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Development of Different Schools of Thoughts in Buddhism

Dr. Ashwani Kumar

Buddhism is a religion of kindness, humanity and equality and was founded by Gautama; afterwards called Buddha towards the end of the 6th century B.C. It is one of the three great world religions. However like Christianity and Islam, it made its appearance in historical time. No one today will deny that Buddhism and its founder lived in India some centuries before the beginning of the Christian era. Buddha lived for eighty years and entered into Mahaparinirvana at Kushinara or presently known as Kushinagar. At the time of Buddha’s Mahaparinirvana his most famous disciple Ananda was along with him, but the oldest and the most revered among the followers, Mahakassapa was not present there. When Mahakassapa was proceeding from Pava to Kushinagar with his associates, the news about the demise of Buddha was brought to him by a naked ascetic of the Ajivika sect. This news also reached the Mahakassapa’s associates, one of them Thera (A monk or nun of ten years’ standing from his Apasampasa is called Thera (Bhikkhu) or Theri (Bhikkuni). A monk or nun of twenty years’ standing is known as Mahathera or Mahatheri respectively) named Subhadra who was rewarded to have had excorted the monks. Mahakassapa stated how this Subhadra rejoices at the death of the master saying, “now we shall be able to dwell that please us, and that which does not please us we shall no longer be forced to do.” The irrevocable remarks of Subhadra filled the Mahakassapa with alarm for the future safety and purity of Dhamma.

There were many others who felt that with the passing of the master, the teachings he had taught would disappear. The remarks of Subhadra and feelings of others and the account in the Tibetan Dhavu and also that of I-jiyen-Tsong refer to the general necessity of convening a council. It was the indication of division in the Buddhist order. The Buddha during his lifetime allowed things to be decided democratically by the Sangha. After his death too he did not want to restrict the freedom of the Sangha by appointing his own successor. He wanted the Dhamma and Vinaya to be its guides after his death and anything which was not authorized by the Dhamma and Vinaya was to be rejected by the Sangha. Immediately after the Mahaparinirvana of Buddha his followers assembled together under the presidency of Mahakassapa. After some deliberation the town of Rajagaha was selected for the meeting of the council. Firstly Mahakassapa chose 499 Archers (the holy one) and Ananda was included later on. The meeting actually took place
in the second month of the rainy season. Kasapa presents officially to the Bhikkhus, the resolutions formulated above, "................let the Sangha decide that these five hundred Bhikkhus shall take up their residence during the rainy season at Rajagaha in order to chant together the Dhamma and the Vinaya and that no other Bhikkhus shall spend the rainy season at Rajagaha ......................"

Then in this first Buddhist council, Vinaya and Dhamma was settled down under the leadership of Upali and Ananda. During the Buddha's period his teachings were orally transmitted from one to another and there was no written record. In the first Buddhist council, the Buddha's teachings were compiled and later on these teachings had spread in different countries and the teachings also took place in that countries language. The collection of Buddhist teachings in Pali is known as Tripitaka. Is it there are three systematic collections, (i) the Vinaya Pitaka, the popular book of discipline, (ii) the Sutta Pitaka, the popular book of discourses, (iii) the Abhidhamma Pitaka, the collection of commentaries on philosophy based on psychological ethics.

The proceeding of the first council was simple. With the permission of the Sangha, the Venerable Mahakassapa asked the question on Vinaya of the Venerable Upali. All these questions related to the four Prajīkas, the matter, the occasion the individual concerned, the principle role, the amended role as well as to the questions as to who be guilty, and who innocent of these Prajīkas. In this way the Vinaya text was agreed upon at the council. The turn of Ananda came next to settle the Sutta. The subject matter of the Sutta Pitaka in all the five Nikayas, were formulated as questions for Ananda who gave appropriate answers. These questions followed the lines adopted in those on the Vinaya, the occasion of the sermons and the person or persons with reference to whom they were given. The answers given by Ananda settled the corpus of the Sutta Pitaka. Through these processes the Vinaya and Sutta Pitaka was settled down. There is however, no mention of the Abhidhamma Pitaka as having been the subject of discussions at the first council. In the first council, an important event was also the trial of Ananda, in which different charges was laid against Ananda, and he was compelled to justify these charges. Another important event of the first Buddhist council was the passing of the highest penalty on Channa who was the charioteer of the master on that day of the great renunciation. When the punishment was announced to Channa he was seized with profound repentance and grief and was purged of all this weakness. He became an Arhat and the punishment automatically ceased to be effective.

The dissent even existed during the lifetime of the Buddha. This is found in the current stories about his cousin Devadatta. He seemed to have aimed at stepping on the place of the Buddha and getting the management of the followers into his own hand. When the Buddha did not allow him to do so, he attempted in conjunction
with Ajatshatru, to put the Buddha out of the way. He made many attempts to destroy the great teacher, but he failed and through another way Devadutta went to the Buddha and formally called upon him to insist on the stricter rules, which he advocated. His new way again failed and he turned to his own place, and founded a new and stricter order, which gradually grew in number and was openly supported by Ajatshatru. During the life time of Buddha there was another occasion when a split in the Sangha became imminent. This incident took place when he was at Kosambi on account of a minor difference of opinion between the Dharmadharas and the Vinayadharas. In the Nikayas and other early Buddhist texts there also appear a few references to the possibility of discord in the Sangha and the condemnation of Sanghabheda. The five extreme offences like patricide, matricide and so forth. Immediately after Buddha's death in the account of first Buddhist council also, a rift is noticeable in the refusal of Thera Purana of Dukkharagiri to accept the texts adopted by Mahakassapa and his followers as Buddha's. His insistence on the introduction of a few disciplinary rules clearly shows a lack of unanimity among the monks. Buddhism underwent innumerable changes after the Parinirvana of the Buddha; his teaching was accepted and followed by only a few thousand people during his period. But it is now a religion of millions of people and of different races.

One hundred years after the setting of the first Buddhist council dissension arose among followers regarding the ten points (Dasa Vrthana). It is recorded in the Culaavagga that the monks of the Vajji were in the habit of practicing the ten points, which regarded as unorthodox by Yasa of Kosambi. At that time in Vaishali many Bhikkus of the Vajji- clan shamelessly taught the ten points as lawful, namely 'Salt in horn', 'Two fingers breadth', 'Visiting the village', 'Dwelling', 'Consent', 'Example', 'Unchurned milk', 'Unfermented palm - wine', 'Seat without Finge', 'Gold and so forth'. The practice of all these ten points was declared illegal and immoral in the extreme. Though the majority of the Buddhist monks were in favour of these indulgences, there was a minority which strongly condemned them. Here it is said that by means of these ten points members of the order dragged others after them, drew them as under, hold separate session of the chapter at which the business of the order was conducted and recited the Patimokha at such separate session. This is a step towards the foundation of sect. The second council was held at Vaishali and the unanimous verdict of the assembly declared the conduct of the Vajjian monks to be unlawful. The decision of the council was not accepted by the majority of the monks. They too held a council, much more numerous then that of this stricter opponents and hence this council is called Mahasanghik饴 or great council (Mahasanghita), which ultimately led to the origin of different sects in Buddhism. We find within a few hundred years after the demise of the great teacher his followers were divided into two great parties known as Mahayana and Hinayana.
Later on from these sects, eighteen or more sects came into existence. When Buddhism reached in different countries again, it appeared in different sects in those countries.

It is a fact that the Buddha advised his disciple not to follow his teachings blindly, but to analyse them according to their own intellect and experience. The Buddha had liberal views regarding the adaptation of his teachings. He told his followers to apply, or his teaching well. Only then adapt them, but not force the sake of showing him respect. Probably due to the liberal viewpoint of the Buddha there arose a number of Buddhist schools in India and other parts of the world. The Buddhist community did not remain united for long and soon fell apart into a number of schools. Indian Buddhist tradition generally speaks of 'eighteen' such schools, but that is merely traditional number and in fact more than thirty are known to us, at least by name. 1 According to the Ceylonese sources the first schism took place hundreds of years after the Nirvāṇa. The remaining sects must have arisen between the second and the third councils, i.e. between 200 B.C. and 247 B.C., most of them belong to the second century after the Nirvāṇa, but the last six in the third century. The Dhammapagacca, according to the Mahavamsa Tihka at the time of Vajagamuni, the Saguveras at that of Mahasenya. 2 A hundred years after the Buddha's Mahaparinirvāṇa dissensions arose among the monks in regard to the actual doctrine of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism. After Buddha's Mahaparinirvāṇa the Buddhist council was held to settle down the differences among his followers, but these failed to narrow down the differences. The monk and followers of the Buddha went in different ways, instead of uniting under this council. The second council was held regarding the practices of 'ten points'. In one passage these 'ten points' constitutes such a division in order. The same ten points were elsewhere stated harmful to the laity. Here it is stated that by means of these ten points members of the order drag others after them, draw them as under, hold separate session of the chapter at which the formal business of the order is conducted with recitation of Patimokkha (the 227 rules of the order) at each separate session. This was the step towards the foundation of a sect. 3 There is no place for doubt that the council marked the evolution of new schools of thought. In consequence, the council came to an abrupt end, and the long-feared schism came into being, threatening the solidarity of the Sangha. All the accounts, however, unanimously record that a schism did take place about a century after the Buddha's Mahaparinirvāṇa, because of the efforts made by some monks for the relaxation of the strict rules observed by the monks. The monks, who deviated from the rules and did not subscribe to the orthodox views, convened another council, in which ten thousand monks participated. It was a great congregation of Monks (Mahasangha), for which they were called the Mahasanghaika as distinct from the orthodox monks,
the Theravadins. Thus occurred the first schism in the Sangha, which accounted for the origin of the two schools the Theravada and the Mahasanghika in the early Buddhist Sangha. Within a few hundred years after the demise of the Buddha as many as eighteen sects or more came into existence, along with a few of them disappearing shortly after their appearance. In the history of the succession of schools, it is found that the first schism in the Sangha was followed by a series of schisms leading to the formation of different sub-sects, and in the course of time eleven such sub-sects arose out of the Theravada while seven developed from the Mahasanghikas and still later other sub-sects also. This split went on widening and in the course of time several sects came into existence out of these two primitive schools. All these branches appeared one after another in close succession within three or four hundred years after the Buddha's Mokaparinirvana.

