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PROMOTION OF SANSKRIT STUDIES
IN SIKKIM

S.K. Pathak

A hill tract in the lap of lachungangtshu happens to be topographically strategic. A small state is contiguous connected with TAR (Tibet Autonomous Region of China) which was traditionally called Bedul (Bhotadesa). A sizeable number of bodpas from Bhotadesa who are usually named Bhotia or Bhouta entered by the 16th century in the Tista and the Rasa Valley of research better livelihood. Prior to them, the Lepcha of different ethnic group had entered from the eastern part of the lower Himalayas by the 13th century A.D. The advent of the Mongol (Magar or Man) who had been the dwellers of lower slopes about the foothills of Sikkim. Thus the gnhni diversity of Sikkim is popularly described as Tsong-Kong-Bod or revetly Bod-Kong-Mon.

The Sanskrit culture which spread in the Ganges Brahmaputra valley had the least scope to be in Sikkim directly. Moreover, the traders who used to carry culture traits from one country to other had had less communication in the older days. The Bhotia traders of Sikkim preferred to cross the Nathula and Jaldapara with their merchant for exchange with their Bod pa or Tibetan counterpart in stead of coming down to the foothills up to the Tista locality. The Lepcha of the Kong group have been rice-dependent and usually move in the local markets. Similar is the case with the Magar and other local groups. Vedicism transferred through the Puristic and the Smarta traditions could not move up to the hill tracts of Sikkim. The Nepalese however accepted baiya, and Sikts cult together with Buddhism. The inhabitants of easternmost Himalayas traditionally are said to have associated with the Krishna and Parasurama legend and episodes.

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

Since the advent of the Bhotia from Bhoutadesa (Tibet), they carried the legacy of the Buddhist Cultures, which had entered into Bod Yul through Sikkim used by the Bhotadesas of Bhoutasavtra. Buddhism had spread up to Gangtampa, khotan during the lifetime of Asoka (2nd cent. B.C.). As a result of that the Buddhist literature in Sanskrit did not always follow the language norms as prescribed by Panini (c. 400 B.C.). That leaves room to presume that Sanskrit had been a spoken language of the north-western Himalayas in spite of systematisation by paninian formulations.
by Panini. The Buddhist texts like Lalitavistara, Manjusrimulakalpa, Gaudavyaaha etc. preserve the specimens of the Sanskrit speech which had been in vogue probably up the beginning of the Christian era.

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

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

However, a learner of Chos skad endeavours to learn Sanskrit language and literature, especially Buddhist for in-depth study of the Kanjur (bka' 'gyur, Budhhabvacana) and the Tanjur (bstan 'gyur shrastra). A few Sanskrit scholars among the Tibetan erudite like Sakya Panchen, Gyal wa nga ba have been honoured by the Tibetans for their access to the inner significance of Chos. Especially, in the monasteries preserved of the Rgyud nangags and dzungs the Tibetan experts experience their inaccessibility in absence of their Sanskrit learning.

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

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

On the other hand, several Nepali authors and eminent poets beginning from Acarya Bhavan Bhakta, Kavi Raghunath Upadhyaya, adopted their inspiration from the Sanskrit literature. Even the Nepali drama writers of the Raghaves and Naka, Haragauri Naka, Pandavavijaya naka, Harshandra neetyam of medieval period of Nepal were conversant in Sanskrit Nayanasastra and other texts. Acarya Bhavan Bhakta did not hesitate to follow the Sanskrit metres in his composition like Indravaya, Upajati, Vasantavalka, Malini, Tonta, Sardulavijaya etc. It may be added that earlier Caraka (Sripathy) like Bharatavarma of Nepal had been acquainted with Sanskritic traditions. Similar instances may be referred to the contributions of Nepali poets like Indira, Pananjali, Vasantarshama, Vidyaranya Kenari, who had followed the Sanskrit kavya style (riti) with aesthetic exactness (navalanka).

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

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

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

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

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These Sanskrit Pathasala traditional Sanskrit learning are affiliated to Vasanaseya Nyamumunanda Sanskrita Visva Vidyalaya. The courses and syllabi are also followed accordingly to conduct their examination after completion of study. It takes five consecutive years from Pathama to Acarya. A person awarded with the title of Acarya is recognised as an equivalent to the Master degree in Sanskrit of a recognised University. In that respect the standard of education is up to the mark as per with the other Universities. That is a plus point in respect of the
learners who qualify for entrance into in-depth study programme to explore a new vista of Tibetan Studies. With reference to Sanskrit sources and Sanskrit Studies. With reference to their Tibetan materials, the Pathashala project has succeeded to a great extent to enourage awareness to a great extent.

Sikkim Government has taken steps to promote studies in Sanskrit vigourously. Shri Udaya Chandra Vasanta has been engaged in the capacity of Officer on Special Duty for the purpose. Two important programmes are in the course of implementation.

1. Establishment of Sanskrita Mahavidyalaya by the State Government at Gyalshing (rgyal zhing).

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

The above programmes have a satisfactory response from the Sikkimese.

II

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

1) "Phags pa kun tu bzang po spyod pa'i smon lam (Samanta-bhadra-cari-caryā pramādhana) ed. S.K. Pathak. 1961 "Phags pa Kunibzang to spyod pa'i grel ba.


3a) Bhavarttha-siddhi (Establishment of Objective Reality) of Bhadranā Subhadagupta (shloṣ-dipan dCig-Stur) an exponent of Buddhist Valbhārika school (empirical/objeective Reality by N. Asiyaswami Sastri, B.T. Vol. IV No. 2 1967).

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

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


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

**On the Upanisads:**

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

**On the Nyaya and the naiyayikas:**

**On the Tantra and Agamas:**
Buddhist Hymnal (BT, 1996 N.S. No. 7).

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

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

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

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

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

1. The Prajna (SRIT ed. p. 49) enumerates five words belonging to T. (Tibetan) skya rengs kyi mung group in the Amankona ("Claimed elided pa") manner.
   i) T. rengs for S. (Sanskrit) satmah suggests rejoining to any literally. Here, T rengs is an alternative from of T. rongs with reference to T. nyin rangs pa in the sense of T. thon rangs (dawn break of day).
   ii) T. bta med for S. surnuh (having no thigh).
   iii) T. 'od srung rgyud for S. kanyapah; T. (b)gyud means (belonging to) the lineage of the protector of light. Where as S. Kanyapa T. 'od srungs (Mahavypatiti 3451, Sakaki edn.)
   iv) T. Kung gsong skyes for S. garudagrajagah is appropriate in literal rendering.
   v) T. nja ma' ka lo pa for S. surasaunah disjoints the genitive compound denoting ‘belongs to’ or ‘possessed with’. S. sura or sara translated into Tibetan as nju ma. To the group of T. nja ma' ming (Prajin p. 46) several words like T. 'od gyed for S. suryah, T. sngas byed for S. ahaskara T. Char 'ibs for S. mitrah T. grags Idan for S. ravib or T. 'od ter grags for S. ravib are to note for comparative rendering of the above words cited above. The semblance of Sanskrit and Tibetan are also explicit in morphological grammar which requires a separate study.

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

He further establishes his arguments on the following grounds.

“The second person singular has ‘thou art’ and the third person singular has ‘he is’ (earlier ‘hi, in the negative ‘hoi-na) are derived from OIA bhavati, bhavati MIA hau, hoi. The third person singular bo and third person plural hun go back to bhu, bhavati, respectively. The present participle jado, goes back to OIA -ant, the past participle in -yo goes back to OIA -ata. The masculine adjectival form in -o goes back to OIA masculine -akah, and the feminine -i goes back to OIA ika. The post-positive, the pronominals and the verbal forms presented in these pages, all have developed from OIA.”

Prior to the Formative period 1776 to 1889 A.D. of the Nepali heavy literature a sizeable number of song had been in vogue among the Vajrayasa practitioners. Those were the earliest specimen of metrical composition in which Sanskrit and Nepali words had been inadvertently mixed in course of spontaneous outburst of inspiration. The tradition continued when the cavana (court singers) used to praise the rulers in court. Gumani of Kumaun (1790-1846) used to compose three feet of a stanza in Sanskrit and one feet in Nepali or in Khariboli (Hindi).

Moreover, a few Sanskrit texts were translated in Nepali; such as:

1. Gopikastuti (from the tenth chapter of Shrimadbhagvad) Indiras (born 1827)
   i) Draupadi Satya (to Krishan in the instance of Vastraharsa) Vidyaranyu Keshari (b. 1806)
   ii) Benugreta (translated from Sanskrit). (Sanskrit teacher of Kathmandu)

Free translation of Mahabharata Basanta Sharma (contemporary of Indiras)
Courapancsika Patanjali Gujrel (b. 1823)
Prasnottar (mala) Bhanu bhakta (1814-1869)

Thematically Yadunash Pakharyal (b. 1833), the first east Terain Nepali poet, and

I
Rajkarzish Ehrat (b. 1811) thematically used Sanskrit materials in his Stupipada and Sansracakanda respectively.

In this connection, the early drama works like Hatyakadasha ascribed to Shatirballav Arya (trans. 1789); Mudrakshasaha translated by Bhuvanidatta Pandey (trans. 18(3)) deserve mention.

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

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

"The customs and rituals of the Lepchas of Sikkim run parallel to the ancient Indo-Iranian customs. Among the southern Himalayan tribe, the Lepchas, according to M. Hermans, are the only tribe having knowledge of plants and the art of preparing intoxicating drinks from them. The Tibetans call the drink of immortality "Dud-rizi". It is nectar or ambrosia although literally it means the devil's drink." (Bulletin of Tibetology, 8(1), Gangtok, 1994 No. 2).

The Cultural affinity between the Bhutia the Lepcha and the Nepali speakers in Sikkim requires a separate socio-linguistic study.
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TRENDS IN THE DEVELOPMENT OF BUDDHISM

Biswannah Banerjee

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

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

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

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

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

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

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

The general name of Vajrayana is derived from the Buddhist tib the Bhikshu Vajrayana. After intense practices (sadhanas) the Buddhicitta of a sadhaka may attain the state of tranquility. It then
becomes of the nature of the Vajra as invincible and indestructible as the Vajra. A Sadhaka realises the bodhi when his bodhicitta attains this state.

The *Snyata* of the Mahayanasists is transformed by *sNying* *jayanas into the idea of *Vajra*. *Vajra* is *Snyata* which is firm, substantial, indivisible, invincible, impermeable, can not be burnt or destroyed. One who realises the Vajra-nature of the Dharma realises for ultimate void-nature of things. Through all the paraphernalia of *mAntra*, *sTantra*, *mudra* etc. a Vajrayanist aspires only after the realisation of the imperishable void-nature of the self and not-self.

The Lord Supreme of the Tantrik Buddhists has been called the *Vajrasattva* who is identical with *sNyata* in the form of the absence of subjectivity and objectivity. *Snyata* is *Vajra*, all manifestation its form is sattva, and the unity and identity of the two is the *Vajrasattva*. The *Vajrasattva* is free from all existence and non-existence, but it endows with the potency of all forms and existences. He is without origin and decay, abode of all merits, the existence of all, the embodiment of pure wisdom, the Lord Supreme. The *Dharmakaya* of the Mahayanasists seems to have been replaced by the conception of *Vajrasattva* or the *Vajraya*. Sometimes, however, Vajraya has been conceived as the fourth kaya.

The conception of the *Vajrasattva* is almost the same as the monistic conception of the godhead of the Hindus. All Buddhist Tantras, opening with a *sange*, introduce the Buddha, Bodhisattvas and innumerable others beings as listening to the words of the *Vajrasattva*, the Lord Supreme, and these Tantras begin with salutations to Him. A Sadhaka realises the *Vajrasattva* when he realises that all existence is nothing but *sNyata* in its pure nature and he himself becomes the *Vajrasattva* through this realisation. The *Vajrasattva* is variously called as *Mahasattva*, who is full of infinite knowledge; as *Samayasattva*, who is engaged in the right form of religious observances; as *Buddhasattva*, who is associated with the disciplines necessary for the realisation of bodhi; as *Aramatavas* who is associated with pure wisdom.

The conception of the *Vajrasattva* and his various excellences as propounded in Vajrayana texts indicates the importance attached to the self by these Buddhists. This is very much similar to the Upanishadic conception of the Brahman who is to be realised within as the self. When the Sadhaka realises the *Vajrasattva* he realises the universalised self as the universal perfectly-enlightened one. This realisation of the self is the realisation of the God and it is directed that all *mudras, mantras, mandalas* are to be applied to the worship of the self. The self is verily the God and it is prescribed in most of the Sadhanas that gods and goddesses are to be inseparable on the disc of the moon or of the sun and then the whole group is to be meditated on as identical with the self.

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

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

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

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

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

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

The system exercised a potent influence in the life and thought of the Tibetan people. The 

dirnkhrel religion has been fully influenced by it and a large number of treatises have been written by Tibetan scholars mostly in the form of commentaries to original Sanskrit works.
SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO ZA MA TÖG BKOD PA (KARANDA VYHA)

Buddhadev Bhattacharya

According to the Tibetan tradition mentioned by Bu Ston Rin Chen Grub (13th Century A.D.) and gon lo ma ba Gton nu dpal (14th Century A.D.) the phags pa za ma tog bkod pa zhes bya ba deg pa chen po'i rdo (Arya Karanda Vyaha nama mahayana Sutra) was translated into Tibetan during the life time of Sron Bstan Sgam Po from its Indian origin. It is said to be one of the early translation of the Buddhist Texts in Tibetan.

Karanda Vyaha is a Buddhist religious treatise. The text briefly describes the compassionate deeds of Avatamsakavara in respect to all living beings including the human ones and those of Valubodha 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 vyaha is za ma tog bkod pa. Also, it has internal meaning as explained in this text. It has 11th Prakritana (Chapters) in four kanda (Divisions).

Regarding the translators, the Tibetan dkar chag (catalogue) of the kangur (bkav 'gyur-Bhodha-vachana) mentions different names. Such as — Dana sila, Jina Mitra and Tibetan lotsa ba ye 'ses sde in Lhasa Edition. Sakya praba, Rasas Raksita are translators of the Asiatic Society Collection of xylographs (Snar-thang).

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

Sron bstan sgam po is believed to be Avatamsakavara (spyan ras gzigs) Bodhisattva and his two female consorts namely bhurkuti, daughter of King amusvarman of Nepal and Wen Chen, a daughter of the King of China. These two queens were regarded as the Sitatara (sgrol ma dkar po — Welfare Deity) Nalasara
The Pag sam zos san (drup bsen 'byun byan) mentions that by the grace of Avalokitesvara, even a little boy who utters the six syllable mantra OM MANI PADME HUM finds peace in mind. Anagārika Gāvinda also elaborately discussed the significance of the mantra in his work OM MANI PADME HUM, and the foundation of the Tibetan Mysticism, that means Buddhism in Tibet is based on Avalokitesvara cult the great compassionate (mil-bshad rnam-rwa) as the Siddharma Pumsarika elaborates his graces.

Mahārī pa za ma bzo bka' pa mdo (Ara Karinda Vuyha) is exposition of glory of Avalokitesvara. Its first chapter is edited by me with in Sanskrit Version in manuscripts of Nessim Scopus belonging to the Asiatic Society Calcutta. Its Tibetan Translation is preserved in three recensions (Chana, Peksek and Gonco) (?) Edition of the Asiatic Society Collection. Its four Newari Texts in Sanskrit are also available in the society. It is found that Avalokitesvara in spreading his compassion for all living beings belongs to the world are described in five parts. His name is (Bhavacakra). He therefore oversees the universe as the Lokasamāra and Lokanatha depicted in the paintings in the Tibetan Art with multiple hands.

