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 as the mountains suggests the dimensions of the field.

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AN INTRODUCTION ON RTSE IN TIBETAN

BUDDHISM

ASTROLOGY & HOROSCOPE

J. Norbu Stobz

rtse is a very ancient knowledge which was originated in India and China and is
practised widely in Tibet and in other trans-Himalaya regions.

The word rtse is normally used in the sense of accounts, calculation, measurement etc. But, here, the word rtse does not mean any of the above usages. It is a
knowledge or science which brings to light our future events and their exact position.

Generally these rtse are divided into two groups:

(A) Kar-rtse (Astrology), (B) Nag-rtse (Horoscope). Kar-rtse has only one sec-

tion known as Kar-rtse and Nag-rtse has different sections as under:

(1) Kuya-ley-rtse/Tserab ley-rtse, (2) Kek-rtse and Ghak-rtse/Thun-rtse and

Shin-rtse.

Kar-rtse in Tibetan Buddhist tradition is believed to have originated in India and

Nag-rtse in China.

A very short description of the rtse is as under:

(A) Kar-rtse: By the influence of the stars and planets, the courses of seasons, volume of rainfall, and field of crops changes during the cycle of 12 months. The
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method and system for calculation of this term is by addition, subtraction, multiplication and division of numerals and thereby obtaining result based on the movement of stars, moon, sun, planets and earth.

The main aim and objects of this astrology is for production of Da-Tho (Almanac in Tibetan tradition), for the interest of people. According to Northern Buddhist astrology, a day or two may be less or more in one month, and a month or two may be less or more in one year.

This Da-tho predicts whether a day, month or a year is auspicious or inauspicious. Certain days and month of a year are good or not are indicated by each person’s stars. The exact time and day for lunar eclipse and solar eclipse are also predicted in the Da-tho.

Though Northern Buddhist astrology has started since long time back, it is still found to be a relevant and correct to consult our course of action in daily life.

This can be proved from the incidents taking places as per prescription in Da-tho. So far, the exact time and day of lunar & solar eclipse, as predicted in Da-tho have not failed. The science of Tibetan astrology has also been able to tell the condition of harvest and volume of rainfall in a year round.

NAG-RTSE: (Horoscope)

(B) The method of calculation like plus, minus, multiplication and division are not adopted in Nag-rtse as in Kar-rtse. It is not very easy to describe exactly in English as most of the terms used in this rite are not found in English words. On the whole the main aim of this Nag-rtse in Tibetan tradition is to predict the fate and fortune of a person’s life.

In this system, every person has ‘Lota’ within the twelve sign, and one ‘Kham’ within the five elements of nature like earth, water, fire, air and wood. Every almanac year has one Lota & Kham.

In this way, for the calculation of this horoscope, one has to keep all these factors as methods along with the time, day, month and years of the person whose fate & fortune has to be assessed. Even the time, day and month of each also has their respective Lotas.

The result or product from this calculation will not be like that of astrology i.e., in numeral form. Here result are shown in the form of Da-ka-Karmak (black or white points)

A different kinds of Nag-rtse and their short description are as follows:

1. Keerah-ley-rtse/Keerah-ley-rtse (Horoscope for whole life)
   This horoscope tells about some one’s life history regarding the length of years to live, number of children to be born, obstacle at certain ages, economic position, education standard, health conditions, and precaution to take at a certain age.

   The method of calculation is based on the time, date, year of the birth, individual’s Lota & Kham, the Almanac year in which he or she was born. There are also formulae:
and other time factors is Nag-rte like Parkha, Mera Lokmen, Gumik etc.
All these factors are contrasted with each other and the formulas derived produce the result in the form of Di-u-KarnaK (number of black & white points) and finally tells the history of a person's life in writing, by looking at and consulting with huge volume of horoscope book called 'The Book of Bedru-Karpo'.

2. KEK-RTSE: (HOROSCOPE FOR ONLY ONE YEAR)

The method of calculation is similar to the above one, but, here, the kek-rtse predicts events for a duration of one year only. In this case, like that of Torra-lye-rtse, it suggests mantras and pujas to be performed for getting rid of obstacles that may come to the person during the period.

3. BHAK-RTSE/THUN-RTSE: (HOROSCOPE FOR MARRIAGE)

This horoscope is important for marriage. This horoscope tells whether the couple will be happy, prosperous and live a long life if they get married. The minor obstacles that are in the way of marriage can be easily cleared out by performing mantras and pujas or through other means as mentioned in the horoscope. But when the horoscope strictly warns that the marriage should not take place, one has to obey the prediction and follow the instruction therein.

The methods & formula used in this horoscope for calculation resembles the above two horoscopes.

4. SPEK-RTSE: (HOROSCOPE FOR DEATH)

Till today, this horoscope occupies an important place. To see this horoscope after a person's death is most important. Hence Buddhists believe in this horoscope since its beginning to the present age of science. The reasons why Buddhist give importance to it is out of love, sympathy and emotion for the dead person being permanently separated from as and therefore astrologer is asked to prepare a death horoscope when one dies. Thereby faithfully adhering to the result of horoscope the course of action will be carried out for the departed soul.

It is believed by some that once a death occurs in a family, the other family member's life would be in danger. In order to avert this misfortune, the necessity of consulting death horoscope is felt. According to horoscope, mantras are chanted and pujas performed as a protective measure. The methods for calculation of this horoscope is also similar to other horoscopes. Only difference here is time, date, month and the year of the occurrence of death are taken as main factors. The result of the calculation of death horoscope is also found in other large volumes, but for practical purpose the following important points are to be noted:
A. On which object, the dead person's mind or soul is found attached to.
B. On which article or objects the spirit who took away the life of that person resides.
C. The funeral day and time of which the dead body be removed from one's
D. Colour of the cloth for wrapping the dead body.
E. Direction of the face of the dead body inside the box.
I. Ages or Lota of persons who should not see or touch the dead body.
G. Kind of life within the six realms which the dead person is likely to take in the next life.
H. Indication for special performance of Puja or making of idols required for higher birth than the present one.
1. Indication to make statues/thangkas (scroll) of Buddhas within 49 days of his or her death which are for the betterment of the dead person.
Everyone carefully follows the instructions given in the death horoscope. An object may be a god and goddesses which can be made either in the form of statues of any materials or in the form of thanka (scroll).
In Nag-rite, after calculating inter-reaction of 6 different elements of rite, the result will be summed-up in the form of numbers of Dzo-Karnak.
The detail description of these Dzo-ri (points) are explained in a very famous book on rite names ‘Bedra-Karpo’ or Belar or other books of this kind which are in many volumes. Horoscope too explains the same thing in writing after consulting these points with the said books.
DROWA REGDRUK (SIX REALM OF LIFE)

- T. Noeba Sibhar

As per concept of Buddhist philosophy, until and unless the lives of the world attain Nirvana or enlightenment they revolve life after life within six different zones as described as Bhava Charitra or wheel of life.

These six different zones are as under:
1. Uha (Itha or equivalent sense of God)
2. Dharnapin (Semi god)
3. Man (Human being)
4. Nyalwa (Hell)
5. Yulhak (a kind of Jatun with huge bellies and very narrow throats hardly fitted to swallow the tiniest of particles).
6. Thuido (Beasts).