It is generally agreed that the Buddha taught different doctrines and practices for different groups of trainers and these have been codified by Tibetan doxographers, who categorize Buddhist teachings into one of three different vehicle, the Lesser Vehicle (Hinayana), the Great Vehicle (Mahayana) and the Vajra Vehicle (Vajrayana), each of which is intended to appeal to the spiritual capacities of the particular groups. Lesser vehicle was presented to people with an interest in a personal salvation in which one transcends suffering and is liberated from cyclic existence. The Great Vehicle included people with the capacity to feel compassion for the sufferings of others with an interest in a path in which one seeks enlightenment in order to help sentient beings overcome their sufferings. Vajra Vehicle practitioners are those who have a strong interest in the welfare of others, coupled with a strong determination to attain enlightenment as quickly as possible and the spiritual capacity to pursue the difficult practices of Tantras. Buddhism in Tibet is a tradition in which all the major ways of Buddhist training such as Hinayana, Mahayana and Vajrayana teachings are preserved and are being thoroughly studied, practiced and realized by a number of followers.

In India, Buddhism is commonly divided into four main schools, Great Exposition school, Sutra school, Mind only school and Middle way school. Each of these is associated with particular teachings, lineages, texts, doctrines and practices. But the Buddhist and other followers of Buddhist regard all the temples, monasteries and teachers of different sects, equally holy for congregation and pilgrimage.
References

2. ibid., p. 4.
6. ibid., Chapter- V, p. 26; 1 bid Chapter- V, p. 31.
Karmapas: A historical and philosophical introduction

Dr. Ashwani Kumar

The Karmapa is the spiritual leader of the Kagyu school of Tibetan Buddhism and ranks third in the Tibetan spiritual hierarchy after Dalai Lama and Panchen Lama. Karmapa is an important sub-sect of Kagyupa sect of Tibetan Buddhism. From Kagyu-pa arose four major and eight minor sub-sects. The origin of these sects can be traced from the Buddha period in India. It is a fact that the Buddha advised his disciples not to follow his teachings blindly, but to analyse them according to their own intellect and experience. The Buddha had liberal view regarding adaptability of his teachings. He told his followers to analyze his teaching well, and only then adopt them, but not for the sake of showing him respect. Probably due to this liberal viewpoint of the Buddha, their arose a number of Buddhist schools in India and other parts of the world. Indian Buddhist tradition generally speaks of "eighteen" such schools, but that is a mere traditional number and in fact more than thirty are known to us, at least by name. All these branches appeared one after another in close succession within three or four hundred years after the Buddha's Mahaparinirvana. According to the Ceylonese sources, the first schism took place 160 years after the Nirvana. The remaining sects have arisen between the second and the third councils, i.e., between 100 B.C. and 247 B.C., most of them belonged to the second century after the Nirvana, but the last six in the third century.

A hundred years after the Buddha's Mahaparinirvana dissection arose among the monks in regard to the actual doctrine of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism. Buddhist council was held to settle down the differences among his followers, but these councils failed to narrow down the differences. The second council was held regarding practices of "ten points". In one passage these "ten points" constitutes a division in order. This is a step towards the foundation of a sect.

The Buddha's teachings can be categorized in terms of three distinct vehicles, the lesser vehicle (Hinayana), the greater vehicle (Mahayana), and the Vajra vehicle (Vajrayana), each of which was intended to appeal to the spiritual capacity of the particular groups. Indian Buddhism is commonly divided into four main schools namely Great Exposition School, Sutta School, Mind Only School and Middle Way School. Each of these is associated with particular teachings, literature, texts, doctrines and practices. The four main schools of Tibetan...
Buddhism are also based on their own systems. The Nyingma School, for instance, emphasizes the practices of great perfection. The Kagyu School emphasizes the Mahamudra system and the six yoga of Naropa. The Gelugpa system of tantrik theory and practice is based on the Guhyasamaja Tantra, the Chakrasamvara Tantra and the Kalachakra Tantra. The Sakya school favors the Hevajra Tantra. It is generally agreed that the development of Buddhism properly took place in Tibet in the 8th century A.D. during the reign of Song-Chen-Gampo.

According to the Tibetan historians, in the period of Lang-dar-ma’s persecution, the Buddhist doctrine was rooted out, and it was a great disaster to Buddhism in Tibet. No sects appeared to have existed prior to Lang-dar-ma’s persecution, nor till now a century and a half later. Waddell writes that the sects “arose in revolt against the delusional Mahayana then prevalent, which was little else than a priestly mixture of demonolatry and witchcraft. Abandoning the grosser chaturbhumis, the new sects returned to celibacy and many of the precepts Mahayana rules. The sectarian movement seems to date from the reformation started by Indian Buddhist monk Atisa, who, as we have seen, visited Tibet in 1038 A.D. Atisa corrected, rectified and systematized the Buddhist teachings prevailing there. He reformed the Kangsha in Tibet and brought a great renaissance in the religion. With his reformation originated the Kadampa sect, the first sect of Tibetan Buddhism as against the unrefined type of Buddhism called Nyingma-pa started by Padmasambhava. In Tibet the dominant form of religious practice is the Tantrik Buddhism inherited from India and there is also a high degree of compatibility in the philosophical views of the four schools. At present in Tibet, four schools of Tibetan Buddhism are existing such as Nyingma, Kagyu, Sakya and Gelug. Here we will discuss only the Kagyu and its importance subset Karma Kagyu.

The Kagyu-pa is one of the important sect in Tibet, the most great reformed sect after Gelug-pa to which the famous Dalai Lama and Panchen Lama belong. From Kagyu sect came out many numbers of sub sects. This sect was founded in the later half of the 11th century A.D. by Lama Mar-pa of Lhobrag, who had visited India and obtained special instructions from the Indian Puditta Atisa and his teachers Parmathing and Naro, the janitor of Nalanda University. The same Kagyu means the line or thread of the word, i.e. the oral tradition of the word of the Buddha which is supposed to have been delivered through a continued chain of teachers and disciples, apart from the written scriptures. Its followers believe in the successives of precepts handed down through a galaxy of teachers. The Kagyu literally means “Teaching lineage”, and its followers claim that its doctrines and practices are passed down through a succession of enlightened teachers, each of whom directly understands the true nature of reality through spontaneous, non-conceptual awareness and then transmits the essence of his or her teachings to the next generation of mediators. The Kagyu sect traces its lineage back to the
Indian Tirthika sage Tilopa, who is said to have received instructions directly from the metaphysical Buddha Vajradhara. In addition to Tilopa, the Kagyu-pa also counts such important figures as Nagarjuna, Sarvar, Sawa and Maitri-pa as members of its lineage. The Kagyu-pa sect traces its second member of Lineage back to the Indian Mahasiddha Tilopa (988-1069), the metaphysical Buddha being the very first member of this lineage. Tilopa had a number of fine disciples, the foremost of whom were Lalitavajra and Naropa. Naropa (1016-1109) became the third member of the Lineage. Naropa and Tilopa originated meditative practices with which the sect has been identified, the six yoga of Naropa and Mahamudra. Naropa’s foremost disciples were Siddha Dombhi Herruka, Siddha Shantipa, Siddha Maitri-pa, Shantohadra, Pritupa, Dipasharan-Aloa and Marpa, the Tibetan translator who carried the teachings to Tibet, so founding the beginning of Kagyu-pa sect. The main disciple of Naropa was Chögo Lodro of Mar, generally referred to as Marpa (1012-1097). He made three visits to India in search of Dharma. For sixteen years Marpa received initiations and teachings from Naropa. He received additional teachings from Janagutarri in the west and from Siddha Kukurupa in the south. He spent many years translating the manuscripts, brought the copies of the Tantrik teachings from India and became gradually famous as a translator. He established a community farm and monastery at Obrag. Marpa transmitted Naropa’s instructions to several disciples, most famous among whom was Milarepa (1052 A.D.). Cled only in cotton, Milarapu lived for many years in total isolation in high mountain caves. After finally receiving the desired instructions, he spend his life meditating in solitude, composing his famous songs. After completing nine full years in isolation he began to accept disciples. In the year 1135, at the age of eighty Milarapu passed away leaving 8 greater and 13 lesser disciples.

Milarepa’s best known disciple was Gampopa or Dzogpo Tharjet (1079-1153 A.D.). Gampopa founded many monasteries including Dzogpo after which the Dzogpo division of the Kagyu-pa sect is named. At the age of 32 he overheard some beggars talking about Jetsun-Milarapu. Immediately he was filled with devotion and realized that this Yogi must surely be his destined teacher. He set out in search of Milarapu and after many hardships he managed to find him. For a period of thirteen months he received teachings directly regarding the doctrine of Naropa the mystical heat yoga is particular and also the teachings of Mahamudra. He spent many years in retreat there and found a monastery, which came to be called Dzogs Lha Gampo. He soon attracted many disciples. Gampopa blended the doctrines of the Kadampa with his own realization of the Mahamudra, so producing the basis for many aspects of the Kagyu-pa. The four main disciples of Gampopa formed the four larger
branches of Kagyudpa from which the eight smaller divisions developed later. In the water-bird year 1153 A.D. Je Gampopa passed away at the age of seventy-five, having firmly established the Kagyudpa teachings.

