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

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AN INTRODUCTION ON RTSE IN TIBETAN
BUDDHISM
ASTROLOGY & HOROSCOPE

J. Norbu Stekar

The word rTse is a very ancient knowledge which was originated in India and China and is practiced widely in Tibet and in other transhimalaya regions.

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

Generally these rTse are divided into two groups:
(A) Kyi-rTse (Astrology) (B) Ngag-rtse (Horoscope). Kar-rTse has only one section known as Kar-rTse and Ngag-rtse has different sections as under:

Kar-rTse in Tibetan Buddhist tradition is believed to have originated in India and Ngag-rtse in China.

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

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

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

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

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

NAG-RTSE: (Horoscope)

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

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

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

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

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

1. Keerab-ley-rtse/Keerab-ley-rtse (Horoscope for whole life)

This horoscope tells about some one’s life history regarding the length of years to live, number of children to be born, obstacle at certain ages, economic position, education standard, health conditions, and precaution to take at a certain age.

The method of calculation is based on the time, date, year of the birth, individual’s Lota & Kham, the Almanac year in which he or she was born. There are also formulae:
and other time factors is Ngaj-rtsé like Parkha, Mera Lokmen, Guñik etc.

All these factors are contrasted with each other and the formulas derived produce the result in the form of Di-n-Karnaak (number of black & white points) and finally tells the history of a person's life in writing, by looking at and consulting with huge volume of horoscope book called The Book of Bedru-Karpo.

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

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

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

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

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

4. SPIN-RTSE: (HOROSCOPE FOR DEATH)

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

It is believed by some that once a death occur in a family, the other family member's life would be in danger. In order to avert the misfortune, the necessity of consulting death horoscope is felt. According to horoscope, mantras are chanted and pujas performed as a protective measure. The methods for calculation of this horoscope is also similar to other horoscopes. Only difference here is time, date, month and the year of the occurrence of death are taken as main factors. The result of the calculation of death horoscope is also found in other large volumes, but for practical purpose the following important points are to be noted:

A. On which object, the death person's mind or soul is found attached to.
B. On which article or objects the spirit who took away the life of that person resides.
C. The funeral day and time of which the dead body be removed from one's
D. Colour of the cloth for wrapping the dead body.
E. Direction of the face of the dead body inside the box.
F. Ages or Lota of persons who should not see or touch the dead body.
G. Kind of life within the six realms which the dead person is likely to take in the next life.
H. Indication for special performance of Puja or making of idols required for higher birth than the present one.
I. Indication to make statues/thangkas (scroll) of Buddhas within 49 days of his or her death which are for the betterment of the dead person.

Everyone carefully follows the instructions given in the death horoscope. An object may be of gods and goddesses which can be made either in the form of statues of any materials or in the form of thankas (scroll).

In Nag-rte, after calculating inter-reaction of 6 different elements of rts, the result will be summed up in the form of numbers of Dru-Karmak.

The detail description of these Dru-us (points) are explained in a very famous book on rts named 'Bedra-Karpo' or Beikar or other books of this kind which are in many volumes. Horoscope too explains the same thing in writing after consulting these points with the said books.
DROWA REGDRUK (SIX REALM OF LIFE)

-T. Neeba Sithar

As per concept of Buddhist philosophy, until and unless the lives of the world attain Nivarna or enlightenment they resolve life after life within six different zones as described as Dhara Chakra or wheel of life.

These six different zones are as under:
1. Lha (Deva or equivalent sense of God)
2. Lhanprin (Semi god)
3. Mj (Human beings)
4. Nyelwa (Hell)
5. Yilhak (a kind of jatatu with huge bellies and very narrow threats hardly fitted to swallow the tiniest of particles).
6. Dhamdo (Beasts).

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

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

Within these six births, standard of life differs from each other. Among them, human life is precious one, and it is like a door to the formation of different states of existence. Further more, depending upon human life, one can even enter into the highest state of Nirvana (Sangye Gsopang). Drawbacks of each of these lives are briefly given as under:

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

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

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

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

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

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

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

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

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

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

Even by continuous practice of Dharma to attain (MAHAPARI NIRVANA) one has to pass through infinite lives to attain this goal. However some of them can attain the supreme stage within a single life span as exemplified by Gunama Buddha and Je-sun Milarepa.
CESSATION AND THE WAY THEREOF
(Nirodha-Magga)

Prof. P.C. Yogi

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

The way to cessation is, of course, well known. Namely, the Noble Eightfold Path, otherwise condensed under the categories of morality (Sila), concentration (Samadhi), and wisdom (Panna).