Uha, as describe in St. No. 1, literally does not mean the meaning of god as we usually understand. The name or meaning of Uha which the ordinary people used is the God which has already been enlightened. But here the name or meaning of Uha is literary not considered as the God which has already secured a place of salvation. Here Uha is placed under the category of life and birth who is yet to be enlightened. Therefore, one should not confine with the meaning of Uha (God) as ordinarily used or as used in the context of literature.

Gautama Buddha believes that one has already taken birth within the six realms of life for millions and millions of years, and would still born in the same circle by changing from one birth to another. This continuation is like a whirlpool with no end till one
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gets out of this realm by enlightenment.

Within these six births, standard of life differs from each other. Among them, human life is precious one, and it is like a door to the formation of different states of existence. Further more, depending upon human life, one can even enter into the highest state of Nirvana (Sangey Gshophang).

Drawbacks of each of these lives are briefly given as under:

1. Lha: Perpetually indulge in heavenly pleasures and there is always a fear to fall into lower realms when their good merit is exhausted.

2. Thangzyn: Perpetually drawn to war with the Lha and as they are less powerful have to suffer continuous defeat.

3. Mi: The draw back of human beings are tortments of birth, old age, sickness, and death beside other countless miseries.

4. Nyalwa: Hardship and suffering in hell are severe.

5. Yulhak: A kind of life where body structure is formed with a narrow throat like wheat stern and huge bellies who suffer in eating and drinking.

6. Dhado: These are the animals that cannot speak, listen to, think of and suffer their life as a beast of burden in the hands of human beings. Therefore, all the above realms are filled with sorrow and miseries where we have to born millions of times from one birth to another. It is also stated in the Buddhist text that if you could accumulate all the tears that you had shed during the state of miseries in all those lives in the past, the volume of your tears would be big enough to be ocean.

The animal which you love to keep in the house, an enemy which you hate, and a friend which you like today, might be that in the course of infinite lives in the past, the animal could be your son, an enemy could be your wife and a friend could be your enemy.

The one or more of the innumerable forms of lives in this or other world could be part of your family once. Hence, love, compassion were taught by Buddha to realize the truth.

Now, one has to contemplate on truth to escape six suffering realms and to secure a place in Nirvana (Tharpa) which is an ultimate stage. With this attainment you can volunteer to liberate the other beings existing in the six realms of existences.

The only way to seek Nirvana is through the path of Dharma and practicing it.

Even by consecutive practice of Dharma to attain (MAHAPARI NIRVANA) one has to pass through infinite lives to attain this goal. However some of them can attain this supreme stage within a single life span as exemplified by Guntama Buddha and Je-san Milarepa.
CESSATION AND THE WAY THERE TO
(Niradha-Maga)

Prof. P.C. Vogl

Even in this very body there lies the cessation of the world, and the way leading to the cessation there of. Now if there is an origination process by way of dependence on links (Paṭicca-samuppada) and causes, it is also complemented by an inverted cessation (niruddha) process. If this were not so, then there would surely be no loophole out of the round of birth and death in the world-spheres, without end.

The way to cessation is, of course, well known. Namely, the Noble Eight-Fold Path, otherwise condensed under the categories of morality (Sīla), concentration (Samādhi), and wisdom (Pañña).

The function of morality is to purify; concentration to penetrate, and wisdom to liberate. In that they are a unity, links in a chain, because they do not prosper without each other’s support. Morality devoid of concentration is conducive to delusion; concentration devoid of morality is conducive to a dangerous inflation, and wisdom devoid of concentration is conducive to deficiency of mind control. As it is said:

"Great becomes the fruit. Great the advantage of concentration when it is encompassed by morality. And great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom leads to the removal of defilements."

The term ‘cessation’ in this context may lead one to suppose that annihilation of the consciousness-subject is the goal. It is to be observed, however, that the process, beginning with morality, culminates in wisdom and emancipation of mind. This therefore, in
no way implies the extinction of a conscious subject. As it is said: "All corruption shall be put away, and wholesome things brought to increase."

What is corruption? The three ets of delusion (Moha), hate (Dose), and greed (Lobha). What is wholesome thing? The Noble path, called the best of paths, for unlike other paths it leads to emancipation of mind.

Gestation in this context, therefore, does not imply decrease but increase. And if this is difficult to comprehend, then it is the wisdom of the sage which claims that one possessing nothing possesses all. The increase in this context is the priceless gem which is termed as 'the sure heart's release'. As it is said -

Even the ocean is absorbed with only one great taste, the taste of salt. So this discipline and doctrine which I teach is absorbed with only one great taste, the taste of release."

Although the pali begins with morality, the emphasis in the following chapter will be on concentration. Morality is already well known, whereas concentration remains an extremely complex and involved subject. In any case, morality, concentration, and wisdom are so intricately involved that they emerge in relation whenever either one is alluded to. For the present, it may be mentioned that there are three kinds of defilements (kilesa): That kind which translates itself immediately into word or act (vinikāma kilesa), that which arises and then subsides (Panitthathā kilesa), and that which is always latent (antayaikākṣa). Of these the latter name is the most devious to erase. It comprises seven unwholesome tendencies: Sensuality (kamaraga), attachment to becoming (bhavānā), malice (patīga), biasedness (dānī), conceit (Māna), doubt (vicīcchā), and ignorance (avītsa). These defilements are subdued (Pahanā) by three methods: by substitution of opposites (tadāngā pahanā), by tranquillisation techniques (ākkharātha pahanā), and by insight (Sammucchā pahanā). In other words, by morality (silā), by concentration (Samadhī), and by wisdom (panna).

Samadhī (concentration): Concentration may be analysed into four categories:

1. the concentration for the attainment of jhanas (absorptions),
2. the concentration for the attainment of nāna dāsāra (extraordinary perception),
3. the concentration for the attainment of saññā (inten awareness),
4. the concentration for the attainment of vipāsana nāma (penetrative insight).

Jhanas (absorptions) derived from concentrated tranquility of body and mind are highly conducive to states of equanimity and bliss. In view of this, these concentrated absorptions are only too susceptible of being grasped as ends in themselves, when in reality they are to be only regarded as a means to an end, and as such merit: a primary and distinguished place.

2. Nāna dāsāra (extraordinary perception) is that faculty of perceiving things which are astral in nature. Devoid of this supernormal vision, the human horizon is inevitably constrained within the limitations of the five sense-organs, to see the least. However, the attainment of supernormal vision is taken as an end in itself, when in fact it is only a means.

3. Saññā (inten awareness) is that faculty of mindfulness and awareness which require for keeping the mind in harness and under restrained control. Without this inessential control over formations, feelings, perceptions, and concepts,
Consciousness is led astray momentarily as the victim of every incident that upsprings. However, mind-control in itself is insufficient to be regarded as an end, for although it keeps a constant vigil over random-effervescence, it does not however annihilate them at the source. At best, it serves as a preventative and defensive device.

(i) Vipassana (Penetrative insight) is that faculty which penetrates to the source. As long as this faculty is attained the mind is not in a position to comprehend or understand the scheme of all things in the visible and invisible universe. Without this objective vision, consciousness is dominated by its own limited subjectivity and personal prejudice. It is, finally, only through this faculty that the unrealised, potential becomes the actualised reality. Thus is, the ultimate integration of personality and its unrestricted release.

These four categories of concentration, however, may be resolved under the collective term of Samatha-vipassana (tranquilized-penetrative insight), and shall be dealt with as such.

