term is not entirely unknown to Indian epigraphy. An attempt has been made to connect it with the designation of a class of officials, who were specially entrusted with the task of assisting the Maurya Emperors. Asoka in the propagation of Dharma.

As regards the alleged mention of Vajra-bhumi (Vajra-bhumi) by Asoka, it may be safely said that the theory has no foundation in fact. In his XII the Rock edict the Maurya Emperor informs us that the Dharma-Mahanattas, Mahamanast in charge of women, the vachaka-bhumikas, and various engaged in such a way as to promote the growth of every separate religion as well as the awakening of Dharma among the subjects. (Rock inscription XII, 9) of the Girner edict, Kasi-nadda Vachaka-bhumika, the reading in the Hansehra (XII, 8) and the Shabdagrahi text is Vrachaka-bhumika (1, 9). Vaka or Vraca may be equated with "Vajra". This word has been actually used in the Vih Rock edict of Asoka, where it is impossible to suggest that it is the name of a country (cf. Girner). It will be natural to suggest that "Vacha" or "Vacha-bhumika" should be taken in the same sense in which it has been used in the Vih Rock edict. Vajra meaning a cow-herd, or a high road, is mentioned in the Vih Rock Edict. The Vajra-bhuimika (from Vajra and bhumi, i.e. office) in the employ of the Maurya were either superintendent of cattle establishments like the Godhanyakha or Kasthila Arhabhava (12, 29), or they were officers in charge of high roads, the promotion of which was a duty of the king in ancient time, (Ibid. pp. 50-52).

We think it necessary to say few words on "Vajra" before we retract to original topic, that is, Vajra-bhumi.

As we know that all the Buddhists unanimously held in high esteem the "Vajrasana". The immutable seat (Tib: Rdo-rje-gdan), where the Gautama Siddharta Buddha attained ultimate illumination. The Buddhist claim the place to be the Navel of the Jumbling or "the centre of earth". Likewise, we find in Brahmanic Vaishnavism also held the "Sri" (Vraja) "The cow-herd" and popularly knew as "The divine sphere of Vajra because this is the sort of divine play (रूपाय रूपमव) by the lord Krishna along with chosen companions. In some Puranas, such as Matsya, Padma, Bhavishya etc., and the Vaishnava text "Vraja-Bhakti, Vilasa, which.
analyzing the "Vraja", gave an interesting description of "Vrāja". The area sur-
rounded by twelve auspicious manifolds signifies the "Vraja-Mandala" circle of Vraja. One
who makes a Journe over here, his all ambitions will be fulfilled, attain the sphere
of Viṣṇu, be victorious over all by virtue of this:

Even the sense of impenetrability, which underlay "Vraja" also metaphorically
conjectured in the sense "As the cow-pen is besieged by cow-herd" in the follow-
ing verse of the poet Magha.

Even the Hathigumpha inscription. In the seventh line of the epigraph, there was
a unanswerableness among the scholars as for as the reading of the first three letters in
concerned, Vajapi (Cunningham), Vajata (prince), Vajara (Jayawar-1918), and
late Vajira, can be taken as approximations of vajra. It has been used at all as the
name of a country, the site represented by it is probably to be sought for else-
where, in Bengal or its immediate neighborhood.

Vajra-bhuum (Tami Vajra) which was a part of Kadhya, lay close to Magadh. The Sanskrit word Vajra may mean "the hard or mighty one" (Monier Williams's Sanskrit Dictionary, New Edition, p. 7913) can Vajra-bhumi be taken as synchrony for Vira-bhumi (Virabhum) which is the name of a modern district in Western Bengal situated on the border of the Santal Parganas of Bihar.

According Jain Kalpa Sutra Mahāvīra spent sometimetime in a place named Panthabhumi (Paniy-bhumi) in the Jains Bhāgavatī, which the commentators explain as situated in Vajrabhumī. The Vajraabhumm comprising portion of the modern district of Bhātum, Bankura and Midnapur in Bengal the Jātārīhills in the Santāl Parganas and the eastern district of Chunaragpur is the province of Bihar (Ibid, 52-53).

While Bhundarkar in his book 'Ashoka' (Calcutta University 1955) expresses somewhat difficulty to understand who vachabhumikas were, and expresses pity at the ignorance about the exact identity of the Vachabhumikas and their func-
tions. Accepted the designation as has been according to him, twice mentioned in the Arakasasra as equivalent to "Vraja".

Dr. Beni Madhab Barua is certain that designation of the Asokan officials as denoted by the word Vrachabhumikas, had something to do with Vatsa in Rock Edict V. That the word Vatsa is the equivalent of Vraja is evident from
the Shabdhagiri text of Rock Edict VI and R.E. XIII where the verbal forms Vacha and Vrachati occur. In support of "Vajra" he shows instances from Dhamai R.E.V. and visualizes, while in all the versions of R.E. VI the word is either Vacha or Vachcha. The equation of Vacha or Vachcha with Skt. Vardhas would be free from all objections. But unfortunately no sensible meaning can be made out of it. The choice lies at last between the two equations namely that with the Arthasastra, Vachcha and with the Sk. Vajra in the Arthasastra dictum, Man-in vachcha (Acaranga Sutra Ed. by U Schuhmg-L, p. 13) the word vachcha is Sanskritized in the commentary as Varya, a word which does not occur in any Sanskrit Lexicon. The word Varya which might not be proposed instead does not suit, the context, its usual meaning being 'a man of the twice born Brahman class who has not undergone the purificatory rite various interpretations of Vacha have so far been suggested on the strength of its equation with Vajra. According to Amarakosha (Nalacatra, 95) Vajra may mean gusthita (cow-pen) addhva (food) nivana (assemblage) vade. Asoka and his inscriptions pp. 183-184. In view of after-stated facts we find that besides Bussay Chandra Sen no later scholar on Asoka inscription, has conjectured the term to be vaja for vacha. Dr. Barua, Bandukar A.C. Sen and R. Mukhopadhyay have accepted the equivalent "Vaka" for 'Vacha' or 'Vachcha'. It is not probably that the reading 'Vajra' for vacha has not caught the sight of these scholars.

A.L. Basham, while discussing the reference of Pasyabhumis in the text of Bhagavati Sutra, states, Barua ignoring the clear statement of the bhagavati that Pasyabhumis was near Kallaga, which was a settlement near Nalanda, located in Vajrabhumis, on the strength of Vinasavarsyas commentaries to the relevant passage of the Kalaga Sutra (Journal of the Development of Letters, Calcutta University). The Acaranga Sutra states that Mahavira did not in fact visit Vajra-bhumis, which the commentators Silaka described as a district of Ladhra or western Bengal. In his ninth year of asceticism Mahavira decided to visit non-Aryan countries, in order to invite persecution and that to work off his Karma. Accompanied by Gosala he Journalised to Ladhra and Vajrabhumis (W. Bengal). The visit of Mahavira to this district is confirmed by the early Acaranga-Sutra. The Kalpa-Sutra confirmed that Mahavira passed rainy seasons in the places specified by Jinaadas, with the exception that were spent in Ladhra and Vajrabhumis. The discrepancy is explained by the commentator Vinasavarsya, who states that Pasyabhumis, where Mahavira is said by the Kalpa Sutra to have spent a rainy season, is in Vajrabhumis. Thus it is evident that Jinaadas did not invert the whole of his story (Basham, History and Doctrines of the Ajivikas. pp. 41, 45-46).

The History of Bengal (Ed. Majmunar says, "The Acaranga Sutra divides the land of Ladhra into two parts named Vajrabhumis and Subha(Subha) Bhumis, Vajrabhumis or Vajrabhumis had its capital, according to commentators, at Pachabhumis. The name Vrajabhumis "land of Diamond", reminds us of the Sarkar of Madaran in South-West Bengal mentioned in the Ain-i-Akbari in which there was a diamond mine. The Sarkar answer to parts of the modern Behbhum, Burdwan, 38
and Howgley districts. The “Land of Diamond” may have extended westwards as far as Koklur on the Borders of Bihar which was famous for its diamond mines in the days of Emperor Asoka (p. 9).

Although he reading vajra for vacha or vaja a conjectural proposition, yet, we have to shew obviously clear word for place name prepositive with vajra, namely ‘Vajrayogini’ name of a village of Vikramapura, Dacca, the residence of the celebrated Buddhist Savant Atisa Dipankara Srijana. The Vajrayogini copper plate of Samala Varmadeva, it is also suggested that one Hartiverman succeeded Satavarmen. The name of Hartiverman was familiar to scholars long ago from the colophons of the Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign (vide. S.K. Maup and R.R. Mukherjee, Corpus of Bengal Inscriptions, Calcutta, 1997), we found another name of a country Vajravati in Umarapatha (somewhere about Western Punjab) was ruled by kind Vajravanda (Bodhisattvadana Kalapata, ch. 103rd. p. 4) V. Bimala Churas law, Geographical Society, vol. I, p. 2).

Both the word ‘Vajra’ and ‘Vaja’ have been derived from the root ‘Vraj’ meaning “to go”. It seems from the derivative that the original word was most probably “Vaja” then through linguistic alternative of modification process it underwent change into the form of ‘Vajra’ of course, it occurred so in remote prehistoric, Vedic times.

Vajra denotes in the first instance, in Rigveda, the place to which the cattle resort (from Vraj “go”) the “feeding ground” and secondarily the “herd” itself. According to some such as Roth “Vraja” as primarily the “environ”, for more detail vide, A.A. Macdonell, Vedic Index, vol. II, p. 340.

Even the concept of Vajra has transcended Himalayan regions well, as a result we find significant names adorning places tantrik importance: Do De-ping (Darjeeling, Vajadiva) in eastern Himalaya. And also we find reflective transformation of whole image of ‘Vajrasana’ of Bodhgaya in modern name of a locality in Central Tibet, as we find सन्नाद वज्र (Nizenda also name of a small monastery in Phenyul in Tibet) Do Ra (Do De-Ra-Bha) and enclosure with pala with capital of shape of the Vajra, which surrounds the Monastery of Samye, and so on. This shows the immutable cultural bonds that is as adamantine as that of Vajra, in between Bharata and Bod.

Finally, we may say, the Buddhist Tantricism may have borrowed lines of spiritual practices from the Hindus but it retained the Mahayanic philosophy of नयत्नेष्यत्सा (Characteristics-lessness) नयत्मानात्सा (Trueless, transmora) v प्राणियत्सा (Pure-consciousness apart from sense-consciousness). In Guhyasamaja, an early Tantric text, Vajra is defined as the Reality or the highest Truth. It is explained as the oneness of the diverse objects and beings of the universe i.e. Thatness of the Mahayamikas. A Bodhisatvaa must attempt to
develop a mental state (Buddhicitta-Vajra) in which will vanish the distinction be-
tween the two opposite extremes. He should realize that acts of passion are not
apart from the truth and so it is stated in the Tantric texts (that hatred, delusion and
attachment as well as the practitioner (Dharma) for realizing the truth and The Truth
(Vajra) constitute the five means of escape from the world of desir-

To translate “Vajra” as powerbolt by David Snellgrove seems to be quite
unenable in view of basic stands that has been taken by Buddhist philosophers
fundamental ideas that underlay in Vajra have been discussed in the foregoing
pages. Dr. Snellgrove in his most fascinating work on travel and comparative study
of Buddhism, entitled ‘Buddhist Himalaya, while dividing ‘Vajrapani’ as the fam-
ily of the Vajra (Thunderbolt), states for this signifies the power of powerful being.
He himself again explained Akshobhya-one of the five Buddhas, presiding over
the east, with blue colour and of Vajra family and Vajra symbol as ‘imperishable’,
the rest four Buddhas have different sign and symbols. Again his statement ‘since
magical power which is represented by Vajra in all important tantric’. These seems
to be paradoxical and verify the reflection of preconceived idea of Hindu concept
of Vajra. In his recent book, Four Lamas of Dolpo, he rendered Vajra as ‘powerbolt’.
This is the verification of the idea of Vajra be here in mind, which is evident from
his earlier interpretation of the word.

He also claimed the new coinage ‘Powerbolt’ as a satisfactory translation
than the earlier rendering.

‘Thunderbolt’ and ‘Diamond’

That Thunderbolt is not a fully satisfactory translation, has been however
admitted and an explanatory the word Adamant has been used. Several English
knowing Lamas object to the construction ‘powerbolt’ since Thunder and not bolt,
is essence of Thunderbolt. As Shri N.C. Sinha put it in suggestive English in his
rendering of Sanskrit, Vajra, the Weapon of Indra should be Thunder or Thunder-
bolt. In his reference of Brhadaranyaka upanishad confirmed also the identity of
idea of Vajra blended in two concepts. Also the identity of idea of Vajra blended
in two concepts. The Lama scholar, Kangy Yonten’s examination of Vajra also
determine the hard, void, imperishable, indestructible attributes of Vajra. As he
states diamond has two names Do-the Rin-Po-che and Do-the-Phan-Lam. And if
we study the inherent intangible sense of these forms of Vajra, of three spokes, five
spokes and nine spokes (vide. Bulletin of Tibetology, vol. VII, No. 3), it does not
at all reflect the concept of power that has been conjectured by some scholars.

There is no doubt that Indra has become a mere background figure for the
towering personity of the Buddha. The phenomenal development of the practice

40
of making image and worshipping them is interestingly indicated by the fact that 
even the attributes or weapons meant to be placed in the hands of the deities were 
personified and represented anthropomorphically. Such representations came to 
be designated generally. Such representations came to be designated generally as 
“Ayudhapurusha”. The earliest representation of “Ayudhapurusha”, however, seems 
to go back to the Indo-Scythic period. Vajra appears on some Copper Coins of 
maeats as a man behind whom is carved a double-pronged Thunderbolt, just in 
front of Zeus-Indra whose right hand is placed over his head. Various emblems, 
such as cakra, gada, tankha, padma in Vishnuite reliefs and Vajra; Sakti, Danda, 
Khadga, Pala, Ankusa, Trishula etc. are also personified in late iconographic text 

In Bhaddavata, we find Vajradhāra as of the epithets of Indra and one of 
the many epithets of Indra in Vajrapani (V. Sri N.C. Sinha’s note on Vajra, Bul- 
letin vol. VII, No. 3). In Buddhist Iconography we find “Vajrapani” “Vajradhāra” 
are the epithets of the Buddha, therefore we find through these term that the Buddha 
the “Thunder bolt-holder” personified anthropomorphically. When these are rep- 
resentation of “Ayudhapurusha”, we think the rendering “Thunderbolt” is more 
satisfactory than “Powerbolt” because thunder and not bolt is the essence of 
Thunderbolt as suggested by Sri N.C. Sinha.

Here we should not loose right of the similar weapon “Sakti” which is a 
long spear with very sharp edge on both sides and a banner with the design of a 
owl. Unlike “Vajra” it is distinctly termed “Sakti” may be recorded “Power-bolt” 
without conjecture.

As we see personified Ayudhapurusha in Hindu and Buddhist Iconography 
so we find imagery of weapon of destruction “Vajra” was carried into stipulation 
about (impersonal being). Brahman or absolute, In Ketha Upanishad (2. 3-2) 
Brahman is linked to Vajra. In Buddhism, the attainment of Bodhi by Shaky 
prince, Gautama Siddharta, was described as attainment of Vajra (vide Sri N.C. 
Sinha’s note on Vajra, Bulletin, vol. VII, No. 2). We know Vajrapani from the 
representation of Alakhanāja carried to the transcendental concept of Vajradhāra 
of Vajrapani as first creative principle.

Before we say anything about the first creative principle to the aforesaid 
context of anthropomorphistic representation of Vajrapani, we would like to write 
a few lines on the historical background of Vajrapani found in Buddhist literatures.