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

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

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

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

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

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

Although the path begins with morality, the emphasis in the following chapter will be on concentration. Morality is already well known, whereas concentration remains an extremely complex and involved subject. In any case, morality, concentration, and wisdom are so inextricably involved that they emerge in relation whenever either one is alluded to. For the present, it may be mentioned that there are three kinds of defilements (kilesa): That kind which translates itself immediately into word or act (vinidhaka kilesa), that which arises and then subsides (Pariyutthana kilesa), and that which is always latent (antarayadikesa). Of these the last name is the most devious to erase. It comprises seven unwholesome tendencies: Sensuality (kamaraga), attachment to becoming (bhavavaga), malice (patigha), greediness (samajas), conceit (mana), doubt (vicikiccha), and ignorance (avitta). These defilements are subdued (Pahanan) by three methods: by substitution of opposites (tadanga patha), by tranquillisation techniques (sankhambhana pahanan), and by insight (Samuccedha pahanan). In other words, by morality (sila), by concentration (Samadhi), and by wisdom ( equanam).

Samadhi (concentration): Concentration may be analysed into four categories:
(1) the concentration for the attainment of jhanas (absorptions), (2) the concentration for the attainment of nana dassana (extrasensory perception), (3) the concentration for the attainment of satisampanna (inten awareness), (4) the concentration for the attainment of ripa sansa naya (penetrrative insight).

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

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

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

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

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

**Samatha-vipassana (Tranquilized-penetrative insight):**

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

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

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

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

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

Vipassana: Whereas the function of Samatha is to tranquillize, the function of Vipassana is to disperse ignorance (Avijja) and to penetrate. Samtha and Vipassana, although they may be practised in isolation, do not prosper without each other’s support. For Samatha in no way disperses ignorance, nor is there vipassana without the tranquillity of body and mind. When combined and developed, they result in the attainment of knowledge (Vijja) and render the defilements (Asava) extinct.

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

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

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

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

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

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

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

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

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

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

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

The Discourse on mindfulness continues:

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

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

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

The 'triple insight' referred to the perceptive insight into things as they are (Sacca Nana), the perceptive insight into something which has to be accomplished and known (Kicca Nana), and the perceptive insight into something which has been accomplished and known (Kata Nana). Each noble Truth penetrated in this way and makes for the 'twofold style'.

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

"Self is the refuge of self".

At a casual glance, this contradicts the doctrine of Anatta. How can self be the refuge of self when there is no self? But the seeming contradiction is merely of superficial one, and appears as a contradiction due to its having been shifted out of context. Life is beset with impersonality because the five aggregates of an individual are facile and not self-controlled, an effervescence that splits and re-splits.

Nevertheless, even a personality which splits is still a personality, and if properly controlled may even attain to the height of altimacy. As it is said:-

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

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

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

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

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

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

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

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

We note that the emphasis is on the human base, from which it all begins. For that is how Dhamma arises as given in the Anguttara Nikaya: ‘Bhikkhus, if you are asked by non-believers about the Dhamma, you shall answer them as follows: The root of Dhamma is will. All Dhamma arises whenever attention is focused thereon. All Dhamma appears through sense contact. All Dhamma combine through perception. All Dhamma culminate in the Jhanās. All Dhamma are by attentiveness controlled. All Dhamma are by wisdom overcome. All Dhamma have release as goal. All Dhammas are in deathlessness submerged. All Dhammas end in Nibbāna’.
It would seem that in Buddha’s discourse to Ponthapada the fundamental teaching for the rejection of any self-applies a doctrine and a technique for annihilation. It however, does not need much insight to comprehend that what is implied is the extinction of the mundane aggregates (Lekka dhamma) as signified by the human, celestial Brahma, and Atanga brahma forms.

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

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

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

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

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

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

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

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

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

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

Now the field-of-form in which all the psycho-physical activities are activated inevitably partakes of the characteristic feature and form derived from the original base of crude materiality being 'stamped', as it were and sustaining the impress thereof. Each form, derived in this reglaciated style, serves as the base for further development in turn, like an each reed in its invented sheath. The human organism, from the moment of birth, in its ceaseless impressionistic psycho-physical interplay of reciprocity (piya), thus serves as the base for 'template' for the intensification of continuous refinement in inviolate style. Form (rupa) impressed with feeling (vedana), and feeling with the sense of form, aggravates to immediate consciousness (sama), by the supporting imagery of perception (sada) and memory (santthana).