It should be noted here that there are many sub-sects within the Kagyudpa. The Kagyudpa fundamental principles are rooted in Mahamudra and the six yogas of Naropa. The different sects have arisen only due to slightly different individual approach to the fundamental teachings. The training of the monks in Kagyud monasteries consists mainly of the study of the perfection of wisdom, Madhyamika, valid cognition, discipline and phenomenology common to all tradition, except that each tradition has its own monastic text and commentaries to facilitate understanding of the original Indian texts.

The Kagyudpa has two main sects and many minor ones. The two minor sects are: Shangpa Kagyud and Dargo Kagyud. The first two divisions of Kagyudpa sect originated with the two Tibetan disciples of Naropa, Kzangpo the Yogin founded the Shangpa Kagyud and MArpa, the translator founded the Dargo Kagyud. The Shangpa Kagyud's founder is said to have received the teachings from one hundred and fifty scholars. He is said to have mastered the entire exoteric and esoteric doctrines as well as meditation on it. Besides receiving practical guidance from the teachers in the human form, he also received transmission from the Dakinis (celestial beings). He established the Shang-shung monastery at Yeru Shang. In Shang valley in central Tibet, which was his principle monastery. As a result the tradition he founded came to be known as the Shangpa Kagyud. Later he is said to have built more than a hundred monasteries, belonging to this tradition in Tibet and he taught for thirty years to eighty thousand disciples.

The main teachings of this sect were based on five tantras: Chakrasamvara, Vajrayogini, Mahamudra, Ogyen Thangma and Vajradhara. He also transmitted the six doctrines of Nyesa, Sukhasiddha and the doctrine of Mahamudra and others. The principle contemporary exponent of this tradition was the late Kalu Rinpoche (1905-1989), one of the leading Kagyud meditation master of the century. The system is not at present wide-spread as a school, but the teachings are being practised by many Kagyud Lamas.

The second original form of Kagyud is the Dargo Kagyud. It literally means the transmission of the order of Dargo. Dargo is one of the names for the great scholar and Yogi Gampo-ru who lived in the Dargo valley and played a decisive role in the establishment of the school in Tibet. Because of Dargo Lharye scholarship the school became known as the Dargo Kagyud. From the mother lineage of this Dargo Kagyud arose the four major subsects and 8 minor ones.

The four major subsects of the Kagyud are Karma Kagyud, Phagtrug Kagyud, Tshadpa Kagyud and Baron Kagyud. Here we will discuss only the important sect of the Karma Kagyud.
The Karmapa Sect, an important offshoot of the Kagyu-pa, was founded by dpal-cha-'gyi-grags-pa (Pala Chogyi Dampa) generally known as Dus-gnam-mi-hyen-pa (Dus-sum-Khenpa), who was born in 1110 A.D at Drezd in east Tibet. At the age of thirty Dus-sum-Khyenpa became the principle disciple of Gampopa, the chief disciple of Milarepa, and so entered the direct doctrinal succession from Marpa, the founder of Kagyu-pa sect. The name Karmapa is that of an assembly of Gods and Dakinis who bestowed on Dus-sum-Khyenpa (knowledge of the past, present and future) a Black Hat woven from a hair of the hundred thousand of angels or fairies. However, earlier the name Karmapa came into existence probably due to the association of Dus-sum-Khyenpa with the monastery of Karma Densa or Lho-Karmayang which he founded in 1147 A.D. and which was to the east of the 'Nun-chu, somewhere between Ri-boche and De-ge. He built the monasteries for the greater benefit of people. Waddell states that his monastery of Su-tus-lha-ung, built in 1154 A.D at Tsar-pu which is about one day’s journey to the north of Lhasa beyond Sera, is still the headquarter of this, the most powerful of Kagyu-pa sect. It is also the home of its chief incarnation Lama. Dus-sum-Khyenpa died at the age of eighty three in 1197 A.D. Since Dus-sum-Khyenpa, the head of this subsect has been the uninterrupted reincarnation of him till today. The second incarnation was Karma Pakshi. In the religious lineage of the Karmapas, Dus-sum-Khyenpa is put in the first generation and Pakshi in the second. Pakshi was the first person to be recognised as Tulku (incarnation, Avatar) or a Lama in Tibet. He visited the court of Emperor of China and became the Chaplain of the Emperor, who bestowed the title “Karma Pakshi” on him. It is also said that the Karmapas are also known as the Black Hat Lamas because the emperor “honoured him with the gold rimmed black-cap”. This hat which is worn on ceremonial occasions, has been passed through the entire lineage of the Karmapas. Hence, after Pakshi, this sect was also called the Black Hat sect. According to Kalu Rinpoche, this original hat was invisible to all but to those having great merit. A material replica was given to the fifth Karmapa Deshin-Shegpa (1384-1415) by the Yong Lo Emperor Chengtzu so that the Black Hat, a mere glimpse of which is said to guarantee the beholder’s rebirth in the higher realms, might be seen by all. This replica is thought to be the same one worn by the Karmapa, His Holiness Rang Byung Rig-pa Dorje (1724-1981), when he performed the Black Hat ceremony in Europe and North America in 1974. This ceremony is the key ritual of Karmapas. It reenacts the original coronation of the Dus-sum-Khyenpa by the Dakinis, reaffirming the place of each Karmapa in the Karmapa line and invoking Avalokiteshvara as the source of that lineage.

It is interesting that the seventeenth Karmapa has been discovered but is still controversial. The seventeenth Karmapa was discovered in Lhasa in Eastern Tibet.
Tibet after a long and tedious search initiated by the twelfth Tai Situpa, now based in Sherabling near Bajnath, and Goshir Gyatse Rinpoche, the traditional regent of the Karmapa in the Rumtek monastery in Sikkim. In a meeting between them and other sacred masters on March 29th, 1992, a sacred prediction letter left by the sixteenth Karmapa was analyzed and interpreted.2 After this meeting, the Rinpoche sent a copy of the prediction letter to the abbot of the Tastrapu monastery in Tibet, requesting him to initiate a secret search for the next Karmapa. Accordingly, some lamas set off for Lhasa, where they posed as pilgrims looking for long-lost relatives. Following the directions in the letter, they finally found a nomad couple, Loga and Dondrup, parents of a large family of six daughters and three sons. The middle son was named Apo Guga, or “beloved elder brother”.

In accordance with the letter, it appeared that miraculous events had occurred at the time of Apo Guga’s birth. It was said that the three suns had appeared in the sky, with a rainbow arching over the central orb. For as long as two hours after his birth, the sound of conch shells reverberated through the valley, leading people to believe that a high lama had arrived in the area. The letter had mentioned that the Karmapa’s birth would be accompanied by the “wondrous, far-reaching sound of the white one.”

His mother Loga also revealed that she had many prophetic dreams while carrying her son. One of these featured three white cranes who handed her a golden letter balanced atop a cup of yoghurt, saying that the letter was sent by Guru Rinpoche and would reveal her son’s identity. The Karmapa was born before sunrise, just as a cuckoo sighted on the family’s tent and began to sing. Tibetans believe that the morning song of the cuckoo is a auspicious sign.

The little boy displayed remarkable qualities. He would cry in sympathy and compassion when ever he saw an animal in pain. He was psychic and could predict future events with uncanny accuracy. Once, while playing with his sister, he suddenly remarked that their father’s truck had “fallen down.” When his sister rebuked him for his morbid thought, pat came the reply, “Everything is all right.” Later, they discovered that the truck in which his father was travelling had actually had an accident, but no one was hurt. Long before he was discovered, the young Apo Guga began his religious training at the Kalek monastery in 1989. Even then he was respected as a reincarnate Lanna and provided with an attendant and small throne in the shrine hall. The news of the discovery in 1992 was conveyed to Tai Situ Rinpoche and Goshir Gyatse Rinpoche, who informed His Holiness the Dalai Lama. He revealed that the discipion of the child’s birthplace corresponded perfectly with a vision he had several months earlier: green mountains covered with meadows flanked by two streams. In his dream, he heard a voice proclaiming, “this is the place where the Karmapas was born.” Later, His Holiness the Dalai Lama presented Tai Situpa and Goshir Gyatse with a formal letter of confirmation.
dated June 30, 1992, known as the 'precious Seal of His Holiness.' He also sent
the young Karmapa a white silk scarf, a blessing cord and his personal rosary. He
formally recognised him as the reincarnation of the 16th Karmapa. 23 He was
enrowned on Sept. 27, 1992 24 at Tsurphu monastery and his reincarnation was first
recognised by the Chinese government.

1) Dusum Kyenpa (1110-1193)
2) Karma Pakshi (1206-1283)
3) Choying –droje (1304-1674)
4) Dolgyal Dorje (1284-1339)
5) Rolpey Dorje (1340-1383)
6) Deshen Shegpa (1384-1415)
7) Tongwa Dondan (1416-1453)
8) Chodrag Gyatso (1454-1506)
9) Wangchug Dorje (1556-1630)
10) Yeshe Dorje (1675-1702)
11) Jorgchub Dorje (1703-1732)
12) Duldul Dorje (1733-1797)
13) Tegchog Dorje (1797-1845)
14) Tso Domo (1845-1924)
15) Khalkh bau Doro (1924-6.11.1981)
16) Rongtshang Rgya Dorje (1924-6.11.1981)

The sixteenth Karmapa Rangjung Riged Paljor Dorje established his monastic
head quarters in exile at Rumtek (Sikkim) in India, and passed away on 6-11-
1981 in Chicago U.S.A. He visited several countries abroad many times and
established more than 200 meditation centres in the various parts of the world.
When he passed away his four regent, presided over this sect. This sect produced
many great scholars. among whom one of the most famous was Situ Chokey
Nagwa (1700-1774), he built the great Kagyud monastery of Palpung in Derge,
Kham in Tibet in 1727. He was also a great scholar and wrote fifteen texts including
the famous commentary on the Tibet Basic Grammatical text. In the 19th century
a great scholar and writer Konchul Yontoz Gyatso wrote and compiled hundred
volumes of both Nyingma and Kagyud teachings. The other lineage holders and
highly venerated reincarnation of the Karma Kagyud are the Shamar, Gyalstabs,
Tai Situ, Nenang Pawsoms Kimpochho.