In the Tibetan Triptaka, Kajur and Tanjur a large number of Texts as Avalokitesvara are prescribed. A list is given in the Appendix. It is evident from above that Avalokitesvara becomes deity of all pervading vision. He watches good (Sukha Karma) and bad (Kusa Karma) conducts of every being. Here, every being includes all human beings. Avalokitesvara is therefore regarded as the most compassionate (Karuna), great compassionate (Maha Karunika), Lokanatha ('gyi rten mgon pa) and Lokasamāra ('gyi rten 'bden phyug) compassion for each and every being. The basic teaching of Sakya Muni, Buddha.

As a mother takes care of her only child with her compassion to protect her child from distress, a compassionate person always look after all beings. Similarly, the idea attracts all human beings. When the teaching of Buddha reached Tibet in 7th century during the reign of Srong btsan sgam po he spirit of compassion spread among the patrons like srong btsan sgam po and his two queens. It is said that a section of the Tibetan Royal Members and influential ministers like, Blasam 'gyurje. The spread of Buddhism, but the king krong btsan sgam po compassionated them as he could love them in spite of their like enemy behaviours. He declared 16th points warranties about the conduct of the people.

The Buddha images were carried from India, Nepal and China. Phags pa rtsam bgo bka' pa (Ara Karinda Vuyha) therefore became the primary text in which the simple method of Buddha Worship is described.

Not only that Buddha Gautama in Jainan Vihar is surrounded by the divine beings like Devaputra but also Ganimatra Raja, Ganimatra Kasuya, Nagaraja,

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Naga Kannya, Kinnayararaja, Kinnara 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 ha 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 (amadipu). The syllable mantra OM MANI PADME HUM is the method how to get the fruit that a person aims at. Thus the fourth chapter of the text describes it clearly.

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

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

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

AVALOKITESVARA

"aphags pa sphan ras gzigs dphan phyug gi sgrub thabs (Arya Avalokitesvara Sadhana): 3988-80

"aphags pa sphan ras gzigs dphan phyug phyug ston sphan ston de spri sa rgya chen po yon (Arya Avalokitesvara Sahasrikha bhujja loco na nirmana tistara paripurnasangha mahakanunika dharam): 368-8.

Arya Avalokitesvara stotra: 3551-79.

"aphags pa sphan ras gzigs dphan phyug gi bstod pa (Arya Avalokitesvara rasya stotra): 3554-79.

"aphags pa sphan ras gzigs dphan phyug la carpari bstod pa (Arya Avalokitesvara rasya carpararicita stotra): 3546-79.

"aphags pa sphan ras gzigs dphan phyug la mthsan l bhrgya rtsa bhrgyad pa shes bya ba (Arya Avalokitesvara rasya nama astasalaka): 328-7.

"aphags pa sphan ras gzigs dphan phyug lo yi gi drug maha sgruto thabs (Arya Avalokitesvara rasya sad akarri Sadhana): 4150-80.

"aphags pa sphan ras gzigs dphan phyug la bstod pa (Arya Avalokitesvara rasya stotra): 3560-79.

"aphags pa sphan ras gzigs dphan phyug gi bstod pa (Arya Avalokitesvara rasya stotra): 3560-79.

"aphags pa sphan ras gzigs dphan phyug gri shahi gnuin (Arya Avalokitesvara Mayagyna dharami).


"aphags pa sphan ras gzigs bhrgyi rin chen dhan phyug sgrub pahshabs (Arya Avalokitesvara Sadhana): 2757-86.

"aphags pa sphan ras gzigs dhan phyug gi mthsan bhrgya rtsa bhrgyad pa gnuin sngags dan bems pa (Arya Avalokitesvara asuttarasataka nama dharami mnya sahiita): 332-7.

22
'aphags pa snyan rabs gcig dbang phyug gi mtha' yan brgya rtsa brgyad pa
(Arya Avalokitesvara nima stanzas): 381-3.

'aphags pa snyan rabs gcig dbang phyug gi rtsa bhi'i rgyud kyi rgyal po padri

'aphags pa snyan rabs gcig dbang phyug gi shus pa chos bshun pa sbyi bya
ba thig pa chenpo chos (Arya Avalokitesvara Paripreccha Saptadhiramsaka nams
mahayana nams): 817-35.

'aphags pa snyan rabs gcig dbang phyug gi rgyal ston rabs gsal jibon nu la
sgred pa bshi ma yig (Arya Avalokitesvara presta dksal skabs pa snyan kumara lekha)
: 568-129.

'aphags pa snyan rabs gcig dbang phyug yi ge dbang pa'i sgrub thubs (Arya
Avalokitesvara Saptakasara Sadhana): 2959-68.

'aphags pa snyan rabs gcig dbang phyug gi sgrub thubs (Arya Avalokitesvara
Sadhana): 3675-79.

Hij rten dbang phyug gi sgrub thubs (Lokestra sadhana): 3563-79.

Hij rten dbang phyug gi bstdod pa bryn pa (Lokestra stotra stotra): 3547-79.

Hij rten dbang phyug gi sgrub thubs (Lokestra sna ma stotra stotra): 3680-79.

Hij rten dbang phyug gi bstdod pa (Lokestra stotra stotra): 3549-79.

Hij rten dbang phyug gi sgrub thubs (Lokestra stotra stotra): 3671-79.

Hij rten dbang phyug gi sgrub thubs (Lokestra stotra stotra): 4237-30.


Hij rten dbang phyug gi bstdod pa rin po ches phreng ba (Lokestra stotra
rnamdul): 4844-86.

Hij rten dbang phyug sen gi chag pur dban du bya pa (Lokestra sna
yagshikara vishe): 4251-80.

Hij rten las'das pahi yin lag dban pahi chigs (Lokestrang saptad ro vishe)
: 3398-103.
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THE CONCEPT OF VAJRA AND ITS SYMBOLIC TRANSFORMATION

Bhajagovinda Ghosh

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

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

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

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

We may also state that the main objections against the authorship of Asvaghosa raised by eminent scholars like Winterich are enumerated by A.K. Mukhopadhyayaya (Int. XII) we can only state that ‘It is not enumerated either by 1-16 or in the Tibetan Tanjur among the works of Asvaghosa (Ibid Int. XII). Any way we are not in this paper going to discuss the point of authorship of the text. Vajrasuci also reveals an intimate knowledge of Brahmanical literature (Ibid, Int. XII).

In the famous Sanskrit lesions such as Amarakosa (Svargasarga) the synonymous for we give as follow: तद दिन जमादिरी स्वातं जितिस्व निम्प्रम जिति। निताकोटि: स्वकः द्रा

In Amarakosa (Nanartha varga):—

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The word व्यासिति is also used as a single unreversed concept व्यासिति विनयुक्तम्।
(पृष्ठैं द्वितीयम् नैसर्गिक)
In the above-stated manifold terms of vajra have varied significant derivative meanings. The first two synonymous dynamic velocity, the sense conjectured from the derivative root all the rest terms besides the मिन्मिति signifies the sense of Penetra-
bility. Here we are not concerned about the derivative meaning of each word. But two instances of derivative will clarify the above senses. Firstly, while the word वज्रति, derived from verb root वज्रति which means वज्र, which means velocity, (मिन्मिति) whereas the term पुनः वज्रति, although have varied derivative meaning yet the two verb roots वज्रति meaning पुनः वज्रति and पुनः वज्रति means contract.

Therefore the both the words suggest the sense of velocity and Penetra-

bility. If we get back to original meaning of वज्रति sense of vajra we find the meaning of कूटा or head. We know that super-rate of dynamic motion depends on the penetra-
bility of an inanimate being. The ancient Indian onomatologists were well conscious about the evolution of the concepts of Vajra. So we find lexigraphist are identifying to static and dynamic aspects of originating around “Vajra” in expression वस्तुति विनयुक्तम्। The scholars know the “vajra” or Thunder and “Asani” lighting as indi-
visible aspect “Vajra”. The Adamantine. This identity has more clearly expressed in a lexicon “दिनमिति धानी अध्ययन”. Lhadini or lightning is also indivisibly denote “vajra” and “तद्दीना”, Thunder and lightning Bhattachajikria’s son of Bhanujsaikrit in his commentary on Amarakosa refer medit히aka also denoting vajra as lhiraka an i-
animate adamantine object diamond. While it dissolves or cut through the other noth-
ing can penetrate it. So diamond symbolizing the “Hardest” aspect in human imagi-
nation.

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

Here we thing it will not be out of place to cite some instance. A Buddhist scholar Vidysahara prepared an anthology of Sanskrit court poetry shortly before the year 1100 who belonged to the Jagaddala monastery of Malla district. While eulogising the patron enlightened being of transcendental wisdom Manjughoshita or Manjushri — invokes him with the epithet ‘Manjusvajra’ in the following verse:

मुखापिताकाः प्रविश्वस्थिततुल्यः
काण्डेन काळिन्यासः धुम्पशाखानः।

यो वनमानसभविताः प्रधर्मोऽसी
जगतां तस्मिन स मन्धातथागतः।
May he who consecrates his worshipper into the kingdom of his law,
With anointing liquid, golden red as saffron,
Poured from golden ambrosia his foot,
Where in his lovely toes are ceremonial buds,
May Manjusri (Manjuvajra) watch over you,
For your happiness and good.”

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

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

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

Again, we find in तृणावस्था-गुप्त Sutta-pitaka, Majjhimanikaya pt. I, p.
284. The thing happened to Nihantso Putta who likewise desired from giving
answer. The name of तृणावस्था-गुप्त occurs in Majjhimanikaya-गुप्त 5

The ontological sense of Vajra found its best expression in Mahayana
Sanskrit literatures. In शान्तिघर्णभागो नागाराक्षकं-तलुंगि or तलुंगि or the sublime
science of the great vehicle to salvation, a manual of Buddhist monism, the work
of Aria Maitreyo with a commentary by Aria Asanga (Eng. trans. by E. Obermiller
of the body of the Shasra (शास्र-चतुर्र) has been depicted by Aria-Maitreyo and
the book commences with the following verse:

अं दश श्रीकालाकाय —
काम्यं विश्वेकर्णम् गण्यं गान्यं
श्रीमंडलम् कार्यं शृंगारकर्मम्
श्रीमलस्य अशः स्मरितस्ते
पाण्डवानि समश्रुिनि सि ||

27
The Buddha, Dharma, Gunn, Dkuti Bodhi-gurus, Karma and the last Buddha; these are the body of the whole Shatra (The Shtria consist of these seven aspects). The concrete essence, in short these seven aspects are identical with the word vajra.

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

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

वज्रीयसय-अद्वयानाद्वयं परं सत्यम्-कृति सत्यमान
तद्र भूमा-विद्वानम् ज्ञात-निद्यातिवाहिता-अद्वयानाद्वयमान प्रवचनं— वेदवीणांहृदयं बोधिः समाधीस्यस्य तद्वस्तुं-अर्थविद्यान्ति तद्वात्मात्माब्दुच्चागुणीपितामहापीतायानि नस्ते-श्रवणश्रवणताः परिश्रमाप्रादानात् हि उदयमिता- संभवतप्रकाशयितवचनार्थम्-अद्वयानाद्वयमान-प्रादानानात् अद्वयानाद्वयमान-प्रादानानात्। ते ज्ञातयेष्ठ ज्ञातयेष्ठ कायस्य वाक्यक्रमम्। अत्र उपयोगमौ विद्वानो निर्मितर्विशेषता।

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

In the commentary Aryyasang quoted a passage from दुध्य-दिलार्त्वर्स्यं अद्वयानाद्वयमान परिप्रेय्य-सृजू to confirm the above stated aspects defined by the word vajra, thus, "अद्वयानाद्वयमान परिप्रेय्य-सृजू to confirm the above stated aspects defined by the word vajra, thus, this is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra. This is the statement of the Shitra.
“Oh, Ananda, the Tathagata is indefinable. He can not be seen by eyes. The Dharma is inexpressible. That can not be heard by ear. The Sangha is unconstituted that can not be be propitiated either by body or by mind. The sense of the vajrapada should by realized as explained in the Sutra of Dhedhabyasaya-parivarta.”

Thus Asanga referred more five-Sutras for the true understanding of other aspects of denoted by the word Vajra. Having expounded the seven indefinable aspects of the Shattra, Aryaamaitraya narrates the adamantine aspects of Joana and Karuna of Tathagata in the following verse.

श्राववेता विदा वोधाना कल्पना नार्थे-वेजनायतु
वधिचब्बिन्न-रणमाय सुधे-कलस-पिलिया जातिः

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

दुधिविसिद्धकेरामानुसार्यं वेजनायतु
कल्पना तैकामानुसार्
नार्थे दुधि पलसानी-वधिचब्बिन्न
सम्बन्धिता निधिप्रत्ययः
तदनुष्ठाता अभासन्-कल्पना
गितिः-वधिपण्यादेवताधिन्यताः
वेजनायतु (दुधि -कलस)

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

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

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

(2 bid 7.8)
Chandraciti while expounding the verse:

pravṛttiṣe kārtavyamānāt

vā paramārthaḥ

śāstra-vādāḥ

vidyāchāraḥ p. 447, quoted the following verse from the Nātakāstikya Prakāśa (2):

ye nā pravṛttaḥ abhāgyeṣu vṛttakāśaṃ

dharmayāñātāḥ prajñāḥ (2)

ye nā pravṛttaḥ dharmayeṣu

pravṛttaḥ dhammaḥ jñāte nā syā savāktaṃ niraśāyeṣu

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

We find almost same idea in the Dhammapadasūtra in the ch. तथागतानुप्रवत्तिः pravṛtto
g (Gilgit, MSS. VI, pt. II, p. 297). On the following passage, शौर्यवर्धन महाभारत
taksālā-samājrajanābhāsā pratyakṣam, that is here, Chāṇakya śudhākaraśāstraḥ�षज्ञa
n ca prabhāyante ābhāṣāya. The same idea has been illustrated in gatha:

The same idea has been illustrated in gatha:

कालो निरक्षितवत्तो ये दुर्विशिष्टो निरक्षितवत्तो

Chāṇakyaḥ mahābhārataḥ pravṛttam kālaṃ niṣkṛṣṭaṃ
cā जयतु कपालेऽव विभूषितं निरिततो

In the above-stated passages we find that the Dhammakaya cannot be perceived through illogical sense of organ, "From the Dharmas one should see Buddha," Even that Dharmas, that is, "Dharma's true nature should not be discerned, nor can it, either, be discerned", one can realize Dharma through Samadhi, or through the 'Ārthasastra-samājrajanābhāsā' by (pure, translucent thought, unreported thought, transc. conze) Prabhāsvara-citta (illuminated-in-mind). In the ch. of the śāstra-samājrajanābhāsā of

अपि नासरसु विनिर्भूषित निरिवर्तकः

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

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

उपर्य स्वाभासेः को बोधिवृक्ष वाक्यं प्राप्तिः।
इन्द्र संवेदात्मायापलितिः॥
शुचिः वायुः आराध्यसुरस्वरुपः कविपु वर्णः॥

the gift imbibed with the knowledge of Sunyata and Karma begets virtue, the same text quotes Vajraecenedikā:—

वज्रसिद्धकरितविद्यापति
यो बोधिवृक्षोऽवैधिकतायत दानं ददाति॥ तस्म पुरुषस्य नुकृतं
प्राणपुष्पमण्डितमुल्लिः॥ (निपुलशास्त्र p. 275)

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

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

Here the indivisibility of awareness which directly insists on nothingness, and the unchanging, supreme bliss is conceived as consisting of the two phenomena of a goal approach and goal-attainment. Such is interpretation of vajrayana, however, as implied in the Nying-Pai-tseg will have to be added, "The essence of mahayana is the six perceptions." Their essence is fitness of action and intelligence of which the essence or one valumness is the enlightenment-mind. Since this is the Vajrasattva-concentration it is Vajra, and being both vajra and a spiritual cause, one speaks Vajrayana. And this is the meaning of mahayoga. Thus Vajrayana is synonymous with vajrasattva-yoga which effects the indivisible union of fitness of action and intelligence. The indivisibility of cause and effect is one of the many meaning of Vajra.