Samatha-vipassana (Tranquilized-penetrative insight):

Samatha is that quality of tranquilization so necessarily an integral process and also because of its being the essence. Its function, by tranquilizing, is to disperse passion (rags). In view of the fact that passion clouds the mind, and that the mind is by its very effervescence frizzled away from second to second, the only method of integration is by concentrating attention to a point (ekaggata).

There are numerous methods of achieving this, and they need not be detailed here. The thing of prime importance is to fix the mind to a centre, and to keep it there. Once the hectic effervescence of the psyche is controlled at an integral point, it may be expanded later to embrace a vast field. It is to be noted that the Satipanthatasutta begins with the Samatha factor.

Herein, O bhikkhus, a bhikkhu having gone to the forest, to the foot of a tree or to an empty place, sits down with legs crossed, with body erect, and sets up mindfulness in front.

Now the mind cannot (without first having been trained to do so) fix its attention upon any particular thing for a protracted period, whether the thing be body, feelings, thought, or objects of mind. To alleviate this difficulty, therefore, some form of tranquillity, involving either one of the forty subjects of Samatha Kammathanas, is recommended, according to individual congeniality. Only after the mind has become steadied, made fluent and firm, is it directed to the investigation of the body, feelings, thoughts, and objects of mind.

Although concentration-absorption (jhana) is a product of Samatha, it does not necessarily imply extrasensory perception (nana dassana). There may be extrasensory perception or there may not, since tranquility is not concerned with perception but with tranquillity. If extrasensory perception is to be cultivated, the potential faculties of vision (Gakkhandayu) have to be developed by concentration on the light kasina. And this is so because, even as light illumines a dark room, even so in accordance with the principle of optics, the darkness of the psyche within has to be first illuminated by an
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internal light.

Vipassana: Whereas the function of Samatha is to tranquillize, the function of Vipassana is to dispense ignorance (Avijja) and to penetrate. Samatha and Vipassana, although they may be practised in isolation, do not prosper without each other’s support. For Samatha in no way dispenses ignorance, nor is there vipassana without the tranquillity of body and mind at first.

When combined and developed, they result in the attainment of knowledge (Vijja) and render the defilements (Asavas) extinct.

Vipassana’s scope includes ten insights, as follows:-

(1) Sammasana Nana: Perceptive insight into the factors of intangibility (Nana) and formations (Rupa) in their true perspective and nature.

(2) Udayaabhaya Nana: Perceptive insight into the arising and vanishing of all tangibility and intangibility from one moment to the next.

(3) Bhanga Nana: Perceptive insight into the dissolution of all phenomena.

(4) Bhavyathana Nana: Perceptive insight into what are the dangers to be feared and shunned.

(5) Asanavarno Nana: Perceptive insight into the misery inherent in all things and rooted in grasping.

(6) Naibhidan Nana: After perceptive insight into the above five factors, the consequent aversion arising there from as a preparatory stoppage leading to release.

(7) Mucitrikamya Nana: Perceptive insight into the yearning for release through the right path.

(8) Patissankhan Nana: Perceptive insight into the discriminative contemplation, whereby release may be obtained, though obstructed by the grasping aggregates.

(9) Sankharajdika Nana: Perceptive insight into the equanimity where all the formations are to be viewed as preparatory to the attainment of release.

(10) Anuloma Nana: Perceptive insight into the adaptability of life, whereby release may be attained. That is, comprehension of the Four Noble Truths in all their ramifications, and the development of middle path surpassing both asceticism and sensuality extremes.

The Discourse on mindfulness continues:

"Thus he lives contemplating form in form internally, or externally, or internally and externally. He lives contemplating origination factors in form, or dissolution factor, or both. Thus he contemplates form in form, feelings in feelings, thoughts in thoughts, and mental essences in mental essences.".

Now to contemplate origination and dissolution factors, in Buddha’s sense, scarcely implies a desultory reflection upon the decay and death of the body, but of the
internal structure of the life process itself, witnessed in full clarity by penetrative insight. As it is said:

"As long, O Bhikkhus, as my vision pertaining to the Noble Truths, with triple insight and in twofold style, remained unclear, even so long, O Bhikkhus, in this world with its Maras, Brahmas, ascetics, gods, and men of highest insight and knowl-
edge remained to be attained".

The 'triple insight' referred to the perceptive insight into things as they are (Sacca Nana), the perceptive insight into something which has to be accomplished and known (Kicca Nana), and the perceptive insight into something which has been ac-

complished and known (Kata Nana). Each noble Truth penetrated in this way and makes for the 'twofold style'.

It is obvious that the physical eye is not implied here, since it does not penetrate into the body, not to mention mental essences, but the eye of purified intensity pertain-
ing to the Dhammakaya. But what is this Dhammakaya? To understand the implications it is necessary to return to the ancient adage-

"Self is the refuge of self".

At a casual glance, this contradicts the doctrine of Anatta. How can self be the refuge of self when there is no self? But the seeming contradiction is merely of superfi-
cial one, and appears as a contradiction due to its having been shifted out of context.
Life is beset with impersonality because the five aggregates of an individual field are facile and not self-controlled, an effervescence that splits and re-splits.
Nevertheless, even a personality which splits is still a personality, and if properly controlled may even attain to the height of alimacy. As it is said:-

"Be unto yourself a refuge, an isle, and not elsewhere.
Let the dhamma be refuge, the isle, and not elsewhere.
Thus shall the limit of darkness be reached, for those who are desirous to learn".

If there is going to be any sort of self at all, it is obviously this Dhamma which will have to be established as such. And since equilibrium of consciousness is the very essence, the way to mental poise is not to disregard the peripheral faculties of incessant external elements, but to establish them at the same internally centralized point.

As it happens, this problem is already solved by nature (Dhamma). For in the human debris of personality such an integrated point already exists, namely in the pit of the diaphragm, and seated at which point is a nucleus (sphere) of Dhamma. Were it not for this nucleus, wherein all the four elements and consciousness fuse, the human organism would never have come to exist. This sphere of Dhamma serves as the base for the manifestation of organic human personality as such, and is termed Pathama Magga (First step).

Now as soon as the life is issued from the mother's womb, it begins the gradual process of sense-contact (Phassa) with the environment, activating along the network of nerves, which culminates in the attention being directed to the external form, thereby establishing and identifying it as the self.

As for the nucleus of Pathama Magga at diaphragm level, it passes from sight, because from birth onwards all men's activities are centred outside, not inside. When
the peripheral faculties are withdrawn from external contact and centred within, the initial attempt is seldom crowned with success, considering that perception through protracted externality of contact has become crucified and gross. Initial attempts at introspected perception usually result only in a sensation of swimming and whirling in the dark.

What is more, once the nucleus of Pathama Magga is perceived, it is too small and effervescent to fixate attention thereon for long. This is significant regarding the habitual hectic state of the peripheral mind. Initial attempts are always tangled up at this point, and the problem is always how to fix attention upon the nucleus of light and keep it there. As it is said: 'There are three factors necessary, O Bhikkhu, for one intent on the attainment of higher consciousness (Adhicitta). Namely, the factors of concentration, of energy, and of equanimity, are the three factors. If, O Bhikkhu, only the factor of concentration is applied, then consciousness is conducive to laxity. If only the factor of energy is applied, then consciousness is conducive to that state which is devoid of the potential necessity for the destruction of the defilements. But if, O Bhikkhu, concentration, energy, and equanimity, in proportion as the need for them demands, are initiated, then consciousness becomes flexible, potent, and translucent, so as to initiate the destruction of that which is defiled. Thus only does it attain to the capacity of behold in perceptive immediacy the state or circumstance at which it is aimed'.