The Kagyud sect generally follows the tradition of Kadampa on doctrinal
matters, but it further practices the four tantras, viz, Kriya Tantra, Carya tantra.
Yoga Tantra and Anuttara Tantra of the new translation tantras. The special
teachings of this sect are the Naro-cho-drug (six yogis of Naropa) from the Indian
Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maripa. An
important factor to identify a particular sect is its particular type of practices. Each
school has particular deities that are featured in its Tantrik practices. The Kagyud
sect, for example, favours practices associated with Avalokiteshvara, Manjusri,
Vajrampu, Green Tara, Bhaisajyaguru, Vajrayogini and Heruka Chakrasambhava.
Another identifying feature is the group of monasteries in which the monks and
nuns live, study and practice. The concept of monastery originated from the time
of the Buddha in Tibet. Samye, the first monastery was founded in 749 A.D. 26
The monasteries of every sect are similar in architect. Over 3000 27 monasteries
are said to be there in Tibet. Famous among these are: Samya, Galdan, Drung-
Sera, Tashi Lampa, Sakya, Di-Kung, Shalu etc. There are many big and famous monasteries of the Kagyu-pa sect. Some of them are Dgeglha Gampo, built by Gampopa in 1122; Densathil, built by Phagmo Drupa in 1158; Drikung, built by Minyur Gomtrin in 1179; Lablung built by Thangpa Trashi in 1180; Ralung, built by Tsong pa Gyase in 1189; Tsorpu, built by Kanmopa Damsum Khyampa in 1189; Riwoche, built by Sangye Womegna; Sangigag Choling, built by Padma Karpo and Palpur, built by Sinu Chokey Nangwa in 1727. There is a temple in each monastery. It is generally the central which is the most outstanding building in the monastery. In these monasteries the images of Buddha, Bodhisatvas, local gods and goddesses, saints and the like are generally installed therein. The images apart, several paintings also decorate the walls of the monasteries. These paintings represent deities, Lamas, scenes from the Buddha’s life, from the conception to the attainment of Nirvana, Mandalas and the like, scenes from the life of Buddha taken from the Jataka stories, Dhyan Buddhhas, Manjuviri Buddha, Maitreya, Bodhisatavas, Tara, Marici, Lokapalas, Thambhalas, and various other gods and goddesses. Most of the sculptures and paintings are the religious representation of those objects which are based on the instruction of the Buddhist text dealing with the concerned subject.

References
4. I. A. Waddell, Buddhism and Lamaism of Tibet. New Delhi, 1974, pp. 74, 75.
5. ibid, 54.
6. ibid, pp. 63-64.
15. Ibid, p.23.
18. Ibid.
21. Ibid.
23. The Indian Express, 10 Jan., 12-2006,p.9.
27. Ibid p. 265.
Cha-Yig Rinpoche
The Armour of benefit and comfort
(Guideline of Rules and Regulation for all Monasteries in Sikkim)

Dr. Chowling Acarya

All wandering beings generally (equally) do not want suffering but instead want happiness and comfort. To dispel the diseases like suffering and to accumulate the wealth of wish-fulfilment like happiness, there is only one path that of the Buddha Dharma which is like a medicine to dispel all sufferings and bestow all kinds of happiness and comfort.

For the preservation and spread of the Buddha Dharma, the Assembly of the Sanghas are mainly responsible and therefore indispensable. Hence it is very important to have orderly monks and Sanghas. So, every monastic institution should have a proper system of moral conduct and monastic vows. Monks should maintain their moral conduct purely along with proper studies and practice of meditation through the system of Shedra and Doppra. This can only be successful if the monks are sincere practitioners and hardworking through which the Buddha Dhamma will flourish far and wide.

ADMISSION

Boys of ordinary families seeking admission in the monastery are admitted by offering a one time meal to the general assembly of monks and are allowed to sit in the main shrine according to their seniority. The sons of the renowned families like Government officers and Dzongpons are admitted in the monastery after offering a whole day feast to the general assembly of the monks. They are then given the seat and allowed to sit before the ex-Ku-nyen and ordinary monks who have no responsibility in the monastic affairs but are not allowed to sit above the Chotripa -the most disciplinarian.

VOWS

It is necessary for all monks to take the vows of individual liberation (Pratimoksa Samvara). It is appreciable if one can take the vows of Ge-long (Bhikshu) - a fully ordained monk of the highest order or Ge-suul (Sramanera) - a novice monk who has to observe the 26 vows. Otherwise one should take the vows of Ge-suul (Upasaka) - a full-fledged ordained lay person observing all the five vows until death. All categories of monks must be fully acquainted with the rules and regulations of Vinaya and must observe them strictly. They should abstain
from doing misdeeds and accumulate the maximum of meritorious actions. All should live together peacefully like family members and should bear a collective sense of responsibility for the upliftment and overall development of the monastery. Every one should maintain a kind and friendly atmosphere without being jealous and developing ill feeling towards one another.

**SEATS**

In earlier times, most of the monks were uneducated and so the important responsibilities for the purpose of running the monastery were given by seniority whether they were able and qualified or not. But at present, even junior monks who are sociable, unselfish, obtained moral Vajra vows, received all the required Empowerment and oral transmission (Wang-lung), and acquainted with the teaching of Sutras and Tantras are eligible for any kind of prestigious posts and responsibilities in the monastery. He could be allowed to sit in the front rows headed by Ge-long and followed by Ge-truls then Ge-neyts and ordinary monks. Senior monks who are uneducated may not be appointed to hold responsibilities and hence have to take the back seats in the shrine.

**QUALITIES AND RESPONSIBILITIES**

**DORJE LOPON (Vajracarya):** The head of a monastery should be carefully appointed. Such person must possess all the ten inner and the ten outer qualities of an ideal lama. If such a person is not available, then a monk who is fully acquainted with the three-fold practices of study, contemplation and meditation with other qualities like expertise in ritualistic practices, helpful and sincere, honest and not crafty, faithful to the Buddha Dharma and patriotic should be appointed as Dorje Lopon and Umasd.

Only an educated and fully ordained monk through merit should occupy this prestigious post of a Head Lama of a monastery. Occupation of this high post by influence of lay people or acclaiming power through family lineage, high handedness or parental right is never allowed. Without possessing proper qualities, no one is permitted to occupy this post neither can one be allowed to grab the responsibility by force.

Once appointed, they are responsible for the welfare of the general monks. They should look after the younger monks and teach them sincerely right from reading and writing of the prescribed scriptures and rituals, the holy dances (Cham), preparation of holy Torma, etc. They have to inspire all younger monks to learn the five minor sciences and the practice of the Preliminary right from the Refuge to the main Guru Yoga.

They should be caring and reward those monk students who are sincere
and hardworking in their studies and punish those who do not follow the rules properly. But they should be very kind enough to show the right path and lead them properly.

CHOTIMPAA: the main responsibility of the Chotimpaa is concerned with discipline. Hence, he should be very straight forward and must not ignore any kind of misdeeds by any monk which may harm and spoil the moral rules but instead be very firm and strict in taking decisions to maintain a high moral discipline.

MONKS: they should abstain from any kind of activities that are against the monastic rules at all times and under all circumstances. They should refrain from wearing caps and clothes that are not permitted to monks. They should always be decent, polite, and respectful to Dorje Lopon, Umzed, Chotimpaa, teacher etc, and listen to their good advises. They should treat all the members of the Sangha as one family.

RESTRICTIONS
Passion and wine are the sources of misdeeds, so women are not allowed to stay inside the compound of a monastery. If wine is required during Tsog Offerings, only one bottle of wine is permitted to be taken inside the monastery and poured into a Kapala during the Puja. During Tsog Offerings, only one spoonful of Amrit (wine) should be distributed to each monk.

RECORD AND UTILISATION OF OFFERINGS
Any kind of offerings (cash and kind) from generous patrons (Jinda) to the monastery should be received in the presence of Dorje Lopon or Umzed or Chotimpaa or Nyerpa and a proper record should be maintained. At the end of each year, the amount should be divided into two parts. The first half should be used to perform a general Puja of Shi-tro or Thug-chen and the remainder after this Puja should be distributed to all the monks in the end. The second half should be kept for purchasing necessary objects like mandala, Chod-kong, Kha-phen, Gyaltsen, mattresses for the main shrine, etc. It is necessary to note all of them in a proper record book to make sure that these are not misused or misplaced, which may cause problems in the future.

Records of all capital amounts received from the devotees and well-wishers for the performances of special rites like the reading (recitation) of Gyaltshai Kagyu, Shi-tro rituals, Tsu-chu offerings, Nye-sol offerings etc, must be properly maintained so that no one may be blamed for utilisation and destruction of funds as well as valuables. Monthly rituals must be performed in time without any carelessness as
it is our tradition. Interest on the capital may be used for the monthly rituals to keep their tradition alive.

**COMPOUND RULES**

Daily feeding and rearing of any kind of animals within the inner compound is strictly prohibited. Women are also prohibited to reside in the inner compound, which is against the monastic rules. Even in the outer compound of the monastery residence is not allowed without proper consent of the managing authority. These rules are also applicable to all Tsam Khangs.

**GENERAL RULES**

During important Dup-choe including Deo-tor, all members of the Sangha should report in time without fail. They should not ignore the rules and everyone should attend such religious activities. Any kind of leave during such times should not be entertained even by the Chhotima. Should there be any absences, they must be punished by charging a fine of (Rs 5).

