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Reincarnation and Politics in Tibet

The concept of reincarnation, based upon the Buddhist belief in the transmigration of soul has a special significance among the Tibetan Buddhists. According to this theory of reincarnation, the great mind or the soul, which is reappearing in a new embodiment has already attained Buddhahood or Nirvana and has voluntarily decided to come back for the benefit of the other human beings. The departed soul not only decides the place of its rebirth and parentage according to the need of the moment, it can also reincarnate itself into as many different forms as it likes and at as many different places at the same time. The mind, speech and the body of the souls can also be reincarnated separately into three bodies - as used to be the practice among the Mahayana Buddhists of Bhutan. This practice, however, was not so common in Tibet.

There is ecclesiastical hierarchy among the reincarnations i.e. the tulku of the mystic Buddhas, Bodhisattvas (the Dalai and Panchen Lamas), Dorje Phagmo etc. Lower in rank but belonging to the same category are the tulku of some australian gods like Pekar. There are also the tulku of gods, demons and fairies which appear mostly in mythological stories and are not reckoned amongst the Lamaist aristocracy. The largest number of tulku, however, are the reincarnations of sainly departed souls like those of Indian or Tibetan saints who fill up the higher posts of abbots in the monasteries. This institution of reincarnations, essentially religious in character, has political significance as well. This was reflected in the peculiar characteristic of the traditional Tibetan Government which used to be headed by the Dalai Lama, a tulku himself of the highest ecclesiastical hierarchy. Reincarnate monks also headed various other departments of the Gov-
eriment. This unique characteristic of the Tibetan Government is described as the rule by incarnation. The Tibetans themselves have made practical use of the concept of the problem of succession in certain sects of Tibetan Buddhism that practised celibacy and tried to institutionalise the charisma of some individual lamas with extraordinary achievement through the concept of reincarnation. The peculiar form of Government headed by these lamas has also complicated Tibet's relation with China and in its turn has tried to manipulate the identification of the reincarnations in order to retain control over the state and the Government of Tibet. The political use of the concept reached its height with the present political uncertainty over the future of Tibet. The objective of this paper is to probe into this mundane and secular aspect of reincarnation to see how considerations other religion often influenced the identification of the reincarnation as well as to see how this concept has been used by both Tibet and China to derive political mileage out of it. In this paper we have tried to trace the history of the origin and spread of the theory of reincarnation and its gradual politicisation which has culminated into the recent conflict between China and Tibet.

ORIGIN AND SPREAD OF THE CONCEPT

It is not easy to get real facts regarding the origin and development of this theory. Waddell thinks that the whole question has been purposely obscured in order to give it the appearance of antiquity. Alexander David Neel mentions that as early as the 11th century the Tibetans believed in tulku. She refers to a biography of Milarepa in which it is mentioned that one of his disciples, called Bhiraiza, convinced that a divine being was incarnated in his master, asked him to disclose his name. Milarepa himself believed that his own master, Lama Marpa was the tulku of Dorje Chang. He called him repeatedly by that name not only to his pupils but when addressing him directly. The first historical reference to a reincarnated being comes from the Karmapa sect in the 13th century. On the eve of his death, Karma Palsi, the head of the sect, prophesied his reincarnation and indicated a specific place and a specific family where he would reappear as a newly born child. This example of the Karmapa reincarnation was soon followed by the Gelugpas and the others in order to glorify their monks and within a short period of time the identification and installation of reincarnations became a common practice among all the Buddhist sects of Tibet. Even though they did not assume political or administrative power, the Karmapa lamas became involved in politics during the period of political uncertainty and infighting in Tibet during the 16th-17th centuries when they backed the Tsang kings of Tibet. It was in the mid 17th century that open political power passed on to these reincarnations but it was the Gelugpas and not the Karmapas who finally managed to rise to the position of
political supremacy in Tibet to wield total political authority over the country through the institution of the Dalai Lamas. The Gelugpas, which was basically a reformist sect was founded by the great scholarly monk Tsong Khapa in the 14th century. In order to check corruption and moral degeneration in the sect, he insisted on the practice of celibacy for the monks. He himself was succeeded by Gedun Trappa, his senior disciple and it was after the latter's death that the problem of succession was solved by the ingenious use of the concept of reincarnation. It was from Gedun Trappa that the line of reincarnated monks started. Even though the general impression is that the system came into force immediately upon Gedun Trappa's death, Charles Bell points out that it was not so. In fact, he refers to a biography of Gedun Trappa where the latter says nothing about his spirit passing then or afterwards into a baby successor but describes the measures taken in the ordinary way to choose the next occupant of the chair. He, according to Charles Bell, does not appear to have envisaged a return to Drepung or Tashi Lhunpo monasteries. Rather, he said that he and the great lamas would be reborn in China to work there as teacher and pupil respectively. Charles Bell further points out that the system became firmly established seventy years later with the notion that it was originated by Gedun Trappa. This is brought out in a biography of Sonam Gyatso (c. 1542) who was the third head of the sect of the Gelugpas. What Charles Bell says gives one the impression that there was something else other than mere philosophy that lay behind the application of the theory of reincarnation for the purpose of succession to the highest post in the Gelugpa sect. This religious concept was ultimately picked up for the practical purposes it served in a religious order that insisted on celibacy and thus ruled out the possibility of biological inheritance. At the same time, the insistence on the identification of the reincarnation ensured that there were no rival claimants for the particular post. Once, rationalised, the system of succession by reincarnation became the tradition. Gedun Trappa, the first reincarnated head of the Gelugpas sect was succeeded by Gedun Gyatso, who, in his turn, was followed by Sonam Gyatso. Even though he was the first to receive the title of Dalai Lama from the Mongols, he came to be known as the third Dalai Lama by the logic that it was the same soul of Gedun Trappa that was continuing in the person of Sonam Gyatso, the third in line of the Gelugpas sect, hence it was the latter who deserved to be the first in the line of the Dalai Lamas. Sird of the fourth Dalai Lama in a Mongol family as a great grandson of Chengis Khan guaranteed renewed patronage of the Mongols and ensured further Mongol assistance at the time of the fifth Dalai Lama. Ultimately, it was the Mongols who, in 1542 defeated the Tsang kings backed by the Karmapas and handed over the charge of administration of Tibet to the Fifth Dalai Lama making the religious head of the Gelugpas also the temporal head of the country. This was the beginning of the tradition of the 'Rule by incarnation': commonly
known as the rule by monk kings over Tibet. The identification of the Dalai Lama with Chenrezig i.e. Bodhisattva AVALOKITESVARA who is also the founder deity of Lhasa further attached unquestionable authority to his person. A Dalai Lama therefore is a monk, a deity and a king in one.10

IDENTIFICATION OF REINCARNATION

As a rule, it is about two years after the death of an incarnation that the search for the reincarnation begins. The process of identification-long and complicated-pass through several stages. Sometimes the lamas themselves leave directions regarding rebirth in order to help the fellow monks pursue their search. In the absence of such directions they resort either to astrologers or an oracles, who points out in vague and obscure terms, the direction and the place where investigations must be made as well as the various signs by which the child must be identified. Signs are also found in the waters of some sacred lakes which are interpreted as guidelines. When a child, who nearly answers the prescribed conditions is discovered, a lama clairvoyant is again consulted and if he pronounces in favour of the child, the final test is applied. At this stage, the child’s expected to prove his identity by recognizing his rosary, bell and other religious implements as well as servants, ponies etc., that were with him in his previous existence. He is expected to do it though just a child, two or three years old and the belief is universal that he does so. The system of identification, however, did not always prove to be full proof and often there used to be several candidates for the same post. Equally convincing signs were noticed concerning each of them and they all correctly picked up the objects of the deceased lama. Rival candidates were often put up by interested parents because becoming a tulku not only assured a revered position in the society but property as well. The tulku of high ranks not only held high post in his monastery but owned mansions and estates in other parts of Tibet as well as in Mongolia. Even the near relatives of these lamas were provided with comfortable lodging and were plentifully supplied with all their needs. The close relatives of the Dalai Lama were raised to positions of high nobility. All this naturally led to a lot of politics and intrigues over the question of succession of a high incarnate lama. Amidst the warlike folks of Khams or of the Northern borderland, even bloody, feuds sprang from such passionate competition.11 That the trend continues till now is indicated by the recent disturbances in the Rumtek monastery of Sikkim over the question of the identification of the 17th Karmapa. It is an example of intra-sect rivalry that often broke out among the sects over the question of installing the heads of the sects and the monasteries. Since the death of the 10th Gyawla Karmapa in 1981, the Rumtek Monastery, the headquarters of the Karmapas and considered to be the richest in the world, remained without a
head. The responsibility of looking after the monastery and searching for the chosen one was entrusted to four senior monks. However, in 1992, the group split into two over the identification of actual reincarnation. One group identified nine-year-old Tibet born Ogyen Thinley Dorjee as the reincarnation while the other faction insisted that the eleven-year-old India born Thinley Thub Dorje was the rightful heir to the coveted post. According to Tibetan Buddhist traditions, the Gyalsey Karmapa leaves behind a letter of prediction about his own reincarnation. After his death the letter is traced and deciphered and the new Karmapa tracked down and identified. Then a report is sent to the Dalai Lama for approval. This approval was obtained in April 1992 for Tibet born Ogyen Thinley Dorjee and eventually the Chinese authorities also proclaimed him as the 17th Karmapa. However, the rival group rejected the candidature of Ogyen Thinley. There was a vertical split among the followers of the sect over the issue. The supporters of the two rival camps clashed and a case was registered with the police. The clashes reached such an extent that the State Government deployed security forces. Petitions were sent by both the factions to the central and State Governments for appropriate actions to restore peace and normalcy in the monastery. The issue subsequently gave rise to questions of far reaching significance of international ramifications relating to the credentials of the Dalai Lama under the changed political condition when he is no longer the king of Tibet and also regarding Beijing's intentions. Chinese recognition of the Dalai Lama selected candidate as the Karmapa was interpreted as a Chinese plan to prop him up against the Dalai Lama himself as a parallel head of Tibetan Buddhists. To the general public however, it appeared to be a feud between the two groups of monks for the right over the wealth and religious sway of the monastery and the sect through their protégés. Politics around the identification of the reincarnate lamas took place at another level where China wanted to control the final selection of the lamas in order to exercise political control over Tibet through them. In fact, the Chinese interference in the identification of the high lamas which has become a major issue of her confrontation with Tibet had become evident from as early as the 17th century, i.e. from the time of the 9th Dalai Lama whose death was followed by five candidates out of which two were finally short-listed as probable reincarnations. At this stage, the Manchu Ambans insisted on a solution by drawing lots from the Golden Urn. Drawing of lots from an urn is an ancient Tibetan system long predating the Manchu empire. The method involves encasing the names of candidates in dough balls of equal size and weight. The balls are put into a container which is then rotated until one of them falls out. The name of the candidate inscribed on the ejected ball is declared the successful candidate. Certain other Buddhist elements such as saying prayers of Buddha and other deities and shaking the urn in a clockwise direction were added in course of time. Emperor Chienlung presented a golden
urn to replace the old one. Despite initial hesitations and objections, the Tibetans finally gave in to the Chinese demands and the lottery method was employed. This happened again at the time of the selection of the 11th Dalai Lama when there were two candidates. Even though no details are available in this regard, the Chinese claim that he was chosen by drawing of lots. Similar claims are made regarding the selection of the 12th Dalai Lama while controversy shrouds the selection of the 15th Dalai Lama. Even though the Chinese insistence on the drawing of lots implies an indirect Chinese control on the method of selection, the Tibetans claim that this had never been the decisive test but was applied in addition to the traditional tests. Moreover, the results, they claim, were always identical. Yet, in retrospect it seems to have been a wrong and short-sighted step taken by the Tibetans because the Chinese now claim that the Abhan supervised drawing of lots is indeed a proof of their sovereignty over Tibet.