In the Vinaya of Mulastavastavind in the Buddha takes himself first to the 
upper valley of the Indus and on that occasion he is accompanied by the Yaksha- 
Vajrapani. In the same Vinaya it is mentioned that the Buddha makes his grand 
journey to the North-West with the Yaksha Vajrapani, then the rejoices Ananda 
and goes with him to Mathura. Vajrapani has been frequently represented in the 
greeco-Buddhist sculptures of Gandhara, as a contrast he never appears in the
According to Benoykumar Bhattacharya, Vajradhara is either the Adi-Buddha or the Dhyani-Buddha, Akshobhya who has the Vajra as the recognition symbol (Sadhanamala, preface, p. VIII). In Lokanatha-Saraha we find Vajradhara has been equalized with Maitriya, Kashchitarbha (Ibid, vol I, p. 49). Again in Arya Halahala (Avakoktikavara) Hridaya Mantra, Arya-Vajrapani has been equated with Maitriya and Samantabhadra and explicitly stated as Mahabodhisattva ... नेत्रानलयनव अवर्जुकालय प्रत्यक्ष्यसंबंध श्रीश्रीतिर्धरभुत्र यदीतमुखु ... (2 bid, vol II, p. 542).

The conception of Vajradhara Presupposes Adi-Buddha and therefore, is later than the first half of 10th-century. Vajrasattva, being a regular development of the Bodhisattva Vajrapani emanating from the Dhyani Buddha Akshobhya, is little earlier, although the conception of Vajradhara and Vajrasattva are something inextricably mixed up, in Vajrayana. But Vajradhara was not universally accepted as the Adibuddha or the first creative principle, when the theory of Adi-Buddha was fully established the Buddhists seems to have ranged themselves into so many sects as it were, holding different views regarding specific forms which the Adibuddha should take. Some considered one among the five Dhyani Buddhas as the Adibuddha, some acknowledges Vajrasattva as the Adibuddha, many others were content to regard the Bodhisattva such as Samantabhadra or Vajrapani as the Adi-Buddha. Thus the cult Adi-Buddha was widely distributed amongst the different schools, which gave rise to as many different sects amongst the Tantrik Buddhists (B. Bhattacharya: The Indian Buddhist Iconography, pp. 41-44).

In the previous notes the Vajra has been described to be made of stone and alternately of Iron, Bronze or some sacred metal. Here we are not much concerned of the forms of Vajra. The shape of Thunderbolt the weapon of Indra also carried by several deities. It consists of two identical conical pieces each having three claws joined together in Middle (vide, D.R. Thapar, Icon in Bronze, figure of Vajra II-41, and p. 44). As the threefold pattern, as typified by three basic evils persists behind the fivefold scheme. As the Buddha families were originally three, Tathagata, Lotus and Vajra also extend to five. And as we find three family protectors Manjuri, Avalokitesvara and Vajrapani, gradually assumes concept of five Buddhas of Vajra-dharm, Mandala vide, Snelligrove, Buddhist Nimaiaya pp. 65-66. In similar way through the analogy we find the original concept of Vajra form of three spokes gradually assuming the shape of five and nine spokes. In the Vedic concept the Vajra which could prevail upon or destroy the mightiest adversary of Devas symbolizes might or power an exuberant and potential active property. Which gradually carried to the five spoke Vajra represent five wisdom and the nine spoke Vajra stands for Dharmas Khata (vide, Bulletin of Tibetology vol. VII, No. 3). As we see here in Vajrayana concept the Vajra represents the intense introverted, hard, innate and adamantine aspects.
To the Buddhist, Sakti (सक्ति) is Maya (मया) the very power that creates illusory, from which only Pajnas can liberate us. The attitude of the Hindu Tantras is quite different, if no contrary united with Sakti, be full of power says (Kalacudamani Tantra). From the union of Siva (शिव) and Sakti (सक्ति) the world is created'. The Buddhist on the other hand, does not want the creation and enfoldment of the world, but the realization of the "un-created, un-formed" state of Sunyata (सून्यता) from which all creation proceeds, or which is prior to and beyond all creation, vide, Anagarika Govinda, Principles of Buddhist Tantras; Bulletin of Tibetology, (Vol. II, No. 1). We may suggest the reader to read an interesting Article on 'Consideration on Tantrik Spirituality' by Thubten Tenzin (Albasa) Marco Fallis, Bulletin of Tibetology, (Vol. II, No. 2), for accurate understanding and as precluding all possible terminological confusion.

Finally we may sum up, that to realize "Vajra" one has to understand "Vajrayana". They are so inextricably inter-linked that clear vision of one will dispel the misunderstanding of the other. In spite giving our own interpretation we would prefer to quote one illuminating passage from a work of the one pioneer Indian exponent of Vajrayana. "The Mahayana in the opinion of the Vajrayanists is consistence with what they called Dharma which they considered as eternal and to which was given a more important place in later Buddhism that was assigned to Buddha himself. The Vajrayanists refer to Sunya in all their writings, but this is not the Sunya of the Madhyamakas about which neither existence nor nonexistence nor a combination of the two nor a negation of the two can be predicated.

To the Madhyamakas both the subject and the object are Sunya in essence; there is no reality either of the mind or of the external world. Obviously, this is a position which was not agreeable to the Vajrayanists because to them a positive aspect in the Sunya is absolutely necessary. The Yohacara or the Vijnananavada goes a little further and the view of Vijnananavada as formulated by the school itself that when emancipation is obtained it does not become Sunya, but turn into eternal consciousness. Vajrayana, on the other hand, is characterized as the 'path which leads to perfect enlightenment' or what they call in Sanskrit 'Amitabha Samadhi'. Vajrayana literally means the adamantine path or vehicle, but its technical meaning is the 'Sunya Vehicle' where Sunya is used in a special sense to represent Vajra. It is said:

"Sunyata is designated as Vajra, because it firm and sound, and, cannot be changed, cannot be pierced, cannot be penetrated, cannot be burned, and cannot be destroyed".

Advayavajrasamraksha. p. 23

(Benoytosh Bhattacharya, The Indian Buddhist Iconography. pp. (0-11)}
"THE JHANAS IN THERAVADA BUDDHISM"

JHANAM — Meditation, Abstraction of the Mind

Trance-Samadhi

— P.G. Yogi

When told that it is unbecoming for one who has renounced the world to spend his life exhorting other men. The Buddha replied—

Whatever the apparent cause, Sakka, whereby,
Man come to dwell together none doth fit,
The Wise Man's case, compassion moves his mind,
And if, with mind thus satisfied, he spends
His life instructing other men, yet he,
Thereby is nowise bound as by a Yoke.
Compassion moveth him and sympathy.

Samyutta-Nikaya—1, 206.

Jhana is a religious exercise productive of the highest spiritual advantage, leading after death to rebirth in one of the Brahman heavens, and forming the principal means of entrance into the four paths. The four Jhanas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance.

The priest desirous of practicing Jhana retires to some secluded spot, seats himself cross-legged, and shutting out the world, concentrates his mind upon a simple thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhana, still fixing his thoughts upon the same subjects, he then fixes his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhana. Next, his thoughts still fixed as before, he diverts himself of ecstasy, and attains the third Jhana, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhana, in which the mind excited and purified, is indifferent to all emotions, alike of pleasure and of pain. The following is the full text of the four Jhanas: jāh 'amāna bhikkhu vivicc eva kameke
viveca akasalabhi dhammaki savi sakkam savicaram uvekajam pitisukham pathamajhanam upasampajja viharati: vitakkavipreçanam upsasama ajñhatam samapasadanan cetase ekdhijhavan avivakkam avicaram samudhijam pitisukham duṭyajhanam upasampajjam viharati;

They are summarised thus: vitakkaviparīṭa pitisukham gaggatasahatam pathama, Pitisukhagaggatasahitam dutiyajhanam, sukhekkaggatasahitam tatya jihanan, apukhekkaggata Sahītam catu tībhajhanam.

Each of the first three Jhanas is subdivided in to three, the inferior, the medial, and the perfect contemplation (Pathama-jhanam Partītān, Pathama jhānatān majjhijhanam, Pathama jihanan Pantām dutiyajhanam parītān, and so on).

Those who have exercised Jhāna are reborn after death in one of the first eleven Rupa Brahma heavens, the particular heaven being determined by the degree of Jhāna attained. Those who have only reached the initial contemplations of the first jhāna are reborn in the Brahma partītān heavens, the medial contemplations of the same Jhāna secures admission to the Brahma-puṣṭita heaven, while the perfect contemplation is an introduction to the Mahābhūma heaven. Thus the three lowest ruparupakāyas are peopled by those who have attained the first Jhānas. The next three are peopled by those who have attained for second Jhāna, the next three by those who have attained the third Jhāna, and the tenth and eleventh (Veṭhapakha and Assanagatā) by those who have attained the fourth Jhāna. The remaining five ruparupakāyas are peopled by these how have entered the third path—(Avasaṅgaṃ, see Jhāna).

The attainments of the fourth Jhāna gives the power of working miracles (Siddhi) (Ṭhūṇī). Five Jhanas are frequently mentioned; they are thus summarised:— vitakkaviparīṭa pitisukham gaggatasahitam pathama-jhanam, vicarapiṣukham gaggatasahitam sahijham dutiyajhanam pitisukham gaggatasahitam tatya jihanan, sukhekkaggatasahitam catuṭhajhanam, apukhekkaggatasahitam pancajhanam.

It will be seen that they differ in an essential respect from the fou Jhanas, but are merely a more gradual attainment of the same mystic state, the original second Jhāna being separated into two stages—Parikājhane, one who has fallen away from Jhāna, that is who has been prematurely roused from the state of mental absorption while practising this rite (Dh 254) — Jhanābhijjana, supernatural power or Siddhi obtained by the exercise of Jhāna (Dh 116). Caturaṭhāpana-kajjhanam, the four and the five Jhanas (ALW. 1.80) Jhāna nibbāretti to produce or enter upon mystic meditation (Dh. 254, Dh. 67 Abhāsakāra’s Wheel of the Law, 192-195, and in Harṣa’s legends and theories of the Buddhām 178-180, see Araṇāma, Brahmakāra, Kācinama, Samapattı, Kammathānam) (SAMDHI-Agreement, peace, reconciliation, tranquility, self-concentration).
"Ab. 155, 858, Dh. 26, 44, 66, Dh. 311, Dh. 375, clamy".

The word Samadhi, best rendered by concentration, is the most important term in the doctrine of meditation in Buddhism. It is one of the original terms used by the Buddha himself, for it occurs in his first Sermon. It is there used in the sense of "Samma Samadhi", CRight concentration. Samadhi from the root "Cara-dha" "to put together", "to concentrate", refers to a certain state of mind. In technical sense it signifies both the state of mind and the method designed to induce that state.

In the dialogue, (Majjhima Nikaya 301) between the sister Dhammaddana and the devotee Visaka, Samadhi is discussed both as a state of mind and method of mental training. Visaka asked: "What is Samadhi?" the sister replied: "Samadhi is cittana ekaggata."

Literally one pointedness of mind. "What induce it?" The four applications of mindfulness (Satipathana), induce it. "What are its requisites?" "What are the culture of it?" "Cultivation and development of these self-same principles-mindfulness and supreme efforts, are the culture of it."

In this discussion Samadhi, as a mental state, is defined as "Cittanakaggata", and this appears to be the first definition of the term of the Suttas. In the Abhidhamma this definition is repeated and elaborated with a number of words that are very similar indeed almost synonymous. "Dhammapada" defines "Cittanakaggata", as follows: "Ya cittasa thita santhiti, avathiti, avishitha, avikkheco, avisahata, manasti, "Samatho, Samadhi-indriyam, Samadhibalam, Samma Samadhi," (Dh. 10) which means "stability, steadiness and steadfastness of mind, absence of scattering and distraction, un-scattered mentality, tranquility, the faculty of and the power of concentration, Right concentration". (Cf. p. 157). All these terms are united in the one general sense of Samadhi that is "Cittana ekaggata", Buddhaghosa there comments: "Cittasa ekaggathavo cittakaggata, Samadissa etam nema". "One pointedness of mind is cittakaggata and it is the name of Samadhi". (ASL. 118).

In this Visuddhimagga Buddhaghosa gives the same definition, but makes use of one more word. The special word which sheds more light upon the meaning is "Kusala-cittakaggata", that is the say, one-pointedness of mind is the collected state of moral consciousness. In Arahadin it is said "Kusala-samadhi", concentration of moral consciousness.

In Buddhist teaching therefore, Samadhi is to be understood as a concentrated state of pure mind, a necessary preliminary to the spiritual progress towards Arhatship, or final deliverance. The outstanding characteristic of this state is the
absence of mental wandering and agitation and it is the dominant mental factor in the process of the elimination of sensory impression of lower mind. The unification of the state of mind that rises with it, is its essential function. Tranquility and knowledge are its manifestation.

In its general characteristic it is described as twofold: the concentration or collectedness of any kind of pure thoughts, and the concentration which is transmitted into the Jhāna or ecstatic state. The former implies collectedness, in the sense of concentration of mental process upon a single idea, which must always be of a moral nature; the latter signifies the super-normal state of consciousness, which has passed from the ordinary state to the state of Jhana where there is no discrimination between subject and object, and this is what is actually implied by Samadhi in Buddhist meditation.

From the Buddhist psychological point of view Samadhi is regarded as the positive and most active factor of the spiritually developed mind, for it must always include the virtues of morality, universal love, compassion, etc. and is associated with the psychological principles of psychic powers and self-enlightenment. Samadhi is therefore, opposed to all passive, inactive states of mind, which are considered imical and capable of proving a hindrance to self-enlightenment. It is only through the power of Samadhi that the mind becomes apt, fit and ready to work for higher knowledge and psychic powers; and cultivation of Samadhi is therefore, an essential to the attainment of spiritual happiness and full knowledge. Samadhi also implies the method, or system, of meditation which leads to a well balanced, tranquil state of mind; and in this connection it is known as “Samadhi” or Samatha-Bhavana which precedes Vipassana, the cultivation of insight.

The explanation given by the sister Dhammānāṇī, quoted above, refers to the method of Samadhi as Bhavana of the cultivation of mindfulness and supreme efforts, which are respectively the two principles of Right Effort and Right Mindfulness in the eight fold path of which Right Samadhis-Concentration is the culmination. When Right Effort, which means well directed mental and physical energy, is cultivated with Right Mindfulness, well established Samadhi is the result: For Right Effort supports Samadhi, in the exercise of meditation preventing it from sinking into a state of mental passivity. Right Mindfulness fortifies the mind with good qualities, and act as the guiding principle that keeps the mind alert and steady in the Samadhi state, not permitting it to lapse into a subconscious condition. These two principles join forces to produce Right Concentration; and their development embraces the whole field of meditation common to both systems, Samadhi and Vipassana.

But when the term Samadhi is used with reference to the method, it must be understood to mean the system of meditation that tends to Samadhi in the pre-
Meditation has a very important place in India life. It is so because Medha is the holy ultimate objective of the lives of the Indian people. Medha cannot be attained without meditation. Hence all the Indian philosophies have their distinct meditation systems. In the Buddhist stream mainly three are three meditation systems named as:- "Theravada Naya", "Pavamita Naya", and "Maha Naya". I would seek to explain here in the meditation system according to Sthavira Naya. In this Naya lics of comprehensive literature and various Acharya systems are available.

The subject of the aforesaid meditation is very serious, mirate and comprehensive far knowing in its different minute aspects understanding them, and successful subjugation of the Caprice of self after realizing the constraints of its limitations, there is great need of meditation in each and every person’s life. I seriously feel a great need for this.