At the royal Shab-chen at Phodang, only selected monks who are well read, expert in performing rituals, well groomed and in a complete dress of a monk can take part. Dresses that are not permitted are strictly prohibited.

(Enclosed herewith are separate documents which mentions all about punishments against each offence committed as cited above)

Monastic discipline is above everything for all monasteries and all members of Sangha must follow the rules of moral discipline strictly as mentioned in the Vinaya. All members should spend time in studies, contemplation, and meditation.

Everyone should be faithful, sincere, kind to oneself and Buddha Dharma and try to win the hearts of Gurus and Masters through ones sincere actions.

Buddha once said that just being kind hearted or compassionate for awhile in this degenerate age is far more beneficial than a great service done to Buddha Dharma during the fortunate age. Therefore all should follow the good advises mentioned in the rules with deep respect and always keep it in mind.

This Cha-yig should be read clearly by every existing Chotima once every month before all the monks for their general understanding and information. Thus may all concerned be always mindful of these precious rules and regulations of monastic life.

From Gangdok Phodang Khamsam Zilmon on 16 Rabhjung, Iron Horse year, 7th Month and 13th Day.

**SARVA MANGALAM.**

Translated by Khempo Chowing from the original text of Cha-yig.
Ye-Shes-sDe: Tibetan Scholar and Saint
Dr. Sherab Rhalde

It was being held for a long time that a large number of Buddhist texts have been translated by the Tibetan scholars. While the presupposition turned out gradually to be true, what, in fact was not equally certain was the number of texts translated, the areas where emphasis was laid and the scholars who were involved in the act of translation. The researches so far undertaken both by the Tibetan, Asian and western scholars appear to be inadequate in terms of the quality of information which they have obtained and the way they have sorted out their information. One of the Indian scholars who claims to have done some ground work is in his book on Tibetan Literature is Rahul Sankrityayan3. Rahul intended to formulate a list of scholars starting with the 7th century A.D. and closed it in the 17th century. The list might be useful as pioneering work; nevertheless Rahul’s over enthusiasm about the Indian scholars had blighted the facts of history on a number of occasions. This is revealed by a subsequent work, which was more detailed and somewhat exhaustively evidenced by the Tibetan sources. Guide to the Nyingma Edition of the sDe-dge-bKa’-gyur/bsTan-bGar-gyur edited and produced by Tarthang Tulku4 evidently is more informative and therefore more reliable have contradicted some information provided by Rahul on logical grounds.


On the whole the importance of Ye-Shes-sDe had surfaced inspite of the fact that this scholar remained incognito till today.

No reliable biographical information could be obtained about Ye-Shes-sDe except that he belonged to the Nyingma [Ancient] sect and that he lived in the later part of the 8th century and in the early decades of the 9th century A.D. One reference is the Bengal ruler Dharma Pala in the context of Ye-Shes-sDe has suggested the probable date which is mentioned5. The Tibetan sources almost in unanimity declared that Ye-Shes-sDe was a contemporary of Upadhyaya Santarakṣita and Aclarya Padmasambhava. In the course of our investigation an important point has emerged which suggests some textual scrutiny. It has been
mentioned in the Geographical Dictionary of Tibet and Tibetan Buddhism, compiled by Khetsun Sangpo's Vol. III and having drawn largely from Thang-yig, of Padma namkha in which the geographical data about Vairocana had elaborately figured out that the names of the transmitters of the tantras, sutras, grammar, etc., had been different. It had been suggested that the principal transmitter was Vairocana and he had used his name while translating the tantras and had assumed non-de-plume as Ye-Shes-sDe while translating the sutras. It had been further suggested that other names had been used whose naming had been translated by Vairocana. Therefore, it appears that the translator Ye-Shes-sDe whose reference appeared along with the translations of texts listed in the subseuent part of the nudy was the same person as Vairocana. But the decision on this issue cannot be taken with certainty at this stage due to the fact that this position held by Thang-yig is not adequately evidenced by other Tibetan texts. In the majority of the tantra texts translated and listed out by as the name of Ye-Shes-sDe has been mentioned in place of Vairocana; so, the question if Ye-Shes-sDe was the original name and Vairocana the non-de-plume or the other way round virtually remained an unanswered question. On closer scrutiny it has been found that Ye-Shes-sDe had been inclined more towards Sutra and Tantra and in addition to that he took interest in many other subjects. It has been further observed that Ye-Shes-sDe had composed three books, which persuasively dealt with his philosophy.

The books which have been translated by Ye-Shes-sDe are the following:

<table>
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<th>No</th>
<th>Title of the books</th>
<th>Assistant Translator/Translators</th>
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<td>1</td>
<td>Sataasrikaprajnaparamita</td>
<td>Kham-pa Go-chagsBos Manjar&lt;br&gt; Nyang Jonang, Vairocana, Nyang&lt;br&gt; IChyi-lung</td>
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<tr>
<td>2</td>
<td>Arya-asadasassasrikaprajnaparamita-nama-Mahayana-sutra</td>
<td>Others</td>
</tr>
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<td>3</td>
<td>Arya-dasadasasrikaprajnaparamita-nama-naha-Yana-sutra</td>
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<td>4</td>
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<td>5</td>
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<td>Silendrabodhi and&lt;br&gt; Jinamitra</td>
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<td>6</td>
<td>Arya-vajracchedi-sana-prajnaparamita-mahayana-sutra</td>
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<td>7</td>
<td>Buddhasavatamsaka-sana-mahavajrayana-sutra</td>
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<td>8</td>
<td>Arya-maharatnakosadhanavarjasya-satadharmasrizagranthe trisvantara-nirdeša-syā riv arta-nama-</td>
<td>Jinamitra and&lt;br&gt; Surendrabodhi</td>
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47 Arya-lārtha-viśvara-nāma-mahāyāna-sūtra
48 Arya-manjus-ri-viśVARa-sa-mahāyāna-sūtra
49 Arya-manjus-ri-viśVARa-parivarta-nāma-mahāyāna-
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51 Arya-sarvabuddha-vi-ayavatara-jana-loka-alankara-
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54 Arya-tathāgata-nam-buddhakṣetra-guṇa-śīla-
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57 Arya-gaṇayuṣa-nāma-mahāyāna-sūtra
58 Arya-nāha-karṇa-nāma-mahāyāna-sūtra
59 Arya-karana-pundarika-nāma-mahāyāna-sūtra
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63 Arya-karanda-vyūha-nāma-mahāyāna-sūtra
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72. Arya-caturlanka-samadhis-nama-mahayasa-sutra
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81. Arya-sagaracati-pariprcka-nama-mahayana-sutra-Jnanmitra,
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82. Arya-sagaracati-pariprcka-nama-mahayana-
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83. Arya-sagaranagaraja-pairiprcka-nama-
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Janamadatta
In the final analysis it appears that Ye-Shes-sDe was not an ordinary scholar taking interest in the Buddhist literature from India. The fact that he had translated roughly three hundred forty seven texts, as far as our findings to date go, he seemed to have not only mastered a large number of texts but also developed
considerable interest in varieties of texts. His versatility may reasonably surprise any scholar of any persuasion. His biographical information not being available in detail, have understandably left the scholar of Buddhist studies both in Tibet and India in a state of academic dissatisfaction.

In the present context of political turmoil in Tibet and the Tibetans having to had to leave their homeland in a state of utter sorrow it turns out to be difficult to understand the level of civilizational excellence which Tibet had once reached. Nor is it easy to gauge the level of cordiality which had grown in the relationship between Tibet and India over the centuries. The instance of Ye-Shes-De amply suggest the closeness which was inimical to the intellectuals of both countries. But the fact that he is not remembered by the scholars either in Tibet or in India is an act of civilizational disaster. However, by the researches we could have explored at least a part of the greatness of the man and could have given a glimpse of his activities.

Reader in Tibetan
Department of Sanskrit and Prakrit Languages,
Lucknow University, Lucknow.

Notes and References:

4 Ibid
H.D. Shiunkalia, Nalanda University.

Lama Taranatha, Dam-pai-choe Rin-po-cha 'phags-yul-du Ji-Itar Dar-bai-tshul gyal-bar s-'don-pa dKlus-'dod kun-byang,

6. 'Jigs-bral Ye-Shes rDo-rje, Hsi-dRang g Ye-Las rGyal-Bai rNgGa-bo Chei sGna-dbyangs.