POLITICISATION OF THE REINCARNATIONS
A Trend Since the 17th century

The unusual mode of Governance in Tibet through the reincarnations did provide an opportunity to the outsiders to manipulate the identification and the installation of these high profile reincarnations. High lamas, sometimes knowingly, sometimes under manipulation by their ambitious entourage got entangled in the mundane world of power struggle. In this, they were often encouraged by their dominant neighbours. Because the high lamas wielded enormous influence, they often acted as instruments of the great powers and tended to see the line so long as their political patrons did not interfere in their religious sphere. The Chinese interference in the identification of the high incarnations and their attempted control over Tibetan Government through these lamas has been the major cause of the strain in Sino Tibetan relations and the consequent confusion over the political status of Tibet. The first Sino-Tibetan entanglement over the Dalai Lama took place as early as 16th/17th century. The pretext was provided by the unorthodox-like behaviour of the 6th Dalai Lama who led a frivolous life, wrote romantic and lyrical verses and eventually renounced his Gelsul vows. This Dalai Lama was initially supported by Lhazang Khan, the leader of the Qosut Mongols. In course of time, Lhazang became critical of the Lama and decided to take him to the Mongol military camp near Lhalu in 1706. The Dalai Lama died on the way. After his death, Lhazang Khan declared him to be an impostor and enthroned a young monk (said to be his own son) as the 'real' Dalai Lama. A few years later, reports came in of an extraordinary child believed to be the reincarnation of the 6th Dalai Lama. Since the child was accepted by the Tibetans as the authentic incarnation it was found advisable to remove the monk to a safer place in Kumbum. At this point,
recognition and protection was offered to him by the Drungar tribe of the Mongols. They escorted the boy to the Koko Nor region, out of sight of Lhazang Khan.

In this, they were helped by the Manchu Emperors of China. Later, the Drungars attacked Lhasa and killed Lhazang Khan, deposed the latter's protégé, the so-called 6th Dalai Lama and sent him to China where he reportedly died in 1725. The Drungars themselves became unpopular in Tibet in a short period of time. This gave the Manchus an opportunity to extend their influence in Tibet. The Emperor sent an army to escort the 7th Dalai Lama from Kumbum as well as to drive away the Drungars. In the war that followed, the Chinese, assisted by the Tibetans, finally drove away the Drungars and installed the 7th Dalai Lama. What is more significant, this also provided the Manchus with the opportunity to 'conquer' Tibet over which they considerably increased their influence in the following decades.

The Chinese attempts to control Tibet through the high incarnate lamas intensified in the 20th century. This was the period when the Chinese were trying to introduce socialist reforms in Tibet in order to prepare ground for the unification of Tibet with the motherland i.e. China. There was widespread resentment and discontent against the Chinese measures. The Chinese on one hand tried to reduce the administrative powers of the Dalai Lama by projecting him as a Chinese official and on the other hand wanted him to exercise his influence on the people to make them accept the Chinese reforms. Since the Dalai Lama was not very pliable to the Chinese demands, Beijing picked up the Panchen Lama and projected him as an alternative to the Dalai Lama. He was endowed with a political status that he had never enjoyed before. The history of the previous Panchen Lama's disagreements with the 13th Dalai Lama provided the Chinese with the opportunity to create a rift between the two high lamas. The process started with the question of the installation of the 10th Panchen Lama. After the death of the 9th Panchen Lama, two candidates, one from Amdo and the other from Khampag were short-listed for final identification of which the former was preferred and declared as the 10th Panchen Lama by the pro-Chinese section of the previous Panchen Lama's court. However, considerable complications preceded his formal recognition. The Dalai Lama was still a minor and a reincarnation of Panchen Lama's nature could not be universally accepted unless the authenticity was publicly confirmed by the Dalai Lama. At the time of the signing of the 17 Point Agreement in 1951 the Chinese delegates insisted that the Tibetan Government accept and recognize the 'Chinese candidate' as the true incarnation. Given the fact that his predecessor had revolted against the 13th Dalai Lama's Government and sought China's support and the Communists supported his candidate, the young 10th Panchen Lama was popularly perceived as pro-Chinese throughout the 1950s. As a result, he was, from the time of his identification, caught up in the politics of China's political ambition towards Tibet. The Communist regime tried to use him...
as a rival to the Dalai Lama—a counterforce of Tibetan nationalism and indeed as the Tibetan spokesman of Chinese politics in Tibet. These roles were well publicised by the Chinese Communists in the 1950s and the Tibetans of that generation still remember him as pro Chinese. 21 It is altogether a different story that contrary to the popular impression he turned out to be a great patriot and was subjected to severe punishments by the Communist Government of China for his criticism of Chinese policy towards Tibet and the excesses of the Cultural Revolution.22 After the Chinese occupation of Tibet in 1959 the right to identify the reincarnations of the high lamas became a major issue of confrontation between the Communist Government of Beijing and the Tibetan government in exile. While Dalai Lama, as the head of this Government claims to retain the traditional right of identifying and legitimising the reincarnations, Beijing claims that the right has passed on to the Communist Government by virtue of its sovereignty over Tibet. The struggle between the two reached its climax over the issue of identification of the 10th Panchen Lama’s reincarnation after his death in 1989. China appointed Chadral Rimpoché, acting Abbot of Tashi Lhunpo monastery as the Chairman of the Search Committee to whom they gave considerable freedom and power. However, Chadral Rimpoché is said to have maintained considerable connection with Dalai lama as he could not totally brush aside the traditional belief and sentiment that no Panchen Lama would be accepted by the Tibetans if not formally approved by the Dalai Lama. The Dalai Lama’s repeated offers to initiate the identification process either remained unanswered or were turned down by the Chinese. This prompted him to act on his own and he announced Gedun Choekyi Nyima as the true incarnation on May 14, 1995. This was perceived by China as an indirect challenge to its sovereignty. They acted swiftly by taking direct political action and by completely ignoring the Search Committee. Chadral Rimpoché was detained on 17th May on charges of colluding with Dalai Lama. The boy identified as Panchen Lama was taken to China along with his family and his whereabouts have since then remained unknown. Forty eight Tibetans were arrested between May and August 1995 on suspicion of helping Chadral Rimpoché who sent messages about the child to the Dalai Lama in India. Then China embarked upon a policy of enthroning a candidate of their own choice as the Panchen Lama. Instructions was issued to 300 senior lamas in Central Tibet to condemn Chadral Rimpoché and to support the Chinese decision to use the Golden Urn method to select their own Panchen Lama. The Chinese imposition was opposed by all the monks and lamas of Tashi Lhunpo, who, in a special meeting in June 1995, expressed their conviction in the authenticity of the reincarnation identified by the Dalai Lama because they had experienced many supernatural events. Specific demand by some lamas that the boy recognised by the Dalai Lama also be included in the list of candidates was categorically rejected by the Chinese authorities. They finally got Gaincain Norbu
from Nagchu in Northern Tibet recognised as the 11th Panchen Lama. The method used for this was not the traditional Tibetan rituals but drawing of lots which had never before been used for the selection of the Panchen Lama. Interestingly, the boy is said to have come from a family of a cadre of the Communist Party. Earlier, on August 4, 1994, the CPC's TAR's Discipline Inspection Committee had issued a Nine Point Document (Doc. No. 58 of 1994) signed into a law by TAR leader BuChung instructing the Party members and cadres to refrain from accepting any recognition of their children as reincarnation by the “Dalai clique”. Since the Chinese Central authorities realised that their political action would be exposed by the Tibetans inside Tibet, a de facto martial law was imposed on Shigatse and Tashi Lhunpo which remained closed to the tourists. The Chinese acclamation rituals at Jokhang temple at Lhasa and the enthronement ceremony at Tashi Lhunpo were conducted amidst heavy armed police forces around the two places. In spite of all the Chinese efforts, Gyalmen Norbu, the 11th Panchen Lama remains a suspect in Tibetan and Buddhist eyes without the Dalai Lama's sanctification and legitimisation. After the controversy over the identification of the Panchen Lama, both the Tibetans and the Chinese were already reported to be preparing for the eventuality of the Dalai Lama's death and the selection of his reincarnation. The issue started taking shape from 1995 when he turned 60 and Beijing started a press campaign highlighting his advanced age. On the occasion of his 60th birthday in July, 1999, the Dalai Lama reacted to this by making the following statement: “...should people prefer the old system of choosing a reincarnation, the Dalai Lama's reincarnation will appear in a free country and not in Chinese hand as the purpose of reincarnation is to carry the work started by the previous life and yet not fulfilled.” Earlier in May 1997 also, he is reported to have said that “If I die in exile and if the Tibetan people wish to continue the institution of Dalai Lama, my reincarnation will not be born under Chinese control; it will be outside, in the free world...” Thus, he has already prepared the ground for the search of his reincarnation outside China. No candidate, it is expected, will henceforth be accepted as an authentic one by the Tibetans, if picked up by the Chinese from China itself. That the Chinese too are making some game plan for the eventuality is indicated by the unconfirmed reports that the Chinese Government has already established a committee to oversee the selection of the Dalai Lama's reincarnation. The committee will lay the groundwork for an eventuality when Beijing might have to displace the Exile Tibetan Government's choice of the present Dalai Lama's reincarnation within its own candidate. It is possible to do so, China may even try to unilaterally terminate the institution of Dalai Lamas. This is indicated by a pronouncement of Mo Chongying -Deputy Director of the Minority and Religious Affairs Bureau in Tibet that 'when Dalai Lama dies, he dies. There will be no replacement.' Earlier, in 1994, a slogan, "Crush the serpent's head" was raised in a
meeting on Tibet in Beijing. The serpent was a reference to the Tibetan freedom struggle and its head His Holiness the Dalai Lama. Thus, by refusing to recognize the Dalai Lama’s reincarnation (if he is put up by the exiled Tibetans) China may try to bring an end to the institution altogether, which they hope, will crush the Tibetan freedom movement for good.