In my article, I have made an attempt to establish one aspect of "Sthavira Naya". I just hope this article will create a spiritual aim in the minds of those who have faith in this science. The A WAKENED ONE— THE BUDDHA SAID:

"Here, O Monks, a disciple has his mind pervaded one quarter of the world with thoughts of unselfish joy, and so the second, and so the third, and so the fourth. And thus the whole ‘With Nirodha’, wide world, above, below, around, everywhere and equally, he continues to pervade with a heart of unselfish joy, abundant, grown great, unswallowed, without hostility or ill-will.”
भारतीय जीवन में सामान्य महाकाव्य स्थान है, यद्यपि गोकृत ही उनके जीवन का एक दर्द का एक मात्र अभिव्यक्ति है। गोकृत की जगत सातारा के बिना दुखम्य है। अतः सभी भारतीय दर्दों की अपनी-अपनी सातारा प्रदर्शित है।

वृद्धाश्रम से अनुपयोग जाति, जस्ता, मर्ग आदि विज्ञापन वाला आदर्श से निगुठ होकर निर्वाचन की प्राप्ति के लिए—सातारा की जाति है। तभी सब जाति, जस्ता, मर्ग आदि दुःख से रोक लंके सबसे सुख उपका रहता है, क्योंकि धूल बहुत हर की ज्योति नही रह पाते। इन दुःखों से उनका समागम अवश्य होता है तथा नाना प्रकार के आपत्तिक एवं मानसिक दुःखों से भी उनका पुनः दुःख समागम होता है। किसी दुःख से प्रभुत होने पर भी भक्ति 'जीवन' का उत्क्रेष्ठ नही होता और उन्हें भव में प्रति आसान भविष्य निर्देशका गुणका के कारण पुनः प्रतिसद्धि 'ज्ञान' लेनी पड़ती है। उस ने नये भव में भी जाति जस्ता, मर्ग आदि दुःखों से समागम होता है। इस प्रकार प्रसाद 'सदा' पुनः पुनः नहीं—नये भव में उत्तम होकर निराकार दुःखों से अभिन्न होते रहते है। यहाँ गये नये भव में उत्तम ही जस्ता, मर्ग आदि दुःखों का कारण नहीं रहता है। अतः जस्ता, मर्ग आदि दुःखों से निगुठ नही के लिए तुनमें के प्राप्त का प्रयास करना बाह्यिक। वह पुनर्जन्म भी प्रति आसान 'भवनी कारका' गुणका के कारण होता है। यदि यह तुम्हा न होगी तो पुनर्जन्म न होगा। अतः पुनर्जन्म न होने के लिए भवनितसिद्धि 'गुणका' के सदुद्धक का प्रयास करना बाह्यिक।

यह तुम्ही भव में सम्भव नामक धार्मिक से उतन निर्णय को न देखना—हैस विवृद्ध आकारन के कारण उत्तम होती है। अतः यदि इस भविष्य संकेत तुम्हें से निगुठित अभिन्न हो तो भव में सम्भव नामक धार्मिक के दोषों को देखना निर्णय का।
उन्मुख अक्षर से देखना साक्षात्कार सही के बिना नहीं हो सकता अतः
उद्वोध ने निभृत होकर निर्देश की प्राप्ति के लिए लिखी सही करनी चाहिए ।

स्थानिक वादकों के पास साहित्य में सही का कमाल करने 'कर्मस्थान' बन देने का कारण यह है ।

**दिविक कर्मस्थान—**

हवा कर्मस्थान दिविक है यथा— सन्यम कर्म एवं विवेदना कर्म—स्थान ।

इनमें से सभी की भावना रखने से सचिनता भावना एवं सांस्कृतिक संबंध
भावना नामक जात लोकिक ध्वनि लगभग नहीं के जा सकते हैं। इन क्षेत्रों
की भावना से अनिश्चित नामक लोकिक ध्वनि के बोधन तो प्राप्ति किया जा सकता है ।

लोकिक ध्वनि के बोधन प्रकरण है—

1. ब्रह्माज्ञान अनिश्चित
2. दित्य श्रीत अनिश्चित
3. मेठा-पर्यावरण अनिश्चित
4. पूजा निवेदन-अनिश्चित
5. दित्य चेतुक-अनिश्चित

इस ध्वनि एवं अनिश्चितों से सम्पन्न होने में जड़ से जड़, मरण दुःखों से निचूड़ित
नहीं होती। इन ध्वनियों से सम्पन्न होकर सत्ता पर वातानुरुप ध्वनि के अनुसार,
क्षेत्रों में प्रतिरोधित (अनिश्चित) लेनी पड़ती है तथा अनुगमन होने पर उन ध्वनियों से
भी भले ही होकर भलुआ एवं देखभाल में प्रतिरोधित लेनी पड़ती है। यहां ध्वनि निर्देश
की तरह जड़ मरण जड़ मरण दुःखों से सम्पन्न भी अनिश्चित होता है। कहीं दुःखों से
अनुगमन कर जड़ हो जाती है, प्रतिरोध होकर आपातक दुःखों को भोग बताता है। अतः इससे सभी
भावना से दुःखों की नियोजन

**दिविक विश्वसनीयता**

विश्वसनीयता भावना से ही जड़ मरण जड़ दुःखों से निचूड़ित होकर निर्देश की प्राप्ति हो सकती है। इस विश्वसनीयता भावना की भी सम्पत्ति का पाठ (आज़ाद) करके
भावना करना तथा रूप को पादक न करके भावना करना ये दो प्रकार होते हैं।

इनमें से सम्भव को पादक आकार करके भावना करने का योगी हस्यमयीनिक तथा सम्भव को पादक न कर केवल विवेकादेश की ही भावना करने वाला “हुँक विवेकादेशक” कहलाता है। इनमें से हस्यमयीनिक नियम के अनुसार भावना करने के कल्याणी योगियों को सर्व प्रथम “सम्मानकल्पना” करनदेश की भावना करनी चाहिए। ये भावना करके ५५ प्रकार के होते हैं तथा १० कारणों कार्यमय। ९०, ३०, ३०, अनुसरण, ४, भ्रम सवार, ४, आरण्य, १, आहार प्रतिकृति कथा तथा १ वनस्पतिकल्पना।

२०- १०. कारणों के में है यथा-स्थान, आय, देख, वायु, नील, पीत, लोहित, अवदान, आलोक एवं अंकार।

२०- १०. अनुभुम यह है यथा- उदाहरणतः (कुछ हुए एवं), विभिन्न केतन, रक्त आदि यथा से निर्मित नील वर्णवाला बुद्ध शरीर, विभिन्न पीत हुए तीसरा शरीर (विवेकादेश) करने से दो भागों में विभाजित, विभिन्न रक्त कुछ इत्यादि आदि द्वारा यथा हुए नील शरीर (विवेकादेश) इत्यादि रूपों में गर्भ विभिन्न अंकार बाले यथा तीसरा (बलबिधितक) हुए तीसरा रक्त से विकल्प (सर्व हुए) तीसरा शरीर (विवेकादेश) कार्यमय तथा निर्मित है। आशिक (कुछतित अशिक)।

२०- अंतरित्रित्य या है, यथा- अनुभुम, धर्मनृत्रित्य, संबंधनृत्रित्य, शैलानृत्रित्य, लयानृत्रित्य, विभिन्ननृत्रित्य, परस्परनृत्रित्य, मरणनृत्रित्य, कायमनृत्रित्य एवं अनन्यन (यथानृत्रित्य)।

२०- ५. भ्रम सवार या है, यथा- नौजी, करण, पुरुषित एवं विचार।

२०- ५. आकाश यथा, यथा- आकाश नाथायान, धिसानानचया यतन, आकाशरागात्र एवं नाथसमाससब्यात।

सम्भव भवना सिद्धि
उसस्तित ५५ कारणों में से कमनदेशी पृथ्वी कार्यमय की भावना करने के अभिनवी योगी को प्राप्त (न्यायातिक) विशेषतात्विक विशेष रूप से निर्मित पृथ्वी
इस प्रकार आलम्बन करते समय निस्ट्रत करनी—कभी अनयज आस्वाद हो जाता है। यद्यपि अन्य अनयज आलम्बन का निरन्तर "जा मधयपलीदीयण" कहलाता है।
कभी कभी यह उल्लोह ही नोकर आलम्बन में मुक्ति हो जाता है, स्वस्थनिर्धार निवारण कहते है। कभी कभी यह उल्लोह (अननिविष्करण) हो जाता है। लिए, कुल असुस्थ कर्म का स्वरूप कर बचाव करने तत्त्व है। इति "ज्ञातविधौ किविश्वासिन् निवारण" कहते है।
कभी कभी यह अनुपुल्लिलखण्ड भावना कर्म के मूल विपाक नहीं हो जाता है। इति निविष्कर्षा—निवारण कहते है। इस निविष्कर्षा के उपरान्त होने पर इति ध्यान देशकर मुख्य किवारण ग्रहणों के मूल ही ध्यान अजुक्त होकर प्रृष्टि, पृष्टि कहते हुए भावना करती है।
भद्रदुर्मृदेयार्थ श्रीलक्षणमुल्य लुत्या हो जस्यक तिरिः प्रयतन करना चाहिये। पुन: उद्देश निस्ट्रत प्रभृतिनिलिनित हो जाने पर इति देवेन में आपने पूर्णप्रकतिक निर्माण के अनुसार निस्ट्रत भावना करनी चाहिये है।
इस निस्ट्रत से पुनः ज्ञात होने पर इति किवारणमुल्य में असत्य स्वरूप विततिशील हो जाता है। इति असत्य का प्रकरण नितिलिनित कहते है।
इस समय नितिलिनित के जीवन आवश्यक निवारण व रक्षक होता है और इति प्रतियोगिता निविष्कर्षा में ही निर्माण एकाक एवं मान नोकर संलग्न रहता है। इस तरह की एकाहारी प्राप्ति "उप्राहय समाहित" कहलाती है।
इस उपाय समाधि हार्य विश्वासप्रभृतिनिलिनित की निर्देश भावना करने चाहते मन के जितता उस आलम्बन "प्रभृतिनिलिनित" में प्रविष्टि की तथा प्रभृति स्नेक हो जाता है, तथा इति ही "असत्य समाहित" कहते है।
यह अर्थात्यमन प्रभृतिमान, अर्थात्यमन, कुलीकल्यांक, कुलीकल्यांक एवं चतुर्विधान इस।
प्रकाश चतुर्वेदी होता है। इसमें से प्रथम प्रभाव प्रमाणमण्डल में वितरिक, विचार, प्रीति, सुख एवं एकासाधारणक (शीघ्र) धारावाण होते हैं।

प्रमाण धारण को प्राप्त होने वाले हस्ताक्षर एवं विचार धारायणों में दोष देखकर उनका अत्यधिक विदेशस्थिति करता है इससे दृढ़ता धारण को प्राप्त होता है। इस (प्रत्यक्ष धारण) में प्रीति, सुख एवं एकार्थता नाम 3 (शीघ्र) धारावाण होते हैं। पूनः प्रीति में भी दोष देखकर मानना करने वाला जो वरसा अत्यधिक करते तृःतीय धारण को प्राप्त होता है। इसमें ससुर एवं एकासाधारण द्वी परावर्तन ही होते हैं। तदनन्तर सुख में भी दोष देखकर मानना करने से तृःतीय धारण का अत्यधिकनक्त्र करता है एकासाधारण को प्राप्त होता है। इसमें उपेक्षा एवं एकार्थता के धारावाण होते हैं।

यह पृथक करिन में मानना करने की दिशित एवं बार धारण समावेशित होना की उपरति का क्रम है। इसी प्रकार 5 (शीघ्र) करिन में भी मानना करनी पड़ती है। अनुपूरण करिन में धारण करने से अभिलाषी योगी को पूरा हुआ भूत शरीर को अंश्च से देखकर उक्तमात्र भ्राताक, कहते हुए पूनः भूतमात्र करनी पाहतें हैं। हैं। हेतु वाते पृथक करिन की मूलता ही जरूरत पाहते हैं। ध्येयशास्त्र इतिहास कि अनुपूरण करिन में प्रभावण ही प्राप्त किया जा सकता है।

15. अनुपूरणार्थों में से कारावधारास्तुष्ठ करिन में भी प्रभावण की ही प्राप्ति की जा सकती है। वृश्चिक शरीर से उक्त सशीघ्रकृत स्पष्टता 15. अनुपूरण, आगरे प्रकाशवर समझ एवं वायुपुस्त प्रभावण – इन 15 करिनों द्वारा उपसाधन समाजी मात्र प्राप्त की जा सकती है। मैत्री, करिन एवं शुद्धिता द्वारा भीतरी नीति के लीन धारण ही प्राप्त किये जा सकते हैं। इनकी मानना द्वारा पृथक धारण पूर्ण पदन्ताः नदी उपेक्षा की मानना करता है तो चतुर्वेदी धारण भी प्राप्त कर सकता है।

करिनों द्वारा वाते धारणों को प्राप्त होती आवश्यक करिनों की मानना करने से क्रमशः 4 (शीघ्र) अस्वास्थ्यों को प्राप्त कर सकता है।

आनंदम प्रमृग भावना
आनंदम प्रमृग करिन की मानना करने के अभिलाषी योगी को मानना करने के लिए आवश्यक प्रत्येक के उपलब्ध न होने से योगी सबें खोजने भी लगता है। जब हुआ तैसे हुआ ऐसा विचार भी करने लगता है। कभी कभी मानना न कर
योगी कुछ जा सकता है कि कुछ इस प्रकार भावना का कॉन्कर नहीं कर सकता, भीतर दिखाई नहीं पड़ता! अपने बालायत में ध्यान समक्ष निषेध भावना करना पाएगा। इस तरह ध्यान करते रहने से स्वभाव आराम-प्रकाश भावना करने से उसके भविष्य आदर्शों का बाना हो जाता है। इस विशेष आदर्शों के समन्वय में मुद्ररोपणकृत विस्फोटमाण में इस प्रकार का काम करता है।

यह आराम-प्रकाश विशेष विषयों को तारिक प्रमाण से समान मैग्नेटिक के समान, मूलसार्वजनिक से समान, जिसे को एकतर्कता-सच्चाई तेज सार्वजनिक के समान, तबथी के हीरे से बनाई हुई सुंदर से समान, जिसे समीप पारसंग से धारी के समान, पूर्वपाल के समान, पद्मशुभ से समान, श्राद्ध के समान, चर्मनिर्मल के समान और सूर्य मंडल के समान मृत्युहारित हो जाता है। इस प्रकार का दूसरे से दिन विभिन्न स्नानवस्तु से ही होता है।

इस प्रकार विशेष रूप से प्रभाविता आलंकार को विशेष विषय से है। इस विभिन्न विशेष के द्वारा भावना प्रभाव का कारण समाधान करती है। कारण से भावना सम्पन्न भी निर्देश समझक कारण है। इस उपचार सम्मान द्वारा निर्देश भावना करते रहने से अविलम्बित उपचार करके समाधान भावना प्रभाव कारण हो सकती है। यह सम्मानित धारा से भावना करने के अभिलाषी योगी के लिए सराहनीय समयभरना करने की संबंधत विभिन्न कारण है।

विस्फोटमाण कविता

विस्फोट भावना को करने से इसमें योगी से संबंधी के समन्वय में नाम पंक्ति के रूप नामक दो प्रधान होते हैं, वे नाम-पंक्ति समस्त कारणों से उपचार होते हैं, लकीर उपचार समन्वय निर्देश होते हैं तथा वे अन्तर , अनात एवं दुख का समाधान करते होते हैं।

इस प्रकार के त्रुटि का समन्वय या विस्फोट का समन्वय भावना करना पाएगा। इस प्रकार वे शोक ज्ञान से करते हैं। वे स्वयं समस्त कारणों का समाधान पूर्वक करते हैं। इस प्रकार वे भावना करने से वे सार एवं सन्दर्भ ज्ञान का समाधान करते हैं। वे स्वयं समस्त कारणों का समाधान करने से वे सार एवं सन्दर्भ ज्ञान का समाधान करते हैं।
ग्रामों की पूर्वी नये से ग्रामों का करनी चाहिए। जब कामा एवं ग्राम बना जाए तब पूर्वी नये से ग्रामों का समावेशन तथा मान से उस्तो बना छोटे छोटे आदिन पर ग्रामों की ग्रामों करनी चाहिए। इस तरह ग्रामों का अधिकार करने से जब विकासमय सामाजिक बदल हो जाती है तब कामा एवं ग्राम प्रतिवाद नहीं जमाती और ग्रामों का राष्ट्र ग्रामों का नहीं होता है।

इस प्रकार अधिकार हो जाने पर जब जब ग्रामों का जाना है तब ग्रामों नाम एवं ग्राम को एक से समावेशन को स्वतंत्र या जाना है। कारण लोग संख्या (कारण से बाहर उपस्थित होते हुए) जो जानता है। इस प्रकार ग्रामों का प्रदेश क्षेत्र ने उपस्थित होने वाले विकास से उसके उपस्थित वाले विषय से जो कारण है उन दोनों की अालोचना का जाना लगाता है। ये ग्राम अनुप्रान्त प्रवेश या ग्राम करते योग्य न होने तो एक दुबारा मान्यता प्राप्त है ऐसा ग्राम ने उपस्थित होगा। अलांकेरण ग्राम के नामकरण तक कोई धारक पदभाग नहीं है, अनुप्रान्त राम उपस्थित होकर नाम होने के मानव दान तो है इस प्रकार का अनुप्रान्त नाम दो रूपों नही। इस प्रकार उस एक दुबारा एवं अनुप्रान्त ग्राम के अनुप्राश परिप्रेक्ष्य होने पर मान्यता एवं "फलग्राम" उपस्थित होता है और ग्रामों का सामाजिक नाम इसी ग्रामों प्राप्त करने के लिए ग्रामों करने की विधि का संबंधित विधि बाहर गया है।