In the subtlesthana, this refined human counterpart is not classified in its formal (kaya) but in its psychological aspect (Gita) as a resultant (Vipaka). It is to be noted, therefore, that the particular formation is to be regarded as psychic in content, although signs of crudely derived materiality linger therein. It is classified in the sensual sphere of origination (kammavacara) and does not rise above that status. Being tethered by the attachments peculiar to the sense-sphere of existence, its psychic supports (arammana) determines its status quo.

Now the potential faculties pass from the crude form and impermeate this refined human counterpart, thus experiencing activity therein. It is then instituted to permeate in mindfulness (Satipatthana) for the further development of the path, as signified by the spheres of morality, concentration, and wisdom, and as release (vimutti) from the refined human aggregate, and the perception thereof (vimutthi Nama Dassana). Whereupon in the next stage, the crude celestial form or aggregate (Dibba kayalana) appears. It cannot be too often repeated so that each successive form or sphere through the intensification of 'smelling' (Bhavana)
which is a creative process and a replicative force pushes to ever-increasing degree of refinement. Each successive form is established with a path (signified by the spheres of morality, concentration, and wisdom), and since the celestial aggregate is a more refined product than the human, its path too is correspondingly more refined and so forth for all that follows. This, then, is what is implied by the obscure utterance: “Self is the refuge of self.”

Namely, through contact (Phassa) each antecedent form (Self) serves as the impetus for the production of a more refined one, which again serves as the base for the next. All of which are only subtle reproduction of the five basic aggregates of personality (Paccupadanaakkhandha) which go to fashion existence in the mundane (Lokaya) sphere.

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

Only those who practice Jhassa (whether by concentration on anyone of the Kassas, or on such states of mind as compassion etc.) attain this higher embodiment, which surpasses the sensuous sphere.

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

From the refined Brahman form as the base the Arupa- Brahman form and its refined counterpart are produced because of being proficient in the absorptions of formlessness (Arunadhamma) which could be either the experience of the infinity of space, the infinity of consciousness, voidness, or neither perception nor non perception. Is the Abhidhamma, this embodiment is classified in the formless sphere (Arupacacara) because materiality is no longer present and because of the intangibility of its psychic supports. Is would be misleading, however, to infer from this that the conscious-subject is formless as such. It is the support which is formless as the subject is endowed with form which is composed of the cognitive element (Vinnanaddha). It is to be noted that consciousness (Vinnana) is one of the four terms of meditation.

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(113), and in the Dependent Origination Process (Patisaṃkhāra), it is con-
sciousness (Vīnaṇṇa) which serves as the base for the arising of immateriality-materiality
(Saṃ-rupas). It (Vīnaṇṇa), therefore, is to be reckoned as a quality with the capacity
once its exhaustion of meritorious potential in the upper planes has culminated.

If it is also to be understood that some already possess a celestial or Brahma form
at birth. This is in no way implies that they are already made but simply that the human
form which they impregnate at conception (Patisaṃkhāra) receives their life impulse
once their exhaustion of meritorious potential in the upper planes has culminated.
These celestial and Brahasms are not expedient but to be reborn, and once relinked
by human birth they submerge in the new life which arise. These aggregates of per-
sonality, however, still continue to exist in the life continuum substrata (Bhāvanga) at
their diaphragm pit. They are to be understood as resultant levels (Vipaka), whose function
is only threefold:- in departing consciousness (Cátu), as refining consciousness
(Patisaṃkhāra), and at life continue substrata (Bhāvanga). It is a matter to be investigated
that experience is not confined to the human level of consciousness, but there also
exist in latency (plato; theory of forms) other aggregates to support the aspirant for
release from mundane limits, because in the first place consciousness aspires for
release only after it has had its fill thereof. As long as the hunger for mundane delight
(as well as celestial bliss) remains, so long does the tendency to release fail to present
itself. Only be he who has his fill of mundane things at the all inclusive level if human,
celestial, Brahma, and Arupa-Brahma attainments, an urge for higher things arise
because it would be useless to speak of such higher things to one who has not yet had
his fill. That is why it is said that there are creatures who delight in becoming, and when
they hear of putting a stop to becoming their minds do not respond to it. "Young men,
in the search for selfhood, which one would be better. To go in search for a woman or
to go in search for yourself." With this statement we have arrived at this point of the
Arupa-Brahma aggregate. But, like all the other aggregates passed earlier, it is merely
a higher level of the mundane personality (Upadākkhanda) and cannot be identified
as the permanent refuge and an ascese of self, or in any way can it be established as such,
because it also decays and dies.