CONCLUSION

The concept of reincarnation, basically a religious one, had assumed political significance in Tibet. Not only was the concept used by certain sects of Tibetan Buddhists to solve the problem of succession in the sects but in the Government as well. Eventually, Tibet became the only country of the world which came to be headed by a monk who happens to be the reincarnation of the previous ruler. This particular practice has created problems for Tibet as a country and even undermined its sovereignty. Even though the Tibetans claim that the method of identification is a full proof one there have sometimes been more than one candidate for certain particular posts. This has often created feuds and factionalisms in the sects and monasteries. This, in its turn has given scope to certain neighbouring countries-China being the most important of them-to interfere into the mode of selection. By manipulating the selections and putting up its own candidates for the high Government posts China has tried to indirectly subordinate Tibet and make claims to sovereignty over her. This trend, that had set in the 18th century intensified in the 20th century after the Communists came to power in China. The recent controversy over the identification of the Panchen Lama and the reported gameplan about the selection of the reincarnation of the Dalai Lama in case of his death in exile indicate the culmination of this power struggle between China and Tibet. The Tibetan experience is a case in example of how a religious concept degenerates into an issue of political contention of international ramifications when it is used for extra religious purposes.

REINCARNATION AND POLITICS IN TIBET

(Summary)

The concept of reincarnation, based on the Buddhist belief in the transmigration of soul has assumed a political significance in Tibet. The concept was used by certain sects of Tibetan Buddhists like the Karmapas and the Gelugpas to solve the problem of succession in the sects. In course of time, the reincarnated monks, occupying high posts in the monasteries became involved in politics as well. Eventually, Tibet became the only country of the world that was headed by a
monk who happened to be the reincarnation of the previous ruler. The Dalai Lama, the head of the Gelugpa sect was also the head of the Governors of Tibet.

This particular practice has created certain problems for Tibet and undermined her sovereignty. Even though the Tibetans claimed that the method of identification of these incarnations is full proof, there have been more than one candidate for certain particular posts. This has created lands and factionalism in the sects and the monasteries and limited interference from certain neighbouring countries, China being the most important of them.

By putting up its own candidates for high government posts or manipulating their selection, China has indirectly subordinated Tibet and made claims of sovereignty over her. The trend that had started in the 18th century intensified in the 20th after the communists came to power in China and ultimately occupied Tibet in 1956.

NOTES AND REFERENCES

2. Alexandra David-Neel: Magic and Mystery in Tibet (originally in French, Paris 1929) Dover Publications, New York, 1971, pp. 116-117. She thinks that the concept of this category of tulku originated not in Lamaism but in the old religion of Tibet.
5. Alexandra David-Neel, op. cit. p. 115
9. A. Waddell expresses more or less the same opinion. "It seems to me that it arose no earlier than the 15th century, and that at first it was simply a scheme to secure stability for the succession to the headship of the state against scheming intrigues of a crafty lama." The Buddhism of Tibet or Lamaism, op. cit. p. 229.
10. Charles Bell: Portrait of a Dalai Lama: The Life and Times of the Great
The Communists claim that a presentation of a golden urn by the Manchu Emperor in 1792 marked the height of Manchu influence over Tibet. This was so mainly for two reasons: Tibet during this period was invaded four times by the Gurkhas of Nepal and each time the Lhasa Government requested the Chinese Emperor Chien-lung to send Manchu troops to repulse the Gurkha forces. Secondly, Emperor Chien-lung was perhaps the most expansionist of Manchu emperors and this affected Tibet too. This is the reason why the Communists take the golden urn presentation in 1792 as the historic basis of its claim to 'confirm' the reincarnations of the Dalai and the Panchen Lamas. Dawa Norbu, op cit p.309.

For detailed account of the course of events of this period, ibid. pp. 129-139.


Ibid.


23. The Panchen Lama Lineage: How Reincarnation is being used as a Political Tool, Department of Information and International Relations, Gangchen Künsbing, Dharamsala, 1996. For further details of selection procedure and analysis of the Dalai Lama’s actions, Dawa Norbu, op cit, pp.310-319.

24. As early as February 1995, China’s Tibet, an official magazine carried an article under the headline “the Dalai Lama is getting old in years and worries”. The article signalled the onset of Beijing’s interference in the reincarnation issue of the Dalai Lama. It predicted that the exile movement would disintegrate once the leader died. The same magazine


28. Ibid.
The Doctrine of Kaya (Trikaya)

-Prof. P.G. Yogi

The first point of difference between the Hinayana and Mahayana schools was noticed by the Sadharma Purusartha, viz.: that the Buddha makes a show of his existence in the three dhatus and leads us to an examination of the question of the kayas of Buddha as conceived by the Hinayanists and Mahayanists. Of the Hinayana schools, the suttavadin and the Mahayana schools, the suttavadin had very little to do with the Kaya conceptions, as Buddha to them was an actual man living in this world like any human being and subject to all the frailties of a mortal body. Metaphorically, they sometimes spoke of Buddha as identical with Dhamma without any metaphysical implication but these remarks gave opportunity to the Sarvastivadins and the Mahayanaists to put forth their theories of Dharmakaya. The Sarvastivadins commenced by speculating on the Kaya of Buddha, but it was the school of the Mahasanghikas that took up the question of the Kaya in right earnest and paved the way for the speculations of the Mahayanaists. The early Mahayanaists, whose doctrines are mostly to be found in the Astasahasrikā Prajñā Paramitā, along with the school of Naṇḍīna had conceived two kayas:

i) Rūpa - (or Nirmanakāya) Kaya, which included bodies, gross and subtle, meant for beings in general, and (ii) Dharmakaya, which was used in two senses, one being the body of Dharma, (i.e., collection of practices) which makes a being a Buddha and the other the metaphysical principal underlying the universe, the Reality (Tathāta).

The Yogacara School distinguished the gross Rupakaya from the subtle Rupakaya, calling the former Rupa as Nirmanakaya and the latter as Sambhogakaya. The Lankavatara, representing the earliest stage of the Yogacara conception, called the Sambhogakaya as Niyamadharma or Dharmatma.
Nyaya-buddha (the Buddha produced by the Dharmas). The Sutra Lankara I, Sutra, pp. 45, 188 used the term Sanghagakya for Nyaya-buddha and Svabhakakya for Dharmakaya. In the Abhisamay Lankara Karika and in the recast version of the Pancaratrumi-Sahasrik Pravrajyapramita, Sanghagakya denotes the subtle body which the Buddhas had adopted for preaching their doctrines to Bodhisattvas and Dharmakaya denotes the body purified by the practice of the Bodhiyakshita and other dharmas which constitute a Buddha. For the meta-
physical Dharmakaya they use the term Sauhava or Svabhavakya-kaya. The Vijnaptimatrataśiddhi retains the conception of the Karika but adopts a new term, Svastambhoga-kaya, to denote the Dharmakaya of the Karika and distinguishes the Sanghagakya by calling it Parasambhoga-kaya.

REALISTIC CONCEPTION OF BUDDHA IN THE NIKAYAS

In a land where the tendency to defy Saints is so strong, it goes to the credit of the early Hinayanaists for being able to retain the human conception of Buddha even a century or two after his actual existence, when the scriptures may be regar-
ed as having been put into a definite shape. They gave expression to their conceptions of Buddha in the following words:

"Bhagava araham Sammashabuddha Vattararatamasanpanno Sagato Lokavidi
arattava Purisadamma Sarathi Thottha devamanaoanum buddhabbhagava. So imam
Lokam Sadiwaka Samarakam Sahabrahmakam Sasaananau brahmanim pajam
Sadewanaoanum Sayam awhinma Sacchikatha Pavede. So dharmam deseti
adikalyanam etc. The Blessed one is an arhat, a fully awakened one, endowed
with knowledge and good conduct, happy, a knower of the world, unsurpassed, a
leader able to control men, a teacher of men and gods, the awakened, the bless-
ed. He knows thoroughly the worlds of god, maras, rceuses, brahmans and men, and
having known them he makes his knowledge known to others. He preaches the
dhamma (doctrines) which is excellent in the beginning, middle and end, this
passage occurs in many places of the Nikayas, see, eg. Digha, 1. pp. 87-88; et Lal
vis, p. 3; sad p. pp. 44, 576 etc. A description like this does not suggest that
Buddha was originally more than a man, a mortal. In the cosmology of the Bud-
dhist, the gods of the various heavens, the highest of which is Brahma-loka, (In
the Mahayana works also, as for instance in the Dasa, it is stated that a Bodhisat
va can become a Muhabrahman in the ninth bhumi if he so wishes) are only beings
of Superior merit and power, but they are inferior, in the matter of spiritual attain-
ments, to the saints or arhats. So in this description, the Hinayanaists do not at-
tribute any transcendental or theistic element to Buddha. All they say is that
Sakyamuni, by pure and simple spiritual culture in this life and as a result of the
accumulated merits of his previous lives reached the highest stage of perfection
and attained not only knowledge and power superior to any man or god but also the highest knowledge and power attainable. In the Majjhima Nikāya, Ananda explains why Buddha should be considered superior to the Arhats as well, although both arrive at the same goal. He says that there is not a single bhāskha who can be regarded as endowed with all the qualities in all their forms as possessed by Buddha. Moreover, a Buddha is the originator of the marga, which is only followed by the Savakas (Majjhima, III, p.8).

NIKAYA PASSAGES ADMITTING A NON-REALISTIC CONCEPTION

In the face of such a description of Buddha, it would have been difficult for the later Hinayana schools to subliminate the human elements in him, had it not been for certain expression in some of the earlier works of the Pitaka, which lend themselves to other interpretations. Some of these expressions are:

1) Yo Yo Ananda majjhādhamma-cariyāyo Ga desito Pannato Sowo man' accayena Sathā. Bahuddha said to ananda just before his Parinirvana 'the dhamma and Vinaya that have been preached by me will be your teacher after my death.' (Digha 11.1.154; Mil.P.99). The Dhamma and Vinaya clearly refer to the collection of doctrines and disciplinary rules delivered by Buddha. This is also evident from the conversation of Ananda with Gopaka Moggallana, where the former explains why the monks after Buddha's death should not feel without refuge (appatisaranā). He says that they have now a refuge in Dhamma (dhammapatisana) which he points out are in the doctrines and disciplinary rules, (Majjhima, Gopaka-Moggallana Sutta (No. 108). In Saddhāma Sanghāsa (1 PTS, 1890), ch. x, 65, Buddha says '84,000 dhammakkhandhas have been preached by me in 45 years. I alone will pass away while there are 84,000 dhammakkhandhas which like 84,000 Buddhas (Buddha, Saddhāsa will admonish you).'