वुद्धी विवेकवान्त भाषण सिद्धि
(उपरुप्रान्त के अनुसार नाम, ग्राम, ग्राम के अनुसार ग्राम एवं अनुप्रान्त को जानने वाले ग्रामों विद्य समय ग्राम का नाम अनुप्रान्त विवेक ग्राम को ही अनुप्रान्त करने चाहता है तो उसे एक समाज में नववी नाम देकर अनुप्रान्त ग्राम अनुप्रान्त राम ने ग्रामों से नववी नाम अनुप्रान्त राम देने पर विवेकवान्त नाम रूप, ग्रामों की तो जब-जब उपस्थित होते है। इस प्रकार ग्रामों का अनुप्रान्त की चाहिए।

दराहक, ग्रामों, ग्रामों, अनुप्रान्त, अनुप्रान्त एवं विवेकवान्त (विवेक)
(इन) इन उस ग्रामों ने ग्रामों प्राप्त करने का नाम ग्रामों से उपस्थित नाम करने चाहते है- ग्राम नाम तथा अनुप्रान्त। दराहक में रामण (राम-पीर आदि) और रामविवेक-से दोनों को रूप करने चाहते है। जो लोग इस ग्राम ग्रामों से उपस्थित, ग्राम, ग्रामों को द्वारा विवेक (विवेकवान्त) रूप से अनुप्रान्त है, बढ़ते (राम ग्रामों)

55
इस प्रकार उस वर्ण (राज) आवश्यक को जानने हुए उपयोग ब्रह्म विधान, अनुमोदन करने वाली वेदना, संस्कार करने वाली रजसं और भीरत करने वाला संस्कारकर्ता
—इस नामांकन को इसके उपादेय क्षण में ही योगी नियोजन द्वारा समाप्तित देखेता है तथा इससे अंग को भी देखता है।

dह जानता है कि ये नाम धम्म का है, ये आचरण नहीं है तथा इस सुन्दर करने योगी आचरणकारी धम्म के नहीं है।
किन्तु जो सुपुर्ब इसके उपादेयकर्ता को मिलता है तथा जानते हैं। इसे अनुष्ठान दृढ़ एवं अनुष्ठान नहीं जानता है।


dह करता है ये धम्म (आचरण) निर्मल उपादेय करके जाने के कारण ये धम्म का है।


dह धम्म द्वारा वर्ण (कृषि) को उसके आयात नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।


dह धम्म द्वारा वर्ण (कृषि) का उसके नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।


dह धम्म द्वारा वर्ण (कृषि) का उसके नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।


dह धम्म द्वारा वर्ण (कृषि) का उसके नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।


dह धम्म द्वारा वर्ण (कृषि) का उसके नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।


dह धम्म द्वारा वर्ण (कृषि) का उसके नामकरण भूमिका वर्तमान कस्तो का अधिकृत होता है।
इस प्रकार भावना करने का अभ्यास-प्रशासन में ही जोखिम करना चाहिए। अथात् यह सत्य है, यह प्रशासन है- इस प्रकार भावना करना चाहिए।

इस प्रकार अभ्यास-प्रशासन से ध्यान स्थान पर ध्यान लगाकर भावना करने के लिए आश्चर्य-भावना करने पर ध्यान वाक्य कर रहा है। लम्बी प्रशासन कर रहा है, ऐसा ज्ञान होता है, यथावत नामस्थल के साथ ध्यान करने के लिए आश्चर्य-प्रशासन के आदि न्याय एवं अन्त भी है। ज्ञात है, यह आश्चर्य-प्रशासन की स्वयं सृजनात्मक एवं सृजनात्मक अवधारणाओं को भी ज्ञात है। अन्त में आश्चर्य दृष्टि से आश्चर्य-प्रशासन एवं न होने की विशेषता प्रतिष्ठा होता है। जब नाम एवं संवेदनशील दृष्टि में अधिक निर्माण (सच्चाई) है, तब निर्माण से स्वयं सृजनात्मक अवधारणा करना चाहिए। सच्चाई में भी दृष्टि, चुनौती आदि उपयोग वाले स्वयं से स्वयं सृजनात्मक अवधारणा होती है, अतः सत्यायत्न सपाटता साधन से स्वयं सृजनात्मक अवधारणा करना अधिक प्रेरणात्मक है।

अधिकतम सपाटता कसों भावना करने के लिए बैठे हुए भूमण्डल सत्य की सृजना, अन्तर्भाषन पूर्वक बैठे है, इस प्रकार निर्यात स्वयं सृजनात्मक सत्य करना चाहिए।

इस प्रकार स्वयं सृजनात्मक करने के लिए निम्नलिखित प्रश्न न करें एवं परिस्थितियों में या परदे (दाह) प्रदेश ने या किसी अन्य गण विशेष में सपाटता का अनुभव होगा। इस समय सपाटता से साथ बैठें है।

इस प्रकार है- इस प्रकार बैठे हुए सत्य और सपाटता सत्य की निर्यात स्वयं सृजनात्मक करना चाहिए। यदि उन्मुख प्रकार की निर्यातना करने में खटियाँ हैं, तो आश्चर्य-प्रशासन से ध्यान स्थान पर ध्यान लगाकर भावना करना चाहिए।
हारिय म वस्थान रीढ़ा आदि दुख शैतान यो उपयोग होते लगे तो उन वेदनाओं की ओर ध्यान लगाकर समझ होती है, रीढ़ा होती है, पीछे होती है, उत्तराधिकार से वेदनाओं के अभित्र दृढ़ता भवन करने की चाहत होती है तथा तब भावना करने की चाहत होती है जब शान हो जाता है तो पूना पेट हो तथापि धरती यो भावना करने की चाहत होती है। उद्देश्य विधियों द्वारा असंघर्ष विधियों के सिद्धांत हो जाने तक गठन करने की चाहत होती है। उद्देश्य विधियों के सिद्धांत हो जाने तक गठन करने की चाहत होती है।
कितीस्वत को पेड़के समय देखता है, इसका न होने हुए भी यदि कोई रस्ता दिखाया वही जाता है, तो कहाँहोय तो कहाँहोय भाग्य करनी चाहिए। इसी प्रकार सुनने समय सुनवा दिया, बिचार करने समय बिचारता है भाग्य करनी चाहिए।

उलटे समय, बैठे समय, सबको होते समय, लगेंगे समय में जैसे—जैसे किया गया होता है, वैसे-वैसे भाग्य करनी चाहिए। वहाँ समय भी पेड़ की तरी भिड़नों की ओर ध्यान लगाकर भाग्य करनी चाहिए। यथा पेड़ के उलटे समय, उलटता है आगे बढ़ने समय बढ़ता है। रवाना होते समय समय होता है—आदि भाग्य करनी चाहिए। पेड़ के उलटे प्रदाय का कथन उत्साह मात्र है। फिरसे अन्य किसी तरीके का साधन बनाकर भी भाग्य को जा भरकर है। योगी उस अवसर को हो जाता है तब वह अपने छायौं द्वारों से होने वाली अनुमति की सृष्टि पूर्वक भाग्य करने में बच्चड़ा हो जाता है।

विषयवस्तु भाव की उपस्थिति

उपरोक्त नदी से अनुमान अस्वीकार से और मन की किताबों की विनाश के प्राप्त से रनी कौशलों का डर होना हानि सबसे है।

अवसर वह कभी कभी हिहियौं की विषयवस्तु की विशेषता के प्रयोग करने के द्वारा योगी को प्राप्त से रनी कौशलों का डर होना हानि सबसे है।

अवसर वह कभी कभी हिहियौं की विषयवस्तु की विशेषता के प्रयोग करने के द्वारा योगी को प्राप्त से रनी कौशलों का डर होना हानि सबसे है।

उपरोक्त नदी के संज्ञान के प्राप्त के अवसर से उनके विकास का डर होना हानि सबसे है।

अवसर वह कभी कभी हिहियौं की विषयवस्तु की विशेषता के प्रयोग करने के द्वारा योगी को प्राप्त से रनी कौशलों का डर होना हानि सबसे है।

उपरोक्त नदी के संज्ञान के प्राप्त के अवसर से उनके विकास का डर होना हानि सबसे है।

उपरोक्त नदी के संज्ञान के प्राप्त के अवसर से उनके विकास का डर होना हानि सबसे है।

उपरोक्त नदी के संज्ञान के प्राप्त के अवसर से उनके विकास का डर होना हानि सबसे है।

उपरोक्त नदी के संज्ञान के प्राप्त के अवसर से उनके विकास का डर होना हानि सबसे है।
यह प्रकार की भवना करने में असल्ल योगियों के बिना अन्य आचरणों में भक्षण नहीं होता। उसकी खिठल समारोह शान्त होती है जबकि यही खिठल के अन्य आधे पर रात्रात्ति विस्मरण का उन्मी मिलता कर दिया जाता है। कभी भक्ति आते बाल खिठल को खाने पर ही ज्युक हुआ उसकी विस्मरण का उन्मी शान्त कर दिया जाता है। इस अद्वय में योगियों के बीच देश में होने वाले आचरणों की तीन तरीकों हैं जिनमें विस्मरण करता है। उन आचरणों को ख्यात होने वाली समाधियों को विस्मरणस्थलों समाधियों कहते हैं। यह अनुच्छेद यह विस्मरण की तरह से रहित होने के साथ नाना धार्मिक विस्मरण भावना भिन्न "विष वियुदित" भी कहलाता है।

विस्मरण करते योगियों जिसकी विस्मरण की जा चैत है, उसे उत्साह-शरीर आदि कुल का नाम इस अन्य कुल धार्मिक को पुकार परिचय करके जानने तैयार है। प्रयोक्त बार विस्मरण करते समय वह शरीर के रूप एवं विश्व को पुकार परिचय करके जानने तैयार है। इस प्रकार जो बल रूप कुल को पुकार परिचय करके जानने वला शान “कुल रूप परिचय्य” कहलाता है।

जब नाम रूप परिचय्य ज्ञान अप्यात हो जाता है तब दोषी शरीर के द्वारा उत्साह-शरीर आदि रूपमय है कार्यक द्वारा आचरण को जानने के। इस प्रकार (शरीरी) ये द्वारा नाम रूप देवी ही होते है। विस्मरण करते स्मरण इस प्रकार ज्ञान होना "रूपमयवियुदित" कहलाता है।

तदनुसन्ध विस्मरण आदि ज्ञान तत्त्व है तो योगी विस्मरण के ज्ञान में कार्य कारण के रूप में नाम रूप का उपयोग भी जानने तैयार है। जैसे- इस, वस्त्र आदि के संस्कार, प्रारंभ, श्रवण आदि की इन्हें बाल खिठल के होने पर संस्कृत के, प्रसूत, कामिका आदि रूप का उपयोग होना तथा मूँग आदि से नये नये रूप का उपयोग होना आदि प्रशासन जानने दर्शक हैें।
इसी तरह धम्म और कार्य के रोपन पर धम्म विज्ञान अधिकरण का उत्तरण होना देख से उत्तर—क्योंकि रूप अवसंरचना के रोपन पर विश्वास निहलो जन्य नहीं। एवं नस्तकर नहीं। पर विश्वास का अल्महत्तर तक पहुँचना अधिक नहीं जाने जा सकते हैं।

अविद्य— धरों के प्रति घृंह और सुख प्रतिभास दलीत अविद्या तथा दूसरे और सुख के प्रति अवस्तुक तौर पर होने पर संकरक का उत्तरण नहीं। संकरक का उत्तरण करके गए नये नव आत्महत्तर का होगा, इत्यादि आगे का नये नव अनुभव में तथा आकाश के साथ नव आत्महत्तर का उत्तरण भाव इत्यादि सुझावदाता जाने जाते हैं। इस प्रकार प्रार्थना (स्वरूप) में शाय जानना “प्रार्थनासम्मलन” कहलाता है।

उपरुपका प्रकार से प्रारम्भिक धरों की कार्य-कारण समस्तवत ज्ञान होने पर पूर्व कार्य में भी इसी प्रकार कार्य संरचना नूतन नाम रूप उत्तरण हुए थे तथा अनुभव कार्य में भी इसी प्रकार कार्य कारण समस्त नूतन रूप उत्तरण होने इसिधि ज्ञान आसानी हो जाता है। इस प्रकार का ज्ञान “कर्मसङ्कर—स्वरूप—सहभागिता” कहलाता है। अवरूप नूतन धरों के कार्य-कारण ज्ञान से पहले नूतन या ज्ञान को ही आत्म है। समस्तवत ऊपर नव आत्मा बनने भी है। ज्ञान ज्ञान के साथ नव आत्मा की भिन्नता है। इसलिये इस ज्ञान के रूप उत्तरण प्रकार की जिन्दाबादी फिलरोजियों के लिए अवसर नहीं है।

विद्या विश्वास ज्ञान की जताई है तो भवन के अल्महत्तर पूरा नाम रूप धरों के ज्ञान-परिपुर्ण में उत्तरण को देखते हैं अविद्या है। इस प्रकार का “अविद्या समस्तवत ज्ञान” उत्तरण होता है। इसत उत्तरण और ज्ञान को देखकर ये नये नहीं है। इस प्रकार का युक्ति समस्तवत ज्ञान उत्तरण होता है। तथा धरों का इस प्रकार उत्तरण होना और विश्वास होना बनावता है, इस प्रकार पर इत्यादि का ज्ञान नहीं है, अतः अवसंरचना सार होने से ये अनुभव है। इस प्रकार का “अविद्यासम्मलन” उत्तरण होता है।

इस प्रकार विद्या नन्द हैं योगी के सुझावों में सब धर्म अविद्या, प्रत्येक, प्रथा विद्या, अविद्या मोटा, प्रह (सूत्र) सुख ज्ञान, उत्स्मुन, योगस्थल और निर्मिति” उत्तरण होता है। इस धरों के उत्तरण अविद्या योगी की मूल सबसे विवेकानुसार होती है। इससे सबसे उत्तरण और यह संकारण ज्ञान की प्रारंभिक हो गई है। विद्या मोटा करने का छोटा देखा है। तो वह सम्यक विश्वास हो जाता है। जब परिपुर्णता उत्तरण यथा ज्ञान है और दिनांमि नहीं है। वे स्वरूप (अविद्या) आदि विश्वास धरों नहीं
यह अवस्था में मुख्य होने के लिए उल्लेख पूर्वक विषयक करने से धर्मों के अनिश्चित, दृढ़ एवं अद्भुत स्थायी प्रथाप हो जाते हैं। उनमें मैं दृढ़ यथार्थ अद्भुत सुधार होता है। जब यह यथार्थ संयम अपने होकर प्रभाव हो जाता है तो विषयकाच्च के लिए विशेष प्रत्यय न करने पर भी यह आपने आप प्रभाव होता है। यह आलम्बन की अद्भुता या दृढ़ता की ओर अनुभव न करके उपमा भाव से ज्ञात अनन्त होता है। यह अपना सुन्म होता है। यह आपना स्वयं अन्य के प्रति लक्ष्य को अपनी हुई दो घरी या इसके अनिश्चित समय का निर्माण रखना है। इस प्रकार भी इस अवस्था के लिए विषयवस्तु शास्त्र का संबंधित भाव का भाव नहीं होता। इस प्रकार का आपने आप को काम का “संस्कृतिशील भाव” कहते है।

इस प्रकार का आपने आप का “संस्कृतिशील भाव” कहते है।
उत्पूजित परिपक्वता चर्चा करके हम अनुसरण चान पर्यावरण चान "प्रकृतिधारण मन्विन्दृष्टि" में जोड़ने हैं—अनुसरण चान होने के अंतर्गत जब वह विपरीत विचार्यांक प्रकार तथा दृष्टि न्याय व्यवस्था अस्तित्व तक पहुँच जाता है। जब उसे "योग्य चान" कहते हैं। इस आदेश का पुरुष तत्त्व जब गोरे का उत्क्रमण कर आदेश गोरे में प्रकृति होता है।