9. Ye-Shes-rDo: (1) Blaadacaryaastitika-piadarthbvisarana,
(2) Destisesa
(3) Buddhamsatika
10. Tirthang Tulku, op. cit.
11. Ibid
12. Ibid
13. Ibid
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Acknowledgement: I am extremely grateful to Profs Tapas K. Roy Choudhury for writing this article. But for his assistance this research could not have been completed.
पहलीभाषा का संस्करण

- पो दी जी वोणी, पीएचः डी'

निःसर्गका ग्रन्थ में एक सुमायात्मक योगदान है। कथा के आदि विवेक पर ऐसे
मानव का विचार है, जो भौतिकता के रूपी अवसरों से सम्पन्न शैक्षिक ग्रन्थों में विशेषज्ञ है।
अत्यधिक विवेक पर भवन तथा मानव, जो इस समय भौतिक समाजों में विवेक पूर्व-कुदु, कुदु
पूर्व लोकोपन्नश्व - विद्वान हो प्रभावित होता है। इस दो विवेकों के मध्यमें उर मानव का
कदन है, जो आदि - विवेक - अविश्वास मानव का अन्त - विवेक - फिन्स मानवों के परिवार
में सहयोग है। ज्ञान प्राप्त कर के इसके मायने में अनुभव का अन्तर्वहन किया तथा - तत्त्व अवस्थाके
आधार पर विवेक अन्य अनुभव किया है। जब आदि - विवेक विधान मानव है - सुमाया-बालका
स्त्रांत अन्तर विवेक थान मानव है - गीता कुदु। यथा को अपना है - वोनिस्कल। एक
समय पुरुष का कुदु के कारण परिवार में सहयोग भरम है - परिवारों तथा इसके वापस
नहीं है - परिवारों तथा इसके वापस
तब है - ऐसे उनकी सेवा। समयस्त्रांतका प्रति है उस पर विवेक तथा बुद्धी के अधिकांशवादी
सामाजिकवाद।

वोनिस्कल - वोनिस्कल में एक अनुभव वाक्य बोलना है। यह एक
ऐसा प्राप्त है, जो पूर्व अवस्थाके के साथ अपने स्वरूप का परिवार कर प्राप्त कर के
क्षेत्रालों सदासम्पर्ण देखा जाता है। उनके साथे विवेकका विचार पूर्व-विवेक साथी है
तत्व के अंतर उपर है प्रभाव बुद्धि, बुद्धि वाक्य बोला। अपने प्राप्त के अनुभव एवं
प्राप्त के अनुभव ज्ञान बुद्धि में छपाये उसे तरीके विचार नहीं कर पाती है, पर क्षण भर का
प्राप्त के अनुभव ज्ञान बुद्धि है। ऐसे अविश्वास वाक्यवाद भरम है - वोनिस्कल।

वोनिस्कल के शक्ति से निवृत्त है। तब है - वोनिस्कल का तत्त्व साधन। वोनिस्कल का समक
इतना लोकस्तर बाबा, संसारके सामाजिक अधिकार अलंकरण है। तत्त्व अधिकार
प्राप्त के अनुभव, मनु, मानव आदि है। जो समय विभीमलीके प्राप्त कर अपनी हो। इसी
उद्देश्ये में विभीमलीके प्राप्त के अनुभव बुदु वा समक समक संतु नाम अपना अधिकार करने के
प्राप्त का लाभ को बुदु से समकर्षण प्रदर्शन साधनों वोनिस्कल का मामला है। ऐसे
बुदुकका अनुभव कर कर अपना है।

प्राप्तवर्षके पूर्व बुदु के वास, उत्तर, प्राप्त एवं वास के अनुभव प्रणाली के दृष्टिकोण
से वोनिस्कल का वह वास प्रयोग होता है। इससे बुद्धि का प्रश्न परम्परा है। इसके
अंतर जीवन - का समक पूर्व-बुदु से प्राप्त हो का कुदु साधन हो जो सम्पन्न करने वे प्रवृत्ति
होता है। प्राप्त का एवं अविश्वास के वास एवं सबसे अविश्वास होता है।। जो अपने अनुभवों
के अनुष्ठान से संसारित होता है। इस अविश्वासे वोनिस्कल के दृष्टि भावावों में ऐसे-ऐसे
अनुभव से गायों जाता है। तैयार के अनुभव के अनुभव, उत्तर अनुभव के
प्रश्न, अनुभव कुदु वास के उद्देश्य एवं उत्तर कुदु ज्ञान के अनुभवका भरम से

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अनेक दोषों के मार्ग से एवं गुणों के संसर्ग स्वयं बना है।

अविभाज्य :- बुद्ध का लाभ हेतु लिये जिये जिये दृढ़ संज्ञय की अविभाज्य करते है।

बुद्ध गुणों से पूर्णत परिशिष्ट हो भोगितायिकी विशिष्ट दृढ़ के सामय ऐसा दृढ़ संज्ञय करते है।

निर्देश काम के प्रकट है कि सुमायमान के रूप में विद्यमान वोगितायिक देवी के दृढ़ दृढ़ के समय दृढ़ भव्यकार्य के आयुध के लिए संज्ञय किया गया था। दीपक देवी के दृढ़ को अपने बुद्धिवय में या उसके यहां यह भाव का विश्लेषण में सानार हो सकता है पर आधारणग्राह विश्लेष विद्वान को बिना का परिक्षण होना भए जत्य है नहीं है। पर भिन्न उस उच्चता है कि दीपक दृढ़ के समय घर आधारणविश्लेष की भाव का यह फूल यह उसमात को संसार साधने पर उजागर के या बाह्य लिया अन्य अध्यात्म सही।

किसे औजारध्वजन, धार्मिक संत्कल्पना,

संघपंथ पापुणिवस, बुद्ध हेस शेखरे।

संसारमें उद्विक्षा, विद्वेषिताय दैवसेवनेन,

ध्यानानन्द समयह, सर्वनारोग संदेशह।

‘निः’ का 34 विज्ञान का ऐसा बुद्ध संसर्ग ही अविभाज्य कहलाता है।

यह संसर्ग सामाजिक संचर्चणों के सतह नहीं होता है। इससे हट आत्मन इत्यह का प्राप्त करता है। ‘जलवर समुद्र त्राहाणे’ को अपने बुद्धत्व से तैयार करता है, बुद्ध जलवर के लिये संसर्ग साधन समस्या रूपायमान हो दो मद्दत करते है, तथा जलवर के लिये अपने अपने अत्याधिक समय पृथ्वीविश्लेषण से मद्दत करते है। यह दृढ़ इत्यह के सामय ही प्रति इत्यह, द्वार्य उपाद्य, अवसर, यथार्थ यथा, अथा विद्वेषित रूप से मुख्य यह दृढ़ता की प्रति का संसर्ग होता है।' ऐसी गुणों से संबद्ध होने के कारण यह अविभाज्य कहलाता है।

व्यक्तिगत:- प्रतिसादात्मक भावसे ऐसा अविभाज्य लिये जाने के अनन्त बुद्ध अपने आत्मविश्वास जलवर से उनके आत्मविश्वास का कालान्तरण करते है। उनकी शैक्षणिक और पालकविश्वास का विश्लेषण करते है। इसके तटस्थान का काम का साधन देखते है। तो ऐसे विविधकार्य का काम का उपदेश करते है। 'किये ऐसे ही काम का विविध का काम का ' आवश्यकता कहलाता है। भावनात दीपक के तुलना - अविभाज्य - कल्पमृतुपिन्य-विद्वेषितविश्लेष हैं। काम का कारण, ‘आत्म के बाह्य अवसरों एक तात्विक काम के बाह्यता का साधन होने पर वे नैसर्गिक रूप दृढ़ होते है।’ इसके अतिरिक्त भी वैधिकता ने अपने वैधिकविवेक के सत्याश्रय से है। इस उपाय के साधन देखते है, उन समय ने उसके सत्याश्रय दो स्तर का काम का उपदेश की। इस समय दृढ़ता वैधिकतके विविध रूप से करते यह ऐसे व्याख्याता कहलाता है।

इसी कृत्तिवससूत्रिकी पुस्तकें अस्तर्यन्ते ग्रन्थों की नाम वुद्ध भविष्यत । 'निः' का 38.
अधिनियम के अनुसार इस व्यक्ति को यथायोग्यता है। इसके कारण वे अधिनियम की विधि हो सकती है। यदि यही है:
या - मुस्लिम, सिद्धांत मुस्लिम, नि:शुल्क, शास्त्रीय ज्ञान, प्रायोगिक, पुलिस, अधिनियम तथा यथायोग्य।

पूर्वसूत्र निर्मित रिपोर्ट, हेतु तालिकादांत।

परिचय नुस्खा, अधिनियम इलाका 34।

दूसरी अधिनियम निर्मित सामायिक अधिनियम निर्मित की प्राप्ति है। मुस्लिम योगी में भी इसका हो सकता है मुस्लिम का अधिनियम है। यूनानी मुस्लिम योगी में उत्तम सभी पुस्तकें बुद्धिमत्ता हो सकते हैं, ताकि उन बुद्धिमत्ता से ज्ञान हो, उसी के बुद्धिमत्ता को समझा हो। शास्त्रीय अधिनियम के सम्बन्ध में ऐसे हैं जो अधिनियम द्वीप है।

यदि यही है - ज्ञान, मुस्लिम, अधिनियम तथा यथायोग्य।

पुंजाब अधिनियम के अनुसार वह है। भाग यही है कि अधिनियम की सिद्धि तथा है इसी है, जब वह बुद्धिमत्ता को ज्ञान हो। बुद्धिमत्ता के प्रसिद्धित होने पर ऐसे ही रूपांतरण कोई वैज्ञानिक या वैज्ञानिक ज्ञान ग्या है।

फिर सामायिक से पूर्वसूत्र ज्ञान का भय है: इससे रूपांतरण हेतु बुद्धिमत्ता विभाजन नहीं। अतः तरिके प्राप्त होना चाहिए अधिनियम का ज्ञान की प्राप्ति है।

गुण सामायिक से भी हो प्रकाश के गुण अधिनियम है। ये हैं - प्रथम अधिनियम तथा अधिनियम सामायिक। इस से मत्ता प्रकाश बुद्धिमत्ता हो सकता है, इससे समझनेदार है। अतः इसे एक वास्तविक अधिनियम का हो पाता है।

अधिनियम वास्तविक वास्तवकृत है: उसके गुणों से उद्देश्य वैज्ञानिक अधिनियम के लिए अलग वास्तविक उत्तम कर देता है: उसके ऐसे गुणों में से वास्तविक विषय होता है, उसी अधिनियम को देता है। ऐसे अधिनियम समस्त अधिनियम के रूप में विभाजित है।

अधिनियम वास्तविक है - इसलिए, बुद्धिमत्ता से समस्त वास्तविक अधिनियम का प्रकाश है।

बुद्धि अनुपात के लिए, इस अधिनियम बुद्धिमत्ता का होना अधिनियम है। इसका उद्देश्य यह है कि बुद्धिमत्ता उनके सम्बन्ध के अनुसार अधिनियम की प्राप्ति है। - पूर्वसूत्र निर्मित रिपोर्ट, हेतु तालिकादांत।