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

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

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

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

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

It cannot be too often repeated that the prodromus and emergence of all these forms and spheres are the result of an intensification process. Each form or sphere in its centre is void, and its in this very voidness that the causal force of will is pushed. The void serves as the passive condition whereby things may arise: It is the force of direction and will, actually precipitates their rise. All phenomena arise in the basic condition of voidness, and it is due to this hiatus of voidness (between one manifestation and the next) that Hume asserts that to casual connection can be perceived from the appearance of one thing to the next.

It is only in the nature of things that there always be a void serving as the basic condition. The void (paticca) is always necessary as a passive conditional matrix of emptiness (Nathil Paccaya) wherein the causal seed may be sown before any result (Vipakkacaccaya) may issue forth. It is in this passive matrix or receptacle, that the determining force of will is put and pushed. The will (Cetana) or the controlling faculties (Indriya paccaya) is not enough. It must possess some antecedent ‘material’ on which to work, so that what is merely in the state of potentiality may become actually.

In the case of these forms and spheres of ever increasing refinement, each antecedent form or sphere of the same nature serves as the material (Aha Paccaya) which is ‘smelled down by will into the voidness at its centre, wherein a refined counterpart of it appears. Only in the light of this does the injunction ‘self is the refuge of self’ become clear. For an antecedent ‘self’ is harnessed as the base for the production and emergence of a more refined one, until all sense attachment to mundane residues are purged.

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

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

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

The problem of the practitioner of Samatha Vipassana is to unify whatever levels or aggregates of consciousness there may be and to harness them into service so as to make available to perceptive immediacy at a moment’s notice. Once this faculty of transition from the crucible level to the most refined has been attained, it can be said that the practitioner is in command of his faculties and is an adept in the concentrated absorption of mundane and supramundane states of consciousness.

It is to be observed that the term ‘mystic’ is not applied to these states, for there is nothing amorphous or dreamy about them. On the contrary they are very precise and clear-cut. For if not precise and clear-cut as they are, there would surely be no release from the ceaseless round of birth and death. When faced with the refinements of mind there is no adequate terminology to express it. The Pali terms of Manas, Citta, Vinnana are scarcely adequate to express the various aspects of mind, capable as they are of being pushed to translucent limits. Consciousness is not only passive, it is also active. It perceives, becomes aware, and cognizes at the different levels of refinement.

All of which involves a thorough comprehension of the mind in its various aspects and the analysis of what extent the pursuit of consciousness is resultant (Vipakka), functional (Kiya), or volitional (Javana).

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

It is said that the Dependent Origination (Paticca Samuppada) process in direct order (Analoma), commencing with ignorance as a condition (Upadhisya sankhara), is also complemented by an inverted (Parikriya) cessation (Nirodha) process, commencing with the removal of ignorance (bhattaya tv-eru asesa-tiraga-tiraga-
nirodha sankhara-nirodha).

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

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

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

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

The right living as already stated, begins and ends with right understanding (Sammadetho) and right concentration (Samma Samaadhi).
भगवान बुध के निकायः एक समीक्षा

पापि-देहानमं में निराकार-कान नहीं है, किन्तु उसमें बुध के नीति बालज में निरंतर किया गया है।

पापि-देहानमं के निराकार-बालज में निरंतर किया गया है, कह जराचुड़ है।

संस्कृत में बुध के निराकार-बालज का उल्लेख नहीं है। किन्तु बालजदानकाशीक नेत्र के निरंत्र में एक स्थानीय कान का भी उल्लेख है।