तत्त्वात्मक उस निर्देशन का संसाधन करने वाले महान एवं फलकित प्रवेश होते हैं। इसमें से महान चान को चान पर्यावरण मन्विन्दृष्टि कहते हैं। इस महान एवं फल के विनाश की प्रवर्तित अति अति वषाणा हो जाती है। अतः पूरा दृष्टि निर्देशन महान एवं फल का पुन: आवर्तन करने वाला "प्रवेशक" चान उत्पन्न होता है।

इस प्रकार प्रवेशक चान सम्पन्न पुरुष गृहस्थान पुरुषता कहलाता है। यह पुरुष तत्त्वात्मक दृष्टि (महान चान तथा आदेश) विचारिकीय दृष्टि, महान, दृष्टि एवं मार्ग में संबंध और हीराकता प्रकार सभी एवं आदेश का निर्देशन का अर्थ सम्बन्ध में निर्देशण भी होता है। इसका पूरा हीरा खालिद न होकर अस्तित्व रहता है। यह पूरा अपने भूमिका से सर्वसम्मति के लिए निर्देश होता है। इसका कामदायर भूमि में अधिक से अधिक संगत भार जमाना होता है। इस तुलका वह अर्थ होकर निर्देशन प्रवर्तन कर लेता है।

सोतापन्न पुरुष आदिने द्वारा प्राप्त फल के समावेश के लिए विलयण कर्ते हैं तथा वह अवकाश चान प्राप्त फल समापित में समापन रह रहता है। इसका तुलसा भी अधिक ही हो रहा है। वह असीमित पुरुष आदिने प्रागृह मन्विन्दृष्टि एवं फल की विलयण के लिए अपने उपयोग स्वेतों की विलयण आवर्तन करता है तथा उसमें एक दृष्टि पुरुष प्राप्त कर उद्देश्य आदि 1—चान उत्पन्न होते हैं। तदनुसार विद्वानों में विभाजन होने पर वह सहकुल्लामा मार्ग और फल द्वारा विलयण का संसाधन करके "सहकुल्लामा पुरुष हो जाता है। उसमें खुला का मार्ग और व्यापार का अभियय हो जाता है, आत्म वह कामदायर भूमि में तो बाद तो अवकाश उत्पन्न नहीं होता। इस तुलका वह अर्थ होकर निर्देशन कर चलता है।

यह सहकुल्लामा आदि अपने द्वारा प्राप्त फल के समावेश के लिए विलयण करता है, तो अवकाश क्षण प्राप्त फल समापित में समापन हो सकता है। यदि
अहिंद्रू मुद्रालो में कर्मचारी, अवधारणार, मनो आरोपा एवं अन्य कथा नामक 
अभिप्रायों दिए अवधारणार दस्तावेजों के साथ संबंध कदाचि भी निष्ठू हो जाते हैं।
फलतः अहिंद्रू मुद्रालो का पुनर्भव नहीं होता। इसी भाषा में आयु वश करने पर 
परिवर्तन भी होता है। मुद्रालो होने से झट, मनो आरोप दस्तावेजों से मुक्त होता 
है। इसलिए झट मनो आरोप दस्तावेजों से सुनिश्चित करने पारे मुद्रालो का उपभोक्ता 
विश्वरूप से विवरण भाषण करना चाहिए।

पद्मप्रसादवत्  भवानेतास्ततुम्।
बनलो कारिंग रसव समस्तकलमुकर्य।।
अवधारणोपनिः सपन्नेन अर्तिमिदति ।
सुन लातिसिनाय अमतनेन भुग दिन।।
तं सुवर्ण सत्स अर्थमुर रसमतुमन्तरे।
भक्तरस रसिकरत्व तथा विण्डिकरितिजोतो।।
तस्यस्यस्य-कलसोंतर रसामुनन्तन।
निरापदनामायिसु अर्तिमिदो तुषुक्ति।।

कल्याण पीड़ा की शापित, अनुभव निश्चित का अलंकरण, दृष्टि लोक के आक्षेप से 
रहित, दृष्टि उद्देश्य आक्षेपन, भक्तगति अर्थमुर भूत के समान जिस अर्थमुर 
भूत सुवर्ण भूत व्याप्त है, यह मुक्त उन आरोप का अनुभव रख हुआ है। पुनःकह प्राकृत 
की भाषा करके प्रतिवेद कविता उस सुवर्ण का प्रतिवेद करता है, इसलिए आरोप-कवि के रस 
अनुभव दस्तावेज भाषण का अनुभव कहा जाता है।

64
(1) अनुदास (प्रकार) से रूपों का प्रयोग (11) प्रकार से संबंध होता है.

(2) निश्चय रूप

1. धृतीधातु, अनुधातु, विशिष्ठधातु, वृक्षधातु = 1 भूमि रूप
2. वस्तु, आत्म, तत्त्व, विज्ञान, तत्त्व = 2 प्रसाद रूप
3. रूप, शब्द, गद्ध, रस = 3 विश्व या गोमय रूप
4. र्वृयाहिंद्र (र्वृयायन) पुक्कविन्द्र (पुक्कविन्द्र) = 2 माया रूप
5. हृदयविरुधु = 1 हृदय रूप
6. जीवनहिंद्र = 1 जीवन रूप
7. अनुभवकार आहार = 1 आहार रूप
8. विश्वासारोप = 8 निश्चय रूप

(2) अनुसरणरूप

8. आवारहातु = 1 परिवर्तन रूप
6. काय विश्लेषण, संवीपिति = 2 विश्लेषण रूप
16. रूप की लघुण, भूरुण, कर्मण्यता = 3 विकार रूप
17. रूप का उपाय, संतति, आत्मा, अनुभव = 4 लक्षण रूप
18. अनुसरण रूप

(3) शैक्ष, अवस्था और प्रयागत की साधारण होती है, किन्तु असाधारण तो अवस्था की होती है।

विश्वास विवरण— रूपक निर्देश

<table>
<thead>
<tr>
<th>क्रम</th>
<th>नृत्य</th>
<th>अनुक्रम</th>
<th>विवाक</th>
<th>क्रम</th>
<th>योग</th>
</tr>
</thead>
<tbody>
<tr>
<td>कामावशर</td>
<td>8</td>
<td>12</td>
<td>23</td>
<td>11</td>
<td>64</td>
</tr>
<tr>
<td>सुपारशर</td>
<td>9</td>
<td>-</td>
<td>9</td>
<td>1</td>
<td>91</td>
</tr>
<tr>
<td>अनुभवकार</td>
<td>8</td>
<td>-</td>
<td>4</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>लोककार</td>
<td>4</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>योग:</td>
<td>21</td>
<td>12</td>
<td>36</td>
<td>20</td>
<td>68</td>
</tr>
</tbody>
</table>
(शी) आयतनधातु विज्ञान निर्देश या 81 + 30 = 121 विज्ञान:

<table>
<thead>
<tr>
<th>प्रति</th>
<th>कुलता</th>
<th>अक्षुता</th>
<th>भिकाल</th>
<th>किया</th>
<th>योग</th>
</tr>
</thead>
<tbody>
<tr>
<td>कामाक्षार</td>
<td>8</td>
<td>12</td>
<td>23</td>
<td>11</td>
<td>54</td>
</tr>
<tr>
<td>सन्तार</td>
<td>5</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>असतार</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>4</td>
<td>14</td>
</tr>
<tr>
<td>योग:</td>
<td>17</td>
<td>14</td>
<td>32</td>
<td>20</td>
<td>81</td>
</tr>
</tbody>
</table>

(शी) – अदालाह धातूरूँ हैं –
1. स्थल धातु
2. रूप धातु
3. स्थल विज्ञान धातु
4. शैल विज्ञान धातु
5. शब्द धातु
6. शैल विज्ञान धातु
7. ज्याण धातु
8. गण्य धातु
9. ज्याण विज्ञान धातु

लोकोलर विज्ञान

<table>
<thead>
<tr>
<th>अंक</th>
<th>मार्ग</th>
<th>फल</th>
<th>योग</th>
</tr>
</thead>
<tbody>
<tr>
<td>स्त्रोतारिति</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>शक्तिदातिसू</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>अन्वयाखण्ड</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>अहित</td>
<td>5</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>योग:-</td>
<td>20</td>
<td>20</td>
<td>40</td>
</tr>
</tbody>
</table>

इति शुमारस्तु

संबन्ध प्रकरण:
1. अभिबंधनपितक
2. अभिबंधनधातुसंगसू
3. विभूतिव्यथान
4. अभियोग कोष

66
NOTES AND TOPICS
In this issue of Bulletin of Tibetology, Prof. S.K. Pathak has contributed an interesting and informative article on Sanskrit Studies in Sikkim. Here under one article and note by Late Maharaj Paldré Tsoudup Namgyal, the article on Buddhistic (Hybrid) Sanskrit by Dr. Sukumar Sen, a well-known authority on comparative philology and Linguistics and a Professor of Khajur in the Indian Linguistics and Phonetics at Calcutta University, as well as the article Sanskrit Across the Himalayas contributed by Prof. Nirmal Chandra Sinha, founder Director of SkIT and a veteran authority on Tibetan Studies. These articles will furnish a comprehensive idea on the Sanskrit and Tibetan Studies Across the Himalayas.

B. GHOSH
ON TIBETOLOGY*  
—Falden Thondup Namgyal

I feel extremely honoured to address this galaxy and at the same time have my own reasons of difference. Though not a scholar I have the honour to represent a subject—Tibetology—the importance of which is well known to you. I happen to be the President of the Namgyal Institute of Tibetology of which I propose to speak a few words later.

Tibetology, that is, study of culture or cultures expressed through the medium of Po Key (Bod Sked=Tibetan language), is not confined to the geographical boundaries of Tibet only. Po Key, with variations of dialect is spoken in many adjoining countries. In earlier days Po Key was the vehicle of the Doctrine of the Buddha in Mongolia. Till a hundred years ago Po Key was lingua franca in the eastern half of the mass of countries conventionally called Central Asia. The perimeter of Po Key thus indicates one of the many facets of Tibetology.

Po Key came into its own as the vehicle of the Buddha’s message. I need not tell this gathering as to how Po Key came to preserve for posterity the treasures of Mahayana literature. As the repository of the sublime Doctrine of Niyana and Sunyata, the humanism of Bodhisattvavada and the canons of Buddhist iconography, Po Key has its own importance. The sacred collection Tanjur contains, besides works of strictlydoctrinal interest, books on medicine, astrology, chemistry, poetry etc. If we add to this the associations of Tibetan culture with Indian, Iranian, Mongol and Han Tibetology represents a variety of subjects each worthy of specialization.

As one interested in the promotion of Tibetology I consider this session of Oriental Congress in Russia very much in the fitness of things. Russian scholarship in Sanskrit and Tibetan studies is as ancient as it is profound. For more than a century now Leningrad is reported to have the largest Tibetan collection outside Tibetan speaking countries. Numerous Russian scholars have made worthy contributions to appreciation of Mahayana. I may however mention only two. The great scholar Stcherbatsky in making a thorough exploration into Mahayana, in

Address as at the XXV International Congress of Orientalists (Moscow, 12 August 1960); previously published in the Proceedings (Moscow 1963).
Sanatk as well as Tibetan texts, found it necessary to visit Mahayana monasteries in the highlands of Asia and live with the Lamas. This scholar, who astounded the Western World by tracing anticipation of thought mechanics of Kant, Hegel and Bradley in the philosophy of Nagarjuna, Vasubandhu and Bhāmāśekhara, built a small Buddhist Temple in Leningrad, I should also mention our friend late lamented by, George Rovitch whom we miss here so much today.

With these prefatory remarks I may speak on the problems of a Tibetologist. The very first difficulty which a Tibetologist faces is that of non-availability of literary data. Study in the Mahayana monasteries and educational establishments has all along been pursued in an exclusive manner, that is, the cultivation of literature and learning of the particular sect with which the establishment is concerned. Such sectarian study was necessary for the field was so great and so much bad to be acquired both in literary and spiritual spheres that specialization, to choose a modern word, was rather obligatory. Meditation (bghon) for instance could not be cultivated without being attached to a particular sect or master. But as a result of this tradition nowhere in Sikkim, Bhutan, Tibet, Nepal or Mongolia there is a single repository of literature pertaining to all sects and schools. Scholars from the outside world who spend a few months or at best a couple of years in a Mahayana monastery naturally form somewhat incomplete notions of Mahayana. The Nyingma Institute of Tibetology, opened in October 1958, by His Excellency Pandit Jawaharlal Nehru, Prime Minister of India, seeks to remove this deficiency. His Highness the Maharaja of Sikkim, whose patronage made the establishment of the Nyingma Institute of Tibetology possible, has by Charter incorporated the Institute into an autonomous body and has given us powers to collect books of all the sects. His Highness, himself a staunch and devout follower of the Nyingma tradition, desires us to hold aloft the lamp of the Freedom of Mind which is the special legacy of the Buddha. This in index the first time that in a public establishment under Government auspices anywhere in the Tibetan speaking countries books of different sects are being stored and preserved in one repository. Lamas of different sects work in our Institute and speak from same platform. Modern, non-Tibetan speaking scholars who come to consult our collection have the advantage of collaboration from Lamas of all sects. We do not claim of collaboration from Lamas of all sects. We do not claim of collaboration from Lamas of all sects. Book production in Tibet is not exactly the same as in other countries. Blocks of xylographs have to be located in different monasteries, request paper is to be supplied and then prints are obtained. This is quite a job in normal times. Even before we could get our first orders compiled with unhappy events took place in Tibet. So far more than a year we have not been able to procure any books. With the turn of normal times, row in sight, we propose to require Government of India and Government of China for provision of facilities to visit monastic presses in Tibet.
Speaking of literary sources I need not tell you that even a complete bibliograpy of all printed works is not available. There are incomplete catalogues of different sects from printing establishments. But a long felt desideratum is a complete bibliography of all works, doctrinal and secular, in print or in manuscript. The Nangyöl Institute of Tibetology has undertaken compilation of bibliography of printed works in the first instance.

Though good work has been done to bring to light many Tibetan works for about a century now, much has yet to be done. A considerable portion of the work done relates to Kanjur and Tanjur. There are other sacred collections which can be fruitfully studied. Rin Chen Ter Zod (Treasury of Revelations) which have not been studied so far may reveal many Agamas, Dharams and other texts lost in India. The same is true of the collection which owns with Jam Ges.

For secular subjects literature of Tibet is very rich, a fact not much realized till recently. Sakya Kabrwa and Pan Tseg La Throngwa, for instance, contain much data for subjects like history and economy. PETECH has made a very happy beginning in this field. Jam Ling Gya-Shu, it is understood, is being printed and edited in University of Washington (Seattle). Good data may be available from Tibetan translations of Yuan Choung's Travels. A systematic study of Chronostics and Annals is thus much needed. The result should be of use to students of Indology and Sinology also. Even Nam-Tshar may yield data for history of other countries as TCCI has so ably demonstrated from pilgrimages to Orgyen (Swat). A large part of Tibetan original works— that is, works not based on Indian or any other foreign sources— is in manuscript form. Studies in history and economy are primarily dependent on such original constructions. For an exploration of such material this Congress of Orientalists may form a team to visit monasteries in Tibet.

Tibetan literary and epigraphic data studied with similar Indian evidence may throw much light on the history of India. During the centuries following Harsha's death a number of Tibetan invasions are on record. But the chronology and extent of these invasions have yet to be settled. For one thing these were perhaps not expeditions for well-planned material gain. Tibetans, after conversion to Buddhism, looked upon India as the sacred land and a spirit of adventure stimulated them to reach Vajrasana and other sacred place in their own way. Indian records speak of Kambojas, identified by BANERJI and THOMAS with Tibetans, having ruled portions of Eastern India but not much of depredations. On the other hand, a Kamboja king is said to have built a large and beautiful temple of Siva in Draggur.