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

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

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

मयां सारण अवहृत्तमाश अधिकाशिकुमारः
अवाहिक अविचारी च व्याहवातांति। व्याहवातावाहिकसूक्ष्मः

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

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

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

In Vajrayana tantrik texts the vajra represents various aspects. In the Panetkarma of Nāgārjuna we find four gradation in the sunya doctrine. The first is Sunya, the second Ati-Sunya, the third Mahasunya and the fourth or the final is the Sarva-Sunya. The first stage Sunya has been explained as Akola, it is knowledge (Praja). The second stage viz., Ati-Sunya is said to be the manifestation of light (Alokabha) and while the sunya is said to be Praja, Ati-Sunya, is said to be the Upaya or the means. It is to be of the nature of constructive imagination (Parikalpa) and it belongs to the mind and its state (citsamaj). It is also said to be right (Jokshina) the solar circle (Sunya-Mandala) and the Thunderbolt (Vajra). Third stage, viz., Maha-Sunya proceeds from the union of Praja and Upaya or Akola and for (first stage Sunyi has been explained as Akola in Lalita-Vinara, Ed. ef. Dr. S. Leffman pp. 417-18), Alokabha, or Sunya or Ati-Sunya the fourth stage viz., Sarva-Sunya (all-valid or perfect void) is free from all three-fold impurities and is self-illuminate. For debate vide S.B. Dasgupta, An Introduction to Tantrik Buddhism p. 43-44.)
According to Dr. Dasgupta, the Sri Samaja, which is credited by some to be the earliest authoritative text on vajra-yana, which he explained as the ‘Adas-pantine-way’ is really the way or means for the realisation of the Vajra-nature the immovable and imperceptible void-nature of the self as well as the dharmas. The above text explains vajra-yana as the means which has recourse in the five families (Kulas) of the Bodhisattvas viz., Maha (Presided over by Vairocana with his sakti Vajradhativasvari), Dvesha (Presided over by Akshobhya with his sakti Padma), etc. but these Kulas have always their foundation in the vajra or the Sunyata.

... (Dasgupta: Ibid, p. 70)

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

Vajrayanists declare that there cannot be anything evil for a vajrayanist, no work not to be done, no food not to be taken, no woman not to be enjoyed. (Quoted Dasgupta, p. 72). After undergoing practice of the prescribed Sadhana, a Sadhana should think of the world of static and dynamic as all are void and place himself in the void with the mantras, “Om Shambhava-Vajra-Swarupa” “Om I am of the nature of the immutable knowledge of void” then should realize that all the Dharmas are pure by nature and he too is pure (Ibid, p. 76)

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

... (Gita, ch. X, Verse 41).

Whatever being there is, endowed with glory and grace and vigour, know that to have sprung from a fragment of my splendour. (Trans. S. Radhakrishnan)
This divine aesthetic concept as it was, appeared to the visionary mind of the seers of all Faiths. Thus we find “the tree of life” or “cosmic tree” (Atavaha-Figas religioso) in Gita, the blooming, fragrant and purple lotus is revealing the Supreme Bliss or enlightenment-symbolizing dedicated heart, the brilliant jewels are symbolic of divine beauty and principles. The vajra is the embodiment of the undying and intransigent (TD. ma ‘gyur) vacuity and irrepressible essence of nature (vajra-satvā). Even the vajra representing the intense and potential aspect of the body of Sātra (Sutra-Satva).

So we find the adamantine aspect of vajra evolutes from the divine mutability of intelligence and them its flowering into the unnamable ultimate nature—Surya-yāṇa.

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

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

Which is accepted as identical with ‘Subha-bhumī’, was only a part of Ladha (Radha on vajra-bhumī) were, according to commentaries the two division of Ladha Limit of Bengal, (vide, Berayendra Sen: Some Historical Aspects, of the inscription of Bengal, University of Calcutta, 1942, p. 47, a part of Vajrajñāna lay beyond the present western, Limit of Bengal

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

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

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

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

As regards the alleged mention of Vajra-bhumini (Vajra-bhumini) by Ashoka, it may be safely said that the theory has no foundation in fact. In his XII the Rock edict the Maurya Emperor informs us that the Dharma-Mahamantras, Mahamantras in charge of women, the vachas-bhumikas, and various engaged in such a way as to promote the growth of every separate religion as well as the awakening of Dharma among the subjects. (Rock inscription XII, 9) of the Gimer edict, Kulima or Vacha-Bhumika, the reading in the Mansehra (XII, 8) and the Shankara text is Vrachas-bhumika (7, 9). Vacha or Vracha may be equated with "Vajra". This word has been actually used in the Vith Rock edict of Ashoka, where it is impossible to suggest that it is the name of a country (cf. Gimer). It will be natural to suggest that "Vacha" in "Vacha-bhumika" should be taken in the same sense in which it has been used in the Vith Rock edict. Vajra meaning a cow-pen or cattle herd, pasture or a high road, is mentioned in the Vith Rock Edict. The Vajra-Bhumika (from Vajra and bhumini, i.e. office) in the employ of the Maurya were either superintendents of cattle establishments like the Godhyaksha or Kasibhuta Arthasastra (II, 29), or they were officers in charge of high roads, the protection of which was a duty of the king in ancient time. (Ibid, pp. 50-52).

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

As we know that all the Buddhists unanimously held in high esteem the "Vajrasana". The immutable seat (Tib: Rdo-rje-gdan), where the Gautama Siddhartha Buddha attained ultimate illumination. The Buddhist claim the place to be the Navel of the Jambuling or "the centre of earth". Likewise, we find in Brahmnic Vaishnavas also held the "Shiv" (Vajra) "The cow-pen" and popularly known as "The divine sphere of Vajra because this is the sort of divine play (रूपम दीपक) by the lord Krishna along with chosen companions. In some Puranas, such as Matsya, Padma, Bhavishya etc., and the Vaishnavas text "Vajra-Bhakti, Vilasa, which
analysing the "Vraja", gave an interesting description of "Vraja". The area sur-
rounded by twelve auspicious manifest the "Vraja-Mandala" circle of Vraja. One
who makes a Journey over here, his all ambitions will be fulfilled, attain the sphere
of Vishnu, be victorious over all by virtue of that:

संगीत कालनायाकोति बिनुभुक्तः मतस्य भवेन।
सौरज वैशेषिक भूमिका कर्मावलायलाः। प्राकरिते भवेस्त। २ अयांत।

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

शरदावियन्त्रासार प्रजानि न यथ विस्फ।
उपलक्षनु द्वारसी पुष्पी गायिकांनी लो।। (सौर २-४८)

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

Vajra-bhumī (Trami Vajra) which was a part of Badha, lay close to Magadha.
The Sanskrit word Vajra may mean “the hard or mighty one” (Montu Williorn’s
Sanskrit Dictionary, New Edition, p 913) cam Vajra-bhumī be taken as synonym
for Vira-bhumī (Bishnupur) which is the name of a modern district in Western Bengal
situated on the border of the Santal Parganas of Bihar.

According Jain's Kalyan Sutra Mahavira spent sometime in a place named
Pannabhumī (Paniy-bhumi in the Jains Bhagavati), which the commentators
explain as situated in Vajrabhumī. The Vajrabhumī comprising portion of the
modern district of Birbhum, Bankura and Midnapur in Bengal the Jamshahai hills
in the Santal Parganas and the eastern district of Chotanagpur is the province of
Bihar (Ibid, 52-53).

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

Dr. Beni Madhab Barua is certain that designation of the Asokan officials
as denoted by the word Vrachabhumikas, had something to do with Vraja in
Rock Edict VI. That the word Vachra is the equivalent of Vraja is evident from

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the Sahbhagiri text of Rock Edict VI and R.E. XIII where the verbal forms Vachaya and Vachati occur. In support of “Vajra” he shows instances from Bhagali R.E.V. and visualizes, while in all the versions of R.E. VI the word is either Vacha or Vacha. The equation of Vacha or Vacha with Skt. Vachas would be free from all objections. But unfortunately no sensible meaning can be made out of it. The choice lies at last between the two equations namely that with the Ardhamagadhi, Vachaka and with the Skt. Vajra. In the Ardhamagadhi dictum, Muni vachaka (acaranga Sutra, Ed. by U. Schubring-I, p. 13) the word vachaka is Sanskritised in the commentary as Vartya, a word which does not occur in any Sanskrit Lexicon. The word Vartya which might not be proposed instead does not suit, the context, its usual meaning bring ‘a man of the twice born Brahman class who has not undergone the purificatory rites various interpretations of Vacha have so far been suggested on the strength of its equation with Vajra. According to Amarakosha (Narayana, 95) Vajra may mean gosthita (cow-pen) addhva (food) nivana (assemble blage) veda. Apana and his inscriptions pp. 183-184. In view of above-stated facts we find that besides Benny Chandra Sen no later scholars on Asokah inscription, has conjectured the term to be vajra for vacha. Dr. Buna, Bandurkar, A.C. Sen and R. Mukhopadhyay have accepted the equivalent “Vajra” for “Vacha” or “Vachas”. It is not probably that the reading “Vajra” for vacha has not caught the sight of these scholars.

A. L. Basham, while discussing the reference of Pasenabhumi in the text of Bhagavati Sutra, states, buna ignoring the clear statement of the Bhagavati that Pasenabhumi was near Kallaka, which was a settlement near Nalanda, located in Vajrabhum, on the strength of Vinausyayi’s commentary to the relevant passage of the Kulp Sutra, (Journal of the Development of Letters, Calcutta University). The Acaranga Sutra states that Mahavira did not in fact visit Vajha-Bhum, which the commentators Suhka described as a district of Ladhya or western Bengal. In his ninth year of asceticism Mahavira decided to visit non-Aryan countries, in order to invite persecution and that to work off his Kama. Accompanied by Gosala he journeyed to Ladhya and Vajrabhum (W. Bengal), the visit of Mahavira to this district is confirmed by the early Acaranga-Sutra. The Kulp Sutra confirmed that Mahavira passed many seasons in the places specified by Jinaasa, with the exception of that spent in Ladhya and Vajrabhum. The discrepancy is explained by the commentator Vinayavayya, who states that Pasenabhumi, where Mahavira is said by the Kulp Sutra to have spent a rainy season, is in Vajrabhum. Thus it is evident that Jinaasa did not invent the whole of his story (Basham, History and Doctrines of the Jaina, pp. 41, 45-46).

The History of Bengal (Ed. Majumdar says, “The Acaranga Sutra divides the land of Ladhya into two parts named Vajhabhum and Subba (Subha) Bhum, Vajrabhum or Vajrabhum had its capital, according to commentators, at Paunabhum. The name Vajrabhum “Land of Diamond”, reminds us of the Sarkar of Madaras in South-West Bengal mentioned in the Ain-i-Akbari in which there was a diamond mine. The Sarkar answer to parts of the modern Behbhum, Bhatwa,
and Hoogly districts. The "Land of Diamond" may have extended westwards as far as Kokkur on the Borders of Bihar which was famous for its diamond mines in the days of Emperor Asoka (p. 9).

Although he reading vajra for vacha or vaja a conjunctural proposition, yet, we have to shew obviously clear word for place name prepositive with vajra, namely 'Vajrayogini' name of a village of Vikramapura, Dacca, the residence of the celebrated Buddhist Savant Atisa Dipankara Srijana. The Vajrayogini copper plate of Samala Varmadeva, it is also suggested that one Harihvarman succeeded Sivarman. The name of Harihvarman was familiar to scholars long ago from the colophons of the Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign (vide S.K. Maity and R.R. Mukherjee, Corpus of Bengal Inscriptions, Calcutta, 1997), we found another name of a country Vayvasvati in Umarapatha (somewhere about Western Punjab) was ruled by kind Vajrasendra (Bodhisattvadana Kālapāta, ch. 103rd. p.4) V. Bimala Chaurasia, Geographical Names, vol. I, p. 22).

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

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

Even the concept of Vajra has transcended Himalayan regions well, as a result we find significant names adorning places tantrik importance: Do-Le-ting (Darjeeling, Vajrapāla) in eastern Hindūala. And also we find reflective transformation of whole image of 'Vajrasana' of Buddha asy in Drojedon name of a locality in Central Tibet, as we find वज्रसेतु (Ningrada also name of a small monastery in Phonyul in Tibet) (Do-Ra (Do-Le-Ra-Ba) and enclosure with palaces with capitals of the shape of the Vajra which surrounds the Monastery of Samye, and so on. This shows the immutable cultural bonds that is as adamantine as that of Vajra, in between Bharata and Bod.

Finally, we may say, the Buddhist Tantrism may have borrowed lines of spiritual practices from the Hindus but it retained the Mahāyānism philosophy of तत्त्वज्ञान (Characteristics-issassness) भवत्सतसत्तमतি (Thatness/sameness) विरेचितिनिबिधत्व (Pure-consciousness apartfrom sense-consciousness). In Guhyasamaja, an early Tantric text, Vajra is defined as the Reality or the highest Truth. It is explained as the oneness of the diverse objects and beings of the universe i.e. Thatness of the Mahāyānakas. A Bodhisattva must attempt to

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develop a mental state (Buddhicitta-Vajra) in which will vanish the distinction between the two opposite extremes. He should realize that acts of passion are not apart from the truth and so it is stated in the Tantric texts that hatred, delusion and attachment as well as the practitioner (Dharma) for realizing the Truth and The Truth (Vajra) constitute the five means of escape from the world of desire.

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

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

'Thunderbolt' and 'Diamond'

That Thunderbolt is not a fully satisfactory translation, has been however admitted and an explanatory word Adityam has been used. Several English knowing Lamas object to the construction 'powerbolt' since Thunder and not bolt, is essence of Thunderbolt. As Shri N.C. Sinha put it in suggestive English in his two notes (vide, Bulletin of Tibetology, vol. VII, No. 2 and vol. VII, No. 3, literal rendering of Sanskrit, Vajra, the Weapon of Indra should be Thunder or Thunderbolt. In his reference of Brahmaryaka upanishad confirmed also the identity of idea of Vajra blended in two concepts. Also the identity of idea of Vajra blended in two concepts. The Lama scholar, Kunga Yonten's examination of Vajra also determine the hard, void, imperishable, indestructible attributes of Vajra. As he states diamond has two names Do-tha Rin-Po-che and Do-He-Phan-Lam. And if we study the inherent intangible sense of these forms of Vajra, of three spokes, five spokes and nine spokes (vide, Bulletin of Tibetology, vol. VII, No. 3), it does not at all reflect the concept of power that has been conjectured by some scholars.