Now once the peripheral faculties have been sunk and gravitated to the pit of the diaphragm (slightly above naval) and the sphere of Pathama Magga manifests translucent and bright, it is to be understood that in this sphere the aggregates (Sakkaras) have their seat. It is a process of nature to aggregate in spheres as a repository self-contained. If the aggregates are not integrated and condensed thus, they would disintegrate and disperse, and memory as such would no longer exist, not to mention selfhood. Also, if penetrated into detail, in this sphere of Pathama Magga lies the aggregates of morality, concentration, and wisdom, which pertains to the human personality, and which have been accumulated from antecedent lives. It is not enough, however, that these aggregates or spheres of morality (sila), concentration (Samadhi), and wisdom (Panna), are discovered. They have to be developed and purged. Therefore they are called accomplishments (Sampadas). They are the steps to the fashioning of the integrated personality, which is a matter to be accomplished strenuously, and not something given and ready-made.

This is made plain by the exhortation: 'We will not shrink back but will struggle on. If there come to be a vortex of energy, so that which is not yet won might be won by human strength, by human energy, and by human striving'.

We note that the emphasis is on the human base, from which it all begins. For that is how Dhamma arises as given in the Anguttara Nikaya: 'Bhikkhu, if you are asked by nonbelievers about the Dhamma, you shall answer them as follows: The root of Dhamma is will. All Dhamma arises whenever attention is focused thereon. All Dhamma appears through sense contact. All Dhamma combine through perception. All Dhamma culminate in the Jhanas. All Dhamma are by attentiveness controlled. All Dhamma are by wisdom overcome. All Dhamma have release as goal. All Dhamma are in deathlessness submerged. All Dhamma ends in Nibbana'.
It would seem that in Buddha's discourse to Ponthrop ada the fundamental teaching for the rejection of any self-applies a doctrine and a technique for annihilation. It however, does not seem much insight to comprehend what is implied is the extinction of the great aggregates (kappa dhamma) as signified by the human, celestial Brahma, and Asupa Brahma forms.

Thus becomes obvious at once when the lives which follow are perceived. "This is a way by which impure conditions can be put away and pure conditions brought to cease and therein abide."

What are impure conditions? The root of evils of delusion (moha), lust (dosa), and greed (lobha). What are wholesome things? The Noble Path, called the best of paths because unlike all other paths, it leads to emancipation of mind.

"Putting away' or cessation, in Buddha's sense, never implies decrease but increase. There is no annihilation of a conscious subject, or such nonsense as 'dewdrop smiling into sea'.

Each emancipated one has his own supranormal field of radiant personality, the end result of an aeconic accumulation of Parami, the perfections of experience, which are by no means extinguished at death. As it is said: "Even here and now, in the present body (not to mention after death thereof) that essential emancipated consciousness which is the 'Atha'gata remains unplumbed. And although that is what I teach, there are those who falsely accuse me of proclaiming a doctrine which is annihilationist. As of old, so now, I proclaim only this-suffering and the cessation of suffering'."

And, again in the discourse to Nigrodha: 'All corruption shall be put away and wholesome things brought to increase'. And once this increase (namely, wisdom and insight) is attained (by supranormal concentration) there is the abiding by it. Cessation therefore, even if it is difficult of concentration, is never the extinction of a conscious subject. On the contrary, it is a gradual build up of potential, by intensifying steps.

'Great becomes the fruit, great the advantage of concentration when it is encompassed by morality. Great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom is set free from the delusions'.

The 'fraction of morbid is to purify, if concentration to penetrate, of wisdom to liberate'. In that they are in unity and they do not prosper without each other's support. For morality devoid of concentration conduces to delusion. Concentration devoid of morality conduces to dangerous inflation, whereas wisdom devoid of concentration conduces to deficiency of mind control. When it is recommended to sink the peripheral faculties down into the aggregates (spheres) of Siva, Samadhi and Panna, at diaphragm pit, the intention is to push the faculties (bhuvas) to their logical and ultimate culmination, namely the attainment of the supranormal and the release, also known as knowledge finality (Anuruddhavadi).

The twenty two potential faculties commencing with the potential faculties of vision (Gakibhadrya), come into play in this swelling culmination (bhuvas) process as controlling guides.

They are expedient to transmute raw material into refined product, a process which can reach its fullest peak only at this most vital of centers in the diaphragm pit,
other wise known as the 'heat base' (Haddaya Vatthu). It is termed so in that the 
aggregates of perception, memory, thought, and knowledge emerge there from.
Centered there are the faculties called (Ceco-samadhi, 'heart-concentration'). It is
only at this focal point that the mundane faculties are able to emerge and stoke out
(through transmutation process) the reified faculties (Ceco-Vimutis) that are
supramundane. Now when the faculties have penetrated the spheres of morality,
concentration, and wisdom (significant of the path) in successive style, the sphere of
release (Vimutis) appears. Release from what? Release from the aggregate of the crude
human form (Manusa kayasena). It is release in the sense of passing from and tran-
scending (for the moment) that particular level or stage of aggregates. Having been
release therefrom in this style, it perceives its release (Vimuttihana dasana).

Whereupon the next formation appears. In this instance is the defined human
counterpart (Manusa kayas Patis), otherwise known as the 'astik'. To understand
what this refined human counterpart is, it is necessary first to comprehend how it
comes to exist at all. It comes to exist through the process of contact (Phassa), of
impression, and of intensification. As soon as a child is born, its very physicality serves
as the base for psychoformative reproduction, for the human organism is not merely
a consistency of dead cell. It is this active potentiality which contains in it the germ of
psycho-physical replication.

Now the 'field-of-form' in which all the psycho-physical activities are activated
invariably partakes of the characteristic feature and form derived from the original base
of crude materially being 'stamped', as it were and sustaining the impress thereof.
Each form, derived in this reciprocated style, serves as the base for further development in
form, like an each reed in its invented sheath. The human organism, from the moment of
birth, in its ceaseless impressionistic psycho-physical interplay of reciprocity
(Samamana), thus serves as the base of 'template' for the intensification of continu-
ous refinement in inviolate style. Form (Rupa) impressed with feeling (Vedana), and
feeling with the sense of form, aggravate to immediate consciousness (Vinnana), by
the superposing imagery of perception (Citta) and memory (Sañchna).

In the abhidhamma, this refined human counterpart is not classified in its formal
(kaya) but in its psychological aspect (Citta) as a resultant (Vipaka). It is to be noted,
therefore, that the particular formation is to be regarded as psychic in content, al-
though signs of crudely derived materiality linger therein.

It is classified in the sensual sphere of origination (Kamaraasana) and does not
rise above that status. Being entered by the attachments peculiar to the sense-sphere of
existence, its psychic supports (Arammana) determines its status quo.

Now the potential faculties pass from the crude form and impermeate this refined
human counterpart, thus experiencing activity therein.

It is then instigned to penetrate to mindfulness (Satipatthana) for the further
development of the path, as signified by the spheres of morality, concentration, and
wisdom, and as release (Vimutis) from the refined human aggregate, and the percep-
tion thereof (Vimuttihana dasana). Whereupon in the next stage, the crude celestial
form or aggregate (Dibba kayasena) appears. It cannot be too often repeated so that
each successive form or sphere through the intensification of 'smelling' (Bharana)
which is a creative process and a replicative force pushes to ever increasing degree of refinement. Each successive form is established with a path (signified by the spheres of morality, concentration, and wisdom), and since the celestial aggregate is a more refined product than the human, its path too is correspondently more refined and so forth for all that follows. This, then, is what is implied by the obscure utterance: “Self is the refuge of self”. Namely, through contact (Phassa) each antecedent form (self) serves as the ‘impulse’ for the production of a more refined one, which again serves as the base for the next. All of which are only subtle reproduction of the five basic aggregates of personality (Paρiyāvattanakhandha) which go to fashion existence in the mundane (Lokya)sphere.