लेखक 'यु' 282, दशम 2, 10%। साधना बालज की परंपरागता में बुध में पैदा-पारिशिक और परंपरागतिकी वांछी है। वह अपने सुधार अम्लाज संस्कृत कर करते हैं और अपने बालज का परंपरागत भी कर सकते हैं। बुध बालज का काम अधिक देशों के क्षेत्रों में है। वह अंबारिन्दित बौधर में उनको दिखाते हैं (डीडी 2, 'यु' 252, देहान 3, 'यु' 256)।

पापि-देहानमं के निराकार-बालज का उल्लेख है। पापि-देहानमं में निरंतर किया गया है।

अनुसूचक '1470, देहान (2, 2, 428) में बताते हैं कि बुधानायणन एकार निरंत्रित काम का उल्लेख है। कार्यात्मक, बुधाने के देशों ने किसी अन्य और निरंतर-बालज के उल्लेख में संदर्भ आया।

संस्कृत में बुध के निराकार-बालज का उल्लेख नहीं है। साधना बालज की परंपरागता में बुध में पैदा-पारिशिक और परंपरागतिकी वांछी है। वह अपने सुधार अम्लाज संस्कृत कर करते हैं और अपने बालज का परंपरागत भी कर सकते हैं।

कार्यात्मक, बुधाने के निरंतर किया गया है। बुध बालज का काम अधिक देशों के क्षेत्रों में है। वह अंबारिन्दित बौधर में उनको दिखाते हैं।

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और वह साधन लगभग बुध समय रहते हैं और उसका आयुष्य प्रायः अवस्था-काल का है।

बुध से के रेखा और अवस्था हो गये, नी गये प्रयूक्त बुध के पर उसका संक्षिप्त है। और जब समय का उद्घाटन करता है, तो बुध को अन्याय एक रूप में गुज़रता है, हम से अवस्था-समय बुध के अन्याय होते हैं। बुध की स्थान भी अन्याय होती है। समय सूची में इस कारण के नियंत्रण में है। वह समय सूची में बुध के अन्याय का नियंत्रण करता है। उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि उसके द्वारा हम यह मानते हैं कि
विश्वास, प्रभुता और संयम है। धर्मशास्त्री के बायाँ से बायाँ वाली और दूसरी प्रतिकृति से "विश्वास" का मानना है। माध्यमशास्त्री ने सराहनीय गवाह का बनाया है क्योंकि वह स्वयं ने स्वप्नों को सिखाने नहीं किया, उसका काम साधन है।

विभिन्न प्रकार के साहित्यिक लेखकों ने साहित्यिक लेखन का लिखा है क्योंकि उन्होंने लिखना सीखा नहीं। परंतु ऐसा पक्ष का समर्थन नहीं है क्योंकि वह बायाँ ने स्वयं सिखने से पहले स्वप्नों के नज़र आए है।
स्त्रीलिंगों में धार्मिक वैज्ञानिकों के द्वारा किए गए अध्ययनों से स्पष्ट है कि बुद्ध दर्शन के आधार पर कहलाता है। यह आधार है कि बुद्ध दर्शन के आधार पर कहलाता है। यह आधार है कि बुद्ध दर्शन के आधार पर कहलाता है। यह आधार है कि बुद्ध दर्शन के आधार पर कहलाता है। यह आधार है कि बुद्ध दर्शन के आधार पर कहलाता है।
1. प्रायोजित (नागरीकीय), जिसका इस लोग द्वारा उपयोग हुआ। यह बालूमाले में निर्माण करते है।

2. लोकतंत्र या ऐतिहासिक इतिहास। यह विश्लेषण में निर्माण करते है।

3. धर्मसन्त में कार्य करते है। यह वातावरण में निर्माण करते है।

4. अध्यात्मिक दृष्टि से धर्म का ख्याति का आवश्यकता है। 

5. धर्म का ख्याति का आवश्यकता है।

6. वातावरण में कार्य करते है। यह लोकतंत्र में निर्माण करते है।

7. धर्मसन्त में कार्य करते है। यह वातावरण में निर्माण करते है।

8. अध्यात्मिक दृष्टि से धर्म का ख्याति का आवश्यकता है। 

9. धर्म का ख्याति का आवश्यकता है।

10. वातावरण में कार्य करते है। यह लोकतंत्र में निर्माण करते है।

11. धर्मसन्त में कार्य करते है। यह वातावरण में निर्माण करते है।

12. अध्यात्मिक दृष्टि से धर्म का ख्याति का आवश्यकता है। 

13. धर्म का ख्याति का आवश्यकता है।

14. वातावरण में कार्य करते है। यह लोकतंत्र में निर्माण करते है।
मनुष्य कुल में काय का निर्माण करते हैं। इस प्रकार रह कुल भारत समुद्र के महत्त्वार है। वे धर्म की मातादेव के लिए संसार में सब सब का नष्ट कर देते हैं।