संयुक्त राष्ट्र समायोजन से है कि ऐसे गुणों में बारे में बुद्धिमत्ता तथा अधिनियम का अधिनियम की निर्मित अधिनियम है। उद्यम, उद्यम, अधिनियम, तथा जीविताधिकार, संपत्ति, अधिनियम बुद्धिमत्ता तथा अधिनियम।

इसी समय से, इस का कहना जाता है: इस
प्रकार के ज्ञानमापन, परिवेशमापन, अनोखमापन, अपकोमापन, तत्त्व निरस्तरमापन, नामक 6 अध्ययन है।

इसके अतिरिक्त ज्ञानमापन, जीवविज्ञान, पृथ्वीविज्ञान, नामक तीन चर्चाएं तथा सब, पृथ्वी, जीव एवं जीवन - परिसरण विभेदक तथा महत्वपूर्ण उक्त कारकीय नमूने में मूल रूप से जाते हैं। जावक्का, 60, 552, वैज्ञानिक अभ्यास जारी करता है, जो भी वैज्ञानिक जीवन के सामान्यज्ञ समझ में आते हैं, वैज्ञानिक अभ्यास 6, 427, इस पुस्तक के पूर्विक संवेदन के साथ युवककर्म जारी करता है - जीवन का प्रभुक्ष अंत है।

इस वक्ता - सो रो वचलित, प्रयास पसंदित, सो में पसंद, सों गंगसंदि तो धारण परसंद।

धारण है वचलित: पसंदित में पसंद, पसंदित धारण परसंद।

वचलित, जो परम्परा देखता है, वह मुझे देखता है और जो मुझे देखता है, वह परम्परा देखता है। वचलित, परम्परा देखनेवाला मुझे देखता है और मुझे देखनेवाला परम्परा देखता है।

(संयुक्त संवेदन, 3:87 प. 341)

एवं जो को भिक्षुहो, कुलपुरुषो मध्ये धमने देखते निर्वर्जनवाद, नोगहावादात। कुलपुरुष मो भिक्षुहो, धमने देखते अयोक्तेहि धमने तो यहा तथा परमेव अयोक्ता।

भिक्षुहो, मैं, जो धमने देखते परमेव जाने के लिए गुहे धमने का उपयोग देता हूँ, फक्क़ कर रखने के लिए नहीं। जो धमने देखते जाने वालों के लिए धमने भी छोड़ने लायक है, अयोक्ता तो जो बसत हो क्या ? (विष्णुमीमल, १.२२ प. १७६)

न ब्राह्मणाः परेरुवन्ति।

धमनेुण विचारमुयोगः।

सम्प्रया विवादात्मा आदित्वहो।

नहै रूढ़संपति धमनयोगः।

जानाति परमेव तेको एवः।

विचित्रता एको वचलित सुधिता।

अद्वितिको वर्षस्य तस्माद।

अतिशिवाय अस्थेय वनित सुधिता।

विचित्र कांडः सब लेखन के लिए दुःखर नहीं कथन, विचार के बाद धमने में से किसी को दाह नहीं करना, इसलिए वह विचारदाता से है। एवं को छोड़ वह किसी दुःखर कांड़े नहीं समझता। जो किसी विचारदाता से अपकर्ता है, बहुत दुःख होता, क्योंकि वह किसी सुधि में आजमा है। (सुप्रियापंजत-4.135.409)

आत्म का विचार तुम्हें अधूरा पुकारकर देता है।

एवं सि स्वयंरूपस्य धार्मिक निषेध करते अपकर्ते।

भारतीयसेवक जन को ब्रजवास न कर अपने एकता में पुकार देना करता है, जहाँ प्रकार प्राणोपमान के प्रति असीम उम्मीद पूर्व है। (सुप्रियापंजत, 1.8.291)
नहि ब्रह्मं अण्वि रूपं सम्बन्धितं नुवृत्तम्।
अतिरिक्त व स्मरिति एव स्वपनों समस्तीं।

dुस साधारण में दर्शन से नै यथा ज्ञान होते हैं, अध्ययन अवधारणा से ही ज्ञान होते हैं। इत्यदि लोकण का निपत्र है। (कथा 16, 8, 12, 2, 8)

शान्ति अवधारणा नुवृत्तमाणि।
सरसविता वाचन व अत्यं अवधारणा नित्याः।

विदाय प्रण यथे प्रयोगः कालक्रमशः नियमिति।
कि सुन्दरसंग्रहं कौशिकरां किल पाण्डवो ब्रह्मकृतम्।

व्री रहे कि ग्रंथम न अन्वि ने संवेदने प्रकरणविन।

ब्रह्मका, अधिका, रथा, सुन्दरका, सत्सरी, प्रयाण व भ्राती गौ जनहं सुन्दर का निरंतर नहीं होगा। कृति जनो युद्धिका, कथा विषय तथा सुन्दरका निर्देशः ब्रह्मकृत्यः।

ते पथः व्रीर्मां केवल संदर्भः नहीं हो जातें। (काच्छिरायतम, 17, 352)


\(\text{परिश्रमित्वा, चार्यः च व्री व्रीर्मां, अर्थातं व्रीर्मां, व्रीर्मां निर्देशः ब्रह्मकृत्यः।}


ta\text{नावोऽस्ति नीतिः कृष्ण व्रीर्मां।}


\(\text{कम्युन सातों सिद्धिः कुम्यु व्रीर्मां।}


\(\text{नमस्ते को जीते जीते होता है और वर्तमान से ही ब्रह्मकृत्यः होता है।}


\(\text{माण्य व भव्य व्रीर्मां सरस्वती व्रीर्मां।}


\(\text{जिन गा, वर्तमान से अध्ययन का कार्य नहीं है, वर्तमान परिवर्तन है।}

\text{(कथा 7, 998)}

\(\text{हर्षकृत्यः सुन्दरका व ब्रह्मकृत्यः कार्यतः।}

\(\text{सामान्य से समस्त ब्रह्मकृत्यः नुवृत्तमाणि।}

\(\text{हर्षकृत्यः चन्द्र ताप्तम् खय ब्रह्मकृत्यः।}

\(\text{हैं। यह ज्ञान नहीं है, तथा नहीं। अन्तिक पहले।}

\(\text{वह ज्ञान है और ब्रह्मकृत्यः।}

\(\text{संस्कृत रीति हो वचन चित्र।}

41
अव वृणा का नूतन कर सकता है। (भगवद्गीता, 11, 153, 154)

इसलिए, आपने अपने अपने तरीके पर गया।

परिणाम: पणस्तीति कृपया मानिस्ना।

प्रलय और हृदय हैं, तताशय तो केवल नामात्मा बताने बाले हैं। जो प्रभुप्रतनत होगा, वह व्रत में पुजेगा। (भगवद्गीता, 20, 273)

सम्प्रदाय: अकालों कृपया उत्साहपूर्वक।

संबंधित परस्पर संबंध है। (भगवद्गीता 14,183)

सभी पारंपरिक गये नहीं करता, पुरुष का सम्प्रदाय करता और अपने कार्य नियंत्रण सम्बन्ध, वही बुद्धिका वर्ण है।

गतिविहार, अत्यन्तिविहार, जुलाई, भुवनेश्वर, अथर्ववेद, धम्मदीया, धम्महरण, धम्मस्भाव।

इस्तेमाल अन्य, अपने को दौड़कर बनाए, अपनी हरण में जाओ, दूसरे को नहीं।

वर्ण को धीरें डालो, हाथी हरण में जाओ, खनि की नहीं। (वेदांतग्रन्थ, 2,3,5 80)

अर्धशिरसारन, न वाचनकारी हरणार, धर्ममिश्रणार, नुकसान सारणार।

भिक्षुओं, अर्धशिरसार जाओ, अकालों नहीं। वर्णकी भरण में नाओं, ग्रामिकी नहीं। (वर्णकृष्ण शर्मा, 1 भाग 3-332)

'इति'

भवतु सर्वेष्वर्म्मन्

धर्म का आर्ध धर्म तथा धर्म 'धारणकर' है। धारणकर के आर्ध धर्मम् है, 1. अपने धर्म को धारण करता। इसके अनुसार से होता समस्त पदार्थ धर्म है 2. धर्म से धारण करना। वह धीरे धीरे धर्म का प्रारंभ किया जा सकता है। स्वतंत्रता, अर्धशिर और मानसिक नितिकर्म कर्म है, ज्योंकि वह एकमात्र एक धर्म में से होता है और जीवन से दुःख में गिरता है से व्यतिरिक्त है। उदा उद्योग महान व्यवसाय असाधारण करता मान्यता कहलाता है।

वैद्य धर्ममा: परिवर्तनोऽवनमी: दलाई लामा भिक्षुवासनवर्मन

"भगवद्गीताको सेवित हर्षम अवतारणा"

विरोगों सेवित विश्रवाय निकलना बचनुपुरुषु।

' नाथों में आठवाँ वर्ष वेद है, सभी में धारा च चाराधारंश वेद है, भगवान में वेदसंहर वेद है, इद्दो (सुम्भो) में विद्वानर (अनन्तर्विक वेद) वेद है। भगवद्गीता (संगमय, 20,1,273)

सबसे प्रभुव नितानित

सभी संघ नितानित

सभी संघ नितानित

शुभकल्याण सत्संघ नितानित।
धर्म का दृष्टि सारे देशों में विकसित है, धर्म-राज गरे राज में प्रचलित है, धर्म ने राज सब र लिखित रूपों में विकसित है, उपन्यास का निवास दूरे की जीत लेता है।

धर्म (लुढालगो) - 24,21,354

सुखों दुखांकितांगों नृत्य शरीरविधिकरण।

सुख तालमेला सारीण श्रमार्थ लगे गुणी।

सुखापक है, गुणी के जन्म, तुल्याधक है गुणी का उद्धेद, संघ में एकता सुख दायक है और तुल्याधक है एकता जन्म रूप करता।