The crude celestial form (Dibbukayaka Hinna) and its refined counterpart (Dibbukapajapitita) are products of the refined human form as base. They come to exist through the same insensitization process of imperceptiveness sinking. Nature knows little limit in its potential capacity for refinement, which can be either instigated deliberately (as in the Jhantic method alluded to here), or by the mere force of meritorious living. It is to be understood that a meritorious life lived is not a mere desultory drifting to nothingness and dissolution but an activity which bears psychic fruit, brought about by the gradual accumulation and retention (Taḷarammapana) of wholesome (kusala) impulses from psychic moment. Is the Aḥbhuddhamma this embodiment of the celestial aggregate is classified as beneficial (kusala), but like the refined human form it does not rise above the level of sensual attachments peculiar to the sensual sphere (Kamascara). The other forms which follow from the celestial aggregate as base, are the Brahman form (Brahma kaya Hinna) and its refined counterpart (Brahma kaya Pasita). Unlike the celestial aggregate, these Brahman forms do not arise merely through meritorious living as such, but have to be deliberately instigated (by Jhantic concentration).

Only those who practice Jhacc (whether by concentration on anyone of the Kasina, or on such states of mind as compassion etc.) attain this formal embodiment, which surpasses the sensual sphere.

In the Aḥbhuddhamma, this embodiment is classified in the form sphere (Rupasacara), due to its absorption in formal states and because materiality is still present. Its emotional and psychic supports (Arammanas), however, are of jhantic content, based on equanimity or bliss, as the case may be.

From the refined Brahman form as the base the Arupa-araham form and its refined counterpart are produced because of being proficient in the absorptions of formlessness (Aρupathama) which could be either the experience of the infinity of space, the infinity of consciousness, voidness, or neither perception nor non-perception. In the Aḥbhuddhamma, this embodiment is classified in the formless sphere (Aρupasacara) because materiality is no longer present and because of the intangibility of psychic supports. It would be misleading, however, to infer from this that the conscious-subject is formless as such. It is the support which is formless as the subject is endowed with form which is composed of the cognitive element (Vinnanadhana). It is to be noted that consciousness (Vinnana) is one of the four terms of movement
(Ahara), and in the Dependent Origination Process (Paticca Samuppada), it is consciousness (Vinnana) which serve as the base for the arising of immateriality-materiality (Sama-rupa). It (Vinman), therefore, is to be reckoned as a quality with the capacity once its exhaustion of meritorious potential as the upper planes has culminated. These celestial and Brahmans are not expeditious but to be reborn, and once relinked by human birth they submerge in the new life which arise. These aggregates of personality, however, still continue to exist in the life continuum substrata (Bhavaanga) at the diaphragm pit. They are to be understood as resultant levels (Upaka), whose function is only threefold: as deparring consciousness (Citt), as refining consciousness (Patisadhi), and as life continuing substrata (Bhavaanga). It is a matter to be investigated that experience is not confined to the human level of consciousness, but there also exist in latency (Plate: theory of forms) other aggregates to support the aspirant for release from mundane limits, because in the first place consciousness aspires for release only after it has had a turfed thereof. As long as the hunger for mundane delight (as well as celestial bliss) remains, so long does the tendency to release fail to present itself. Only he who has his hill of mundane things at the all inclusive level of human, celestial, Brahma, and Arupa Brahma attainments, an urge for higher things arise because it would be useless to speak of such higher things so one who has not yet had his hill. That is why it is said that there are creatures who delight in becoming, and when they hear of putting a stop to becoming their minds do not respond to it. "Young men, in the search for selfhood, which one would be better. To go in search for a woman or to go in search for yourself?" With this statement we have arrived at this point of the Arupa-Brahma aggregate. But, like all the other aggregates passed earlier, it is merely a higher level of the mundane personality (Upadakshandhika) and cannot be identified as the permanent refuge and an isle of self, or in any way can it be established as such, because it also decays and dies.

A man becomes a Deva, a Brahma, or a Arupa-Brahma deity only because he worked from the human level as base and at death he would be elevated to the upper planes. To be satisfied with the attainment of the Arupa Brahman plane as something with self-sufficiency would be unadvising to say the least, considering that the wheel of birth and death roll on. The problem of discovering the root and base of all these offshoots of personality, labouring under the delusion of an eternal self, remains. It is said, "no opening can be discovered by creatures, mazed in ignorance who are interred by a thirst for becoming and who stray and wonder."

The "no opening" referred to here is the Anatta process of split-personification, leaving no trace of the split-origin (already discussed in the chapter on Anatta), of the amorphous plurality which comes about through the dependent origination (Paticca Samuppada) process. This is why we witness Buddha has kept a noble silence on whether the self exists after death or does not exist after death. It one sense it does, in
another sense it doesn’t, because the whole truth of it is inextricably bound up in the unica-anatta process of split-personality.

However, when the Arupa-Brahma aggregate is pushed on to the dead centre, and on to the spheres which signify the path; a more refined form called the Dhammakaya Gotrabha manifests itself. It is so termed because of the transition of lineage from mundane to supramundane.

The Dhammakaya Gotrabha is a refinement of the Arupa-Brahma form as base. As we have already observed that all the antecedent forms are issued forth under the transmutative agency of an intensification process. An this juncture, the Dhammakaya Gotrabha serves as the psychic link between the mundane (Loκīya) and the supramundane (Lokuttara) consciousness, and is otherwise termed 'converted'. It is the 'bridge' where on and whereby the mundane aggregates may be viewed in retrowpective, and promise of supramundane excellence be viewed in prospective.

In its initial stages this Dhammakaya is not something to be regarded as the final and complete, because it is by the same process of intensification which is susceptible to further degrees of refinement. The realization of the four Noble Truths begin to dawn at this point by unfolding itself in prospective, with the consequent abandonment of wrong views and delusions, in ever ascending scale. Thus a stage is set for the Sotapanna, Nakadhamma, Anagamin, and Arhatta aspects of consciousness, respectively.

It cannot be too often repeated that the production and emergence of all these forms and spheres are the result of an intensification process. Each form or sphere in its centre is void, and its in this very voidness that the causal force of will is pushed. The void serves as the passive condition whereby things may arise. It is the force of direction and will, actually energizes their rise.

All phenomena arise in the basic condition of voidness, and it is due to this hiatus of voidness (between one manifestation and the next) that Hume asserts that to casual connection can be perceived from the appearance of one thing to the next.

It is only in the nature of things that there always be a void serving as the basic condition. The void (pito’s receptacle) is always necessary as a passive conditional matrix of emptiness (Nāthī Pacca) wherein the causal seed may be sown before any result (Vipakapaccaya) may issue forth. It is in this passive matrix or receptacle, that the determining force of will is put and pushed.