Literary sources are however not the only material with which Tibetology is concerned. Mahayana iconography and art provide a key not only to appreciation of doctrinal matter but also to a history of aesthetic ideas. Many contributions have been made particularly by PATTACHARYYA FOUCHER, GETTY.
Cordon, Jil, Roberich and Tucci. Even then a vast field remains unexplored. I should definitely suggest a comparative study of art objects countrywise: Indo-Nepalese, Mongol and Chinese besides pure Tibetan. This will reveal contributions of different countries. I may just refer to two or three peculiarities within my knowledge. Donje (Vigna) and Phurpa (Klia) are instruments of Indian origin but the iconic representation Yab-Yum Donje Phurpa provides subject of research. Jam-Yang (Manjari) is generally depicted with sword of wisdom in right hand and the book (Prajna-Paramita) in left hand. We have in a painted scroll, done by a previous gyatso Karmapa (1670 A.D.), Jam-Yang holding in two hands a pair of Wheels of Law. This is unique but not against canon. In substreama such representation is also prescribed. This Thanka with distinct Chinese influence is however the only such instance known to us. Tam (Drolma) images in Tibet, Sikkim or Bhutan are generally after Indo-Nepalese pattern. There is however a Chinese Tara (Gyur-ma Drolma) also popular in Tibet. It is from Maha Chema. "These are just a few points I submit to the consideration of scholars.

Speaking of the provenance of the images I may say that some of the finest sculptors were not Buddhist. Exquisite works, strictly according to canon, came to Tibet and Mongolia from Turkistan and Eastern Europe. This is reminiscent of the historical fact that Mahayana had in earlier days prevailed in these places. This matter besides being of interest to students of art is an evidence of active trade relations between Tibet and the West.

While speaking of fine arts one may notice the finding of an authority on Indian music that one of the Indian ragas, BHOTTARAGA, is not of classical Aryan origin but an adaptation from a Tibetan chord. Is it a relic of Tibetan invades into north India? Tibetan contributions to Indian culture may be recalled in the poem: word of Tagore: "a river belonging to a country is not fed by its own waters alone. The Tibetan Brannahputra in a tributary to the Indian Ganges."

If I have stressed the utilization of Tibetan data for research in history by fine arts it is not that religion has been adequately studied. There are still many obscure chapters in our knowledge of religion. There is, for instance, a widely prevalent notion that Buddhism came to Tibet during the reign of Stongthang Gampo. Stongthang Gampo is indeed the Asoka or the Constantine of Tibet but it would be contrary facts to say that Buddhism first entered Tibet under his auspices. There is firm evidence to hold that Buddhist scriptures and Buddhist scholars had been coming at least five generations earlier to Tibet. King Lha Tho-tho-ri who ruled about 150 years before Stongthang Gampo could not use these scholars and their books because of lack of script. Nevertheless there was no lack of respect in the Royal House for the Noble Doctrine from India. It is however difficult to fix the date of first entry of Buddhism. In view of these contact between Tibet and India.
From very early days as condensations in the field of mystic practices and meditation and in view of Aseke missionaries having preached both the Himalayas and the borderlands up to Kashmir, it may not be surprising if we discover that Buddhism made its first entry in Aseka by the time either through Nepal or through Ladakh. Aseka in Tibetan tradition occupies a niche which is not enjoyed by any other foreign king.

I have no intention to urge you with a long address. I have taken the liberty to present some ideas for exploration by academicians. It is, however, not to be understood that Tibetology concerns only students of religion, art and history. It provides a rich field to students of linguistics, ethnology, science and sociology as well. With these words I should conclude with greetings on behalf of India where the Buddha was destined to be born and on behalf of Sikkim and the Nangyal Institute of Tibetology where we strive to preserve the lamp of the Freedom of Mind as lit by the Buddha.

NOTES

2. *e.g.* Chronicles of Ladakh (Calcutta 1919); Mission of Bogel and Turner in Tibetan Texts: Tswang Poo (1946-50); and China and Tibet in Early 18th Century (Leiden 1953). Also noteworthy is Richardson. *Ancient Historical Sources of Lhasa* (London 1952).
3. Turner Wyile.
5. Indiana Antiquity, 1 and 147 NS VII.
7. Vaja of the shape of a jet was not unknown *e.g.* an exhibit from Java in British Museum. Evans-Wettt describes Phurpa as Tibetan, *Tibetan Book of the Great Liberation* (Oxford 1944).
8. Bhattacharya obviously considers Dorje Phurpa as non-Indian. He does not notice this in *Indian Buddhist iconography.* Reischl, *Tibet Art* and *Newcastle* (Oxford 1956) renders Dorje Phurpa as Vajrasattva.

73


12. e.g. Xeperen.


14. The Centre of Indian Culture (Vivekananda 1919).

15. Tibetan authorities (Theb Ter Ngonpo, Gya Po Yig Tsang etc.) allude to pre-Srong- tsen Gampo events about Buddhism.

16. The border tribes mentioned in Atrak records might have spread even beyond Pamirs and Otus. Barua. ASoka and His Inscriptions (Calcutta 1946 & 1955).
SANSKRIT AND TIBETAN

[Maharajkumar Paldan Thondup Namgyal, President of Sikkim Research Institute of Tibetology, while regretting his inability to attend the Puri Session of Sanskrit Vishva Parishad meeting under the presidency of Rashtrapati Dr. Rajendra Prasad on April 3 and 4, has referred to Sanskrit associations of Tibetan language and literature. Following paras of Maharajkumar’s letter, now released, will be of interest to all students of humanities.]

Our interest in the revival of Sanskrit studies is not less deep than that of those who specialize in Sanskrit studies or who speak languages developing from or associated with Sanskrit.

Tibetan is perhaps the only non-Indian language which has most fundamental links with Sanskrit. Tibetan-speaking peoples has a highly developed literature even before the introduction of Doctrine of the Buddha. But this literature was handed down from generation to generation orally. The translation of Buddhist scriptures called for a script. Tshomji Sangsho, the leading Tibetan scholar came to India—the Land of Enlightenment—discussed the problem with Indian scholars and returned to Tibet with a phonic system of script modelled on the current Devanagari characters. Then followed a period of 1000 years of translation of Buddhist literature mostly Sanskrit. This task of translation was as much a matter of scholarship as of faith. There is no other instance of translation on a national scale and rendered word for word. The translation was faithful but not slavish. The Tibetan syntax was strictly observed and fundamental notions of Tibetan literature or culture were not ruthlessly supplanted by exotic form. The translation covered not only the sacred literature but also quite a number of secular works like Ashabdshayi, Ama-ska, Magadhatu, Kavyadasa, Ayurvedasa, Samuchchaya, Nagaranda and Pitarmanusakti. Quite a large number of such secular works were incorporated in the sacred collection called Tanjura—a testimony to the extent of the literature of the Land of Enlightenment. But for these translations some of the priceless treasures of Sanskrit literature would have been altogether forgotten and even the names of many of such works would have been lost for good. The period which witnessed the destruction of Sanskrit works in Northern India, thanks to foreign invasions and ravages of time, was the period of this monumental enterprise in rendering the genius and form of one language into another. Without good knowledge of such lost works, no study of Sanskrit literature can be complete. The Sikkim Research Institute of Tibetology means the ambition of aiding this task of supplementing Sanskrit studies.

Revelation of Sanskrit studies is called for, not merely by any narrow nationalism interest. Under the impact of Western literature, Indian scholarship almost lost sight of the real genius of Sanskrit. Sanskrit culture, under such impact was
supposed to represent ritual and dogma, superstition and obscenity. Very few outside the advanced student of Sanskrit can be found to know that Sanskrit literature was associated with most fearless freedom of thought.

The scholars of modern educational system turned to Comte, Kant, Hegel and Bradley while oblivious of the great contributions of the Land of Enlightenment. The intellectualism and dialectic, which started with the Buddha and the sages of the Upanishads and which reached efflorescence with sages like Nagarjuna, Asanga, Gaudapada and Sanaka, were forgotten. Paradoxically enough, European scholars like Stcherbatsky had to reveal the truth about the monumental contributions of Sanskrit literature. Now the large bulk of this literature is not available in their original form. They are however available in Tibetan. History of Mankind presents instances of migration of languages, literatures and cultures. In the wake of Buddhist Sanskrit literature travelled from the river plains of North India to the Himalayas and Trans-Himalayas and stimulated the growth of a confluence of minds evincing interest in collective welfare and fearless freedom of thought viz—Bodhisattavas and Sanyasins. This was in the so-called middle ages. In the current century, which marks the terminus of cycle of 2500 years of Gautama Buddha, the discovery of the treasures of Sanskrit literature in Trans-Himalayas and their return to the Land of Enlightenment may very well usher in a much greater renaissance than that caused in Europe by transfer of seeds of classical learning from Constantiopolis to Rome in the 15th century. The challenge to mankind today is that of gross materialism and dogma. The philosophy enshrined in Sanskrit literature can answer this challenge.

It is also interesting to note that the Sixth Session is meeting in Puri. In many ways, Orissa has been the focal point in India's history. It was a war fought in Kalinga that turned the mind of Maurya Emperor Asoka to the more substantial pursuit of path of the Dharma, an event which led to the spread of Buddhism all over India and to all parts of Asia. Asoka lives in the history of Tibetan speaking peoples as much in the history of India as a symbol of power which has its roots in the Dharma. It was also in Orissa that Mahayana underwent much development. It is a moot point whether the temple of Jagannath began under Buddhist auspices. Evidences of congregational forms and democracy in the temple recall the noblest traditions of Buddhism.
ON BUDDHISTIC (HYBRID) SANSKRIT

SUKUMAR SEN

Before the publication of Franklin Edgerton's Buddhist Hybrid Sanskrit Grammar and Dictionary (1953) the language of the scriptures of the Northern Buddhists—such as the Mahāvastu, the Lalitavistara the Divyadarśana etc.—was known as Buddhist Sanskrit. The amended nomenclature seems to have been accepted by scholars without a demur. But is the insertion of the word 'hybrid' at all necessary or desirable?

The early Buddhist scriptural works that seem to have been produced in the northern half of the sub-continent of India, as known to us, are either in Middle Indo-Aryan (Prakrit) or in a style of Sanskrit more or less removed from the language to which Pāṇini had set the standard. The Prakrit texts (mainly represented by the Kārashṭra Dhammapāda) are written in the current language in the North-Western mountainous region where Sanskrit did not appear to have been much cultivated before the Christian era progressed a few centuries. The Buddhist scriptural works in "Sanskrit" belonged to the plains of the Madhyādēva and to the eastern region. No manuscript of the "Sanskrit" texts is written in Kārashṭra, which lacked the long vowels and therefore was unsuitable for Sanskrit. The Gilgit Manuscripts of the Vīṇaṇa Vāraṇu (edited by N. Dval) are written in the Brahmi script.

The northern Buddhist texts do not present an identical language or dialect but they do represent a language style where beside the pure (i.e. Pāṇiniān) Sanskrit words are used along with Old Indo-Aryan words not formed according to Pāṇini, the words that are Prakrit (i.e. Middle Indo-Aryan) and the words that present an Old Indo-Aryan base and a middle Indo-Aryan suffix (ending or formative) and vice-versa. But the proportion of the three types of words are not the same in the texts. In some texts the first type of words preponderates, in some the second type and in some the third type—but all in different degrees. The three types may be thus illustrated:

(i) Old Indo-Aryan (not found in classical Sanskrit): ākṣara 'it trembled' (perfect ending but no reduplication of the root); prakṛta 'the wax') (the suffix -ia added to the present stem instead of the root); āmū (masculine plural: Vedicle: āmūpiṃasti 'having dropped down and forward for ablation' (-ia attached to a root compounded to prepositions); etc.

(ii) patañjala 'jewel' (as in saptarnakamayām); dāti (for dāpūrīm); dāti (for dātī); yonīd (Sandhi form; for yonīm); etc.

(iii) (a) Buddhāna 'of the Buddha' (budhāṇa=MIA gen. pl. ending), navavarama 'in the superior man' (navavara=MIA loc. sg. ending); puruṣottārī 'with a hundred puruṣa coins' (puruṣottaro=MIA+eṣi instr. pl. ending); abhāgī 'it occurred' (a-bhāgī=MIA ending, third pers. sg.); etc.

(iii) (b) bhāṣyati 'it shall be' (OIA bhāṣ=OIA-syatic); dhārenī 'they hold' (MIA dhāre/-dhāreya+OIA-unī); akasta 'come down to' (MIA
Buddhistic Sanskrit is not a hybrid language although its words are often not homogeneous. The over all pattern or scripture of the language is an old Indo-Aryan language that was much akin to Sanskrit but unlike it was not rigidly controlled by the grammarians. It was a free kind of language that was used by ordinary men, not aspiring for Brahmanical scholarship or veneration. It was what may be called spoken Sanskrit. By its nature it was an unstable literary or business language varying according to time and place. To call such a language "hybrid" is not correct. Buddhist Sanskrit was not an artificially made up language fashioned by sages Sanskrit and the Prakrits. Any language whether spoken of literary, including the Pidgin and Creole etc has its distinct basic or seed language, however, inscrutably it may be. As regards the vocabulary there is no language which is not more or less hybrid. There is bound to be some borrowed element. In the case of Buddhistic Sanskrit its indebtedness in this respect is heavy. But that is only natural. Both Sanskrit and the Prakrits were influential contemporary speeches which controlled between them its career which ultimately vanished into Sanskrit.

Buddhistic Sanskrit was not a hieretic language; it was a general language, the spoken Sanskrit of the few centuries before and after Christ. It was used in an administrative language in Madhyadnya by Kannika and his successors. The Samnath Buddhist Image Inscription of Kannika (Leeupagrahapa Inscription VIII p.173 ff), the Sat-Mahat Image and Umbrella Staff Inscription of the same (Ep. Ind. VIII p. 180 f; p. 291), the Mathura Stone Inscription of Huvishka (Ep. Ind. XIX p. 60 f) etc are written in almost the same language as Buddhistic Sanskrit. It also appears in a few documents from Ninya region. I quote below the Inscription of Huvishka which refers to the establishment of an alms or charity house. The date of the inscription is the year 28, probably the Saka year (=106 A.D.).

This hall of piety (i.e. charity house) is established as a perpetual endowment by Pranakara the Lord of the Kharalesara the governor of charitable institutions, son of Sarakamba. From out of that deposit (prasada) the interest (sudha; Bengali sac) should be spent month by month for the maintenance of Brahmins (who come) from the four quarters to the hall of piety. Day by day at the gate of the hall of piety should be stocked freshly made (susah; Bengali sho) barley meal 3 Adhakas, 1 Pratha of salt, 1 Pratha of tamarind (literally, acid stuff), 3 jar of green peas, and 5 earthenware bowls. These are for charity to the destitutes and also for the hungry and the thirsty. Whatever merit there is goes to the Son of Divinity, Sahi
Huvishka. May there be merit also for those who are dear to his majesty, May there be merit for the entire earth. The perpetual gift is made......

II

Spoken Sanskrit, the basic language of the typical Buddhist Sanskrit, as for instance in the Mahavastu, has the following characteristics in general.

1. The phonological pattern is almost the same as that of classical Sanskrit. There are, however, exceptions.

   a. There are Middle Indo-Aryan vocables which show the expected simplification.

   b. There is no rigidity of Sandhi rules. It follows the Sandhi rules of MIA. The final u of a vowel other than a is dropped more often than retained. The final ah becomes more often -a than not; e.g. maha- sa bhikshu, vastu aneśtra; etc.

   c. The final -a generally becomes -r. E.g. bhagavan, balavan, mahātarakaśita (acc. pl. masc.): etc.

   d. The length of the stem vowel is as often retained as not; e.g. sarvabhūta 'All creatures' (nom. sg.); sarvabhūtabhūtāram (acc. sg.); sarvabhūtabhūtārṇā-bhāya (gen. sg.). There is always metrical shortening when necessary.

   e. There is often some aorist usage of ies and sa: e.g. vīmāna (vīmāna).

