SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO KA MA TÖG BKOD PA (KARANDA VYHĀ)

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According to the Tibetan tradition mentioned by Bu Ston Rin Chen Grub (13th Century A.D.) and gos lo ma ba Geshon nu dpal (14th Century A.D.) the phags pa za ma tog bkod pa zhes bya ba neg pa chen po'i mad (Artya Karanda Vyhā nama mahāyana Sutra) was translated into Tibetan during the life time of Sron Binam Sgam Po from its Indian origin. It is said to be one of the early translation of the Buddhist Text in Tibetan.

Karanda Vyhā is a Buddhist religious treatise. The text briefly describes the compassionate deeds of Avatāraśvara in respect to all living beings including the human ones and those of valahadra belonging to his cloud abode, in the ethereal sphere. It also signifies of mantra formula OM MANI PADME HUM. Here, za ma means food or victuals, while za ma tog in basket or casket. And, bkod pa means flowers. So karanda vyhā is za ma tog bkod pa. Also, it has internal meaning as explained in this text. It has 11th Prakrama (Chapters) in four kanda (Divisions).

Regarding the translators, the Tibetan dkar chag (catalogue) of the kangur (bkav 'byur-Buddhavachana) mentions different names. Such as — Dana sila, Jina Mitra and Tibetan lotsa ba ye 'des sde in Lhasa Edition. Sakya praha, Ratnas Raksita are translators of the Asiatic Society Collection of xylographs (Snar-thang).

However, the present article does not enter into such critical problem here. Phugs pa za ma og bkod pa zhes bya ba thog pa chen po'i mad (Artya Karanda Vyhā nama mahāyana sutra) is an important text among the Tibetan to spread Buddhism in their country. The human aspect of the content of the work is still alive in mind and face of the Buddhists. The present article is an attempt to explain the scope.

Sron binam sgam po is believed to be Avasokāśvara (spyan ras gzigs) Bodhisattva and his two female consorts named bhrukuti, daughter of King amusavarmen of Nepal and Wen Chen, a daughter of the King of China. These two queens were regarded as the Nītāvara (sgrol ma dkar po — Welfare Deity) Nītāvara.
The Pag sam zon san (dpug bsam ljon byan) mentions that by the grace of Avalokiteshvara, even a little boy who utters the six syllable mantra OM MANI PAMDE HUM finds peace in mind. Anagarksa Gavinda, the author, disliked discussing the significance of the mantra in his work OM MANI PADME HUM, the foundation of the Tibetan Mysticism, because Buddhism in Tibet is based on Avalokiteshvara's great compassion (mikhtsan tshig) as in the Siddhartha Sumarika, elaborates his graces.

Magter pa zha ma bskyod pa sna (Arya Karinda Yuka) is an exposition of glory of Avalokiteshvara. Its first chapter is edited by me from Sanskrit Version in manuscripts of Nersi Scans belonging to the Asiatic Society, Calcutta. Its Tibetan Translation is preserved in three recensions (Chasa, Peskuni and Grand) (T) Edition of the Asiatic Society Collection). Its four Nersi Texts in Sanskrit are also available in the society. It is found that Avalokiteshvara in spreading his compassion for all living beings, belongs to the world as described in standard texts by Bhavavajra. He therefore oversees the universe as the Lokasatra and Lokanatika depicted in the paintings in the Tibetan Art with multiple hands.

In the Tibetan Tripitaka, Kanjur and Tanjur a large number of texts on Avalokiteshvara are prescribed. A list is given in the Appendix B. It is evident from above that Avalokiteshvara becomes very of all pervading vision, the watches good (Sukha Karma) and bad (Karma Karma) conducts of every being. Here, every being involves the human beings also. Avalokiteshvara, therefore, regarded as the most compassionate (Karupa), great compassionator (Maha Karuna), Lokanatika ("yig rten mgnas pa) and Lokenatra ("yig rten dhen phyag) compassion for each and every being. The basic teaching of Sakya Muni, Buddha.

As a mother takes care of her only child with her compassion to protect her child from distress, a compassionate person always look after all the beings. Similarly, the idea attracts all human beings. When the teaching of Buddha reached Tibet in the 7th century during the reign of Song Buam, the spirit of compassion spread among the patrons like Song Buam and his two queens. It is said that a section of the Tibetan Royal Members and influential ministers like, Masaung were against the spread of Buddhism, but the king Song Buam was compassionate toward them as he could love them in spirit of their love enemy behavior. He declared 16th points statements about the conduct of the people.

The Buddha images were carried from India, Nepal and China. Phags pa zasa leg bsko pa (Arya Karinda Yuka) therefore became the primary text in which the simple method of Buddha Worship is described.

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

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

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

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

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

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

AVALOKITESVARA

"phags pa spyin ras gzigs dban phyug gi sgrub thabs (Arya Avalokitesvara Sadhana): 3988-80


Arya Avalokitesvara stotra: 3551-79.

"phags pa spyin ras gzigs dben phyug gi bstdod pa (Arya Avalokitesvara rasya stotra): 3554-79.


"phags pa spyin ras gzigs dban phyug la mshang I bgrya rtsa brgyad pa shes bya ba (Arya Avalokitesvara stotra): 328-7.

"phags pa spyin ras gzigs dban phyug lo yi gi drug maha sgrub thabs (Arya Avalokitesvara stotra sadakaari Sadhana): 4150-80.

"phags pa spyin ras gzigs dban phyug la bstdod pa (Arya Avalokitesvara stotra): 3560-79.

"phags pa spyin ras gzigs dban phyug gi bstdod pa (Arya Avalokitesvara stotra): 3560-79.


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'aplangs pa sphyar ras gzig dkan phyug gi shug pa chos bden pa shes bya ba thos pa chenpo tshe (Arya Avalokitesvara Paripreesha Saptadhirakasana dama mahayana stotra): 817-3.

'aplangs pa sphyar ras gzig dkan phyug gin dge sglom rtsa gsal jom nu la spera pha'i rgyas yid (Arya Avalokitesvara parast bshus pa'khanga kunrta lekha): 2385-129.

'aplangs pa sphyar ras gzig dukan phyug yi ge dbang sgrub thabs (Arya Avalokitesvara Saptakarma Sadhana): 2959-68.

'aplangs pa sphyar ras gzig dukan phyug gi sgrub thabs (Arya Avalokitesvara Sadhana): 3075-79.

Hjig rten dbang phyug gi sgrub thabs (Lokesvara sadhana): 3563-79.

Hjig rten dbang phyug gi bston pa brgya pa (Lokesvara sataka stotra): 3547-79.

Hjig rten duan phyug sen gi sgra shes bya ba bali bston pa (Lokesvara simhanada stotra): 3680-79.

Hjig rten dbang phyug la bston pa (Lokesvara stotra): 3549-79.

Hjig rten dbang phyug gi sgrub thabs (Lokesvara sadhana): 3671-79.

Hjig rten dbang phyug gi sgrub thabs (Lokesvara sadhana): 4237-70.

Hjig rten dbang phyug gi rtag pa (Lokesvara Kalpa): 376-8.

Hjig rten duan phyug gi bston pa bzhin po chel pa'chen ba (Lokesvara stotra ratnagula): 4844-86.

Hjig rten dbang phyug sen gi chag pur dbang du bya pa (Lokesvarannya vyayakharika vijaya): 4251-80.

Hjig rten las'las pa'i yin lag dbang pa'i chigs (Lokesvaranga sapta'kha vijaha): 5399-103.

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