2) Bhagavate mhi putto orasa mukhato taci, dhammato, dhammanimmito, dhammadaya do its. (Samyutta, 11, p. 221; majjhima, 111, p. 29) has the identical passage with the addition 'no a misadasado' after dhammadaya do. For the interpretation of 'dhammatastaya' see majjhima, 1, pp. 12). Tam kissa hetu 2, Tathagatassa h'etam adhiva'cam. "dhammakayo tipi Dhammakkhuto, (Majjhima, 11, p.84, Digha, 111, p. 84, Majjhima, 111, pp. 195, 224) has "Bhagavadanam janati passam pussati Gakkhukhuto nama bhuto dhammakkhuto wa", ti pit.

Just as a brahmana would say that he is born of Brahman, through his mouth brahmāna putto orasa Mukhato fato brahmino brahmanamimmito brahmāna yado so a Sāleyya puttiya sama may say that he is born of Bhagava, through his mouth, born of his doctrine made of his doctrine,
etc. Though in this passage Dhamma is equated with Brahma the context shows that there is no metaphysical sense in it; it is only to draw a parallel between a brahma and a Sakya-putya-samana that Dhammakaya is equated with Brahmakaya.

3) Vakkali on his deathbed became very eager to see Buddha in person. So Bhaga came to him and said, 'Alam Vakkali kuma Patikayana dhikuma. Yo kho vakkali dhahamman pasattisa maa passatti, Yo nam passati so dhamma passati.' Just after saying this Buddha referred to his dhamma of impermanence (antecca). There are the Nikayas as many passages of this import which may be taken as precursors of the later Mahayanic conceptions and probably formed the basis of this speculation. But when read through the passage as they stand they do not appear to bear any metaphysical sense. In this passage Buddha refers to his body as putikaya (body of impure matter), and to lay stress on his doctrines he says that his dhamma should be looked upon with the same awe and reverence by his disciple as they regard his person. (Samyutta, 111.120, Majjhima, I PP. 190, 191 - Yopasica amuppada passattas so dhammam pasatti yo dhammam passati so Paticca amuppada Passati). For other references see Pro. Valle poussis article 'Notes sur les corps du Buddha' in Lemesun, 1913, PP. 259-290 compare the remarks in the later Pali works, simhamuttac sahagha (Jato 1890). Pali. Yone Passati saddhānām so maa passattai Vakkali, Apassamana saddhānām mam pa cor pīna passatti, miśanda, P. 71. Yodhamman Passati so Bhagavantam passati, dhammo hi mahāraja Bhagavata dēsiti. Ibid. P. 73: Dhammakayena pana kho vaṭharaja Saṅka bhagaṇa nīdasetevi, dhaṇṇohi mahāraja bhagavata dēsiti.

4) The passage in the antagutta Nīkaṇya, (Antagutta, 11 P. 38), where Buddha says that he is neither a goa nor a gandhabba, nor a man has been taken by Prof. Masson-Oursel, (Prof. Masson-Oursel in his article "Les trosits carpa du Buddha", J.A. 1913, PP. 581), as showing trace of the Mahayanic kaya conception. It is not impossible to read some metaphysical ideas into the passage, though probably the compiler of the sutras did not mean to convey them. Dona bramana noticing the sign of the wheel in the feet of Buddha, enquired him whether he was a deva, a gandhabba, a Vakka or a mortal. The Buddha replied that he was none of these beings as he had got rid of the anavas (impurities) which continuing of would make one remain a deva, gandhabba, Vakka or mortal. Just as a lotus is born in water, grows in it but remains above and is apart from it, so also Buddha was born in the world, grew up in it but overcome it (abhiphassa) and lived unaffected by the same. Therefore, he asked the brahmāna not to regard him as anything but Buddha.
There are other passages referring to the miraculous powers of Buddha viz., his ability to live a Kalpa or to assume different forms and perform such other miracles, but it should be noted that these powers were attributed not to Buddha alone but also to his disciple in general, who had been able to attain the higher stages of sanctification (See Kosa, ii, 10 also for references in the Nikayas).

**KAYA CONCEPTION OF THERAVADINS REMAINED UNCHANGED**

Even if it be assumed that the Mahaparinic ideas are latent in the above mentioned expressions though not adequately expressed, the discussion in the Kathavatthu has made it amply clear that the Vetulyakas had referred to the passage cited above which says, "it is not right to say that the exalted Buddha lived in the world of mankind. The Theravadins did not agree with them. Buddhaghotha having pointed out how the passage should be interpreted to establish the historical existence of Buddha as against those who denied it and the manner in which references were made to the events of Buddha's life as depicted in the Nikayas had left no vestige of doubt about the opinion of theravadins regarding the kaya of Buddha, though the teras rupakaṇa and dharmakaṇa found their way into the later paśa works, (see, e.g., sad sam. (JPTS, 1890) 289).

Sambuddhanam (see Kāyrāraṇaka Sīrēdhāra, yo tehe desito dharmama dharmakāyoti vuccati) in mahaṇāya or in the semi mahaṇāya works, they however did not bring with them any non realistic sense, Buddhaghotha, even as late as the fifth century A.D., refers thus to the Kāya- Yosopo Bhāgara asit anyryan janapatimandita-dvattvin samaha puresa lakkhāna vicira rupakayo sabbakararuddvit samadhi siladikkhavohitāvaram samadhiya dhammakayo yasamhito-pannamahata appatipuggalo araham samma sambuddhā.

That Bhagara, who is possessed of a beautiful rupakaya, adorned with eighty minor signs and thirty-two major signs of a great man, and possessed of a dharmakaya purified in every way and glorified by sīla, samadhi, (The five livelihoods referred to here are sila samadhi, panna viruddhi and vimuttāna saññāsa, see, m, p.98) etc. who is full of splendour and virtue, is incomparable and fully awakened (vis.m, p.254, jataka, i, p.84—Rupakayasthe). Though Buddhaghotha's conception was realistic, he was not immune from the religious bias of attributing super power powers to Buddha. In the Athasalame, (Ath. p.16), he says that during the three months of his absence from the world while Buddha was engaged in preaching Acohāma to his mother in the Tusita heaven, he created some Nimmita Buddha as exact replicas of himself. These Nimmita Buddhas could not be distinguished from the real Buddha in voice, words and even the ray of
light that issued forth from his body. The created Buddhas could be detected only by the gods of the higher classes and not by the ordinary gods or men of the world. In short, the early Hinduists conceived Buddha’s rupakaya as that of a human being. (See Prof. Valéry Poussin’s Buddhism, p. p. 252), and his dharmakaya as the collection of his dharmas, i.e., doctrines and disciplinary rules collectively.

CONCEPTION OF THE SARVASTIVADINS

The other school such as the Sarvastivadins, who retained the realistic conception of Buddha, differed a little from the Theravadins. Unfortunately their original pitakas in Sanskrit were lost beyond recovery and we have to depend for our information about them on the few fragmentary pieces of texts literature discovered in central Asia, or on the Chinese translation of their Agamas, in which again very little spade-work has yet been done. Dr Chien Akanuma (Eastern Buddhist, 11, p. 7) quotes some passages from the Chinese Anguttara and Samyutaa Agamas and shows that the dharmakaya of Buddha derived the collection of dharmas teaching. Our main source of information at present is the Ahhidhamma, made accessible to us from Pali by the monumental French translation of Professor Saé Valéry Poussin. The Kosa, again, it should be noted, is the work of a system and the production of a time much later than that of the Agamas, to which it bears the same relation as the Visuddhimagga does to the Pali pitakas. As the present state of our knowledge indicates that the Dhyana and the Lalitavistara, (Winternitz, Geschichte etc. 11, p. 194), originally belonged to this school, though they were recast by the Mahayanaists, we must examine with caution some of the statements found in them regarding the kaya conception.

Dhyana: There are a few passages in the Dhyana throwing light on the rupakaya and dharmakaya of the Buddha and bearing the identical sense of the pali works. On one occasion Sromokotikaranasaaid that through the grace of his teacher, he had seen the dharmakaya of the Buddha, but as he was anxious to see the rupakaya, he wanted to go to the place where the Buddha was living at the time, (Dhyana, p. 19). Upagupta once said to Mara that he had seen only dharmakaya and requested him to show him the rupakaya. Mara thereupon made an image (Vigraha) of the Buddha replete with all the major and minor signs of a great man, (Ibid, p. 360). In the answer that Isag Rodrana gave to Simhikara it says, ‘na rajan Kapano loke dharmakayena Samsparet’ (Let not, o king, an irreligious person). Ibid, p. 560. Kapan is defined thus:-

Yastu dharmaviragartham adharne nirotro arpala, sarajann krapano thayam tamasta mali parayah, (attain(lit, touch) the dharmakaya). The word ‘dharmakaya’ may bear a metaphysical interpretation out the context does not
warrant it, (Ibid p. 560). The remark made by Asoka, after Upagupta had pointed out to him the stupa of Ananda, makes the sense of dharmakaya quite explicit. It runs thus - That body which you all call pure, excellent and made of dharma (dharmatmako dharmamayo) was born (dharmam) by him called Visoka (Ananda) and therefore this stupa deserves great honour. The lamp of Dharmas, the dispeller of the darkness of affections that burn still among men was due to the power of him, the son of Sagarmanda and therefore should be worshipped with special reverence (Divya, PP. 596-7, Cf. Priyulski, Asoka, P. 408). In connection with the destruction of the law, Mahayana explained cetas quisortuaed corpus dea loi (dharmakaya), Ou Sont-ils alies. There are, however, Asdanas in the Divyavadana, which were not without some Mahayanic 'st', for, we read in the Pudrayana Vidhana (Divya, xxxii, p. 568), as we usually find in the Mahayana works, that rays of light issued forth from the Buddha's mouth when he smiled, irradiating, the beings of heaven and hell. It is noteworthy that the Abhasakak (Artha, p. 16), also speaks of raashis (rays of light) of six colour issuing out of the Buddhas body. It seems that the Mahayanic ideas were percolating gradually into the rooky soil of the conservative Theravadins.

Laityavistara: - The laityavistara gives us a picture of the Buddha more super human than human and yet far from the Mahayanic conception of the Samihogakaya and Dharmakaya, though in the last two chapters it dwells on the doctrine of Tathata. In the laityavistara Buddha is defied but there are no trace of the Tathaky conception. It says in many places that Buddha appears in the world of men for Lokasamutpada, (E. G mm. 1 pp. 168, 170), i.e to follow the ways of the world), which, if he so desired, he could avoid by remaining in one of the heavens and awaiting emancipation there. The running account of the Buddha's life is interrupted at times probably they are afterthoughts of the compiler by dialogues between Buddhas and Asoka, in order to make the treatise appear Mahayanic and not Hinayanic. At one place Buddha explained to Ananda that, unlike human beings he did not stay in the filth of mother's womb but in a jewel-casket (rasamandha), [Lat vis. pp. 88,165, 106. This formed one of the points of contention of the Mahavasthihitas. See Mauna, early origin etc. in the Asia Major. Vol. I]. placed in the womb, which was as hard as adamant but soft to the touch like the down of a Kakilinda bird, and that its birth and other events connected with it were all supernatural. At the same time he prophesied that there will be, in the future, men defiled in act, thought and speech, ignorant, injust, proud, believing without deliberation what is heard by them who will not believe in the super human nature of the Buddha's birth (Lat. vis. pp. 87-96. This goes against the Suvasthiva and Theravada conceptions, One can perceive through the poetical exaggeration of the laityavistara that it has in view the historical Buddha endowed with major and mino s sungs of a human being who requires his pariveshes and his
resolution to become a Buddha and rescue beings from misery, and who needs a stimulus to renounce the world in order to fulfill his resolution. (The descriptions gave opportunity to the Mahayanasists to invent Upaya-kausalya paramita, the ethics of Achyeyas, Vactate etc.) In connection with the offer of houses which was made by the gods to the Bodhasattva when he was in the womb, it is said that in order to please all the gods who offered houses he caused the appearance of his pregnant mother Mayavadevi in each of those houses by means of the Mahayana Samatthi. This does not clearly reflect any idea of Nirmanakaya Samatthi. This does not clearly reflect any idea of Nirmanakaya: it appears more like some of the miracles mentioned in the Nikayas.