2. Morphological characteristics are as follows.

   a. The dual number is replaced by the plural as in MIA e.g. dharmagāndhi-
   mahātarakaśita 'the two leading three merchants' (acc.); dharmabhāsita 'the two stayed'.

   b. The nouns ending in -ants are lost as in MIA, leaving a few fossils such as rathā, bhagāvan, bhāgyarāj, artha, arthakām, etc. The genitive remains unchanged. Thus: partā (for partāt).

   c. The -a declension influences all other non-feminine declensions. Thus: ratvā (gen. sg.), bhāgāvat (gen. sg.), bhāgyarāja (acc. pl.).

   d. The ablative singular is formed with the adverbial suffix -te; e.g. ratvā (for ratvāt).

   e. The regular locative singular ending for the non-feminine is -an. But the regular - form for the a-stems is also current; e.g. lokānāti as well as lokāte.

   f. The ending for the instrumental, dative, ablative, genitive and locative singular fem. is -(ā)tvā (āvā), the OIA dative singular.

   g. The ending for the instrumental, dative, ablative and locative plural for all stems is dhī (bhīs).

79
h. The personal pronouns have developed some additional forms such as mamam (acc. sg.), maye, taye (inst. sg.) etc.

i. In the conjugation of the verb the Atnasipada forms are replaced by the Atnasipada, even in the passive voice. A few Atnasipada forms survive in the verses mainly.

j. The -e (-and -aye) conjugation predominates. The -ya conjugation survives in the passive. The other conjugations survive sporadically.

k. The root bho (bhośa) generally becomes bho- (bho) and bh-. e.g. bhos, bhaya, bhaya, etc.

l. The gerundial suffix -rā generally stands for -ya also, e.g. pratirā. Sporadically -ya stands for -rā, e.g. badrāīya (sandhyā for badāvīa).

There is an additional suffix -śrāṇa, e.g. karīśrāṇa, karīśrāṇa, datvārāṇa, etc.

m. There is only one form of the finite past tense. It is a mixture of the perfect, the aorist and the imperfect. There are also relics from the old; e.g. aṣāpi (3, sg. pl.); asi (1.3 sg.); etc.

3. The more important syntactical characteristics are as follows.

a. There are many new idioms in the use of the cases. Thus: bhogeratā (instr. of the cause) te amanīṣyakā pahād 'on account of the Lord the non-humans find'; kalena lālaṁ 'from time to time'; imāna jatāvārkarṣita (gen. of exchange) kṣīrānena 'the perfume bought by hundred thousand coins'; etc.

b. The compound verb also presents fresh idioms. Thus: adhāraya karīṣyām 'I shall eat (it)'; prahāraya datvā 'having beaten up,'
SANSKRIT ACROSS THE HIMALAYAS

—NIRMAL C. SINHA

I

It is a common place of Oriental studies that India has shared the heritage of Sanskrit with other countries. On purely philological considerations the ancient-most Sanskrit is the matrix of the speeches of more than half of mankind through ancient and modern times. On deeper philosophical considerations Sanskrit is reputed to have made profound impact on foreign mind, Mesoba or Yavana. The response to Vedic or Kaliyada or distant foreigner from Plato and Proclus to Schopenhauer and William James has so much exercised the imagination of our scholars that the role of Sanskrit in the cultural milieu of our neighbors is often overlooked. Countries across the Himalayas happened to be most important acquisition of Sanskrit abroad and yet more than the Trans-Himalayans Highlands other lands interest Indian Sanskritists. This is despite the fact that India produced two pioneers in the field, namely, Sruti Chandras Deva and Rahul Sankritiyana. I have no claim to be a Sanskrit scholar. It is only as a student of history, specializing in the survivals of Indian culture abroad, that I venture to present the contribution of Tibet and Mongolia to Sanskrit through the ages. The story of Indian Pandits and their Bhata colleagues is an edifying chapter in the history of Asia.

The history of Asia is a sort of triangular complex composed of Iranian, Sanskritic, and Sinoic traditions. Much of Asian history is the product of permutation and combination of the three. In Northern Buddhist terms, history is a process of flux and there is no set pattern in history except the Dharmas; and strange are the ways of the Dharmas. The encounter between Sanskrit and other traditions had thus no fixed norm in history. It is now well known that in the confines of Indo-tributary Smanskrit yielded, in different ways, to Trans-Persian and Sino-Mongoloid encroachments while in the highlands of Trans-Himalayas Sanskrit must successfully encountered Iranian and Sinoic traditions, both in linguistic form and literary expression.

Yet the Sanskrit which accomplished this Dystopia, from Kashmir to Kokonor or from Bataga to Russkai, had no title to high caste; this Sanskrit hardly conforming to the grammar or phrase of what is called Vedic or Classical form. Buddhist Skramini is known to have spoken the dialects of the diverse regions. In short Buddha did not preach in "perverted and refined form," which happened to be the preserve of the Brahmas and the Kshatriya. So, Sanskrit, Vedic or Classical, was first ruled out "for the profit of the many, for the bliss of the many and out of compassion for the world." Yet Sanskrit and nothing but Sanskrit was found worthy and capable of expressing or expounding the Perfected Wisdom or Transcendental Learning. Thus the tests of Prapupkasharmi and the communities and establishments of the saints and scholars from Nagari (c. 150) to Atila (c. 980-1054) happened to be in

Sanskrit which Brahmanical and Hindu scholars described as bad or impure Sanskrit. Recently, some western scholars have started calling this medium Hybrid Sanskrit. Nepali scholars and Vajrācārya are also not happy with the label Hybrid as Nepal for centuries has preserved the learning enshrined in Buddhist Sanskrit and for a century now has been helping the modern scholars to explore the esoteric texts in this medium. The Buddhist Sanskrit had to be bad or impure, as conformity to Vedic or Classical grammar would have made the new lore more obscure and less open than the ancient one. The spirit of tolerance and the anxiety for adaptation, which made Buddhism the national creed wherever the Dharma migrated, accounted for the historic success of Sanskrit Buddhism outside India, particularly in Tibet and Mongolia.

II

"The waters of Ganga made fertile the arid steeps of Inner Asia". That is how a German scholar had described the great efflorescence of Buddhist literature in the sands and snows of Inner Asia. The Bhagavata who took the stream to the arid north was in the grateful imagination of Northern Buddhists, come from Vārānasi, where Buddha Sākyamuni had turned the Wheel of Law. In trans-Himalayan legend the Sacred Lotus and it withered away in Vārānasi bloomed in Lhāsa, and the Master's "body, speech and mind" made a re-appearance in the Trans-Himalayan highlands. Lhāsa in welcoming Sanskrit was no doubt sheltering the language of the Land of Enlightenment and Bod-skad (Tibetan) as the medium of the Dharma became as sacred as Sanskrit. The layout, content and presentation of Tibetan canon and all later works down to the last days of Lamāism have been such that a Nepali Vajrācārya proud of his country having been the refuge of Sanskrit learning has no hesitation to describe Bod-skad (Tibetan) as Lhāsa Sanskrit. By the label Lhāsa Sanskrit a Nepali Buddhist would not merely imply that the Tibetan script is derived from Sanskrit source but also acclaim that Tibetan literature preserves the treasures of Sanskrit literature. Much of the original are lost to the world today while most of the remnants in Sanskrit the world owes to the care and zeal of Nepali scholars during the centuries when Sanskrit learning in the Land of Enlightenment was in shade. Western scholarship would testify further that the monastic universities in Tibet and Mongolia not merely preserved the treasures of Sanskrit but also developed the Sanskrit traditions in their seats. Thus Logic and Metaphysics, Medicine and Chemistry from India flourished in Sakya, Tashilhunpo, Drepung, Derge, Kumbum and Urga.

Why the legendary author of Tibetan alphabet, Thohni Sambhota, did not seek inspiration for a script from the great neighbouring country in the east, has puzzled many Sinologists today. As the medium of expression in the Celestial Empire, the Chinese script had a sanctity of its own. Mastery of the ideograph was a hallmark of academic and bureaucratic power inside the Middle Kingdom while beyond the outermost frontiers of the Middle Kingdom the ideograph was a symbol of culture. A barbarian speaking the Celestial language was a lesser barbarian and if a barbarian could read and write the script his access to power and privilege in the Celestial court was ensured. Besides dissemination of Chinese language and Chinese script beyond the Han frontiers was a fundamental principle of imperial statecraft throughout history. Thus the Manchu, the Mongol and even the Turki (Uighur) had to accept Chinese language and script for varying periods to
varying degrees and the vertical form was adopted in Manchu and Mongol scripts. An American Sinologist has therefore described the Tibetan escape from Chinese language and script as an inexplicable phenomenon. The truth of the matter is that the Tibetan speech is not as near the Hae as many Sinologists presume. If the term Mongoloid is used in a wide sense both Tibetan and Chinese languages are Mongoloid languages. Tibetan is also a tonal speech like Chinese but Tibetan is not so predominantly monosyllabic as Chinese. Even if there are affinities, as presumed by some Sinologists, an idiolect established in one language is not necessarily adequate for the imagery and idiom of another. White linguistics and morphological conceal the secrets of failure of Chinese idiolect in Tibet. Tibetans have their own explanation for the success of Sanskrit Akṣara. Sixteen years ago in Tashi-humpo and Drigung I made enquires as to why the pictograph was found unsuitable for transcription of Tibetan speech and how did Thami Sambhota and his colleagues adjudicate the claims of different Indo-Iranian and Mediterranean scripts. I had in mind that the Balhent script was possibly an imitator from the west of Sinosindia and that in the last half of the seventh century Khroushi and several other scripts were prevalent in the regions west and northwest of Tibet. The answer of the Tibetan scholar was, however, as simple as the Tibetan mind. It was told that there was no need to adjudicate the merits of different phonetic scripts known to Thomi and his friends. The need for a script had arisen out of the need for translating Buddhist texts in Tibetan language. It was thus "a good act" or "a natural process", interdependent on the other processes of Dharma as its Prayogamapada. Thus the script had to be looked for in the same region from where come the Sacred Books. The process did not end with the Sūtra Vajrañārañ of Sanskrit or the horizontal flow from left to right. The Tibetan book, though made of paper, did not follow the format of Chinese script but adopted the palm-leaf format of India. An honorific designation for a Tibetan hitu-leaf book is Pet derived from Sanskrit Panthi-Prutika. India's Sanskritic sentiments for books and learning have influenced Tibetan mind ever since.

To start with, the invention of alphabet was treasured as a divine gift as in Sanskrit tradition; Brāhmi was reputed to have come from the mouth of Brāhma. It is not certain whether Thangka, the form of the alphabet, devolved his set of thirty letters from the archaic Nāgari (Rajputi, Lantaka) or from the Ādīgiri (Gâgâda) characters. What is certain and indisputable, both among Tibetan believers and modern scholars, is that the Tibetan alphabet was of Brāhmi origin. It is curious that while the words Brāhmi and Nāgari were obsolete in most Granthi vernaculars by the beginning of the nineteenth century, these words were current among the Lamás and other learned people all over the Tibetan-speaking world. A Sanskrit-Tibetan Thesaurus of 1771 from Kham etters the word Brāhmi with its Tibetan equivalent as the first item under the head "speech". This was undoubtedly following the ancient Sanskrit tradition. For instance, the Lokahrajasatra list of sixty-four kinds of writing begins with Brāhmi. It is relevant to point out that in India the term Brāhmi was a re-discovery towards the end of the nineteenth century, thanks to archaologists and etymologists. In Tibet terms like Akṣara, Sulha, Pali or Sutra came to be inscribed exactly as in India and each term was most meticulously translated to convey the different meaning under different contexts. The terminology for Akṣara as in traditional India was fully reflected in Tibet in handling of books as if they were icons. I was surprised to notice such usage in Tibet in 1955-56. A Tibetan book, even if it be on a mundane matter, cannot be left on the floor or cast away.
like an old pair of shoes. The Impeccable Object, as the Sacred Letter or Akṣara, is the heart of the matter. Much later in Sikkim I had another experience. A signboard warning the visitors to take off their shoes while entering the temple was fixed right on the floor. The signboard was intended mainly for the foreigners and the trilingual inscription: Tibetan, Hindi and English, was my responsibility. On protest against the written word being on the floor I had proposed that the Tibetan inscription could be erased and the signboard left as it was. An ordinary man, who was not a monk or priest, protested that Nagari script being the matrix was more sacred than even the Tibetan. The signboard had to be raised a few inches from the floor but still today in Tibetan or Sikkimese would keep his shoes near that trilingual inscription. The Tibetan veneration for Nagari as the kin of Brahmi should be an enlightenment to several Indian scholars who, having read Sanskrit in the Western sets of Occidental learning, champion transcription of Sanskrit works in Roman and would discard Nagari as internationally less honourable than Roman. I am not a linguist nor by any means are good in reading scripts obsolete in our country today. But for me the most important evidence of Indian culture in Sikkim, Tibet and even in Balkas has been the most ubiquitous presence of the Six Mystic Syllables Oṃ-Ma-Ni-Pa-D-Me-Hum on rocks and boulders, stupas and temples, prayer-wheels and altars; and I had not the least doubt on my first sight of Six Mystic Syllables that the Tibetan Akṣara was a Rūpa of Sanskrit Akṣara.

The Tibetan veneration for the Sacred Letter from the Land of Enlightenment was also expressed in calling the vowels and consonants as Aṭṭ and Kāli, the two mystic arms used in Tantra but can be traced back to the Veda. The learned Tibetan unhesitatingly affirms that Akṣara goes back to pre-Buddhist times in Kajjhe, that is the Veda. The adoration of Yās and Akṣara, Brahman and Sarasvatī in Rg Veda and later literature needs no presentation to an assemblage of Sanskritists. What needs emphasis here is that Sarasvatī is the only Vedic deity and for that matter the only Brahmical or Hindu deity who is held in highest adoration in Mahāyāna pantheon and therefore in Northern Buddhist countries like Tibet and Mongolia. While other Hindu deities like Brahma, Indra or Ganeśa were incorporated into Mahāyāna pantheon simply as accessories deities aiding and serving Buddha Śākamuni or other Buddhas and while even some Hindu deities were depicted under the feet of a Buddha or held in utmost ridicule, Sarasvatī was admitted as a goddess on her own right. The Mahāyāna veneration for Sarasvatī progressed across the Himalayas, and as Yangchen in Tibet and Mongolian, Sarasvatī is the deity for scholars and lamas alike irrespective of any sectarian considerations. The Tibetan literature from Thonmi Sanphotha down to the twentieth century poohs with utterance and remarks about the significance and sanctity of Śābā Brahman.

III

The translation of the Buddhist canon from Sanskrit into Tibetan has been universally admitted as the most scientific and yet held ever before the present day UNESCO programme. The national endeavor in Bod-yul (Tibet) running through four centuries may be best described in esoteric diction as the union of Īcchā (Wisdom) of India and Upāyakooda (Ingenious) of Tibet. Infinite wealth and refinement of Sanskrit had to come to terms with the originality and independence of Tibetan. Western scholars who have mastered Sanskrit and Sinic languages have not discovered any
affinities between Tibetan and any of these groups, Basil Gould and Hugh Richardson—speaking, reading and writing Tibetan almost like the Bud-pa (Tibetan)—wrote in 1943 that "Tibetan is widely separated in vocabulary, grammar and mode of thought from any language with which the learner is expected to be familiar". Earlier a renowned master of languages, Denison Ross, had admitted the same, though he felt that his mastery of Russian was complementary to his mastery of Tibetan and vice-versa. Knowledge of Sanskrit, which Denison Ross and Hugh Richardson had acquired before beginning Tibetan, did not determine the proficiency of such eminent Tibetologists.

To obtain the exact meaning of Sanskrit words and phrases Thomyasambhota and his successors had first resorted to a service imitation of Sanskrit layout and style and ignored the claims of Tibetan syntax. This resulted in monstrous compositions which misrepresented the potentialities of Sanskrit and denied the genius of Tibetan language. These translations were later on considerably revised or altogether replaced; a few survive in the manuscripts discovered from the Caves of Thousand Buddhas and other sites in the north and north-west of Tibet. In the later or revised translations imagery and idioms of Sanskrit underwent welcome Tibetanization along with hitherto unrecorded acceptance of native idiom imagery.