The will (Cetana) or the controlling faculties (Indriya paccaya) is not enough. It must prove some antecedent ‘material’ on which to work, so that what is merely in the state of potentiality may become actuality. In the case of these forms and spheres of ever increasing refinement, each antecedent form or sphere of the same nature serves as the material (Aṭṭha Pacca) which is smelted down by will into the voidness at its centre, wherein a refined counterpart of it appears. Only in the light of this does the injunction 'self is the refuge of self' become clear. For an antecedent 'self' is harnessed as the base for the production and emergence of a more refined one, until all sense attachment to mundane residues are purged.

All Dhammakaya forms are release (Vimutti) forms, in contrast to the mundane forms which are only of temporary (Sammuti) usage. Unless the realase forms are attained, emancipation from the mundane sphere of things remains an impossibility.
because the mundane forms are so crude to comprehend in totality the Noble Truths, the characteristics of mutability, suffering, impersonality, and the way to transcend them.

Vipassana (penetrative insight) begins only when the Dhammakaya Gotabhava (transition of lineage from mundane to supramundane) is attained. Samantha (jeanic tranquility) carries consciousness up to the Atta Brahma state and there it reaches its limit. This is why Yogis of ancient times were unable to penetrate into the process of Dependent Origination (Paccaya Samuppada) by which personalities arise. Surpassing the domain of Samantha, Buddha arrived at Gotabhava Nana (transition of lineage in sight). By the Dharmaka yana form ingrained with consciousness, he took stock of all that which goes to compose the mundane. Before Buddha there was only Samantha. Vipassana begins with the Buddha. The Dhammakaya forms are called 'release' (Vimutti) forms because they have become so refined that no attachment remains. and therefore they are the vehicles of emancipation. They are expedited to review mundane aggregates, to observe the crudity therein, and to attain emancipation therefore. This process (of a more refined form observing the crudity in a lesser form) is a necessary process, because it is not in the power of a crude form to comprehend the refinement in a higher form, or to jump immediately thereto. The process is not confined to an observation of the human aggregates. And this is so, because if the observation is confined merely to the human level of aggregates then all that the mind will be emancipated from is the human aggregates, when as a matter of fact there are other subtler levels of a more insidious nature to be emancipated from.

The process by which this takes place is through an objectification technique. Consciousness is not only capable of objectifying itself, but is by its very nature a matter of divisibility. If this were not so, then it would never be able to observe itself. At any moment of time, it is always a posterior aggregate of consciousness which observes an anterior one. One group of percepts is always observing another group. The word 'self' is misleading because it is only one group of aggregates which is being observed and not the totality thereof. This is one reason why it is said that all phenomena are characterized by a series of not-self (Anatta). To say, at any one time, that it is the same 'self' is not correct. To say, again that it is a different 'self' is also not correct. There are states of awareness which arise and perceive other states. States arise and state vanish, aggregates appear and aggregates disappear. The psychic process is a series of looking back, looking front and looking around. They are its very nature, and they only becomes more refined the higher it proceeds in the attainment (Samapatti) scale. Although it is a natural process for one moment of consciousness to reflect upon another, it is never carried to such lengths as in this flexibility of penetrative insight called Vipassana. It is due to the identification with a certain moment of consciousness that man (by that moment) becomes ensnared. Feelings and reactions arise by the second. Mind control has remained a dream. In the average man, the aggregates of experience (Sankhara) are in such a state of confusion and disunity that they prevent the exact perceptive faculty. Only when the mind is centralized by the Samatha Vipassana technique and purged thereby, does it become keen enough to observe psychic phenomena with ease. This is also the method by which detachment (Upadhi) is at-
The problem of the practitioner of Samatha Vipassana is to unify whatever levels or aggregates of consciousness there may be and to harness them into service so as to make available to perceptive immediacy at a moment’s notice. Once this faculty of transition from the crudest level to the most refined has been attained, it can be said that the practitioner is in command of his faculties and is an adept in the concentrated absorption of mundane and supramundane states of consciousness.

It is to be observed that the term ‘mystic’ is not applied to these states, for there is nothing amorphous or dreamy about them. On the contrary they are very precise and clear cut. For if not precise and clear cut as they are, there would surely be no release from the ceaseless round of birth and death. When face with the refinements of mind there is no adequate terminologies to express it. The Pali terms of Manas, Citta, Vinnana are scarcely adequate to express the various aspects of mind, capable as they are for being pushed to transcluent limits. Consciousness is not only passive, it is also active. It perceives, become aware, and cognizes at the different levels of refinement. All of which involves a thorough comprehension of the mind instant and the analysis of the partition of conscious states is restinatus (Vipaka), functional (Kriya), or volitional (Javana).

It is to be understood, therefore, that Vipassana involves something more than mere mental training. The confusion has been to assume the mindfulness (Satipatthana) at the human level of consciousness as Vipassana. Satipatthana is vigilance of mind which is a basic necessity of awareness whether in or out of Jhana. It is not to be transmuted immediately into the highest perceptive insight of Vipassana Nana.

It is said that the Dependent Origination (Paticca Samuppada) process in direct order (Anuloma), commencing with ignorance as a condition (Ovitapaccaya sankhara), is also complemented by an inverted (Panioma) cessation (Nirodha) process, commencing with the removal of ignorance (bhutta tv-era asesā-niraga-nirodha sankhāra-nirodho).

This is so because when ignorance is removed through morality, concentration, and wisdom, then the offshoots (jutaputta) of split personality (anatta) or aggregate composites (Sankhāra) as another terms are removed as a consequence. That is, through concentration they are controlled to a point (at diaphragm pit), and smothered out whatever defilements there are whereby all conflicting impulse are put to rest, unified, integrated, purified, and ceased, leaving no remainder (Upadisesa) and no further issue. Thus put to an end, there is no subsequent base (Paccaya) for the arising of rebirth consciousness (Vinnana), name and form (Nana-rupa), and all the rest.

The Satipatthana Sutta concludes with the promise: ‘Verily, O Bhikkhus, whoever practices these four foundations of mindfulness (on formations, feelings, thoughts and mental objects) in this manner for seven years, seven months and seven days, then one of these two four-fold highest knowledge (Achara) or the state of non-returner (Anagamam) may be expected by him. This is the only way, O Bhikkhus, which lead to the purification of creatures, to pass beyond sorrow and lamentation and to realize Nibbana through the four foundations of mindfulness’.

The problem of Arahat and Anagam in the world is not due to any lack of
practise, but due to a fundamental misunderstanding of Buddha's promise. First of the misunderstanding came from ignorance of the method of inverted technique whereby each level of form, feeling, thought, mental essence is observed not at generally understood but by confining itself to the human level alone. Second of the misunderstanding is that Buddha was speaking from the specific context of certain period of history by knowing through supernormal insight that many possessed the faculties requisite for attainment. This promise cannot be converted at this juncture to mean all and sundry.

Although attainment is something dependent on individual maturity the path to enlightenment is nevertheless always open to all. Before his final passing away to Nibbana, Buddha thus said to Subhadda who was the last of the converts: "Subhadda, if bhikkus were to live rightly (Samma Viharetvam) the world would not be void of emanciped Ones."