In the last chapter of the Lallavistara where the Buddhas attributes are mentioned, he is called the great tree (mahidharm) because he possesses a body of Dharmakaya jnanas (the knowledge of Dharmakaya) (Lal, vis. 7.428). As this chapter is very likely a Mahayana addition, we may reasonably say that the Lallavistara, in its original form as a treatise of the Sarvastivadin's viewed Bodha as a humas being with superhuman attributes.

Abhidharmakosa:. We may now consider the writing of Vasubandhu, the great exponent of the Sarvastivada school. In his Abhidharmakosa he imported a new meaning into the words Dharmakaya and Rupakaya. In examining the three savanas, he tried to bring out the real sense of Buddha, Dhamma, and Sangha in which a devotee takes refuge. He said that those who take refuge in Buddhahus, in fact, take refuge in the dhammas (qualities) which constitute a Buddha (Buddhalakara): i.e., the dhammas by the acquisition of which a person understands all things. These dhammas are Karajana (Knowledge of the destruction of misery). Anupadajana, Jossa vi, 67, explain that Karajana with Anupadajana, make Bodhi. On account of difference among Saints in the acquisition of these jhanas, bodhi is said to be three kinds: Svaraka bodhi, Pratyahara Buddha bodhi and Anumodha, sanyaksambodhi. By the above two jhanas one can completely abandon ignorance (Aesavadi, Prathana); by the first, one realises the truth that his task is accomplished (i.e. the dharma has been realised by him); by the second, one realises that his task is no more to be accomplished (i.e. the dharma has been realised by him and he will not have to exert any more). The Samudraprati of the Anialas is to see things as they really are and to know the true general character (Samudraprati) of dharms. (See Jossa, vi, 50 fn. For a note on the Karajana, see Mipuntoe, Early origin etc., in Asia magna, vol. II, Fase, 1.) Knowledge of the further non-origination of misery, and Satyagruddhi (right view), of the Anialas together with the dharms attendant on the jhna, viz. the five pure skandhas, are found to be the dharmas constituting Dharmakaya. In another place, while showing the sameness of the Dharmakayas of all Buddhas, he explained the Dharmakaya as a series of pure dharmas, or rather a renewal of the psycho-physical organism
of the substratum (anavrata-dhramaṇata, araṇaraṇavartti). (Kosa, VII, 34, for the sense of Asraṇya see ibid, VIII, 34 in cf asraṇya parivadhi in sutra, p. 186). The Dharmakaya then signifies a new purified personality or substratum (asraṇya), but it is pointed out that such a dharmakaya is possessed also by an arhat (Kosa, IV, 56). In the Śūrañjanaśīla, (Hueber, Sūtrañjanaśīla, pp. 217, 390 quoted in the Kosa vii, 32 p. 81), such a dharmakaya is attributed to the mother of Sākyamuni or to an advance Upasaka. Thus we see that the Kosa has two interpretations of the Dharmakaya, one being the qualities adhering to a Buddha and the other the purified personality (asraṇya) possessed by him. The Kosa, in fact, replaces the concrete conceptions of the Dharmakaya found in the Nikaya and the Piyavadana by an abstract one. In the last two works, the Dharmakaya signified only the doctrines, viz., the Bodhisattva dharmas or Antica, Dukkha and Anatta, together with the Vinaya rules contained in the Patimokkhā, while to Vasubandhu it meant the qualities adhering to a Buddha as well as the purified personality (asraṇya).

Referring to the formula of the Saranas, Vasubandhu says that the physical body (rupakaya) of the Buddha does not undergo any modification due to the acquisition of the quality of the Buddha, one should not therefore take refuge in the rupakaya of Buddha, which is, in fact, the rupakaya of the Bodhisattva and hence sasraṇa (impure). Just as a man would respect a monk for the qualities adhering to him and not for his person, so a devotee should take refuge in Buddha and not in Buddha the person. In the same way Vasubandhu explains the two other Saranas, viz., Dharma and Sangha, the former being explained as Nirvana or the three Truths - Dukkha, Samudaya and Marga, or Sudda, Dukkha and Asalīkha-saṃskṛta-and the latter as the qualities that a Sangha of evolts is expected to possess (compare the formula of Sarana in the Nikaya, e.g., Dañña, 111, p. 227).

The Viśuha informs us that there are some who believe that to take refuge in the Buddha is to take refuge in the body constituted by the head, the neck, belly, back, hands and feet of the Tathāgata. Some say that as the body is born of parents, it is impure (Sasraṇa) and therefore should not be a place of refuge. The refuge should be the Anuloma dharmas, which make a Buddha, i.e., the Dharmakaya. (Kosa, vi, p. 32, lpp. 76, viii, p. 54). Apparently the Viśuha refers in the first case to the earlier Hinayana Schools and in the second to the Sarvastivadin and their followers.

**DHARMAKAYA CONCEPTION AMONG THE SATYASIDDHIS AND THE MAHAYANISTS**

The Satyasiddhi school takes almost the similar view of the Dharmakaya as the Sarvastivadin. According to it, the Dharmakaya is made of Sīla, samadhi,
Prajña, Vimukti and Vimuktinadarsana Buddhagosha, Nagarjuna and the author of the Milindapantha also refer to such dharmakayas. It means that the body of the Buddha was purified by the practices of these five skandhas stated above, and hence it can be called Dharmakaya. But as these purifications are obtained by Arhats also, Durvarman, the propounder of the Satyasiddhi school distinguished the Dharmakaya of the Buddha by saying that his Dharmakaya consisted not only of the above five purifactory practices but also of ten powers (dasa bala), four proficiencies (vaśaradha) and the three recollections (smyrupasathan), which the Arhats cannot obtain (Sōgen, systems etc., pp.181,182).

The Abhisamaya Latakarā Karika, (Karika, cn.VIII), and Pancavimśati Sahasrika-prajña-paramita, (pancaLSBS, leaf 224a), and important text-books of the Yogacara school, define the Dharmanakaya in a similar sense. They stated that the various dharmas, ājīva, Bodhipaksika, Apravanas, Vismuksa, Samapatis and so forth, constitute Sarvaivaita (omniscience) and sarvajña is the Dharmanakaya. It should be noted that the Karika and the Prajña-paramita use this expression in a sense different from that current in the Mahayana texts. They really mean the Svasambhokāra of the later Viśravaśadī. The Prajña-paramitas also maintain the conception that the Dharmakaya is produced by dharmas, the highest of which is, according to them, the Prajña-paramita, i.e., the knowledge, which helps a person to realise the dharma-sūnyata. The Asstasahasrika takes up the question, whether the honour shown to the relics of the Tathagatakaya is more meritorious than the honour shown to the Prajñaparamita, e.g., by making a copy of it. The answer given is that the relics depend on the body purified by the Prajñaparamita, and therefore it is the source of Buddha. The source deserves more honour than the remnants of the fruit (i.e., relics of Buddha) produced therefrom, and therefore it is more meritorious to honour the Prajña-paramita than the relics (Ast, ch.4). It adds that all teachings of Buddha issued from the Prajñaparamita and the Dharmanahatas should preserve and propagate them; so the Dharmanahatas should also be respected. They are protected by the Dharmanakaya developed from the Prajñaparamita. From Sarvajña issues the body of Tathagata, the relics of whom are worshipped and hence prajñaparamitā deserves greater honour (Bud, P 99). It is from this conception that the Prajña-paramita is addressed as the mother of Buddhas.

HINAYANIC SPECULATIONS
Whether Rupakaya is Vipakajı?

The kṣaṇa maintains that the Rupakaya of the Buddha endowed with the major and minor sūtras is the results of the excellent karmas of his previous lives. According to it, even the Buddhas cannot escape the effects of their karma. The
schism created by Devadatta in the sangha is attributed to a deed in one of the previous lives of Sakayamuni. The Vaddiya and the Vibhasa explain that it happened to Sakayamuni only, and not to the other Buddhhas, because in one of his former lives he sowed dissensions among the disciples of an ascetic, possessed of five Abhinavas. (Kosa, VII.54, p. 86, 84, 104, p. 212 th. 2). That the Buddhhas enjoy or suffer the effects of Karma is also maintained by the Divya Vadaana, (DIVA p. 416), and the Majjima Nikaya, (Majjima, II. p. 227). The Divya Vadaana refers to a saying of Sakayamuni that even the Jinas themselves are not free from their Karmas, while the Majjima Nikaya says that a Thagata performs good deeds in his previous lives, and as a result of these, he enjoys in the present, pure and pleasant sensations (Vedana) only. Tradition says that when Buddha was hurt by the splinter of stone thrown by Devadatta, he said that ninety-one Kalpas ago he had hurt a person by a spear, and as the result of which evil deed, he now received a wound. The Milindapanha, however, takes a different view of this matter. Admitting that Devadatta created a schism in the Sangha, it says that the schism was not created by any act of the Buddha's own, and as it was caused by an external influence, it should not be said that Buddha as the result his Karma had a divided assembly (Bhejaparibo). In a similar way, it explains away the wound or the illnesses, from which Buddha suffered. First it asserts that Buddha attained omniscient after uprooting all roots of evil (Akusalamulas) so that he could not have any more sufferings through Karma. It then says that apart from Karma, there are other cause like the three humours, seasons etc., which produce Vedana (feelings). According to it, the wound that Buddha received was due to Opakammika (accidental) cause and his illnesses to cause other than Karma (Mil. pp. 134 F).

WAS THE BUDDHA A JARAYUJA OR UPADUKA?