इससे ऐतिहासिक दृष्टि से इस के आध्यात्मिक वर्णी के घर में रह कुल प्रकार निर्माण करते हैं। इसलिए के रूप में वह तथा यह विषयों ने यह इस का अत्यार प्रतिभाज न था, क्योंकि वह यहां की तरह नहीं थे। इसी तरह वह इस का निर्माण होते थे, जब उनके बारे में वह भी था।

वे उसके तौर पर निर्माण लेने का एक साधन नहीं थे। इस में कुल ऐसे भी थे जो इतिहास के लकीर पर आते थे और उनका वर्तमान न रहने को रहने के लिए तो जाते थे और उनके वर्तमान न रहने की कारण वह यहां नहीं थे। इस प्रकार के निर्माण के जो एकत anticipation (प्रभावशाली) कहते हैं।

"ईतिहास कुल सब समान आहै।"

परिषिपत
1. अनुसूचित संक्षेप भाग भ.2, अनुसूचित प्रबंध भाग, पृ.381.
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16. Kumbum-dbyelegs's account of the historical development of the Drepung, Sera, and Labrang monasteries and their interactions with each other. Drepung, in particular, is a major monastery that played a significant role in the development of Tibetan Buddhism.

17. The Drepung monastery was established in 1416 by Jamyang Khenpo, a high-ranking religious figure of the Drukpa lineage. The monastery was endowed with vast resources and became one of the largest and most influential monasteries in Tibet.

18. Drepung was one of the three great monastic centers in Tibet, along with Sera and Labrang. It was founded in 1416 by the great scholar Dogen Khyungpo, who was a disciple of the great master Dromtonpa. The monastery was renowned for its rich tradition of learning and its contributions to the development of Tibetan Buddhism.

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THREE DIVINE BODIES: TRI-KAYA

-Prof. P.C.yogi.

The universal essence manifests itself in three aspects or modes as symbolized by the three Divine Bodies (Sanskrit-Trikaya). The first aspect, the Dharmakaya or the Essential (or True) Body is the primordial, unmediated, formless, eternally self-existing and essentially of Body or divine beingness.

The second aspect is the Sambhogakaya or the Reflected Body wherein dwell the Buddhas of meditation (Skt. Dhyana-Buddhas) and other enlightened beings of super human form.

The third aspect is the Nirmanakaya or the Body of Incarnation or the human form in which state Buddha was born on earth.

In the chinese interpretation of the Tri-kaya, the Dharmakaya is the immutable Buddha essence and omniscient source of the cosmic whole. The Sambhogakaya is the phenomenal appearances and the first reflex of the Dharmakaya on the heavenly planes. In the Nirmanakaya, the Buddha essence is associated with activity on the Earth plane and it incarnates among men as suggested by the Gnostic poem in the Gospel of St.John which refers to the coming of the word and the mind through human body. See herein book 3, p. 217).

In its totality, the universal essence is the one mind, manifested through the myriads of minds in all the states of Samsaric existence. It is called the essence of the Buddha, the great symbol, the seed of truth, and the all-foundation as the text states that it is the source of all the bliss of Nirvana and all the sorrow of Samsara. Mind in its cosmic aspect is variously described by the unenlightened.

Complete realization of the essential and undifferentiated oneness of Samsara and Nirvana, according to Mahayana, is the ultimate duality which leads to deliverance. As taught by the enlightened one, this is the aim and objective of Dharma as in all systems.
of yoga and in all schools of Buddhism and Hinduism.
We would begin with the things generally known and accepted, and would end with
the most important item of our investigation. Hence our dissertation would conclude
with the sentence.

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

(1) For further interpretation of the Chinese view of the Trikayas, the student is
referred to the Rev. J.L. Reichelt's Truth and Tradition in Chinese Buddhism (Shanghai,
1955).
(2) See Tibetan Yoga and Secret Doctrines.
(3) The Introduction is supplementary to the more technical exposition of Nirvana
presented in the General Introduction to Tibetan Yoga and Secret Doctrines.
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