The right living as already stated, begins and ends with right understanding (Sammaditthi) and right concentration (Samma Samadhi).
भगवान बुद्ध के त्रिकाय: एक समीक्षा

पाठ-परिचय

पाठ-परिचय में निकलते-काटे नहीं हैं, किन्तु उसमें बुद्ध के नीति बांधे में विलोम किया गया है। ब्राह्मणीकाण्ड मनोयोग काल, और मनोयोग काल। प्राय सब मुद्रित काल है, कह उत्तरपुर है।

श्री-प्रभात ने ग्रंथ की उपस्थिति ही काल को प्रमाण किया था। पाठ में बुद्ध के निमित्ति काल का उल्लेख नहीं है। किन्तु ब्राह्मणीकाण्ड काल में निमित्ति से एक मोह मनोयोग का भी उल्लेख है।

संस्कृत पु 283, भाग 2, पु 104। सहस्त्र बाल की परिप्रेक्ष्य में बुद्ध में नवागुप्ती और परिप्रेक्ष्य बाई। वह अपने मुद्राम अष्टादश निमित्ति कर करते थे और अन्य काल का परिप्रेक्ष्य भी कर करते थे। काल बाल का काल अपने देश के अनुसार है। वह अष्टादशनिमित्त वर्तमान में उपनिषदें गहते हैं (संस्कृत 2, पु 213, भोपाल 3, पु 216)। श्रीमद्भाग अयोध्या के बुद्ध गुप्ता काल में लिखे हैं। पाठ-परिचय में यह देश भी को मनोयोग बांधा गया है। - अक्षर, 4, 410, विश्वास 2, 1-435)। में कहा है नि:सीमितुष्ट वासुदेव मनोयोग काल में उल्लेख हुआ। यहाँ, प्राय के निम्नलिखित सन में निमित्ति वासुदेव-मनोयोग-काल है। निमित्ति-भारत के अनुसार (पु 415) वह अप्रसन्न बन से निमित्ति है। सहस्त्र बाली भी मनोयोग काल के देश का शाखाखंड मानता है। सहस्त्र-भारत के मान से यह मान से अपना होता हैं। यह सहस्त्र का अनुसार अहिंसा प्रभु में काल यह बाली वाली है, इससे वह का वाली होता है, सहस्त्र का तत्त्व सर्वप्रभुर बनता है और अनेक तत्त्व स्वभाविक होती है। वह सहस्त्र भारत मनोयोग काल कर करता है। (संस्कृत 40)। मान से वाली के 10 प्रकार होते हैं। कुछ के अनुसार सह वाली मनोयोग स्वभाव है, दूसरे के अनुसार इन वाली की उपलब्धि, इत्यादि होते हैं, पुराणों का परिप्रेक्ष्य मान होता है। अतिमान सा भी उपलब्धि नहीं होती।

बुद्ध का वर्णन काल ब्राह्मण-काल नहीं है, किन्तु ब्राह्मण-बुद्ध के पुराण मानना करते हैं किन्तु पुराण (भव्य सिद्धांत) प्राय काल नहीं है। भव्य-बाल काल करता है। श्री-प्रभात-विसंगती सर्पजमिक काल से
उपरोक्त है। “मैं भाषण का आखिरी गुफा हूँ, धारा से उत्पन्न हूँ, पृथ्वी का वादल हूँ” (राम, 3,5, 94, रामभाषा, 5, 101)। राम का भाषण तब है जब क्या भाषण पृथ्वी है, इसे मान न करो।
(राम, 3, 84, मारमण, 2, 56)। पूर्व का 105 इतिहास काल है, धाराभाषा पृथ्वी-धरति है, नलनदी वाल है। जो प्रतिनिधि भाषण का दल करता है वह पृथ्वी-धरति का दल करता है।
धाराभाषासंसार में भाषण नगरानुगम चीजें जैसे भाषा से देखा जाता है, इस तरह भाषा को देखा जाता है। मानित दर्शनीयसंसारकारण के आधार में सुयुत्तकारण और पृथ्वी-धरति की भी बनावट करते हैं।
(पृ.31)111
111 मानित-काल से साथ-साथ आई आज़ादी बुद्धि पारा अनुप्रयोग भी गलत है। जब हम दुनिया को चेतना सार्वजनिक-पुनरुत्थान-प्रतिभा से समावेश करते हैं तब वह अंधकार हो जाता है। यहाँ कहना चाहिए कि दुनिया की प्रतिभा का संचार भी यहीं है। अनुप्रयोग नामक भीम सबूतरूपकृत प्राचीन जीवन के पुरातात्त्वक साधन है। इसे मानने के लिए अतिमहत्वपूर्ण है। इसे अभिकल्पना का संबंध भी नहीं है।
(पृ.32)111111 मानित दर्शनीयसंसारकारण के आधार में सुयुत्तकारण और पृथ्वी-धरति की भी बनावट करते हैं।
जब आपने नागरिकों के लिए कोई भी अनुप्रयोग करता है। तीनों के साथ-साथ आज़ादी की अनुप्रयोग, तीनों के साथ-साथ आज़ादी का प्राचीन जीवन का महत्वपूर्ण है। अनुप्रयोग नामक भीम सबूतरूपकृत प्राचीन जीवन के पुरातात्त्वक साधन है। इसे मानने के लिए अतिमहत्वपूर्ण है। इसे अभिकल्पना का संबंध भी नहीं है।
(पृ.33)111111 मानित दर्शनीयसंसारकारण के आधार में सुयुत्तकारण और पृथ्वी-धरति की भी बनावट करते हैं।

सकारात्मक "पृथ्वी का" या "पृथ्वी-सुदृढ़" है। सूक्ष्मगणरूप में बुध को "पृथ्वी अभावी" और दीदीभर भी "पृथ्वीअभावी" कहा जाता है। मात्राविश्लेषण मार्ग का कारण है कि बुध ने निर्दिष्ट डो देखे नहीं दिखाया,उनका कारण मान्य है।

शिक्षाशास्त्री ने नागरिकता के साहित्यरूपी सिद्धांतों को पूरे किया। जैसा कि हमने उससे सीखा है तो राजनीति के अनुसार राजनीति का कारण है कि उनकी सत्ता निर्माण राजनीति के नहीं। जैसा वह स्थानीय प्रश्न रखने में बुध ज्ञात नहीं है कि कुंद की सिद्धांतनीय सत्ता राजनीति में नहीं। बुध ज्ञान में उनका नया सारा राजनीति सम्बन्ध है जीता प्रतिक्रिया का प्रतिक्रिया भी। इस वर्तमान स्थिति के भी समस्या समेत यह प्रश्न उन्हें सही पता देता है कि बुध ने अपने के सारे प्रश्न नहीं है। बुध ने नया सारा राजनीति सम्बन्ध है जीता प्रतिकृति के नया सारा राजनीति सम्बन्ध है नहीं है। इस दृष्टि से इसका निर्धारण है प्रतिकृति भी। बुध ने नया सारा राजनीति सम्बन्ध है जीता प्रतिकृति के नया सारा राजनीति सम्बन्ध है।

इसका अभिव्यक्ति "बुध के डो बुध प्रभु सम्बन्ध" है जो इसे देखने में सारा राजनीति सम्बन्ध है जीता प्रतिकृति के नया सारा राजनीति सम्बन्ध है। इसका अभिव्यक्ति "बुध के डो बुध प्रभु सम्बन्ध" है जो इसे देखने में सारा राजनीति सम्बन्ध है जीता प्रतिकृति के नया सारा राजनीति सम्बन्ध है।

"बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो इसका अभिव्यक्ति "बुध-बाह्र-सब दो बुधि का सत्यम् है जो
अंगभोज के नहीं है कृषीसंस्दान का समर्थन है। यह भुगतना का अभ्यास है। यह बायर है। न इसका मत, नेक है। अंगभोज के समान एक रास है, इसका अभ्यास ज्ञान है, यह ज्ञान है, विश्लेषण, विश्लेषण, समाधान और प्रभावित करना है। यह विश्लेषण है। बुध के एक मृदा-मृदा अनुभव है।