In order to remove doubt from the mind of the people as to the nature of the birth of so great and meritorious a being as the Bodhisatta in his last existence—a doubt expressed also in the Lalivistara, where A Ratnavinda has been devised for the Bodhisattva's abode in his mother's womb—the Kosa, (Kosa, III. 9), proceeds to show that the Bodhisattvas possess the power of choosing the manner of their birth (Upapatti Vasiita), and that Sakayamuni chose birth in a woman (Jarayu) with two objectives: one was to benefit the Salya clan and at the same time not to give an opportunity to the people to consider him as a magician or a god or a demon, and the other was to leave some relics of his body, by worshipping which men and other beings would go to heaven by thousands, or attain deliverance. The Mahasanghatika and their followers (e.g., the Vettiyukan) insist that Sakayamuni was an Upapaduka (self-born), and that even his son Rahula was also an Upapaduka for Bodhisattvas are possessed of 'Adhisthaniki rddhi' (i.e., the miraculous power
of appearing anywhere and in any form), and by that power Sakyaumuna made a show of his existence in the womb of Maya. They considered Buddha as Lokottara (transcendental), and Sakyaumuna as only a created body (Nirmakaya). The transcendental Buddha has a Rupakaya, which is limitless, everlasting, and free from all Sastrava dharmas. He is always in Samadhi, (cf. Lanka, p.240 Sada Samuhita Cattahagata), never sleeps or dreams, and can know everything in an instant of thought. He knows neither fatigue nor rest, and is ever busy in enlightening sentient beings. His power and his life are limitless. For the benefit of sentient beings, he appears at will in any one of the six Gatis. Whatever he utters relates to the truth, though people may understand him differently. In short, the Mahasanghikas conceived Buddha as a totally supramundane being with immutable powers and knowledge, who never desired to attain Nirvana, (see Mansuda’s origin and Doctrines of Early Indian Buddhist schools, Asia Major, Vol.II Fasc. 1; Anesaki’s article in the ERE, 50 Docetism Buddhist; Suzuki’s Outlines of Mahayana and Buddhism, pp. 249-251. See also Rosa, III, 9, referring to Miu, I, pp.145, 154).

KAYA CONCEPTION AT THE BEGINNING OF MAHAYANA

The Mahayanists incorporated the Nirmakaya conception of the Mahasanghikas into their Trikaya Theory, adding the two others, Sambhogakaya and Dharmakaya, the former approaching the Mahasanghika conception of the transcendental Buddha, and the latter being a new metaphysical conception of the Mahayanists. These new kaya conception, it seems, did not make much of an appeal at the beginning of Mahayana. The Saddharma Pundarika and the Savarnaprabhosa tried to erase from the minds of the people the lingering impression about the historical existence of Sakyaumuna. In the Pundarika (Sad. p.p. 311f), we find Maitreya assuming the role of a sceptic and enquiring how Budd- dha could, within short space of forty years after the attainment of Bodhi at Gaya, perform the innumerable duties of a Tathagata and lead incalcuable bodhisattvas to Buddhahood. It appears like the paradox of a man of twenty five years claiming centenarians as his sons and the latter calling him their father. Similarly Buddha’s pointing to the Bodhisattvas, who had been performing the various duties conducive to Buddhahood for many millions of years, as his disciples, appears paradoxical. Maitreya says further that in the minds of those Bodhisattvas, who recently became Mahayanists (Navayanasampradhatab), there may be doubts of this nature, so the Tathagata should explain the paradox for the welfare of the religion. The Buddha then asks his audience thrice to believe his words (Avakalapanadrum Abhiruddaddham) and says “it is not to be considered (Naiva Dravstavam), that Bhagavan Sakyaumuni having renounced his family life had attained Bodhi at Gaya’. He again said ‘I attained Sambodhi in calculable ages ago, and since then I have
been preaching the dharma. All that I have said about the previous Tathagatas, Dipankara etc., and their Parinirvanas were all my own creations. These were only my expedients for imparting the dharma (Upayakausalya-dharma-disaahahinchanirratanam). All this I have said to the effect that I was young, recently-born, left home, and attained Bodhi, was to appear to a class of people, who otherwise would not have been convinced of the excellence of the religion and derived benefits therefrom. But all that I said was not untrue; so the Tathagatas know that what the three dhatus really are; they know that the dhatu are neither born nor non-existing neither are they the same nor different, and they are neither true or false'. All that the Tathagatas say is true, but people devoid of right knowledge construe different meanings out of it. 'Though I have not attained Parinirvana, I say that I have attained it. In order to arouse curiosity in the minds of the people and in order to incite a desire to see Buddha, I say that the appearance of the Buddha is an exceedingly rare event. I made a show of Nirvana, but did not enter into it, but people with distorted views could not see my real self, and engaged themselves with the worship of my relics. This also produced a good effect, for they thereby became righteous and gave up their passions. From among them I formed my Sarvaka-sangha, and showed myself at Gruhikuta, and explained to them how to attain the aṅgāroddha'.

In the Sutra of Prahlada (Suvamaprabhava, R.T.s.ed.pp.481), Ratnaketu and Kaundinya the brahmans play the role of sceptics. The former enquires why Sakayamuni, who performed so many meritorious deeds, should have a short span of life as eighty years. The latter sought a mustard-like 'yoke' of the Buddha's body to worship and thus go to heaven. Ratnaketu is told by the Buddhās of all lokas that they did not know any man or god who could calculate the length of Sakayamuni's life. They said that it might be possible to count the drops of water in a sea but it would be impossible to ascertain the length of his life. Kaundinya the brahmans, who only sought ignorance, was told by Latisvamihara that, just as it is absurd to expect coconuts from a rose-apple tree, so it is absurd to expect a relic from the Buddha's body. The Tathagatas have no origin and they are ever existing and inconceivable. It is only the Nirmanakaya that is shown by them. How can a baby, in which there is no bone or blood, leave a dhatu (relic)? The Buddhās have only Dharmakaya and there is only the Dharmadhatu.

Nirmānakaśya: The Mahayana texts tried to show, on the one hand, that the Hinayanaists were wrong in their belief that Sakayamuni was really a man of flesh and blood and that relics of his body existed, while on the other hand, they introduced the two conceptions of Nirmānakaśya and Buddhakaya. Whoever is said to have been done by Sakayamuni is accounted for by those texts as the apparent things of a created body of the Buddhakaya, a shadowy image created to follow the ways of the world (Loaka Vartana, of mtt. I pp. 168, 179 in order to bring...
conviction in the hearts of the people that the attainment of Buddhahood was not an impossibility.

As the Buddhas possess the knowledge of all that is to be done (kṣeyānusthāna jhāta, one of the four jhanas peculiar to Buddha, see Nuyt. p. 2), they can take any form they desire for the enlightenment of the various classes of beings. The Mahayānic conception of Nirmanakaya is essentially the same as that of the Mahāsāṃghikas. The Pratīcā-Paramitās in their quaint way refer to the Nirmanakaya or Rupakaya. The Pratīcā-Paramitās, says that a bodhisattva, after acquiring all the necessary dharmas and practising pratīcāparamitā, becomes a Sambuddha. He then renders service to beings of all Lokadhātus (worlds) of the ten corners at all times by Nirmanarūpas (Nirman clouds, paśca, camber, MS. leaf 34 c). This is called the Nirmanakaya-kaya.

From the Chinese sources we are informed that Nagarjuna, in his commentary on the Pratīcā-Paramitā, names it as Maha Pratīcāparamitā sūtra and speaks of two kayas, Rupakaya and Dharmakaya. The former is the body born of parents, possessing the qualities of sentient beings, and is subject to human frailties. It was born in Kosala while his dharmakaya was born at Rajagriha. The material body was necessary for “earthly truth”. It was for the deliverance of beings that Buddha assumed different kayas, different names, birthplaces and ways of emancipation. This interpretation of Rupa and Dharmakaya is also followed in the Chinese Parinirvāna sūtra and Sandhinirmocanāsūtra, (EB. II. pp. 21 f), EB. II. pp. 17 f).

The Sutradhānaka (p. 45), explains the Nirmanakaya to be those forms, which are assumed by the Buddhas to render service to beings of the various worlds. It generally refers to the human form that Buddha takes in order to make a show of his acquiring the ordinary arts and crafts required by an average man, living a family life and than retiring from it, and ultimately attaining Nirvana by recourse to the ascetic practices.

The Vijñaptimatrata siddhi:—tells us that the Nirmanakaya is meant for Sātrasakas, Pratyeka-Buddhas, Prthagjana (common men) and Bodhisattvas, who are not yet in one of the ten bhūmis. It may appear in all lands whether pure or impure. The Chinese commentaries on the Siddhi mention the various ways, in which Buddha can transform his body or another’s body or voice, and his or other’s mind, as suit his purpose.

Not only could he transform himself into Sākyamuni, or Sariputra into a young girl, but also could create an altogether new apparitional body, not, of course, a living thinking being. Often he assumed the voice of Braham or expressed himself through the mouth of Sariputra or Subhuti, and it was for this reason that we find Sariputra or Subhuti explaining some of the abstruse Mahāyana teachings which they themselves were not expected to understand, (Ats. pp. 14, 33, 414). The
third way in which he could transform his voice was to produce sounds from the sky. His thoughts were supramundane (lokuttara) and pure (amasevha). He could produce in mind any thought he liked, in fact, he appeared in his Nirmalakaya as Sakyanum with a mind (citta) suited to the way of the world. He could also impose his thought on the mind of others.

The Abhidhamma Lankaratkarika states that there are four kayas, of which the Samevatika-kaya is real, and the three others, viz., Dharmakaya (swasambhogakaya), sambhogakalaya (parasambho kaya) and Nirmalakaya are samvrita (i.e. unreal) and these are meant for Bodhisattvas and Sravakas respectively. According to it, the Nirmalakaya was intended for Sravakas and Bodhisattvas who are not yet in one of the ten bhumi. It describes the Nirmalakaya as a body unsevered from the real kaya and as the action performed by it are similarly unsevered from the kaya, they should be regarded as asamsara (transcendental, i.e. not worldly).

Then it proceeds to show that the thirty-seven kinds of purificatory actions performed by the Nirmalakaya are really the actions of the Dharmakaya. The thirty-seven actions, explained by it, are the thirty seven steps, through which a Nirmalakaya passes after its inception. These are as follows - A Nirmalakaya (i) is unmindful of good or bad forms of existence; in other words, takes birth as an animal, human being or god as required is called Gatiprasama; (ii) practises the four Samgrahavattas (elements of popularity); (iii) enlightens himself about matter opposite and similar, good and evil, by the Srutamay and such other means of knowledge, and then applies himself to the service of others, keeping himself unconcerned (i.e. having no Anuaya, like a magician for the things made by him magically); (iv) practises the six paramitas purified in three ways of Trimitra Lavissuddha; (v) performs, and persuades others to perform the ten kusala Karmaapathas (moral duties) and thus establish all in the path leading to Buddhism; (vi) exerts for realising the non-existence in reality of all things; (vi) comprehends the non-duality of thing and the all-pervasiveness of the Dharmadhatu, and so on, until he reaches the Tathagatavibhumi after realising the absence of difference between things constituted and unconstituted (Karika, ch. viii, J.A. 1913, pp. 599, 600). In short, the Karika wants to say that the whole course of life of a Bodhisattva, extending through incalculable births is nothing but the Nirmalakaya, a thing not separate from the Dharmakaya, as in fact, according to the Mahayana philosophy, all creations are neither the same as, nor different from the Dharmadhatu.