There is no doubt that Indra has become a mere background figure for the towering personity of the Buddha. The phenomenal development of the practice
of making image and worshipping them is interestingly indicated by the fact that even the attributes or weapons meant to be placed in the hands of the deities were personified and represented anthropomorphically. Such representations came to be designated generally. Such representations came to be designated generally as “Ayuddhapurusha”. The earliest representation of “Ayuddhapurusha”, however, seems to go back to the Indo-Scythian period. Vajra appears on some Copper Coins of maoas as a man behind whom is carved a double-pronged Thunderbolt, just in front of Zeus-Indra whose right hand is placed over his head. Various emblems, such as cakra, gada, tankha, padma in Vishnuite reliefs and Vajra, Sakti, Danda, Khadga, Pusik, Antkusa, Trishula etc. are also personified in late iconographic text (vide, J.M. Barmore, Development of Hindu Iconography, p. 537).

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

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

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

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

In the Vinaya of Mulasarvastivadin the Buddha takes himself first to the upper valley of the Indus and on that occasion he is accompanied by the Yaksha-Vajrapani. In the same Vinaya it is mentioned that the Buddha makes his grand journey to the North-West with the Yaksha Vajrapani, then the rejoins Ananda and goes with him to Mathura. Vajrapani has been frequently represented in the graeco-Buddhist sculptures of Gandhara, as a contrast he never appears in the
According to Benoytosh Bhattacharya, Vajradhara is either the Adi-Buddha or the Dhyani-Buddha, Akshobhya who has the Vaja as the recognition symbol (Sadhanaamala, Preface, p. VIII). In Lokanatha-Sastras we find Vajrapani has been equalized with Maitriya, Kshitigarbha (Ibid, vol. I, p. 49). Again in Arya Halahala (Avatokitesvara) Hridaya Mantra, Arya-Vajrapani has been equated with Maitriya and Samantabhadra and explicitly stated as Mahà-Bodhisattva ... 

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

In the previous notes the Vaja has been described to be made of stone and alternately of iron, Bronze or some sacred metal. Here we are not much concerned of the forms of Vaja. The shape of Thunderbolt the weapon of Indra also carried by several deities. It consists of two identical conical pieces each having three claws joined together in Middle (vide, D.R. Thapar, Icon in Bronze, figure of Vaja 8-41, and p. 44). As the threefold pattern, as typified by three basic evils persists behind the fivefold scheme. As the Buddha families were originally three, Tathagata, Lotus and Vaja also extend to five. And as we find three family protectors Manjusri, Avalokitesvara and Vajrapani, gradually assumes concept of five Buddhas of Vajra-dhanu, Mandala (vide, Snellgrove, Buddhist Nimaiaya, pp. 65-66). In similar way through the analogy we find the original concept of Vaja form of three spokes gradually assuming the shape of five and nine spokes. In the Vedic concept the Vaja which could prevail upon or destroy the mightiest adversary of Devas symbolizes might or power an extinguent and potential active property. Which gradually carried to the five spoke Vaja represent five wisdom and the nine spoke Vaja stands for Dharmam-patha (vide, Bulletin of Tibetology vol. VII, No. 3). As we see here in Vajrayana concept the Vaja represents the intense introverted, hard, innate and adumbrative aspects.
To the Buddhist, Sakdi (सक्ति) is Maya (माया) the very power that creates illusion, from which only Pajnas can liberate us. The attitude of the Hindu Tantras is quite different, if not contrary 'united with Sakdi, be full of power' says (Kalacudamuni Tantra). From the union of Siva (सिव) and Sakdi (सक्ति) the world is created. The Buddhist on the other hand, does not want the creation and enfoldment of the world, but the realization of the "un-created, un-formed" state of Sunyata (सून्यता) from which all creation proceeds, or which is prior to and beyond all creation, vide, Aatagarika Govinda, Principles of Buddhist Tantras; Bulletin of Tibetology, (Vol. II, No. 1). We may suggest the reader to read an interesting Article on 'Consideration on Tantrik Spirituality' by Thubten Tenzin (Albany) Marco Fallis, Bulletin of Tibetology, (Vol. II, No. 2), for accurate understanding and as precluding all possible terminological confusion.

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

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

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

Adyavajrasamvara. p. 23

(Benoytosh Bhattacharrya, The Indian Buddhist Iconography. pp. 10-11)
"THE JHANAS IN THERAVADA BUDDHISM"
JHANAM — Meditation, Abstraction of the Mind

Trance-Samadhi

— P.G. Yogi

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

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

Samyutta-Nikaya— 1, 206.

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

The priest desirous of practising Jhana retires to some secluded spot, seats himself cross-legged, and shutting out the world, concentrates his mind upon a simple thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still remains upon and investigates the subject chosen for contemplation, this is the first Jhana, still fixing his thoughts upon the same subjects, he then fixes his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhana. Next, his thoughts still fixed as before, he diverts himself of ecstasy, and attains the third Jhana, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhana, in which the mind excited and purified, is indifferent to all emotions, alike of pleasure and of pain. The following is the full text of the four Jhanas: *saddhāvāttha, viivoc eva kāmeke*
viveca akasalakhi dhammaalit savam savicamam vvekaamam pitisukham pathamajahanam upasampajj viharati: vitavakavicaranam upasama ajjhatum samapasadanam cetase ekodhavar avisakham avicaram samudhijjam pitisukham dutiyaajjanam upasampajjamon viharati;

They are summarised thus: vihakkavara pitisihkakkiktigatastisatam pathama, Pitisihkakkiktigattisatam dutiyaajjanam, suhakkakkiktigatastisatam tattva jihananam, supekhekaggata Sattam catu tihihjanam.

Each of the first three Jhanas is subdivided into three, the inferior, the medial, and the perfect contemplation (Pathmajahanam Purittam, Pathama jihanan majjhiman, Pathama jihanan Pammam dutiyaajhanam purittam, and so on).

Those who have exercised Jhana are reborn after death in one of the first eleven Rupa Brahma heavens, the particular heaven being determined by the degree of Jhana attained. These who have only reached the initial contemplations of the first Jhana are reborn in the Brahma partajjaja heavens, the medial contemplations of the same Jhana secures admission to the Brahmaupasuttita heaven, while the perfect contemplation is an introduction to the MahaBrahma heaven. Thus the three lowest rupabrahmanalokas are peopled by those who have attained the first Jhanas. The next three are peopled by those who have attained the second Jhana, the next three by those who have attained the third Jhana, and the tenth and eleventh (Vepphapaha and Assanamattaya) by those who have attained the fourth Jhana. The remaining five Rupabrahmanalokas are peopled by those by how have entered the third path—(Antagamimagga, see Jhami).

The attainments of the fourth Jhana gives the power of working miracles (Siddhi) (Thig). Five Jhanas are frequently mentioned; they are thus summarised—vihakkavara pitisihkakkiktigatastisatam pathamajahanam, vicitrapatisihkakkiktigatastisatam tattva jihananam, suhakkakkiktigatastisatam catrutthajhanam, supekhekaggatastisatam panconmajahanam.

It will be seen that they differ in an essential respect from the fou Jhanas, but are merely a more gradual attainment of the same mystic state, the original second Jhana being separated into two stages—Parikshajhanone, one who has fallen away from jhana, that is who has been prematurely removed from the state of mental absorption while practising this rite (Dh 254)—Jhanabhinnam, supernatural power or Siddhi obtained by the exercise of Jhana (Dh 116). Catutthoppana-kajjaneti, the four and the five Jhanas (ALW 1.80) Jhana niharaheti to produce or enter upon mystic meditation (Dh 254, Dh 67 Abhastas Wheel of the Law, 192-195, and in Hardy’s legends and theories of the Buddhavam 178-180, see Aratammanam, Brahmmanalokam, Kacarnam, Samajjatam, Kammahetvam) (DAMDH Agreement, peace, reconciliation, tranquility, self-concentration).
"Ab. 155, 858, Dh. 26, 44, 66, Dh. 311, Dh. 375, clamy".

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

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

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

In this discussion Samadhi, as a mental state, is defined as "Cittana ekaggata", and this appears to be the first definition of the term of the Suttas. In the Abhidhamma this definition is repeated and elaborated with a number of words that are very similar indeed almost synonymous. "Dhammasangaha defines "Cittana ekaggata,", as follows: "ya cittassa dhamma santhi, avanthi, avisatthi, avabhavato, avisahtamamastita, "samatho, Samadhi indriyam, Samadhi balam, Samma Samadhi", (Dh. 10) which means "stability, steadiness and steadfastness of mind, absence of scattering and distraction, unscattered mentality, tranquility, the faculty of and the power of concentration, Right concentration". (Cf. p. 157). All these terms are united in the one general sense of Samadhi that is "Cittana ekaggata", Buddhaghosa there comments hereon says "Cittasa ekaggatavo cittekaggata, Samadisata etam nama". "One pointedness of mind is cittekaggata and it is the name of Samadhi". (ASL. 118).

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

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

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

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

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

But when the term Samadhi is used with reference to the method, it must be understood to mean the system of meditation that tends to Samadhi in the pre-
Amara stage, that is to say, before the attainment of Vipassana. From what has been said it is clear that Samsāda means a state of mind which is to be developed by systematic training of mind. This training includes the habit of mental concentration, which results in spiritual progress experienced in and through the human organism, to a point at which self illumination supervenes.

Meditation has a very important place in India life. It is so because 

meditation is the only ultimate objective of the lives of the Indian people. Meditation cannot be attained without meditation. Hence all the Indian philosophers have these distinct meditation systems. In the Indian stream of thought there are three meditation systems named as: "Theravada Naya", "Pandit Naya", and "Maha Naya". I would seek to explain here in the meditation system according to Sthavira Naya. In this Naya, lists of comprehensive literature and various Acharya systems are available.

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

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

"Here, O monks, a disciple has his mind pervade one quarter of the world with thoughts of unselfish joy, and so the second, and so the third, and so the fourth. And thus the whole "With Mercy", wide world, above, below, around, everywhere and equally, he continues to pervade with a heart of unselfish joy, abundant, grown great, measureless, without hostility or ill-will."
स्थविर वादी बीद्ध — साधना

हरि देवस्य भवनाम व निविधानोभवस्य स्वाहान, यतंकि शेष ही उत्पन्नो जीवन का एवं दर्दं का एकाक भूमिका लघु है। शेष के धूमकेतु साधना के 
प्रति दुःखाय न्याय है। अत्र वर्तमानी दृश्य में अपनी—अपनी साधना प्रदर्शित है।
बीद्ध धारा में तपस्या लघु में स्वरितस्य, पारिलाम्बिकायम् एवं मन्नया इस प्रकार विविध साध- 
ना भाग है। इन प्रज्वलित विश्वसात्मक के अनुसार साधना शिष्य का तित्तुक करर्ये। इस 
नति में साधना का विशेष बाद है तथा नवनीतिक आयातस्य—प्रेमवस्त्रा से है।

बीद्धार्थम् के अनुसार जाति, जाति, मण्डल आदि विविध सार्वनालक दूरी से निगुंट 
होकर निरौचन की प्रार्थना से निरूपण—साधना की जाति है। समी प्रथा जाति, जाति, 
मण्डल आदि दूरी से रेतरं हंसरं सर्वं सुखं पूर्वं रहनं कहते हैं, किन्तु कहते हुए बी 
दैत्य नहीं रह पाते। इन दूरी से उनका समागम अवश्य होता है तथा सन्न नास्त्रा के 
अधिकार एवं मानसिक दूरी से भी उनका पुनः पुनः समागम होता है। किसी दूरी से 
प्रेमवस्त्रां ही लार्य जाति जहे भी मण्डला "बीद्धं" का उपाधित नहीं होता और उनके भव में 
प्रति आसान भच्चिन्द्र निशाच्च कुष्माण्ड के कारण पुनः प्रसिद्धि केली "जनम" सेवी प्रवर्ति 
है। उस ने तो भव में भी जाति जाति, मण्डल आदि दूरी से समागम होता है। इस 
प्रकार प्राप्ती न्याय दूरी पुनः पुनः—वह भव में उल्लभ वर्गों निर्माण दूरी से अभिलक्ष्य 
होते रहते हैं। यहाँ तो नये भव में उपाधिन की जाति, मण्डल आदि दूरी का कारण 
कहा गया है। अतः जाति, मण्डल आदि दूरी से निगुंटके के लिए पुनर्भव के प्राप्त का 
प्रयास करना बाध्यते। वह पुनर्भव भी प्रसिद्धि भव के प्रति आसान "मण्डल 
कालिका" कुष्माण्ड के कारण होता है। यदी इस पुष्टि न होती तो पुनर्भव न था। अतः 
पुनर्भव न होने के लिए मण्डलिककरण कुष्माण्ड के प्राप्त का प्रयास करना चाहिये।

यत्र तुष्मा भी भव से सम्बद्ध नामस्य धार्मिक से उल्लभ निवारण को न देखना—इस 
बीमार आकार्यका के कारण उल्लभ होती है। अतः इस प्रकार निवारण कुष्माण्ड से 
निवारण अभिलक्ष्य होते तो भव से सम्बद्ध नामस्य धार्मिक के दोषों को देखकर निवारण का
उन्नतिपूर्वक प्रकार से देखना साधकारक साधना के बिना नहीं हो सकता अतः दूसरों से निम्नलिखित होकर निर्देश की प्राप्ति के लिये ब्रह्मचर्य करनी चाहिए।

साधकारक वैद्यकीय मात्र चाहिए जो साधना को कमरहस्तास ‘कर्मस्थापन’ रूप से कहा जाय है।

‘कर्मस्थापन’

इस कर्मस्थापन के लिये देखि ज्ञात वर्तमानकाल स्थान अनुसार ब्रह्मचर्य करने और उन अनुसार ब्रह्मचर्य के आधार पर अनुसरण और अनुदान देने का सहायता देना है।

लौकिक ब्रह्मचर्य के लिये देखि:

1. उन्नति प्रवेश अभिभाषा
2. अभिभाषा श्रीत अभिभाषा
3. श्रीत विद्यादेश अभिभाषा
4. विद्यादेश अभिभाषा
5. गुरु विद्यादेश अभिभाषा

इस आन्दोलन की अनुसरण के लिये सम्पन्न होने में जरा, मरन दुःखों से मिलना नहीं होता। इन ध्यानों के सम्पन्न होकर भवन पूर्वा आन्दोलन के अनुसार ब्रह्मचर्य के लिये अनुसार लोग प्राप्त है तथा अनुसार भवनों के अनुसार प्राप्त लोग अन्य भूमिकाओं के लिये भी भवन होकर मरन एवं उन भूमिकाओं में प्रतिस्थापित भवन प्राप्त है। यहां अन्य केवल समृद्धि के लिये अनुसार नहीं हो सकता।

‘विषयस्थापन’

विषयस्थापन भावना से ही जरा मरन आदि दुःखों से मिलना होकर निर्देश की प्राप्ति हो सकती है। इस विषयस्थापन भावनाओं के में सभी के पादर आदर्श करते
भावना करना तथा शर्म को पाप न करके भावना करना ये दो प्रकार होते हैं।

इनमें से समध तथा शर्म को पाप न करके भावना करने को कहा योगी समधयानिक तथा शर्म को पाप न करके विश्वास की ही भावना करने वाला "प्रहस विश्वसनयानिक" कहलाता है। इनमें से समधयानिक नियम के अनुसार भावना करने को अभिलंबी योगी को सर्व प्रथम "समधयानस्थान" के भावनाबाहुल भावना करने वाला प्राप्त होता है। इन समधयानस्थान 45 प्रकार के होते हैं तथा 45 करिसन कार्ययोग। 90. अनुसरण, 90. अनुसरित, 4. ब्रह्मचारी, 4. आराम, 4. आहार तथा प्रतिकूल संक्षेा तथा 4. ज्ञातयानस्थान।