ताजकद्वारा में वृद्धि का बाहरी, व्यवहार, व्यवहार आदि कुछ है। मौलि यह काय बुध का संपन्न काय है।

यह काय जो विग्रहण का आवाज तत्त्वक जैसा है। यह तत्त्वक में सम्बन्ध का विकास है और सभ्यता के अनिवार्य से भारी होता है। अंगभोज के समान जीवन, विश्लेषण, समाधान और विश्लेषण का अभ्यास ज्ञान है। यह विश्लेषण है। बुध के अनुभव अंगभोज अभ्यास से विग्रहण है, यह विग्रहण है। यह विग्रहण है।
बीत तथ्यात अनेक समस्यातांना समाधान दिली गेली. आजकल, या स्थितीत, समस्यात पुन्हा स्थापित होणारे दोन वस्त्रे म्हणजेच निर्देशन आणि उपकरणांने समस्येच्या विवेचनेच्या रांगांना स्थापित केलेले झाल्याने ज्या करणारी गोष्टते. परंतु, त्यानंतर, सर्वात जवळपास रुपांतरीतील अनेक समस्या लागू झालेली आहेत. त्यांमध्ये अनेक वस्त्रे असलेली आहेत. त्यामुळे, हे समस्यांना अधिक समाधान दिले जावे लागते.

अमेरिकेत, अस्पताळात, पार्कात इत्यादी स्थळातील समस्यांमध्ये जागृत घटना नसलेली आहे. त्यांमध्ये, स्थानीय अधिकारी एवढी समाधानातील गोष्ट दिली जाऊ नये.}

(27)
1. प्राकृतिक प्रारूप (भिंतीप्रारूप), जिसका इस्लोग से उपयोग हुआ। वह रामायण में निकाला करते हैं। गीत के निर्देश में है।
2. लोकार्थ नहीं भाँति भी शुद्ध स्वरूप है। यह आदर्श पर निकाला करते हैं। वह संगीत चरण भाँति है।
3. वेदांतक का भारी भुआ पर निकाला करते हैं। यह अन्त धारा में निकाला करते हैं।

लोकार्थ में कहा जाता है रूपांतरण के साथ संयोग का सम्बन्ध है। उदाहरण के लिए वह अन्त धारा है।

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3. त्रिप निवास भाग 2, पृ. 161।
4. त्रिप निवास भाग 3, पृ. 134।
5. त्रिप निवास भाग 2, पृ. 154, मानपरिसरित्व सुग्रीव।
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7. संयुक्त निवास भाग 3, पृ. 129।

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15. संसाधनविकल्पों के रूप में एक अन्य रूप से प्रभावित किए जाने के लिए, बाहरी अन्य पत्रिकाएं, पृ. 31।
16. वृक्षविद्युतीयस्मायं स्माचर वनिष्कार विपुःजन विनाशन हृदयै नृथोदयास्मायं नर्वेय प्रज्ञायानिष्कार्यां नर्वेय ग्रहाणस्वरूपां नर्वेय स्मारकासंविकारां नर्वेय वनांस्वरूपां नर्वेय स्मायं अत्यत वृद्ध विद्याधिवेशीयं स्मायं स्नायु पञ्चाल्लालिकान्तरां। वृक्षविद्युतेऽक्ष्यक, अ 9 श्रे 38।
17. नित्यविनाशिकावर्ष निन्तुके विनिशोधनं। अनुभवः तिरर्ग प्रविष्कारितिन्य प्रस्तावं।
मानान्तविप्रेतु, पु 164।
18. वृक्षः विशिष्ठस्य प्रांजलिः विनयर्वस्तरं केवलं विनेष्यते। नृथोदयास्मायं विनिशोधः।
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20. समालिखितमात्रेइय, पु 44।।
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25. नित्यविनाशिकावर्ष विनिशोधनं। नित्यविनाशिकावर्ष विनिशोधनं। नित्यविनाशिकावर्ष विनिशोधनं। नित्यविनाशिकावर्ष विनिशोधनं।
26. वृक्षविद्युतेऽक्ष्यका प्राप्त्य सुखोत्सवं। व्यास विनेष्य वर्षानी वस्त्र सुखोत्सवं।
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30. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
31. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
32. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
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37. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
38. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
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40. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
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49. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
50. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
51. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
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60. वृक्षविद्युतेऽक्ष्यकां विनाशिकावर्ष विनिशोधनं।
THREE DIVINE BODIES: TRI-KAYA

- Prof. P.C. yogi.

The universal essence manifests itself in three aspects or modes as symbolized by the three Divine Bodies (Sankrit-Trikaya). The first aspect, the Dharmakaya or the Essential (or True) Body is the primordial, unmodified, formless, eternally self-existing and essentially of Body or divine beingness. The second aspect is the Sambhogakaya or the Reflected Body wherein dwell the Buddhas of meditation (Shi. Dhyana-Buddhas) and other enlightened beings of super human form.

The third aspect is the Nirmakanakaya or the Body of Incarnation or the human form in which state Buddha was born on earth. In the Chinese interpretation of the Tri-kaya, the Dharmakaya is the immutable Buddha essence and unmodified source of the cosmic whole. The Sambhogakaya is the phenomenal appearances and the first reflex of the Dharmakaya on the heavenly planes. In the Nirmakanakaya, the Buddha essence is associated with activity on the Earth plane and it incarnate among men as suggested by the Gnostic poem in the Gospel of St.John which refers to the coming of the word and the mind through human body. See herein book I, p. 217.

In its totality, the universal essence is the one mind, manifested through the myriad of minds in all the states of Sangaric existence. It is called ‘the essence of the Buddha’, ‘the great symbol’, ‘the sole seed’ ‘the potentiality of truth’, and ‘the all-foundation’ as the text states that it is the source of all the bliss of Nirvana and all the sorrow of Samsara. Mind in its micro-cosmic aspect is variously described by the unenlightened. Some calling it the ego or soul.

Complete realization of the essential and undifferentiated Oneness of Samsara and Nirvana, according to Mahayana, is the ultimate duality which leads to deliverance. As taught by the enlightened one, this is the aim and objective of Dharma as in all systems.
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of yoga and in all schools of Buddhism and Hinduism.

We would begin with the things generally known and accepted, and would end with
the most important item of our investigation. Hence our dissertation would conclude
with the sentence.

Therefore, the Trikaya is the all-Enlightened Mind itself. In this respect, the oriental
mentality is not so different from the medieval. As late as the eighteenth century our
books on history or natural science began, with the God’s decision to create a world.
The idea of a universal mind is a common knowledge in the East, since it aptly ex-
presses the introverted eastern temperament into a psychological language. The above
statements could be paraphrased thus: The unconscious is the root of all experience
of oneness (Oharkakaya); the matrix of all archetypes of structural patterns (Sambhog-
aka), and the condition sine qua non of the phenomenal world (Nirmakakaya).

1. For further interpretation of the Chinese view of the Trikayas, the student is
referred to the Rev. J. L. Riechel’s Truth and Tradition in Chinese Buddhism (Shanghai,
1955).

2. See Tibetan Yoga and Secret Doctrines.

3. The Introduction is supplementary to the more technical exposition of Nirvana
presented in the General Introduction to Tibetan Yoga and Secret Doctrines.


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