The Lankaratara explains the relation of Nirmalakaya to Dharmakaya in the same way as the Karika. It states that Nirmalakavas are not produced by actions, the Tathagata is neither in them nor outside them (sanne hinirvatta buddha na karmaprabhavna na tesu tathagato na camrutatebhyanatathagata) (Lanka. P.242, Ibid, P.73, Ibid,2no. Ibid,P.242, Ibid,p.57). It is only when the sons of the Jina
realise the visible world to have no existence apart from the citra that they obtain, the Nirmānakāya is free from Krava and Samsāra and endowed with Bala, Abhijna and Vaṣṭu. Like the Suddhi, it says that the Tatthagatā, by creating Nirmānakāya, perform the various duties of a Tatthagata (Tathāgata-Kaya). It also gives an interesting information that Vajrapani had served as an attendant on the Nirmānarakāya Buddhas, and not on the real Buddha. And that the function of such a Buddha is to preach and explain the characteristics of Dana, Sīla, Dhīna, Samādhi, Citta, Prajñā, Jñāna, Kaśāyā, Dhīna, Jñāta, Vipakka, and Vijnāna.

Sasmitobhāgakāya: We have seen that the Rupakāya or Nirmānakāya was meant for the Svarūpas, Pratyeka Buddhas, Prabhāgasas and Bodhisattvas, who were not in one of the ten Bhūmis. So another kāya had to be devised which should be very suitable kāya for the benefit of all Bodhisattvas. This is called Parasambhogakāya, as distinguished from Sasmitobhāgakāya, a similar subtle body perceived by the Buddhas alone. It is this Parasambhogakāya, which plays the role of a preacher of the various Mahāyāna sūtras being delivered either at Ghṛṭakuru, the only place in the three dhātas considered pure and suitable for the appearance of a Sambhogakāya, or at the Sahāvāyūla, or at one of the heavens. It will be observed from the description of the appearance of the Buddha and his manner of preaching the sūtras that the Mahāyānists were not yet able to forget or rise above the human conception of the Buddha of the Hinayānists.

They will gave Sahajamāry the role of the presiding Buddha of the universe, to whom offered reverently with flower, incense, etc., all the Bodhisattvas, Srovetas and Ācārās of the various lokātānas of the ten directions, to hear from him the Prajñā Paramitā, the Saṃgha Mahāpariṇāma, or the gāndhāra vālu

These Bodhisattvas again had their own tutelary Buddhas, who according to the Mahāyāna metaphysics, possessed the same Dhamma-kāya as that of Sahajamāry. They also came or were sometimes sent by their Buddhas, with message of greetings and flowers as tokens of their regard to Sahajamārya, Buddha, whose Buddhakāya was then the Sahajālokadha. Sometimes the descriptions go so far as to say that the Buddhas themselves came to hear discourse from Sahajamārya Buddha and the concourse of Buddhas and Bodhisattvas became so great that the Saññā Lokadha had to be cleared of all oceans, mountains, seas, rivers, and cities as well as of gods, men and other beings. As we read in the Kanayana texts that monks used to come to meet Buddha, bringing with them one or two Samparanas, so also we read in the Sahajamārya Pundarika that on account of insufficiency of space the countless Buddhas could not have with them more than one or two Bodhisattvas as attendants (Upāsakas), (Sad gāppa. 245).

Now let us see what was their conception of the kāya of this Buddha. According to the Sasmitobhāgakāya and the Paschimottaratākarika. (Satp. 28–29, Pārśva. pp. 68, Sasmedia. Gānagata. 6. t. p., 10), it is an exceedingly refulgent body, from
every pore of which streamed forth countless brilliant rays of light, illuminating the Lokadatta as innumerable rays of light issued forth from it, and on each ray of light was found a lotus of thousand petals on which was seated a Tathagata Vīrāha (an image of the Tathagata, a sort of Nirmakāya), preaching to Bodhisattvas, Grushitas (householders), Pratajjas (recluses) and other the dharma consisting of the six Paramitas.

After a Simhatika Samadhi his body illuminated the Trisahasta Mahakālāgāra Lokadhatu just as the bright clear sun or the full moon illuminates the World. The Buddha then showed his prakūtyamahābhava (real form) to all the Worlds. The several classes of gods as well as the men of the four continents, Jambudvīpa, Apragadana, etc. saw this prakūtyamahābhava and though that the Tathagata was sitting before them and preaching the dharma. From this body again issue forth some rays of light, by which all beings of all Lokadhatus saw Ākṣaraśuni Buddha Preaching the Prījaparamita to his Sangha of monks and congregation of Bodhisattvas. Though this conception of the radiating body of that Buddha had found currency in the prījaparamitas, the expression Sambhogakāya was still unknown to them.

It was usually called by them as Prakūtyamahābhava (natural body) or AŚēcanakātamahābhava (all-diffusing body). As a matter of fact, the Astasaurika is not even aware of the Prakūtyamahābhava or AŚēcanakātamahābhava, showing clearly its priority to the other Prījaparamitas. It speaks only of Rapakṣa and Dhiṣnakṣa. (Asta, p.38, 497,513), and the long glorious description of Bodhisattva, which appears in the Sata and Pancasakti-Sahasrika as Nalana, is totally absent from it. It is only in the recast version of the Pancasakti that the expression Sambhogakāya was introduced by way of giving a gist of the topic. (Pancā, ASB Ms, Leaf, 339a, Bi Sambhogika-Kāya). In it the Sambhogakāya is described thus: ‘Bodhisattvas, after attaining both the means of the Prījaparamita, take a body endowed with thirty-two major and eighty minor signs with a view to preach the doctrines of Mahāyana to the Bodhisattvas and at the same time to arouse in their minds joy, delight and love for the excellent dharma ’. The original Prījaparamita regarded this radiating Kāya as Nirvīpa (Ceswād) and as such it included in it Rapakṣa and did not feel the necessity of introducing the conception of a third kāya, the Sambhogika. Acharya Nāgarjuna was intensely in giving an exposition of the real Kāya (i.e. Dhiṣnakṣa or Sambhogakāya only). To him the distinction of Sambhogakāya and Rapakṣa was unimportant, as both of them were unreal (Eastern Buddhist, I p.17). The Kūpa of both the Sambhogakāya is exceedingly subtle and expansible without limit, yet it is Sparatigra (possessed of the quality of obstruction). Nevertheless, the subtle bodies of countless Buddhas are interpenetrable. The recast version of the Pancasakti, (Pancā AŚB MS, Leaf 359 a, cf Sikṣā p. 159, Bodhiv. pp. 1–4, 30
Mnu, iii pp. 344, 452), refers to the Sambhogakāya, and does not, like the karika, distinguish between Dharmakāya (Svāsamabhoga) and Parasambhogakāya, the reason being that in the original version of the Pancavimśati, there must have been, as in the other Prajñāparamitās, the conceptions of only two kāyas, and not of three or four. The Karika in fact, supports the Siddhis in regard to the conception of kāya by using only somewhat different names. The conception of the Svāsamabhoga-kāya shows a tendency of the Yogacara school to posit something like the āśraya of the Upanishads behind the phenomenal universe. The Dharmakāya corresponds to the impersonal absolute of the Vedanta of the Brahmān, and the Sambhogakāya to the āśraya when Brahmān assumes name and form. Every Buddha, it should however, be noted has his own Sambhogakāya but all Buddhās have one Dharmakāya. The Lankavatāra also gives hints to this effect. It says that Abhara (absence of anything) is not Tatātattvā and again, as Tatātattvā is described as ‘Arupapada-aniruddha’, it has some meaning. It then describes the Manomaya-dharmakāya (For the definition of Manomaya Kāya and its three subdivisions see Lanka, p. 81, Suzuki, E.B. iv. pp 284-5).

It cannot be seen by the non-Buddhist, Srvakas, Pratyeka-Buddhas and even Bodhisattvas in one of the first seven bhūmis. Just as different names of one things or one person like Hasta, Karu, Puri or Indra, Sukra, Purandara indicate different aspects of the same thing, so also the different name of Sañcāmani Buddhis in the Sahalokādhun, eg. Svāyambhū, Nāyaka, Tṛśubha, Yastu, Āsura, Pradhan, Kapala, Soma, Bhūskara, Rama, Vivas or Sunyata, Taihata, Bhutasat, Neva, Sarvajña, etc., indicate the different aspects of Sañcāmani Buddha (Lanka, pp. 192-3, cf. Dasa p. 55). People being subjected to the conceptions of two extremes ‘is’ or ‘is not’ (Dvandvapratītya) do not know that Buddhis is like a reflection of the moon on water which neither appears nor disappears. In this passage there is a clear hint that this Manomaya Dharmakāya, existing in the Saha Lokādhun, is the same as the Svāsamabhoga-kāya or the Siddhis and the Aścanka-atmahāvahā or Prañāyamahāvahā of the Prajñāparamitās and it corresponds to the Upanisadic conception of āśraya.

Dharmakāya: The three Kāyas of which we have so far spoken, belong strictly to the realm of Saṃvriti, worldly and transcendental and as such they were treated as Rupa or Nirmanakāya by the early Mahāyānists including Nāgārjuna. The only real Kāya of Buddhis is the reality as conceived by the Mahāyānists, and is not different from the things or beings of Universe (In a Buddhist inscription of Batumhung, a stanza in salutation of Buddhis brings out this idea, see le Musceon, Vol. viii). Though an attempt to define it by the current words and expressions is bound to be not only incorrect but misleading, the Mahāyānic texts however tried to give an idea of it as far as the language permitted. The Karika and the Siddhis call it Svabhavikā or Svabhavakāya. It is according to them, immeasurable and illimit-
able. It fills all space. It is the basis of the Sambhogha and Nirmanakaya. It is devoid of all marks (i.e. Mahapurusasalaksanas) and is inexpresisible (Nisprapanca). It is possessed of eternal, real and unlimited Guanas. It has neither Citta nor Rupa and again Dharma may have their individual Sambhogakayas but they have all one Dharma, (c.f. vs. M.P. 508;Nirvana is one for all Buddhas). It can only be realised within one's own self (Pratyamvedya) and cannot be described, for that would be like the attempt of a blind man to describe the sun, which he has never seen (Masuda, op. cit. p. 59). Suddhi, awakening of Faith, p. 62). It is often questioned whether the conception of Dharmakaya can be traced in the Prajnaparamitas, and in the works of Nagarjuna, and whether the Prajnaparamitas and the works of Nagarjuna admit of such a reality or rather preach only pure and simple negativism. To put it in another way, was it the object of the Prajnaparamitas and Nagarjuna works to point out only the incongruities of the world and worldly knowledge and avoid making any statement about the reality of the truth.