(धर्मद - लुढालगो) - 16,19,4,3-62

नृत्य राजामें अन्योन्नृत्य होमसिद्र्थ बनते।

नृत्य राजामें नृत्य राजामें नृत्यसिद्र्थ बनते।

राज के सहारा अभी नहीं है, राज के समय नहीं है, राजाकर (राज, वेदना, रंगज, संभव और राजाण) के रथमें रथांच होने और निवास से गुरुसद नहीं है।

(धर्मद, सुखविन, 15, 20,2,6,3,5-65) निरवाससिद्र्थ राजा, संबंधान गुरुपादहा।

उत्तर वहा पुरुष मुक्ति वहां मृत्यु है।

धृत वहां वहा पुरुष मुक्ति नहीं है। निवास से गुरुसद नहीं है। (धर्मद, सुखविन - 15, 203,7,3,5-65) निरवाससिद्र्थ राजा, संबंधान गुरुपादहा।

निरवाससिद्र्थ राजा, संबंधान गुरुपादहा।

निरवाससिद्र्थ राजा, संबंधान गुरुपादहा।

निरवाससिद्र्थ राजा, संबंधान गुरुपादहा।

इसरोली निबन्ध नहीं है, निवाससिद्र्थ नवमय नहीं है।

(धर्मद, सुखविन, 15, 204,8,5,6) पुत्तानविविधरत्वथ इति वदवने विवाहतित।

अंतिम इस रचना वातावरण में विवाहहृत।

‘पेता दूर है’ में सर है यह प्रकार पक्षपात है, जब निरुर अपना आप नहीं है तो पुरुष और वर्ण उसके कहत्वक होगे। (धर्मद, वारसम, 56, 2, -21) परंतुमध्यम वपलिनम विद्यान्तव विद्यम अतिसबुधिकारी।

राजामें गुरुपादहा निरवाससिद्र्थ अदस्तमें गुरुपादहा।

इस परिसम्बन्धमें इन्द्र के सम्बन्ध तत्त्व (तत्त्व) मर्मिकमें के समान (आत्म) जन्म, भग के फलसे लगा कर यथार्थता को दृष्टि हैं ये रोज़ जाता।

(धर्मद, सुखविन, 4,46,2,5-16) निवाससिद्र्थ निवाससिद्र्थ संबंधान निवाससिद्र्थ।

(धर्मद, सुखविन, 1,5,3-2)
अथवा  

अफलारे अथारतं दयानं मनुष्यं दयानं।

अनलातनं निन्तिनं व पदा पवात।

प्रदा न करना अमुकाशक अर्थ प्रमादसका मुझ्मुकाशक। अर्थादि नहीं पाते बिकुन्ताधारी भों दुःख से है।

एक विवसोदा जला अमायकं फँकठा।

अपरमे परोतिनं अपिलकं ग्राम्यं करा।

फँकठा लोग अपराध के विवश में हाथ अपनी तरह जान, दुःख दुःख आवश्यक अवसर में रह है, उपयुक्त में प्रमुख होते है। (प्रामायण, यजुर्वेदमार्ग, 2,21,22, 3-8)

अनश्वर गर्भं गर्भं गर्भं गर्भं गर्भं है।

पूजा जत्र व मधुमाती सर्दी च आदित्यह।

हाथीयोक गहरा बना है, को मांस और अमृत से लेंगे गया है, तजसमें जल, मृदु, अभिभाय, और झल पिये हुए है। (प्रामायण, जार्यमार्ग, 11,110 पृ-45)

कोजुहासी विकतनो विभ भजन्थित्तम।

अन्यायार्थ अनुजाद पादों च ग्राम्यं।

जानिन्त जल रहा है, तो हंसी कैसी? अद्यान नैव? अधिकार से धरे विशेष की खोज कौन नहीं करते? (प्रामायण, जार्यमार्ग, 11, 146, 4 पृ - 48)

पन्नान्तस्तु न स्पृहार्जनं न पवातनंशयं विवैंमाजिनं।

नविनान्तो सो अहरायणशीलो वस्तुम्नाय पायक्षम।

न आकाश में न स्पृहूय मार्गणे न पवात्तोक विद्वर में प्रेमक्षरक स्मरण में कोई स्मरण नहीं है, जहाँ शरीर पाप - कृपा (केस्ट) पे प्रणी धरत सके। (प्रामायण, जार्यमार्ग, 9,127, पृ - 41)

न अन्तर विवाचरे न पथुदाक्षं पवातं विवस्मिनं।

संविदाय वस्तुन्तस्तु वस्तुन्तस्तु वस्तुश्रुतस्तु वस्तुभण्डारितस्तु।

न आकाशमें न स्पृहूय मार्गणे, पवात्तोक विद्वर में प्रेमक्षरक स्मरण में कोई स्मरण नहीं है, जहाँ अनुज कोसी मृदु न चान। (प्रामायण, जार्यमार्ग, 11,129,पृ-41)

अभिभावात्तकं कन्या पन्नान्त।

वस्तुभण्डारितस्तु आयु करमु गृह सुखं।

जे अभिभावात्तकं है, जो गदा खड़ी देवी कस्तने श्रस्तना है, उसकी दाह 21 सं । ढूढी है - (1) आयु, (2) वर्ग 3 पुष्प और (4) कस्त।

आकाशमें न पन्नान्तकं कस्तन करो।

पायक्षु त्रिषु विवाचरे न पवात।

आकाश में पन्नान्तकं कस्तने श्रस्तना है। (पुराण प्रात्त में पन्नान्तकं कस्तने श्रस्तना है) । तलग ग्राम्य में लोग रहते है, बिकुन्त तृण ग्राम्य रहता है।
अकालों के एवं मलिकाणीयविविधताओं।

सबसे सरलता नहीं, नित्य बुद्धिमत्ता लिखित।

आकाझर में यह विज्ञ नहीं, वाह ब्रह्मण नहीं संसार सात्तंत्र नहीं और उपजों में चूकता नहीं।

(बालग्राम, मल्लभागी, 18, 254, 255, पृ. 80, 81)

हूं के या काव्यां वाणी वहिष्ठन्ति युनिश।

अग्रेय संस्कृतविद्वान् मुनि कुश्यायति।

नेति ने को रावण खिंचे ने बाल चुक्ता नृत।

नेति राम राम बहुकुस्तिका पुविछति।

मनुकुक्त धर्मके मारे गद्दार कर, अग्रेय (उदाहरण) वृः नृताय, (तत्त्व) आदिको देखता मारू कर उसकी शरण दे जाते है। इति देवर वाणिज्यविद्वान् नृत, यह शरण उप पूर्व, कको विनृि समयों में जाकर दुःखों में सुकाश्य नहीं भिन्नता। (बालग्राम, मुनि कुश्याय, 14, 188,139,10,

पृ. 61)

यो यथा बुद्धि भाषान्य संसारसमान।

तत्त्व अविश्वास सात्तंत्र समाप्तयामणात्।

उद्धवुद्धा सुभाग्यमुक्तिस्त सात्तंत्र।

अभिभव रुपेनयुं गणनयुं सात्तंत्रान।

सह यथा रावण खिंचे यथा बाल्यान्युनिन।

यथा राम राम बहुकुस्ति का पुत्र सल्लुमुनि।

जो हुआ, धर्म और संसार की शरण गया है, जिनमें यान आर्यसंथा :- दुःख, दुःखकी उपयोग, दुःख से पूर्व और पूर्वकालमात्र अविनाशी आदिको सम्मलित प्रभु भ्रमों से देख लिया है, जो मनोगति मरण है। यही शरण शरण है। इसी शरण को प्रति वाक्यिन प्रभी दुःखों से पुरुष हो जाता है। (बालग्राम, मुनि कुश्याय, 14, 150, 191, 192, 12, 13, 14, पृ.62)

सवारविष्यके उपाय मुक्तस्त।

सवारविष्यके एवं हुआ मुक्तस्त।

सभी पाणियों को व बनाया, उपजों का तत्व कर्तन, अपने विकारुप विद्वृत्त कर्तन -

यह बुद्धोंके विष्य है। (बालग्राम, मुनि कुश्याय, 14, 183, पृ. 60)

विकारुप मुनि कुश्यायति विकारुप मल्लभागीति।

विकारुप मुनि कुश्यायति बुद्धों उपाय।

बुद्धों तन्त्र पानी कान्ति है, मनुकुक्त विष्य रहता कान्ति है, सदन वा ब्रह्मण कर्तन कान्ति है और 'बुद्धों'का उपाय लोग कान्ति है। (बालग्राम, मुनि कुश्याय, 14, 182, 4, पृ. 59)

अनेकाकाल एवं संसार समानसमान अस्तित्वसं।

मानिसक ग्यावस्य उपजों जले पुनर्पूर्द्ध, इ।
गहकारक दिदोहर अभिनव अभिनवोत्सर।
सत्या ने पालमा भरणा गहकारक विशेष्यतं।

विध्याहरानां विन्यां तत्वां खप पालमा।

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ते झापने सारासंव प्रज्ञां प्रज्ञा - पालमा।
पुरस्त्ति वैभु विभारणा धर्म करते अनुसन्धान।
सत्यां ध्यान का अध्यास करने चाहे, निक झड़, रत्नाग्री, दीर्घ पुनरं पद योग - क्षेत्र का लाभ करते है।
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dे - देशिक
हि - हिंदौप्रदेश
मदु - मदुमृति
पटा - पटालोक
मा - माता
याह - याहवादकमृतिः
क्र - क्रुद्यननारक
रु - रुकवाह
उस - उसमाधरित
महा - महाभारत
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