- 10. कार्ययोग में है यथा- त्योहार, अयोध्या, काल, नील, बृहत, लोहित, अवदान, आत्मगत एवं आकाश।

- 10. अनुसरण यह है तथाः- उदयनासन (पूजा हुई रात), विशिष्टि क्षण, रात्रि आदि यथा से सम्भव कील वर्षाकाल मूर्तिशैरी, गिरजाशिर काल बहते हुए मूर्ति शैरी (विवेकविभाषा) बनते हुए दो भागो में विभाजित, विवेकदाता जलो, आकांत आदि द्वारा से सर्वम् शैरी (विवेकलिपि) द्वारा उपर फूल गरे गरे विवेक आकाश बाले मूर्ति शैरी (तत्त्वविभाषा) बहते हुए रात्रि से विलक्षण (रात्रि हुए) मूर्ति शैरी (पुजनक) जूह्यो तथा से परिपूर्ण मूर्ति शैरी। अनिक अनुसरण तथा।

- अनुसरण यथा में है, यथा- - ज्ञातयानस्थान, भवनानुस्मृति, संस्कृतक्षणस्निति, श्रीसत्रणस्मृति, त्यागानुस्मृति, वेदनानुस्मृति, ग्रहस्मृति, मरणानुस्मृति, कायमास्मृति एवं आनन्दयानन्द। भवनानुस्मृति।

- 4. ब्रह्म विश्वास रूप में है, यथा- - नैसर्गिक, करणी, वृद्धि एवं उपेक्षा।

- 4. आकाश तथा तमस, विश्वासनयान यथान, आकाशयान एवं नैसर्गिकसंस्थान।

समध भवना तथा
उदयनासन 45 करिसन स्थानों में न भावनार्थें पवित्र कार्ययोग को भावना करने को अभिलंबी योगी को प्राप्त (विश्वासिक) शर्मतत्त्व विषय रूप से सम्बन्धित पवित्र
इस प्रकार आलम्बन करने समय पिछले काल---कभी अनुसरण आसानी हो जाता है अब यह लेने अर्थ है आलम्बन का सिद्धांत "ज्ञानदीपीरेव" कहलाता है। 

c) कभी कभी वह उससे बिना होकर आलम्बन में व्यक्त हो जाता है, स्पष्टतः निवारण कहते हैं। 
d) कभी कभी वह उद्देश्य (मनस्भूषण) हो जाता है। त्यो हृदय अनुप्रयोग करने का स्थरण कर पाता है लेकिन यह निर्देशात्मक निवारण कहते हैं। 
e) कभी कभी वह अनुभवमान भावना करने का स्थरण कर पाता है। इसी सिद्धांतों के उपरोक्त होने पर इसके प्राप्ति उद्देश्य के स्वरूप और हृदय अनुप्रयोग होने पर इसे मानना करने का स्वरूप है। इस उद्देश्यस्वरूप को समझना पूर्णतः ज्ञान देने हो जाता है जो इसके लिए प्राप्ति निवारण कहता है।

इस भीमों के रूप में पुनः हृदय भावना करने पर हम किसी समय से किसी स्वरूप में अपना रथ निवारण ले जाता है, इस अनुसरण को प्राप्ति सिद्धांत कहते हैं। इस प्रकार भी समय से समझा आता निवारणों से शिखर होता है और उस प्राप्ति सिद्धांत में हम गतिशील एकाक्य और समान स्वरूप रहता है। इस तरह की एकाक्यता का साधारण "प्रत्येक समय" कहता है।

इस उपाय समाधि में प्राप्ति सेमिनार की तिलक भावना करने वाले योगी का हिस्सा उस आलम्बन "प्रत्येकसिद्धांत" में प्रविधि की तरह एकाक्य होकर एकाक्य सिद्ध हो जाता है, तब इसे ही "अन्तिम समाधि" कहते हैं।

यह अनुभवमान प्रथमायाम, (हंसियायाम, तुलियायाम एवं चन्द्रायाम इस
प्रकार चतुर्वेदिक होता है। इससे से सब प्रमाण प्रदीक्षण में वितर्क, विवाद, प्रश्न, सुख एवं एकाग्रता-नालक (सोच) में भाषण होते हैं।

प्रमाण भाषण का प्राय योगी उसने होते से दिशाएं एवं विवाद धाराओं में दोष देखकर उनका अतिक्रमण प्रतिरोध करता है उससे हि दिशाएं धारण का प्रयोग होता है। इस (हि दिशाएं धारण) में प्रश्न, सुख एवं एकाग्रता नाम 3 (हि) धारण होते हैं।

पुनः प्रश्न में भी दोष देखकर मानना करने रो बलात्कार अतिक्रमण करते हुए दिशाएं धारण का प्रयोग होता है। इसमें सुख एवं एकाग्रता दो धारण होते हैं। तदर्शन सुख में भी दोष देखकर मानना करने से तृतीय धारण का अतिक्रमण प्रभुतुषा धारण का प्रयोग होता है इसमें उपेक्ष एवं एकाग्रता— वे धारण होते हैं।

यह पूरी के सिद्ध में मानना करने के लिए एवं बार धारण रामायण की उपविध का रूप है। हि प्रकार 4 (लयांक) के अनुसार में भी मानना करनी चाहिए है।

अनुप्रयोगियों में कर्मचारियों के भाषण में भी मानना करने की ही प्रधानता की आ जो सकती है। जुड़नु तरुण के सोच की उद्धृत का रूप है इसमें प्रस्ताव के अनुसार में भी मानना करना ही प्राय हो जो सकारह। इनमें मानना अन्य धारण प्रदीक्षण प्रदान जिन उपेक्षा की मानना करता है तो चतुर्वेदी धारण कर सकता है।

कसियों द्वारा चारों धारणों का प्रमाण योगी अनुप्रयोगियों की मानना करने से नीमतकर 4 (धारण) अनुप्रयोगियों का प्रयोग कर सकता है।

आनन्द स्वभाव भाषण
आनन्द स्वभाव कर्मचारियों की मानना करने के अनुसार योगी को मानना करने के लिए आदेश—प्रायत्न के अवसर न होते से योगी उसे क्षमा करते हैं। क्योंकि झूठा हुआ ऐसा विचार बेहद करता है। कभी भी मानना न कर
योगी कुक जाता है किन्तु इस प्रकार भावना क्रम को लेकर नहीं चाहिए, अग्नि मास्टर के प्रभाव समकालीन भावना करना चाहिए। इस तरह भावना करने रहने से समझना आवश्यक--प्रकार का निर्देश भावना करने से उसका निर्देश आकारों का बनाना हो जाता है। इस विशेष आकारों के सम्बन्ध में नूतन महाविद्याश्रय किसी दिव्यमान में इस प्रकार कहा गया है—

यह आवश्यक--प्रकार किसी तात्त्विक प्रभा तथा समान मनोम्‌थिता के समय, मनोम्‌थिता के समान, किसी की कार्यमयतावाला दोहरा कार्यमयता के समान, कार्यकी चाहे हिर से पकड़े हुए सुझा से समान, किसी की समझ पाड़वाला से धारी के समान, पुष्पमाला के समान, पतंजलिकार से समान, रचना के समान, चन्दरमण्डल के समान और सुख मण्डल के समान प्रभाविता होता है। इस प्रकार दो दूरे से दिन दिन प्रभावित संहारालाल से ही होता है।

इस प्रकार विशेष कुक रूप से प्रभावित आवश्यक के "प्रभावितमितित" कहते हैं। उन प्रभावित निर्देश के प्रभावित कार रूप से म्याणा समाधि कहती है। इसे से भावना समाधि भी उपसर्ग समाधि कहती है। इस उपसर्ग समाधि द्वारा निर्देश भावना करने रहने से अन्तर्गत उपसर्ग अति अच्छा अनुभव समाधि प्रभाव हो सकती है। यह स्थायीकरण भार तथा भावना करने के अनुसार योगी के लिए साधनार्थ समापन करने के संबंध में लिखी कहीं रही है।

विषयसम्बन्धकार्य किरक

निर्देश भावना करने के क्रम में स्थायन योगी को सत्संग की सत्संग में नाम पंड कुक धर्म होते हैं, वे नाम-कुक धर्म समृद्ध कारणों से उत्पन्न होते हैं, सत्संग उपयोग समानता निर्देश होते हैं। आता ते अन्तत: अन्तर्न एवं दुःख समाप्त बनाने होते हैं—इस प्रकार से श्रुति रूप से समान योगी को साधनार्थ पूर्वार्थित (रूपस) किरक से प्रभाव ध्यान का साधनार्थ करने के प्रति निर्देश निर्देश नहीं कहता है। तदुपरान्त छठ दूरों में प्रभावित बदलता, मुख्य विषय, अध्ययन आदि यथार्थता जैसे उपयोग होते हैं, ऐसे ऐसे निर्देश भावना करनी चाहिए। इस प्रकार अर्थ कर समाप्त करने से वजन करनें एवं मन बच सकता है तथा अन्तत: प्रभाव ध्यान का साधनार्थ करना चाहिए। अन्तर्गतित (9% दिनसे तेज ध्यान) समय पूर्व होने पर ध्यान से उत्तर दे कहते है कार्य साधनार्थ प्रभावित यानी की भावना करने के समय तक किरक हुए होते में प्रकार
यह भाषा की पुर्वी नाव से निर्माता भाषा करानी चाहिए। जब काम का एवं विषय बनकर जाए तब पुर्वी नाव से भाषा का समावरण तथा भाषा से उत्पन्न चरण के द्वारा आवश्यक तथा भाषा करानी चाहिए। इस तरह निर्माता भाषा करने से जब विस्मय समाधि प्रभाव हो जाती है तब कार्य एवं विषय में अक्सर नहीं जाती और योगी दिन जल निर्माता भाषा करने में भी समर्पण हो जाता है।

इस प्रकार अग्रसर हो जाने पर जब जब भाषा की जाती है तब देखी नाम एवं रूप का एक संयोग उपयोग का स्थापन या जानता है। कारण स्वाभाविक (कारण से भारी उपयोग होते हुए) हो जानता है। कहीं भाषा अलग से प्रायः एवं नाम के उपयोग होने वाले के प्रकार, प्रकार के उपप्रकार, प्रकार के नामों की अवधारणा का जानने लगता है। यदि भाषा अनुरूप करने योग्य या घटक वाले योग्य न होने से केवल दुःख मात्र है ऐसा भाषा उपयोग होता है। आत्मा अनुसार यह नामकृत कोई वृद्धि पदार्थ नहीं है, अतः रामी के उपयोग होने वाला नाम होने के लिए योग्य होता है इस प्रकार का अनुष्ठान भाषा भी होता है। इस प्रकार अनुसार दुःख एवं अनुष्ठान भाषा के अनुष्ठान परिपक्व होने पर मात्र और 'फलात्मक' उपयोग होता है और निर्माण का साधारण (विवेक योग) दर्शन होता है। यहीं तक सम्प्रदायिक नाम ध्यान निवास प्राप्त करने के लिए भाषा करने की विधि का लंबित निर्देश कहा गया है।

सुदृढ़ निर्माण भाषा विधि
उपर्युक्त भाषा के अनुसार नाम, रूप, प्रकरण से अन्य नाम एवं अनन्त अनुभव को जानने वाला योगी यदि समाधि भाषा का जब जोड़ी निर्माण भाषा को ही अपने अनुभव करना चाहता है तो उसे दक्षिण में दांवी हार देकर ब्रह्मक हो अनुभूत करते है यही विवेक उपयोग होने वाले विश्वास भाषा नाम, रूप, प्रकरण की भाषा जब-जब उपयोग होते हैं, इस प्रकार निर्माता भाषा करनी चाहिए।

दर्शन, ध्यान, ध्यानाभाव अभ्यासाभाव, ध्यानाभाव र दर्शनाभाव (दर्शन)
इस रूप भाषा से निर्माणस्तव्य वाले निर्माण तथा झंझो का उपयोग सक्षम होते है।

darshana, dhyana, dhyana-abhava, abhava-dharshana (dharshana)
इन चरण सभी से निर्माणस्तव्य वाले निर्माण तथा झंझो का उपयोग सक्षम होते है।

दर्शनाभाव की निर्माणस्तव्य करने समय दो प्रकार के विषय समावरण रूप है—

1. दर्शन और ध्यानाभाव। दर्शनाभाव में दर्शनाभाव (सिद्ध-पीय आत्म) और दर्शनाभाव (सिद्ध-पीय आत्म) दोनों प्रकार सक्षम मात्र है।

2. निर्माण नाम तथा ध्यान, ध्यान तथा निर्माण (अभाव) नाम इन रूप भाषा से निर्माणस्तव्य वाले निर्माण तथा झंझो का उपयोग सक्षम होते है।


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इस प्रकार भावना करते समय दिशा को हटाकर अवधारणा-प्रशासन में ही जोड़ना करना पाया जाता है। अर्थात् यह स्वाभाविक है, यह प्रवचन है- इस प्रकार भावना करनी चाहिए।

इस प्रकार आवश्यक-प्रश्न के परिपक्व स्थान पर-व्यापक लगाकर भावना करने से लगभग आवश्यक-भावना करते पर लगभग आवश्यक कर रहा है। लगभग प्रवचन कर रहा है- ऐसा ज्ञान होता है। यही नाम-सूत्र के साथ परिपक्व करने वाले आवश्यक-प्रश्न के आवश्यक गैर-एवं अन्य को भी जानता है। यह आवश्यक-प्रश्न की सूचना सूचना एवं सूचना अवधारणा को भी जानता है। अन्य वे अवधारणा नूतन हो जाते से आवश्यक-प्रश्न एवं ये होते की भीतर प्रवचन होता है। उस नाम एवं सम धर्म में अवधारणा-विश्लेषण द्वारा यह प्रकार चाहिए। कथा में भी तुलना, तुलना आवश्यक रूप से स्वतंत्र ध्वनित्व अवधारणा करते हैं, अतः स्वतंत्र लघुत्तम कथा से नाम-सूत्र आवश्यक करना अवधारणा के तौर पर आवश्यक है।

अवधारणा स्वतंत्र कथा की भावना करने के लिए बैठें हुए नूतन सत्य की स्थिति और समय-क्रम पूर्वक वैज्ञानिक है, इस प्रकार निरंतर विश्लेषण करना चाहिए।

इस प्रकार विश्लेषण करते समय विश्लेषण के वाला वैज्ञानिक नहीं है किंतु अयोग्य अपने विश्लेषण में स्वतंत्र का अनुमोदन होता है। इस समय स्वतंत्र के साथ वैज्ञानिक है विद्यमान तथा अवधारणा कृत्रिम निरंतर विश्लेषण करनी चाहिए। यदि उपयुक्त प्रकार की निरंतर विश्लेषण करने में कार्यनाव का अनुमोदन नहीं होता है।
तो शास्त्र प्रकाश के संरचना भाग में ध्यान लगाकर स्पष्ट होता है—स्पष्ट होता—इस प्रकार मानना करना चाहिए। अन्यथा शास्त्र प्रकाश लेने समय उदय प्रेमी के उदय—चढ़ने के रूप में होते वाले सदस्यों की ध्यान पूर्वक विशेषता करनी चाहिए।