No effort was spared to probe into the etymology of a Sutra or to unradar the aphorisms of Vyakarana. Panini and later Sayana Vyakaranas were studied with the same zeal as in the Tols in India. Thus while each word of the original was rendered into its exact appropriate in Tibetan, the Tibetan syntax was compiled with. For every translation there would be one (or two) Indian scholar knowing Tibetan and one (or two) Tibetan scholar knowing Sanskrit. For support to translators, compilation of grammars and lexicons was also taken in hand. For widely used or commonplace terms like Buddha, Dharma or Sanskha uniform sets of equivalents were fixed by a central council of translators. The result of the translations from the time of Thomya (c. 650) till the propagation by Atila (c. 1050) were later incorporated into two encyclopaedic collections called Kanjur and Tanjur. Kanjur stands for Buddhist literature and Tanjur for Sutra. Thus Abhidharma, Pratyadhrishtadhyii and Vinaya, the treaties of Nagājuna, Asanga and Dignaga or the latest Mahāyāna tracts (from Pala Bengal) are all enshrined in these collections. But for this faithful and yet idiomatic translation many of the Buddhist Sanskrit works would have been lost forever. I need not recite the great Mahāyāna works recovered by Brian Hodgson and Rabula Sahitya Ayana or refer to the Gilgit Manuscripts read by Nalainaksha Dutt. I would however remind that Nagājuna's Savyelaka or Dignaga's Pramāṇavācauya are yet to be discovered.

Through such scientific translations and regular exchanges with Nepali and Indian scholars, imagery and idiom of Sanskrit became a part and parcel of Tibetan literature and later, when Mongols embraced the Dharma, of Mongol literature. This impact is noticed most in the art of dialectics, science of aesthetics, and historiography. Buddhist literature, with Indian art of rhetoric and Indian logician's mannerisms flourished in refuge in Sakya, Drępeung and Urga. For models of rhetoric and prose, men of letters in Tibet and Mongolia invariably referred back to Khanyābras and such works from India. Dialectics or poetics were, however, not much developed in Tibet before the advent of Dharma; therefore such literary elements in Tibetan literature
were more in the nature of innovations than revolutions. For a true revolution in Tibetan literature one has to notice the historiographical writings in Tibet. In the beginning, that is, before Sanskrit made its impact, the annals and chronicles of Tibet were inspired by the Chinese tradition of Shihs-chi (the Record of the Scribe—the Record of a Historian). The Chinese method of record-keeping meant a meticulous regard for events and their dates. The Indian tradition of historical writings, as will be accepted by this distinguished gathering of Sanskritists, was indifferent to mundane happenings and their chronological sequence. The victory of Buddhism in Tibet was eventually the victory of Indian attitude to objects mundane. Men of letters, including historical scholars, submitted to the Indian school of history. The Tibetan nomenclature for records, Yig-thang, yielded to a new form Chon-jung (Chon-bhyung) or the Growth of Religion. As the new nomenclature suggested the content of chronicles, that is, the subject-matter of history, was now the Dharma, its origin in India and its growth in the Trans-Himalayas. The Dharma was eternal and everything else was transitory; therefore the story of Dharma was history par excellence. The ideal history was no longer the Records (Yig-thang) or the Line of Kings (Rgyal-ubs) but the Dharmakalani (Chod-bhyung). The lives and thoughts of the saints and scholars, the doctrinal debates and the construction of temples and monasteries were now the stuff for the historiographer. Even then a strong sense for historical sequence and a high regard for firm chronology continued to characterize the chronicles of Tibet. It cannot be denied that Tibetan historical writings contained much useful data for history of the neighbouring countries. Tarānātha’s ‘History of Buddhists’ abounds with legends and myths but provides some unimpeachable evidence where Indian literary sources are silent.

A measure of Sanskrit impact on Tibetan and Mongol languages is provided by the wide currency of loan-words from Sanskrit. While a most faithful and yet perfect translation of the entire corpus of Sanskrit vocabulary was achieved and even many proper names like Aksā and Varādī were rendered into Tibetan, for example as well as sentimental grounds the Sanskrit forms of certain words were preferred. Thus while Buddha, Dharma and Sangha or Veda and Vidyā were always expressed in Tibetan forms, terms like Guru and Mani or Sākya-pa and Pāṇini have been used in the original form down to our times. Not that good Tibetan equivalents could not be coined but that coinage could not satisfactorily convey the full context of the term. It will be interesting to give a few examples of Sanskrit loan-words: Om, Mani, Padma, Vārañḍa, Nalanda, Taksāla. Some Sanskrit words underwent see-change in spelling and pronunciation. Five such loan-words common to Tibetan and Mongol would be - Arya Dharma, Pangdīta, Ratna, Vajra. In Mongol there was a greater zeal to have as many Sanskrit words at possible for the Mongol translators rightly found that in the eyes of Dharma from Sanskrit to Mongol the original would be more obscure. A thirteenth century Mongol version of Lalitavistara is comparatively punctuated with Sanskrit words. I call here some as per transcription of Professor Nicholas Poppe with regular Sanskrit form in brackets. Davaj (Dveja), Luka (Lakṣmaṇa), Bodi (Bodhi), Dibhangkara (Dīpaṃkara), Erdo (Ratha), Arj (Rej), Dīyan (Dhyāna), Erus (Iṣya), Kada (Kada), Tojā (Ttigā), Mangal (Mugdal), Saratī (Sarathī), Vimā (Vimā), Yalodari (Yalodari), Sidi (Sidī), Darm-acari (Dharmacari), Kumuda (Kumuda), Vor (Vajra), Maqraja (Mahārāja), Majdari (Maitreya), Sarvarasidhi (Sarvatathādhi), Aka (Ākāśa), Citrā (Citā), Uner (Uṣṇa), Arata Kalm (Aradhā Kalam), Badrī (Patta), Badmi (Padma), Sambh
If I tell a Lâmâ (Mongol or Tibetan) that modern researches have proved that there are substantial non-Aryan elements in Sanskrit vocabulary and that such words as Candana, Dânqa, Pâñcita and Bîlva are probably of Dravidian stock the Lâmâ would retort that whatever is Sanskrit is Aryan. If I argue further I may offend the Trans-Himalayan believer be he a monk or a lama, a scholar or a muteteer. I had on several occasions told Lâmâs that in modern Indian opinion Buddha Sâkyamuni would be traced to Tibet-Mongoloid stock and not Indo-Aryan. Far from pleasing the Lâmâs my statement was a sort of blasphemy which pained them considerably. To a Northern Buddhist all moral and spiritual values are from Aryakâavyâ (Phaga-yul is Tibetan) and Buddha Sâkyamuni could not but be Aryan and the language of Prâjñâpâramitâ was indeed Aryan or Sanskrit par excellence.

Acknowledgement: My own on-the-spot observations as well as the words of pioneers in the study of Trans-Himalayan provide data for this paper. All necessary references will be found in V. Bhattacharya: Bhagavatâśāstra (Calcutta 1939); N. Dutt: Gîglâ Manuscripts I (Srinagar 1939); N. Dutt (ed.): Prajñâ (Gangtok 1961); and F. W. Thomas: "Brahmi Script in Central Asian Sanskrit Manuscripts" in Asiatica Festschrift Friedrich Welte (Leipzig 1954). In a recent paper entitled "Study of Sanskrit Grammar in Tibet" (Bulletin of Tibetanology, Vol. VII No. 2) B. Ghosh narrates the history of Sanskrit grammar in Tibet down to the nineteenth century. Regarding Tibetan (and Mongol) sentiments on Buddha’s nationality vide N. C. Sinha: Greater India: Fact, Fiction & Fetish (Bhopal, 1971) and “Indic elements in Tibetan culture” in Man in India, Vol. 49, No. 1. - For an authoritative statement of Tibetan sentiments about Tibet’s indebtedness to Sanskrit vide the Dalai Lama’s address to the Buddha Jayanti Symposium on November 29, 1956, in Bkah-byka : Tibet (New Haven 1967), Appendix.
1. **TALES THE THANKAS TELL:** Rs. 300.00

Subtitled An Introduction to Tibetan Scroll portraits. The book has 64 pages 11 & half inches × 8 inches and contains well produced eleven colour plates with Jacket depicting Buddha Sakyamuni and his two disciples. The book tells much about Mahayana Pantheon and particularly about telly/much about Mahayana Pantheon and particularly about the legends and myths around Buddhism as depicted through numerous Scroll Portrait forms. These colourful portraits speak about the contacts with the traditions of Tartary, China, India, Iran and Byzantium, Pub. 1988.

2. **SANGS RGYAS STONG:** Rs. 250.00

Subtitled An Introduction to Mahayana Iconography. This book of 75 pages (11 and half inches × 8 inches) contains 4 colour plates and more than 80 line drawings (sketches); thick paper back with Jacket depicting 33 Buddhas. In added for the lay readers, this introductory account is based on original sources in Pali, Sanskrit and Tibetan. The basic concept of thousand Buddhas is explain at length, while all the important symbols and image in their variant forms are presented from believer’s point of view. Art critic or academician will find the book worthy of perusal. (English Text), folio 76, pub. 1988.
GONG-SA LNGA-Pa CHEN-PO'T GSBUNG-'SUM
The Collected Works of the Vāh Dalai Lama, NGAG-DBANG BLO-BZANG RGYA-MTSHO.

Published by the Sikkim Research Institute of Tibetology are embrowned in 25 (Twenty five) volumes. Volumes 1991.

EXOTERIC TEACHINGS: Vol. KA to ZHA (21 volumes).
ESOTERIC TEACHINGS: Vol. KA to NGA (4 volumes) No. 22-25.

Price per volume: Rs. 735/.

DISCOUNT
1. MONASTERIES : 40%
2. INSTITUTIONS/LIBRARIES : 30%
3. AGENCIES : 20%

The complete set of the Collected Works of the Vāh Dalai Lama are available at the Sikkim Research Institute of Tibetology during any working hours of the SRIT office or those interested may place their order at the address below:

Director,
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
DEORALI, GANGTOK,
SIKKIM-737 102
INDIA
LATEST PUBLICATION OF
THE SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY,
GANGTOK

(A) TIBETAN CATALOGUES:

1. RINCHEN TERZOD CATALOGUE
   NYINGMAPA CATALOGUE SERIES — 1996
   VOLUME ONE (PART ONE & TWO) ... Rs. 250/- per vol.

2. CATALOGUE OF THE COLLECTED WORKS OF
   RJE YAB SRAS GSUM
   GELUGPA CATALOGUE SERIES
   VOLUME ONE — 1996 ... Rs. 100/-

3. CATALOGUE OF THE COLLECTED WORKS OF
   RJE Dkon MCHOG BStAN SGRON
   AND
   THU 'U BKAN
   GELUGPA CATALOGUE SERIES
   VOLUME TWO — 1996 ... Rs.125/-

4. CATALOGUE OF THE COLLECTED WORKS OF
   BBUD 'DUD GLING PA
   AND
   PAD MA GLING PA
   NYINGMAPA CATALOGUE SERIES
   VOLUME TWO — 1996 ... Rs. 250/-

5. CATALOGUE OF THE COLLECTED WORKS OF
   MNGA 'BDAG NYANG
   NYINGMAPA CATALOGUE SERIES
   VOLUME THREE — 1996 ... Rs. 75/-

(B) BULLETIN OF TIBETOLOGY

   New Series No. 1. ... Rs. 30/-

   New Series No. 2. ... Rs. 30/-
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Seminar Volume</td>
<td>Rs. 85/-</td>
</tr>
<tr>
<td>5.</td>
<td>Bibliotheca Sikkim Himalayica Series 1, (Symposium Number, 1996)</td>
<td>Rs. 65/-</td>
</tr>
</tbody>
</table>
RULES FOR SUBMISSION OF RESEARCH AND
POPULAR PAPERS FOR PUBLICATION IN
THE BULLETIN OF TIBETOLOGY

1. The Bulletin of Tibetology welcomes articles and research papers in English and Tibetan, Hindi, Buddhist contributions in Sikkim, Religion, Philosophy, Literature, History, Art, Iconography and Cultural aspects of Tibetan and Adjacent countries, comparative religion etc. Sanskrit-Tibetan Text and vice-versa.

2. The articles should be neatly typed with double space.

3. The articles and papers should be substantiated with reference of books or other documents.

4. Short bio-data of the author should accompany the articles.

5. Views expressed in the Bulletin of Tibetology are as those of the contributors and not of the Sikkim Research Institute of Tibetology. An article represents the private individual views of the author and does not reflect any office or institute with which the author may be associated. The editors are the publishers of the article(s). Copy right of an article belongs to the author unless otherwise indicated.

6. Three issues of Bulletin of Tibetology will be sent as complimentary to each contributor. Additional copies of the Bulletin will be sent on payment of the prescribed rate plus adequate postal charges.

7. Annual subscription of the Bulletin of Tibetology is Rs. 150/- plus extra postage.

8. Research papers or articles which have not been accepted for publication by the editorial board will be returned to the author on receipt of adequately self addressed and stamped envelopes.

9. All correspondence may be made and subscription may be sent by bank draft drawn in favour of:

The Chief Editor, Director
Bulletin of Tibetology
Sikkim Research Institute of Tibetology
Gaugtok-737 102, Sikkim
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM
PUBLICATION OF BOOKS

The following is a complete list of books published from 1961 to 1996. Full list of SRIT publications is available from SRIT office.

In view of price hike in the printing and stationary cost, the following revisions were made in the prices of Publication with effect from 1st May, 1993 subject to further revision in course of time.

3. Prajna (xylograph), 1962. 200.00
5. Arya Samastabhadracaryatika of Leamskya Khutukhta Lalitvajra’s Commentary in Tibetan, 1963. 35.00
6. Vimstika Vijaptimatrata Siddhis of Vasubandhu (4th-5th Century A.D.), 1964. 50.00
7. Tantric Doctrine according to Nyingmapa School of Tibetan Buddhism, 1976. Reprint 1993. 20.00
8. A Short Account of Monastic Life in Dodrup (Golok), Khristo (Derge) and Khyuk (Tsang) by Ven. Dodrupchen Rimpoche, Ven. Khenspo Lodo Zangpo and Ven. J. Ngawang Rimpoche. 20.00
9. So-sor-thar-pa’s-mdo’s-mam-bshad: Thar-lam-bsang-po’s them-skad, The Vinaya Text, 1979. 35.00
10. The ALAMBANA PARIKSHA OF ACARYA DIGANAGA by Naiyawi Shastri, 1980. 30.00
11. Aspects of Buddhism, Silver Jubilee Commemoration Vol., 1981. 150.00
15. DAM NGAG MDZZDRCATALOGUE, Rinchen Bumzang, Kagyudpa Catalogue Series, Vol. 1, 1990 250.00
   Paper Back. 275.00
17. Aspects of Classical Tibetan Medicine Special Volume of
   Bulletin, 1993. 345.00
18. KADAM PHACHO (Part I, II and III) Hard Bound per Volume.
   Paper Back per Volume. 150.00
125.00
19. KADAM BUCHO (Part I and II). Part I. 225.00
   Part II. 200.00
20. RINCHEN TERZOD (Part Ka, Kha, Ga and Nga) Hard Bound
   per Volume.
   Paper Back. 450.00
   Karchag (Index). 350.00
   35.00
   / 50.00
23. Thigle Shujin (Tib. Text), 1985. 30.00
24. Gso-dpyad-rgyal-po'i-dkon-mchod (Tib. Text) Tibetan Medicine,
   1966. Hard Bound. 150.00
   Paper Back. 100.00
25. RINCHEN TERZOD CATALOGUE, Nyingmapa Catalogue Series
   Vol. 1 & 2, 1996. (Per Vol.). 250.00
   100.00
27. Catalogue of the Collected Works of RJE DRON-MGIIOM BSTA-
   SGRON & THU-‘U-BKWA N Gelugpa Catalogue Series,
   Vol. II, 1996. 125.00
28. MNGA-'BDAG-NYANG, Catalogue of Bla'-Brgyad Bde-Gshegs
   75.00
   250.00
   30.00
32. Bulletin of Tribology, 1996, New Series, No. 3. 42.00
33. Bibliotheca Sikkim Himalayica Series I (SYMPOSIUM VOL.) 1996
   65.00
34. Gendug Chognyis Post Card (set of 5) Per Set
   20.00
35. COLLECTED WORKS OF VTJ DALAILAMA (25 Vols.) Per Vol.
   725.90

34