यदि समस्त को स्वतंत्र पूर्वक उदय प्रेमी में समायोजित न हो तो उदय चढ़ने के रूप में उदयन होते वाले सम्पूर्ण लघु सम्प्रदाय नहीं होगा। ध्यान लगाने कारण से है ध्यान न हो सके तो हाथ से स्पष्ट करके उकसा मानना चाहिए। अभिसंग्रही करके यह से आरोपित प्रकाश होने देखा जा चाहिए। शास्त्र शोधते समय जब पेट घूम उठता है तथा स्वभावों को समय जब मीठी हो और साफ़ हो तब भिड़ता है इस प्रकार भावना करनी चाहिए। पेट में इस उदय दर्शन के लिए आदर् विश्वास और अपने ही ध्यान पूर्वक विशेषता प्रबन्धण करनी चाहिए। भावना करने में तीसरे स्तर से उद्धारण मेरी नहीं करने चाहिए, अस्वीकार मेरी ही मन मानना करनी चाहिए। उदय बढ़ने की भावना करते समय सिर भक्ति की भावना करनी चाहिए।

यदि—जब आलमत अथवा आलमत में हमला जाता है तो इस प्रकार मानना नहीं करने चाहिए। यदि वह विड़िया विशेषता करने हतास है तो भिड़ता मेरा है, भ्रक्ति का उद्धार होता है, तो भ्रक्ति होती है, कोष ला उदय होता है तो कोष उदय होता है, आत्मसक्ति होती है तो भ्रक्तियाँ होती है, निरंजन होती है तो निरंजन होती है, आत्मसक्ति उदय होता है, तो आत्मसक्ति होता है इस प्रकार अन्यतः अति भ्रक्तियों को सिध्दित हो जाने तक प्रदर्शन करनी चाहिए। जब आलमत हो जाता बुद्ध पेट के उदय—चढ़ने को ध्यान पूर्वक मानना चाहिए।

हारिया में भक्ति पीठा आदर् दुर्दशायां प्रकाश होते लगे तो उन विद्याधरों की जो ध्यान लगाकर बधाई होती है, पीठा होता है, नीची होती है, इत्यादि प्रकार से विद्याधरों से अभिनव दर्शनकृत भक्ति करनी चाहिए और उस तरह भक्ति करनी चाहिए जब तक तदनुसार आत्मसक्ति विद्याधर न हो जाता न जाता जब शोध हो जाता तो पुनः पेट से उदय दर्शन की भक्ति करनी चाहिए। यदि भक्ति आदर् दुर्दशायां अस्वीकार करने हो जाता तो तर्ककोट बने भिड़ता है। अत्याचार करने समय भी अत्याचारकर्ता की ध्यानपूर्वक भक्ति करनी चाहिए। जैसे—जब उनसे एक "उद्घाट" है प्रसारण करने समय तीसरा हैदराबाद, पंकज करने समय नियुक्ता है—द्वितीय स्तर, मिलता है, खाली स्तर खाया मला है, पंकज विशेष समय स्तर करने समय लगी होता है—इत्यादि प्रकाश से नीचे आत्मसम्मिलन भक्ति की ध्यान पूर्वक भक्ति करनी चाहिए—जब ते विकारियों सम्बन्ध हो जाते तो पुनः पेट से उदय—चढ़ने की भक्ति करनी चाहिए।
किसी भवन के खेती से समाप्त होता है, इसके न होने हुए भी किसी भवन से अयोग्य नहीं है। इसी प्रकार समस्त समस्त खेती नहीं है, चाहे पैदा करने की तकनीक नहीं हो। उत्तर सम्पत्ति से सम्पत्ति के नीचे नहीं है। इसी प्रकार खाद्यपदार्थ नहीं है।

उत्तर सम्पत्ति, खाद्यपदार्थ सम्पत्ति, खाद्यपदार्थ सम्पत्ति भी जैसे-जैसे खेती करने होती है, वैसे-वैसे भारत करने बाली होती है। अन्य सम्पत्ति भी पैदा करने की नीति का माध्यम बाली करने बाली होती है। यथा वैसे से सम्पत्ति उत्तर है। अन्य सम्पत्ति पैदा है, पैदा है। अन्य सम्पत्ति स्वतः है। आत्मा भारत करने बाली होती है। पैदा से उत्तर प्राप्त का तकनीक बाली है। इसी प्रकार खाद्यपदार्थ नहीं है। अन्य सम्पत्ति पैदा करने की नीति स्वतः है। अन्य सम्पत्ति का तकनीक तकनीक बाली है। अन्य सम्पत्ति पैदा है।

विपरित समय जान की उपयुक्ति

उस्पूर्वन नद नद से अनुभव बतिक भाग और भूमि की किर्णों की विनियाम करने चाहने योगी को प्राप्त हो, में सभी किर्णों का जान होगा। अन्वार वह कठी चुनौती उपलब्ध करने चाहने योगी को प्राप्त होगा। अन्वार वह कठी चुनौती उपलब्ध करने चाहने योगी को प्राप्त होगा।

इस प्रकार जिसी की समय करने के बदले ही उत्तर-बढ़ाने की भारत करने होती है। इस प्रकार निरनियन्त्रण का यह करने ही जरूरी और निरनियन्त्रण भारत ने में रहने है। भारत भारत में किसी एक आयुक्त में निरनियन्त्रण करने के लिए वह आयुक्त की जितना समय भारत करने होती है। जो भारत के आयुक्त नहीं होते ऐसे नहीं होते। अन्य का भाग भारत की भारत आयुक्त नहीं होती। कठी चुनौती जब कठी चुनौती जब निरनियन्त्रण करने वस्तु निरनियन्त्रण मिलता उसमें होता है। उसके भारत ने कर उसके दिनों की आयुक्त मिलता है।

निपयण भारत में ऐसे ऐसे में उसमें समय नहीं। अन्य का भाग निरनियन्त्रण करने होने से में अन्य का भाग निरनियन्त्रण करने अन्य का भाग निरनियन्त्रण मिलता उसमें होता है। ऐसे ऐसे करने में होती है। इस प्रकार ऐसे करने में समय निपयण करने की जरूरत भारत के समय का भाग है।
जब नाम रूप परिवर्तन भाव अभ्यस्त हो जाता है तब योगी सही के ये "उत्तराद्वार आदि रूपमय है कारण वे आस्था को जानते हैं। इस निवृत्त (सही) में ये मन और रूप दर्शन ही होते हैं। विषयमा करते समय इस प्रकार का परिष्कार होना- "पृथिवीविश्वद्वी" कहलाता है।

तदन्तम विषयमा आदि जारी रहती है तो योगी विषयमा के क्षण में कर्म कारण के रूप में नाम रूप का उपयोग भी जानने सकता है। जैसे- इससे, पाद आदि के संस्कृत, प्रकाश, कार्ल आदि की ही भांति भांति भांति के होने पर संस्कृत, प्रकाश, कालिंदिया आदि रूप के उपयोग होना तथा मूल आदि से नद नदे रूप के उपयोग होना आदि प्रकाशाता जाने नहीं सकते हैं।
है। उपचरण्य आलम्बन द कौशल बिन्दीमा करना ही विशेष घर द कौशल द कौशल का मार्ग है। इस प्रकार प्रभाव से या मुख्य संदर्भ से मार्ग और अभ्यास के आलम्बन करने के कारण बिन्दी और निर्माण का विनियम बनाना अवसर ददकुर्य कहलाता है।

इस प्रकार मार्ग द कौशल का विनियम कर निर्माण बिन्दीमा करने होने वाले आलोक (अवसर) अविनियम उपकरणों घरी-घरी वियुक्त हो जाते हैं। और विनियम बनाना भी अधिक मुद्दा हो जाता है। इसके बाद से योगी इस प्रकार नियंत्रण द कौशल, प्रभाव आवश्यक से समय बहुत तथ्यात्मक रूप से होने होने वाले उपकरण-पिलोट का साधारणदैवत्त होता है। इस अवसर का जंग उपकरणों से मुक्ति “संसार संदर्भ मार्ग ज्ञान” कहलाता है।

यह ज्ञान अपने होने पर अनिवार्य प्रतिकृति होता है। जल्द आलम्बनी के उद्देश्य और विधि इस दोनों घर में नहीं उन्नत की होगी को वायरल घर ही अधिक मुद्दा होता है। उन्होंने यह समझा कि बिन्दी निर्माण (प्रतिकृति) होती है तथा विनियम निर्माण और विनियम बनाना भी निर्माण होते है तथा इस प्रकार नाम बनाना होता है। इस प्रकार और विनियम के मार्ग ज्ञान बनाना होता है। इस प्रकार भी घर अधिक होता है इस प्रकार ज्ञान का अनिवार्य होता है। यदि इसका विनियम नहीं होता है इसका प्रभाव होना ही अंदाज नहीं है। इस प्रकार का ज्ञान “विनियम-शुरुआत ज्ञान” कहलाता है।

इस अवसर में यथास्थान पूर्वक रूपमा करने दे घरों के अनुसार, दुख और अनुभाषण संबंधी सुसंदर होता है। यदि यह दुख प्रकार से ज्ञान अपनी ही एक सरल बिन्दी होती है तो विनियम का प्रति विशेष प्रस्तुत न करने पर भी यह ज्ञान आवश्यक होता है। यदि आलम्बन का कार्ययोग्य या दुखी की वर्तन अनुभव न होने वाला भाव से जोड़ा जाना रहता है। यह अनुभव सम्बन्ध होता है। यह ज्ञान विनियम अभिव्यक्ति को जानने है या दो दौर भर पर विनियम का समय नहीं रखता है। इसके पर भी जिसी प्रकार का वेबसाइट या दावा का भाव नहीं होता है इस प्रकार ज्ञान का “योग्यताशील ज्ञान” कहलाता है। यह उपकरण कोटा के ज्ञान है युवाओं नाम कारण की और जाने में समय होने से इसे “अंतर्ज्ञातिक विनियम” भी कहते हैं।
उपरुपत्र प्रतिक उद्योग खाना से लेकर इस अनूठे खान पर्याय खान “प्रशिप खान विश्वविद्यालय” के बजाए है— अनूठे खान होने के अनुसार इस विश्वविद्यालय दुनिया के निवेश खान विश्वविद्यालय का अवलोकन तक पहुँच जाता है। इस उद्योग खान पर्याय खान ने खान के उद्योग खान अर्थ गोत्र के प्रवर्तक होता है।

तदनुसार उन निवेशक का समाधान करने वाले अर्थ एवं फलक्षेत्र प्रकट रहते हैं। इनसे से अर्थ खान को खान पर्याय विश्वविद्यालय होते हैं। इस अर्थ एवं फलक्षेत्र की प्रकट अतिरिक्त घटित हो जाती है। अतः पूरी पृष्ठ मिश्रित अर्थ एवं फलक्षेत्र का पुनः आवर्तन करने वाला “प्रशिप खान” खान उद्योग होता है।

इस प्रकार प्रशिप खान पर्याय खान समस्त पुरुष धरोहर शिक्षा प्रदान कला है। यह पुरुष उत्कर्षयुग में खान, खट्टा, खट्टा एवं अर्थ में संगठन एवं शीर्षक पदार्थ अर्थव्यवस्था को प्रवर्तन का अर्थ राष्ट्रीय नागरिक संस्थानों से विमल होता है। इसके पीछे ही उपचार बढ़ता न होकर अर्थ अपने आप शुद्धता रखता है। वह चार अप्रैल भुज्यों से संबद्ध के लिए मुक्त हो जाता है। इसका कामयाब भुज्य में अधिक से अधिक सत्ता भार अर्थ होता है।

इस बीच वह अतिरिक्त होकर निवेशक प्रवर्तन कर लेता है।

सीमान्त पुरुष आदि अपने द्वारा प्राप्त फल के समाधान के लिए निवेशक करने हैं यह अनेक अर्थ का विपरीत निवेश करता है। इस अर्थात् पर्याय खान के लिए प्रवर्तन करता है। इससे स्वतन्त्र उपयोग प्रदान के उद्देश्य, यह चार अप्रैल भुज्यों से संबद्ध होने है तथा इस अर्थात् पुरुष द्वारा प्राप्त फल का निवेशक करने है। इसके उद्देश्य से समाधान पहुँचता रहता है।

यह सबसे पहले खान का अर्थ और व्यापार का अर्थ हो जाता है, अतः इस कारण भुज्य ने दो बार से अधिक पुरुष नहीं होता। इस बीच वह अतिरिक्त होकर निवेशक प्रवर्तन कर लेता है।

यह अनेक अर्थ द्वारा प्राप्त फल के समाधान के लिए, अस्पष्ट निवेश का अर्थ होता है, तो अनेक अर्थ द्वारा प्राप्त फल के समाधान हो सकता है।
अर्थ पुरुष में कप्तान, अध्यक्ष, मौलिक एवं अर्थात् नामक अंकित संस्थापक संगठनों के रूप में कलेक्ट मजदूर हो जाते हैं।
फलता: अर्थ पुरुष का पुरस्कार नहीं होता। इसी व खरी दिनों पर परिष्कार पैदा होता है। पुरस्कार होते हैं जब नवन अर्थ पुरुष दूरी को निष्क्रिय कर दूरी को उपन्यास भाषा करना चाहिए।

कलेक्ट पीड़ा का उद्देश्य, अभियोग नियन्त्रण का आवश्यक, सीकर लोगों को अभियोग से रहित, शासन का प्रचार अपराधों, अंजनावर परिवार अभियोग में का संबंध जिसका अर्थ प्रमुख सुधार से आपका है, वह सुधार उस आयाम का अनुसरण रख है। तथापि शक्ति की भाषा करने को प्राप्त दृष्टि उस सूचना को प्राप्त करता है, इसलिए आयाम-केल के सर अभियोग दहाँ विशेष भाषा का अनुसरण करता है।
(1) — अद्वाग्य प्रकार से रूपों का प्यारह (२१३) प्रकार से सांख्य होता है।
ज्यों दो भागों में बंटे हुए है यहा—

(२) निरस्त्र रूप

1. पुर्वीदातु, अक्षा, अनिवार्य, वर्म्भातु
   = ४ मूल रूप
2. लत्तु, श्रेय, प्राण, नियाम, काय
   = ५ प्रसाद रूप
3. रूप, शरीर, मध्य, रस
   = ६ विशेष या गौरव रूप
4. रसौजी-कर्षिन (रसीला) पुलिन्दिय (पुश्करिक)
   = २ मायारूप
5. हृदयकर
   = १ हृदय रूप
6. जीवितातिनि
   = १ जीवित रूप
7. अवलोककर आहार
   = १ आहार रूप
   = २८ निरस्त्र रूप

(२) अनिरस्त्र रूप

8. आकंकाहातु
   = १ परिवर्तन रूप
9. काय विद्विति, बतीविक्षिति
   = २ विवाहित रूप
10. रूप की लघुत्व, मृदुता, कर्मण्यता
    = ३ निर्वकर रूप
11. रूप का उपचार, संतालि, जलता, अनिवार्यता
    = ४ लक्षण रूप
    = ४० अनिरस्त्र रूप

(३) — शैक्ष, अहीक्षा और पूर्णप्रज्ञ की साधारण होती है, किन्तु असाधारण तो
अहीक्षा की होती है।

विज्ञान विवरण— रूपचन निर्देश

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<td>३६</td>
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(अ) आयतनधातु विज्ञान निर्देश — ८१ + ३० = १११ विज्ञान:

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(ब) — अदालत धातुरूँ है—

1. सागर धातु  
2. रूप धातु  
3. शासन विज्ञान धातु  
4. शिक्षा विज्ञान धातु  
5. श्रीमान धातु  
6. शिक्षा विज्ञान धातु  
7. दान धातु  
8. रंग धातु  
9. दान धातु  
10. जिहाद धातु  
11. रस धातु  
12. शिक्षा विज्ञान धातु  
13. कार्य धातु  
14. संस्कृत धातु  
15. कार्य विज्ञान धातु  
16. मनी धातु  
17. संस्कृत धातु  
18. मनी विज्ञान धातु  

लोकोत्तर विज्ञान:

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इति सहमतिः

संदर्भ प्रबंध:

1. अतिप्रतिदिनक  
2. अतिप्रभावसंगठि  
3. विश्वस्थित  
4. अभिनेत्री कोष

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

B. GHOSH
ON TIBETOLOGY*

—Falden Thondup Namgyal

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

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

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

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

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

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

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

For secular subjects literature of Tibet is very rich, a fact not much realized
vill recently. Sakya Kabrum and Pao Tseg Lo Thengwa, for instance, contain much
data for subjects like history and economy. PETECH has made a very happy
beginning in this field. Jam-Ling Gya-She, it is understood, is being printed and
edited in University of Washington (Seattle). Good data may be available from
Tibetan translations of Yussy Chwag’s Travels. A systematic study of Chronicles
and Annals is thus much needed. The result should be of use to students of Indo-I
and Sinology also. Even Nam-Tash’s may yield data for history of other countries
as YUCCI has so ably demonstrated from pilgrimages to Orjyin (Swat)! A large
part of Tibetan original works—that is, works not based on Indian or any other
foreign sources—is in manuscript form. Studies in history and economy are pri-
marily dependent on such original compositions. For an exploration of such ma-
terial this Congress of Orientalists may form a team to visit monastery in Tibet.

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

Literary sources are however not the only material with which Tibetology
is concerned. Mahayana iconography and art provide a key not only to apprecia-
tion of doctrinal matters but also to a history of aesthetic ideas. Many contributions
have been made particularly by BHATTACHARYYA FOUCHER, GETTY,
GORDON J. E. ROERICH and TUCCI. Even then a vast field remains unexplored. I should distinctly suggest a comparative study of art objects countrywise: Indo-Nepalese, Mongol and Chinese besides pure Tibetan. This will reveal contributions of different countries. I may just refer to two or three peculiarities within my knowledge. Dome (Vupa) and Phurpa (Kia) are instruments of Indian origin but the iconographic representation Yah-Yum Dome Phurpa provides subject of research. Jam-Yang (Manjusri) is generally depicted with sword of wisdom in right hand and the book (Prajna-Paramita) in left hand. We have in a painted scroll, done by a previous gyupa Karmapa (1670 A.C.), Jam-Yang holding in both hands a pair of Wheels of Law. This is unique but not against canon. In subcontinent such representation is also prescribed. This Thanga with distinct Chinese influence is however the only such instance known to us. Tam (Drolma) images in Tibet, Sikkim or Bhutan are generally after Indo-Nepalese patterns. There is however a Chinese Tara (Gu-nag Drolma) also popular in Tibet. It is from Maha Chenta. "These are just a few points I submit to the consideration of scholars."

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

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

If I have stressed the utilization of Tibetan data for research is history of fine arts it is not that religion has been adequately studied. There are still many obscurant chapters in our knowledge of religion. There is, for instance, a widely prevalent notion that Buddhism came to Tibet during the reign of STRONGTEN Gampo. Strongten Gampo is indeed the Asoka or the Constantine of Tibet but it would be contrary facts to say that Buddhism first entered Tibet under his auspices. There is firm evidence to hold that Buddhist scriptures and Buddhist scholars had been coming at least five generations earlier to Tibet. King Lha Tho-tho-ri who ruled about 150 years before Strongten Gampo could not use these scholars and their books because of lack of script. Nevertheless there was no lack of respect in the Royal House for the Noble Doctrine from India. It is however difficult to fix the date of first entry of Buddhism. In view of these contact between Tibet and India
from very early days as condensed in the field of mystic practices and meditation and in view of Aeskan missionaries having preached both the Hinduism and the bodhisattvas up to Khotan.10 It may not be surprising if we discover that Buddhism made its first entry in Aeska’s time either through Nepal or through Ladakh. Aeska has written a rich and not enjoyed by any other foreign king.

I have the liberty to presume some ideas for exploration by academicians. It is, however, not to be understood that Tibetology concern only students of religion, art and history. It provides a rich field to students of linguistics, ethnology, science and sociology as well. With these words I should conclude with greetings on behalf of India where the Buddha was destined to be born and on behalf of Sikyus and the Namgyal Institute of Tibetology where we strive to preserve the lamp of the Freedom of Mind as lit by the Buddha.

NOTES

2. Chronicles of Ladakh (Calcutta 1979); Mission of Bagel and Tunner in Tibet Texts: Toong Poo (1946-50) and China and Tibet in Early 18th Century (Leiden 1953). Also noteworthy is Richardson: Ancient Historical Sources a. Lasha (London 1922).
3. Tunni Wyile.
6. Indian Antiquity, I and 2 & 3 NS VII.
8. Vajra of the shape of a peg was not unknown e.g. an exhibit from Java in British Museum. Evans-Wettet describes Phurpa as Tibetan. Tibetan Book of the Great Liberation (Oxford 1944).
9. Bhattacharyya obviously considers Dorje Phurpa as non-Indian. He does not notice this in Indian Buddhist Iconography. Roerich, Tucci and Nebwary (Oracles and Demons of Tibet Oxford 1936) render Dorje Phurpa as Vajrakila.
10. Bhattacharyya

11. e.g. Moshchuta, Woodcliffe: Shakti and Shaktis: Cult of Tara (Memoirs Asi. 291), also Bagchi: Studies in the Tantras (Calcutta 1939).

12. e.g. Xeropon.


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

15. Tibetan authorities (Theb Ter Nyon Po, Gyé Po Yig Tsang etc.) allude to pre-Srong- tshan Gampo events about Buddhism.

16. The border tribes mentioned in Atokas records might have spread even beyond Pamirs and Oxus. Barua: Ashoka and His Inscriptions (Calcutta 1946 & 1955).
SANSKRIT AND TIBETAN

[Mahatmakumar Palden Thondup Namgyal, President of Sikkim Research Institute of Tibetology, while regretting his inability to attend the Puri Session of Sanskrit Vishva Parishad meeting under the presidency of Rashtrapati Dr. Rajendra Prasad on April 1 and 2, has referred in Sanskrit associations of Tibetan language and literature. Following paras of Mahatmakumar’s letter, now released, will be of interest to all students of humanities.]

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

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

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

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

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

-SUKUMAR SEN

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

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

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

(i) Old Indo-Aryan (not found in classical Sanskrit): *kame 'it trembled* (perfect ending but no reduplication of the root); *prachita 'the wax* (the suffix-in added to the present stem instead of the root); *am ( neuter plural)*; *Vedict*; *pamputat 'dropped down and forward for ablation* (trd attached to a root compounded to prepositions); etc.

(ii) *ratana 'jewel' (as in saptaratnamayam); dani (for *dayini*); *asti (for *asti*); *yamind (Sandhi form; for *yenma*); etc.

(iii) (a) *Buddhata 'of the Buddhas' (buddha+MIA gen. pl. ending), noravaramin 'in the superior man' (norava+MIA loc. sg. ending); puru- natali/ 'with a hundred purusa coins' (puru/natala+MIA+ahi instr. pl. ending); *abhadr 'it occurred' (a-bhadr=MIA ending, third per. sg.); etc.

(b) *bhatyati 'il shall be* (OIA bh±+OIA-syati); *dhe resisting 'they hold' (MIA dhe+ dhe+OIA-uni); *okasto 'come down to' (MIA
Buddhistic Sanskrit is not a hybrid language although its words are often not homogeneous. The over all pattern or structure of the language is in an Old Indo-Aryan language that was much akin to Sanskrit but unlike it was not rigidly controlled by the grammarians. It was a free kind of language that was used by ordinary men, not aspiring for Brahmanical scholarship or veneration. It was what may be called Sanskrit Samsee. By its nature it was an unstable literary or business language varying according to time and place. To call such a language “hybrid” is not correct. Buddhistic Sanskrit was not an artificially made up language fashioned by Vaisakhi and the Prakrits. Any language whether spoken or literary, including the Pidgin and Creole etc, has its distinct basic or seed language, however, inscrutable it may be. As regards the vocabulary there is no language which is not more or less borrowed. There is bound to be some borrowed element. In the case of Buddhistic Sanskrit its indebtedness in this respect is heavy. But that is only natural. Both Sanskrit and the Prakrits were influential contemporary speeches which controlled between them its career which ultimately vanished into Sanskrit.

Buddhistic Sanskrit was not a hieretic language; it was a general language, the spoken Sanskrit of the few centuries before and after Christ. It was used as an administrative language in Madhyadha by Kausita and his successors. The Sarvatthi Buddhist Image Inscription of Kausita (Lagapatha Indica VIII p.173 ff), the Set-Mahat Image and Umbrella Staff Inscription of the same (Ep. Ind. VIII p. 180 f.; p. 292), the Mathura Stone Inscription of Huvishka (Ep. Ind. XIX p. 60 f.) etc are written in almost the same language as Buddhistic Sanskrit. It also appears in a few documents from Nya region. I quote below the Inscription of Huvishka which refers to the establishment of an alms or charity house. The date of the inscription is the year 28, probably the Saka year (=100 A.D.).

"This hall of piety (i.e. charity house) is estabished as a perpetual endowment by Prakritca the Lord of the Khurshashe the governor of charitable institutions, son of Sarakama, from out of that deposit (prasna) the interest (sadhya; Bengali sada) should be spent month by month for the maintenance of Brahman who comes from the four quarters to the hall of piety. Day by day at the gate of the hall of piety should be stocked freshly made (sailo: Bengali sada) barley meal 3 Adhakas, 1 Prasna of salt, 1 Prasna of tamarind (literally, acid stuff), 3 ans of green peas, and 5 earthenware bowls. These are for charity to the destitutes and also for the hungry and the thirsty. Whatever merit there is goes to the Soul of Divinity, Saha"
Huvishka. May there be merit also for those who are dear to his majesty, May there be merit for the entire earth. The perpetual gift is made . . . . .

II

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

1. The phonological pattern is almost the same as that of classical Sanskrit. These are, however, exceptions.
   a. There are Middle Indic-Aryan vocables which show the expected simplification.
   b. There is no rigidity of Sanni rules. It follows the Sanni rules of MIA. The final ananta after a vowel other than a is more often dropped than remained. The final ah becomes more often an than not; e.g. nandha na bhikkhya, vanasa anetra; etc.
   c. The final an generally becomes an, e.g. bhagavata, halavata, mahat
tarakam (acc. pl. mas.); etc.
   d. The length of the stem vowel is as often retained as not; e.g. sarvajahalaih 'all overcome' (nom. sg.); sarvajahalaih (loc. sg.); sarvajahalaih (dat. pl.); bhaya (gen. sg.). There is always mimetic shortening when necessary.
   e. There is often some variant of in and in, e.g. tinaya (tinayam).

2. Morphological characteristics are as follows.
   a. The dual number is replaced by the plural as in MIA e.g. dva gañdha-
mahattarakam 'the two leading wine merchants' (acc.); dva sthahu'as 'the
   two stayed'.
   b. The noun stems ending in composites are lost as in MIA, leaving a few fossils such as rajah, bhagavan bhogarati, arhan, arhakam, etc. The gender remains unchanged. Thus: pari (for pari).
   c. The s- declension influences all other non-feminine declensions. Thus: rishya (gen. sg.), bhikkhara (gen. sg.), bhikkharin (acc. pl.).
   d. The ablative singular is formed with the adverbial suffix -tas; e.g. ranato (for ranu).
   e. The regular locative singular ending for the non-feminine is -sam. But the regular form for the a-stems is also correct; e.g. lokam as well as lokam.
   f. The ending for the instrumental, dative, ablative, genitive and locative singular fem. is -v (av), the OIA dative singular.
   g. The ending for the instrumental, dative, ablative and locative plural for all stems is -dh (bhūdh).
h. The personal pronouns have developed some additional forms such as mamam (acc. sg.), maye, traye (inst. sg.) etc.

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

j. The –a (and –au) conjugation predominates. The -ya conjugation survives in the passive. The other conjugations survive sporadically.

k. The root bhū (bhavan) generally becomes bhū-(ha-) and bhū-: e.g. bhav, bhavyai, bhavyai, etc.

l. The gerundial suffix -īvā generally stands for -ya also, e.g. pratīsvā. Sporadically -ya stands for -īvā, e.g. bandhīyā (bandhīyā, for bandhīvā).

There is an additional suffix -trīna, e.g. kartiṣṭāna, kartiṣṭā, datirīna, viṣakarīna, etc.

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

3. The more important syntactical characteristics are as follows.

a. There are many new idioms in the use of the cases. Thus: bhagavatā (instr. of the cause) te annamuyakā padaḥ 'on account of the Lord the non-humans flit'; kalena dilam 'from time to time'; imā ca jataamatīraya (gen. of exchange) ketorāna 'the perfume bought by hundred thousand coins'; etc.

b. The compound verb also presents fresh idioms. Thus: ahāyam kariṣṭe 'I shall eat (it)'; prabhāvam datvā 'having beaten up,'
It is a common place of Oriental studies that India has shared the heritage of Sanskrit with other countries. On purely philological considerations the ancient-most Sanskrit is the matrix of the speeches of more than half of mankind through ancient and modern times. On deeper philosophical considerations Sanskrit is reputed to have made profound impact on foreign mind, Mesopotamia or Yavanam. The response to Vedicra or Kalidasa or dhrusti foreigner from Plato and Prinias to Schopenhauser and William James has so much exercised the imagination of our scholars that the role of Sanskrit in the cultural milieu of our neighbors is often overlooked. Countries across the Himalayas happened to be most important luxurious of Sanskrit abroad and yet more than the Trans-Himalayan highlands other lands interest Indian Sanskritists. This is despite the fact that India produced two pioneers in the field, namely, Saire Chandras Das and Rahul Sankrityayan. I have no claim to be a Sanskrit scholar. It is only as a student of history, specializing in the survivals of Indian culture abroad, that I venture to present the contribution of Tibet and Mongolia to Sanskrit through the ages. The story of Indian Pandit and their Bhatta collaborators is an edifying chapter in the history of Asia.

The history of Asia is a sort of triangular complex composed of Indian, Sanskrit, and Sino-Indian traditions. Much of Indian history is the product of permutation and combination of the three. In Northern Buddhism terms, history is a process of flux and there is no set pattern in history except the Dharmas; and strange are the ways of the Dharmas. The encounter between Sanskrit and other traditions had this as fixed norm in history. It is now well known that in the confines of Indian sub-continent Sanskrit yielded, in different ways, to Iran-Persian and Sino-Mongolian encroachments while in the highlands of Trans-Himalayas Sanskrit found most successfully encountered Tibetan and Sino-Indian traditions, both in linguistic form and literary expression.

Yet the Sanskrit which accomplished this Dikshya, from Kashmir to Kokonor or from Bactiana to Raisak, had no title to high caste; this Sanskrit hardly conforming to the grammar or phrase of what is called Vedic or Classical form. Buddha Shakyamuni is known to have spoken the dialects of the diverse regions. In short Buddha did not preach in "perverted and refined form," which happened to be the preserve of the Brahmanas and the Kritis. So Sanskrit, Vedic or Classical, was first ruled out "for the profit of the many, for the bliss of the many and out of compassion for the world". Yet Sanskrit and nothing but Sanskrit was found worthy and capable of expressing or expounding the Perfected Wisdom or Transcendental Learning. Thus the texts of Prapthānasūtra and the commentaries and disquisitions of the saints and scholars from Nagārjuna (c. 150) to Atīśa (c. 980-1054) happened to be in

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

Ⅱ

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

Why the legendary author of Tibetan alphabet, Tomi SAMBHOTA, did not seek inspiration for a script from the great neighbouring country in the east, has puzzled many Sinologists today. The medium of expression in the Celestial Empire, the Chinese script had a sanctity of its own. Mastery of the ideograph was a hallmark of academic and bureaucratic power inside the Middle Kingdom while beyond the outermost frontiers of the Middle Kingdom the ideograph was a symbol of culture. A barbarian speaking the Celestial language was a lesser barbarian and if a barbarian could read and write the script his access to power and privilege in the Celestial court was ensured. Besides dissemination of Chinese language and Chinese script beyond the Han frontiers was a fundamental principle of imperial statecraft throughout history. Thus the Manchu, the Mongol and even the Turki (Uighur) had to accept Chinese language and script for varying periods to
varying degrees and the vertical form was adopted in Manchu and Mongol.

scripts. An American Sinolog has therefore described the Tibetan escape from Chinese language and script as an inexplicable phenomenon. The truth of the matter is that the Tibetan script is not as near the Hae as many Sinologists presume. If the term Mongoldi, used in a wide sense both Tibetan and Chinese languages are Mongoldi languages, Tibetan is also a total script like Chinese but Tibetan is not so predominantly monosyllabic as Chinese. Even if there are affinities, as presumed by some Sinologists, an idograph established in one language is not necessarily adequate for the imagery and idiom of another. While linguistics and morphology conceal the secrets of failure of Chinese idograph in Tibet, Tibetans have their own explanation for the success of Sanskrit Akara. Sixteen years ago in Tashi-hunpo and Drupgau I made enquiries as to why the pictograph was found unsuitable for transcription of Tibetan speech and how did Thami Sambhota and his colleagues adjudicate the claims of different Indo-Iranian and Mediterranean scripts. I had in mind that the Brahmi script was possibly an import from the west of Sinaicindu and that in the last half of the seventh century Khonchou and several other scripts were prevalent in the regions west and northwest of Tibet. The answer of the Tibetan scholar was, however, as simple as the Tibetan mind. I was told that there was no need to adjudicate the merits of different phonetic scripts known to Thami and his friends. The need for a script had arisen out of the need for translating Buddhist texts in Tibetan language. It was thus "a good act" or "a natural process", interdependent on the other processes of Dharma as it is Prajnaparamita. Thus the script had to be looked for in the same region from where came the Sacred Books. The process did not end with the Shara Vajrayana of Sanskrit or the horizontal line from left to right. The Tibetan book, though made of paper, did not follow the format of Chinese script but adopted the pain-lit format of India. An honorary designation for a Tibetan houseleaf book is Pedi derived from Sanskrit Panthi-Pustika. Indic or Sanskritic sentiments for books and learning have influenced Tibetan mind ever since.

To start with, the invention of alphabet was traced as a divine gift as in Sanskrit tradition; Brahmı was reputed to have come from the mouth of Brahma. It is not certain whether the teachers of the Bhuddha, the famous Buddhists, the famous Brahmans, and the famous Brahmans were effaced by these three definitions, but by the beginning of the nineteenth century, these words were current among the Lamas and other learned people all over the Tibetanspeaking world. A Sanskrit-Tibetan Theauraus of 1771 from Kham etters the word Brahmi with its Tibetan equivalent as the first item under the head "speech". This book was undoubtelt following the ancient Sanskrit tradition. For instance, the Lohititaraur list of sixty-four kinds of writing begins with Brahmi. It is relevant to point out that in India the term Brahmi was a rediscovery towards the end of the nineteenth century, thanks to archaeologists and epigraphists. In Tibet terms like Akaa, Salu, Puk or Parma came to be inscribed exactly as in India and each form was most meticulously translated to convey the different meaning under different contexts. The version for Akaa as in traditional Indian was fully reflected in Tibet in handling of books as if they were icons. I was surprised to observe such usage in Tibet in 1955-56. A Tibetan book, even if it be on a mundane matter, cannot be left on the floor or cast away.
like an old pair of shoes. The Impeccable Object, as the Sacred Letter or Akṣara is the heart of the matter. Much later in Sikdram I had another experience. A signboard warning the visitors to take off their shoes while entering the temple was fixed right on the floor. The signboard was intended mainly for the foreigners and the trilingual inscription: Tibetan, Hindi and English, was my responsibility. On protest against the written word being on the floor I had proposed that the Tibetan inscription could be erased and the signboard left as it was. An ordinary man, who was not a monk or priest, protested that Nāgārī script being the matrix was more sacred than even the Tibetan. The signboard had to be raised a few inches from the floor but still today Tibetan or Sikdram would keep his shoes near the trilingual inscription. The Tibetan veneration for Nāgārī as the kīm of Brahmā should be an enlightenment to several Indian scholars who, having read Sanskrit in the Western sets of Occidental learning, champion transcription of Sanskrit works in Roman and would discard Nāgārī as internationally less honourable than Roman. I am not a linguist nor by any means am good in reading scripts obsolete in our country today. But for me the most important evidence of Indian culture in Sikdram, Tibetan and even the Bakhshās has been the most ubiquitous presence of the Six Mystic Syllables Om-Ma-Ni-Pad-Me-Hum on rocks and boulders, stupas and temples, prayer-wheels and altars; and I had not the least doubt on my first sight of Six Mystic Syllables that the Tibetan Akṣara was a Rūpa of Sanskrit Akṣara.

The Tibetan veneration for the Sacred Letter from the Land of Enlightenment was also expressed in calling the vowels and consonants as Ai and Ka, the two mystic ems used in Tsepin but can be traced back to the Vedas. The learned Tibetan unhesitatingly affirms that Akṣara goes back to pre-Buddhist times in Ka-jhe, that it is the Veda. The adoration of Vāk and Akṣara, Brahman and Sarsvatī in Ring Veda and later literature needs no presentation to an assemblage of Sanskritists. What needs emphasis here is that Sarsvatī is the only Vedic deity and for that matter the only Brahmanical or Hindu deity who is held in highest adoration in Mahāyāna pantheon and therefore in Northern Buddhist countries like Tibet and Mongolia. While other Hindu deities like Brahmā, Indra or Ganeśa were incorporated into Mahāyāna pantheon simply as accessories, deities aiding and serving Buddha Sākārami or other Buddhas and while even some Hindu deities were depicted under the feet of a Buddha or held in utmost ridicule, Sarsvatī was admitted as a goddess on her own right. The Mahāyāna veneration for Sarsvatī progressed across the Himalayas, and as Yangchen in Tibet and Mongolia, Sarsvatī is the deity for scholars and laymen alike irrespective of any sectarian considerations. The Tibetan literature from Thonmi Sambhota down to the twentieth century abound with utterances and remarks about the significance and sanctity of Sabha Brahman.

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

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

No effort was spared to probe into the etymology of a Sūdra or to unravel the aphorisms of Vyākaraṇa. Panini and later Saññatī Simārakas were studied with the same zeal as in the Tos in India. Thus while each word of the original was rendered into its exact appropriate in Tibetan, the Tibetan syntax was compensated with. For every translation there would be one (or two) Indian scholar knowing Tibetan and one (or two) Tibetans scholar knowing Sanskrit. For support to translators, compilation of grammars and lexicons was also taken in hand. For widely used or commonplace terms like Buddha, Dharma or Sanhāra uniform sets of equivalents were fixed by a central council of translators. The result of the translations from the time of Thumi (c. 650) till the propogation by Atīla (c. 1050) were later incorporated into two encyclopaedic collections called Kanjus and Tanjus. Kanjus stands for Buddhāvaccana and Tanjus for Sāstra. Thus Abhidharmas, Prabhāpāramitā and Vinaya, the treaties of Nāgārjuna, Asanga and Dharmā or the latest Mahāyāna tracts (from Pāla Bengal) are all enshrined in these collections. But for this faithful and yet idiomatic translation many of the Buddhist Sanskrit works would have been lost forever. I need not recite the great Mahāyāna works recovered by Brian Hodgson and Rahula Sankritiyayana or refer to the Gilgit Manuscripts read by Nalainka Dutt. I would however remind that Nāgārjuna’s Sābyalekha or Dharmā’s Pramāṇavacçaylu are yet to be discovered.

Through such scientific translations and regular exchanges with Nepali and Indian scholars, imagery and idiom of Sanskrit became a part and parcel of Tibetan literature and later, when Mongols embraced the Dharma, of Mongol literature. This impact is noticed most in the art of dialectics, science of logic, and historiography. Buddhist logic with Indian art of rhetoric and Indian logician’s mannerisms flourished in refuge in Sakya, Drepung and Urga. For models of rhetoric and prose, men of letters in Tibet and Mongolia invariably referred back to Kāvyādīraja and such works from India. Dialectics or poetics were, however, not much developed in Tibet before the advent of Dharma; therefore such Inic elements in Tibetan literature

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were more in the nature of innovations than revolutions. For a true revolu-
tion in Tibetan literature one has to notice the historiographical writings in
Tibet. In the beginning, that is, before Sanskrit made its impact, the annals
and chronicles of Tibet were inspired by the Chinese tradition of Shih-chi
(the Record of the Scribe—i.e., Record of a Historian). The Chinese method
of record-keeping meant a meticulous regard for events and their dates. The
Indian tradition of historical writings, as will be accepted by this distinguished
gathering of Sanskritists, was indifferent to mundane happenings and their
chronological sequence. The victory of Buddhism in Tibet was eventually
the victory of Indian attitude to objects mundane. Men of letters, including
historical scholars, submitted to the Indian school of history. The Tibetan
nomenclature for records, Yig-thang, yielded to a new form Chon-jung
(Chon-hbyung) or the Growth of Religion. As the new nomenclature suggests
the content of chronicles, that is, the subject-matter of history, was now the
Dharma, its origin in India and its growth in the Trans-Himalayas. The
Dharma was eternal and everything else was transitory; therefore the story of
Dharma was history par excellence. The ideal history was no longer the
Records (Yig-thang) or the Life of Kings (Rgyal-nha) but the Dharma-kalâmi
(Chon-hbyung). The lives and thoughts of the saints and scholars, the doc-
torical debates and the construction of temples and monasteries were now the
stuff for the historiographer. Even then a strong sense for historical sequence
and a high regard for firm chronology continued to characterize the chronicles
of Tibet. It cannot be denied that Tibetan historical writings contained
much useful data for history of the neighboring countries. Taranâtha's
'History of Buddhism' abounds with legends and myths but provides some
impeachable evidence where Indian literary sources are silent.

A measure of Sanskrit impact on Tibetan and Mongol languages is pro-
vided by the wide currency of loan-words from Sanskrit. While a most
faithful and yet perfect translation of the entire corpus of Sanskrit vocabulary
was achieved and even many proper names like Aksa and Varâli were ren-
dered into Tibetan, for academic as well as sentimental grounds the Sanskrit
forms of certain words were preferred. Thus while Buddha, Dharma and
Sangha or Veda and Vîjñâna were always expressed in Tibetan forms, terms
like Guru and Mami or Sâkhânu and Pâmî have been used in the original
form down to our times. Not that good Tibetan equivalents could not be
coined but that coinage could not satisfactorily convey the full context
of the term. It will be interesting to give a few examples of Sanskrit loan-
words: Om, Mami, Padma, Vârâha, Nâlandâ, Taksâla. Some Sanskrit
words underwent sea-change in spelling and pronunciation. Five such loan-
words common to Tibetan and Mongol would be - Aksa Dharma, Paññita,
Ratna, Vajra. In Mongol there was a greater zeal to have as many Sanskrit
words as possible for the Mongol translator, rightly found that in the study
of Dharma from Sanskrit to Mongol via Tibetan the original would be
more obscure. A thirteenth century Mongol version of Lalitavistara is com-
positely punctuated with Sanskrit words. I call here some as per
transcription of Professor Nicholas Poppe with regular Sanskrit form in
brackets. Dashâja (Dhâpa), Lakshâ (Lakṣmaṇa), ldrâ (Bodhi), Dhàngâkara
(Dipamârâ), Erthu (Râma), Atri (Ṛp), Dvâja (Dhvâya), Etra (Iyâra),
Kâdala (Kâdâl), Tâjâ (Tâjâ), Mangal (Mugâl), Sarâi (Sârâj), Vânâ
(Vâna), Yâdârâ (Ya dadârâ), Sidi (Sîdâ), Darâ-acar (Dharmacarâ),
Kûlda (Kûldâ), Vâjra (Vâjra), Makâru (Mâkâru), Mâyâ-rya (Mâyâ-rya),
Sarvâraâdhi (Sarvârâdhi), Åka (Åkā), Cîtri (Cîtrâ), Umn (Umnâ),
Arâ Kâlî (Arâ Kâlî), Bađî (Bađî), Badmî (Badmî), Sâmâdi

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If I tell a Lāmā (Mongol or Tibetan) that modern researches have proved that there are substantial non-Aryan elements in Sanskrit vocabulary and that such words as Candana, Dān̄ḍa, Pandita and Bīva are probably of Dravidian stock the Lāmā would retort that whatever is Sanskrit is Arya. If I argue further I may offend the Trans-Himalayan believer be he a monk or a layman, a scholar or a muleteer. I had on several occasions told Lāmās that in modern Indian opinion Buddha Sākyamuni would be traced to Tibeto-Mongoloid stock and not Indo-Aryan. Far from pleasing the Lāmās my statement was a sort of blasphemy which pained them considerably. To a Northern Buddhist all moral and spiritual values are from Aryanāms (Phags-yul is Tibetan) and Buddha Sākyamuni could not but be Aryan and the language of Prajñāprā- miśā was indeed Aryan or Sanskrit par excellence.

[Acknowledgement: My own on-the-spot observations as well as the words of pioneers in the study of Trans-Himalaya provide data for this paper. All necessary references will be found in V. Bhattacharya: Bhagaratásra (Calcutta 1939); N. Dutt: Gilgit Manuscripts I (Srinagar 1939); N. Dutt (ed.): Pratna (Gangtok 1961); and F. W. Thomas: „Brahmi Script in Central Asian Sanskrit Manuscripts” in Asiatica Festschrift Friedrich Walser (Leipzig 1954). In a recent paper entitled “Study of Sanskrit Grammar in Tibet” (Bulletin of Tibetology, Vol. VII No. 2) B. Ghosh narrates the history of Sanskrit grammar in Tibet down to the nineteenth century. Regarding Tibetan (and Mongol) sentiments on Buddha’s nationality vide N. C. Sinha: Greater India: Fact, Fiction & Fetish (Bhopal 1971) and “Indic elements in Tibetan culture” in Man in India, Vol. 49, No. 1. - For an authoritative statement of Tibetan sentiments about Tibet’s indebtedness to Sanskrit vide the Dalai Lama’s address to the Buddha Jayanti Symposium on November 29, 1956, in Bhakabra: Tibet (New Haven 1963), Appendix.]
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