The Asatsahasaśīkha and other Prajnaparamitas though unrelenting in their negation of every possible statement about the reality, never assert that Tatāta or Sunyata or Dharmakaya in its real sense is also non-existing. The statements like "Tatataścita nirvikārikapā nirvāla" (Suchness is immutable, inchangeable, beyond concept and distinctions) show rather a positive conception of the Reality than a purely negative one (Aṣṭa, p. 307, cf. the passage : Ya ca tathā ekāviva tatāta dūya, dvidhikara duryata na kavacit tathāta Vaishya sa na kauṣāca tathāta tath sa tathāta dūya/dvidhī Karavata tatha. That which is Tathāgata-tatha ta and that which is all things Tatāta are non-dual, one and the same, Tatāta is neither anywhere nor arises from anywhere, nor belongs to anything, hence as Tatāta does not belong to anybody, it is non-dual and one. For other passage of similar import, see M.Yr. Ch. xxii). In regard to the Dharmakaya also the Asatsahasaśīkha makes similar statements. It says that he who knows that the dharmas, existing in the world or preached by the Tathāgata, have no more existence than things seen in a dream and does not enquire when the Tathāgata comes and where he goes or realises the tathāgata through dharm. (Aṣṭa, p. 514 the dharmatāyā tathāgataḥ prajñā, cf. m. Yr. p. 448 dharmato bhūti dras tvayāh). The Budhdhakaya, that people speak of, arises through cause and condition like the sound of flute; it involves really no appearance or disappearance, Those who run after the form and voice of the Tathāgata and conceive of his appearance and disappearance are far from the Truth (Aṣṭa, p. 515). No further statements than this can be made about the reality, for that would be again Prapanca. When the Asatsahasaśīkha asserts that the Tathāgata does not exist, it refers to that Tathāgata as conceived by one on reading the Mahayan texts. Even the Bodhisattvas, unless and until they reach the tenth bhumi, cannot extriccate themselves from a concep-
tion of the Tathagatakaya, however, subtle it may be (eg. the Svasambhogakaya). They are still under a delusion and it is this delusion that the Prajnaparamitas endeavour to remove by asserting that there is no Tathagata.

Nagarjuna by denying the existence of a so-called Tathagata does nothing more than what the Prajnaparamitas endeavour to establish. His point is that, if Bhavaantai (series of existence) he admitted then the existence of a tathagata should also be admitted for the Tathagata represents the ultimate state of this Bhavaantai. There is also no Tathagata of a being who is supposed to have become a Tathagata after practising Mahakaruna and other virtues of attaining omniscience. If the Tathagata had really existed, he would either be the same as five Skandhas or different from them, or the Skandhas would be in him or he in the Skandhas, but as he is none of these nor anyone of these is he, he cannot have any real existence.

By these and other similar arguments Nagarjuna asserts that there is no Tathagata. By such denial he only establishes that the Tathagata as the ultimate state of Bhavaantai does not exist (Tathagato nisvabhavanat svabhavam idam jagat, Tathagato nisvabhavanat nisvabhavam idam jagat).

Candrakirti, in support of Nagarjuna’s arguments, quotes a passage from the Astasahasrika (p.472) in which Buddha and his dharma are compared to Maya or Stupa, but at the same time he says that they do not assert the nonexistence (Nastina) of the Tathagata in every way, for then they would be guilty of Apavada (denial) and yet being desirous of describing the Tathagata by means of Vyavahara-satya (conventionaly) and by taking recourse to super-impositions (Samaropaya) they say that he is Sunya or Asunya, Sunyasunya or Naiva Sunya Nasunya. But he who endeavours to realise the true Tathagata by having recourse to statements and denial will never know him. Candrakirti, in support of the above, quotes the verses from the Vajracchedika, to which the Astasahasrika as well as the Bodhicaryavatara (p.42) refers to viz. ‘he who endeavoured to see me through my form and voice could not see me because: dharmato buddhata drustaya dharmakaya he sayakah, dharmata capy avijnayata us sabaya vijanitum. A Buddha is to be seen in the sense of dharmato (nature of dharmas), for the leaders of (men) have only Dharmakaya. That dharmata is unknowable so also is the Tathagata, (Vr. p. 448, cf. Asta, pp. 513-514, vajra, p. p.43). Nagarjuna concludes his examination of the Tathagata kaya by identifying Tathagata with the world (Jagat). (Tathagato yatvishvastat svabhavamidamjagat), or nature itself and asserting that the Tathagata, whom people or even Bodhisattvas have in view, is only a Bimba (image) of Kosala dharmas and is not the real Tathata or Tathagata, (cm Nr, pp. 448-9). A dialectician like Nagarjuna cannot go further than this to establish the reality, it is by denial of the existence of unreal things, including the so called Tathagata, that he points towards the reality-the real Tathagata kaya the Dharmakaya.
The conception of Dharmakaya was of special interest to the Yogacarins. The Lankavatara, pp. 57, 60, in describing it, says that (Dharmatā) Buddha is without any substratum (Niralamba) and lies beyond the range of functioning of the organs of sense, proofs or signs and hence beyond the vision of Sravakas, Pratyeka Buddhas or the non-Mahayanists. It is to be realised only within one’s own self. The Sutrālankāra sūtra, p. 43, calls it Svabhāvrka dharmakāya. It is one and the same kaya in all Buddhas, very subtle, unknowable and eternal.

The Trimśika, p. 44, explains the Dharmakaya as the transformed Āraṇya (substratum) the alaya-vijnana the transformation being effected by knowledge (jnana) and the suppression of the two evils (Duumodhānya), viz, Klesavarana and Jhayanavarana. The Aloka on the Atisamvyayalankara Karika also explains the Dharmakaya in the similar way. According to it, there are two kinds of Dharmakaya, one being the Bodhipaksika and the other dharmas, which are themselves pure and productive of clear knowledge (nirviharanavijnana) and other the transformed Āraṇya of the same, which is then called Svabhavakaya. Professor Stcherbatsky, con of N.P. 185 n, supplies us with nearly the same information that we find in the Aloka of some sources which he does not mention. He says that according to the early Yogacarins, the Dharmakaya is divided into Svabhavakaya and Jhanakaya of which the first is the motionless (Nīpa) substratum of the universe and the second is Āraṇya i.e., changing, living. Evidently, what the Professor means by Jhanakaya is the Dharmakaya, consisting of the Bodhipaksika and other dharmas of the Aloka. Then the Svabhavakaya is the Nīpa, as pointed out by him, is also supported by the Svānārthabhāsa and other texts, (Svānārthabhāsa B.T. S.P. 8, lauk. p. 78, Sutra, p. 46). The Chinese commentators on the Śānta-state that Dharmakaya is the metaphysical principle of real Gita and Rupa of the Tathagata. It is the real nature of things, and can be equated with Tathata. Dharmadhatus or Tathata-gatadhātu, (Lauk. pp. 77, 78). The goal of Bodhisattvas is to realise the Dharmakaya. Every being in the Dharmakaya, or the Dharmakaya comprises all beings of the World, but as they are blinded by śūdra, they do not realise this fact. What the Bodhisattva aims at is the removal of this śūdra and the realisation of the fact that he is the same as the Dharmakaya. The Aloka on the Karika enumerates the steps through which Bodhisattva passes and points out that the last step of a Bodhisattva is to realise the Dharmakaya (Dharmakāyte bhūsambodhena bhavतत), after which it becomes easy for him to assume any one of the four kayas. In the Lankavatara we notice that Mahāmati is anxious to know how are Bodhisattvas, after completing the ten bhūmis, can attain the Tathagatakaya or Dharmakaya and go to any one of the buddhalokas or heavens. The Lankavatara also describes in rosny colours the prospect of attin-
ing the Mahadharmameghe of the ninth bhumi, who is adorned with many jewels, and sits on a lotus in a jewelled palace surrounded by Bodhisattvas of his status. He comprehends there the illusory nature of all things. He is anointed (Abhiseka) by Vajrapani and a son of Buddha. He then goes beyond the bhumi of Buddhahood by realizing within himself the Dharm Ma Nairatmya and confronts the Dharmakaya (Lanka, pp. 51, 70). The Trimisika says that just as vimolsikaya is the goal of the Arhat, so Dharmakaya is the goal of the Bodhidatta. It shows that as the Arhat by getting rid of Kesavarana obtain a purified kaya, so also a Buddha by getting rid of both Kesavarana and Bhevarana obtains the Dharmakaya (Trimisika, p. 41). The world of experience is phenomenal. It may be compared to a magical illusion or dream. In the Astasahasrikā-Prajñāparamita (R. Mitra’s edn., p. 39) the following passage appears:

Āyuṣman Subhṛtiḥ tin devatātur eva avacat maṇiparamas te Sattrav. Svarnopamas te Sattrah iti he maṇya ca advaya advidhih. Ekan Sākdāganiḥ pi arhatam pi Samyakśambuddham pi maṇyaṃ Svarnopamas. Āyuṣman Subhṛti said to the Devatātur that all worldly beings are illusion or dream. Illusion and worldly beings are one and the same. It should be noted that not only worldly beings but also saints like the Once-returners (Sakṛdāgani) and the perfect Arhat and even the worldly figure of Gātstana Buddha are illusion or dream. The absolute, i.e. the Dharmakaya of Buddha, is indescribable. It is the only reality that Buddha realised at Bodhigaya. All things of the world has three aspects: viz. (i) quintessence, (ii) attributes and (iii) activity. Take for instance, an earthen jar. It is subject to origination and disintegration, while the earth is indestructible, i.e. unconditioned. Another simile may be useful. Take for instance, an ocean and the waves of the ocean. The latter may be high or low, according to the force of wind of ignorance but the water of the ocean, neither increases nor decreases. It is unfathomable and immeasurable, i.e. unconditioned. The whole Universe has two aspects, i.e. changed and unchanged. The latter is known as the Bhūta-tathata, the absolute. It persists through all space and time as the basis of all, and as the universal and eternal substratum. It corresponds to the conception of Brahaman of the Upanisads. This is identical with the Dharmakaya of Buddha. Dharm is the supreme principle of life. Adi-Buddha happens to be the first conception of the personification of Dharma. It is a metaphysical conception. It is not in active touch with the world.

The leaders of men possess true body or nature, which is unknowable. It cannot be known except within one’s own self (Pratyatmavedya). In the Astasahasrikā-Prajñāparamita (R. Mitra’s ed. p. 94) appears the following passage: Mādhulā imam bhūksavah satkāraya kāraya manyutvām. Dharmakāya Pariprastatto mam bhūksavah drales yanti: O monarch, you should not think that this individual body is my body. O monarch, you should see me from the accomplish-
ment of the Dharma body.

The Tathagatas cannot be seen in his form (rupa) i.e., material body. The Dharma bodies are the Tathagatas. There is no coming or going of Dharma. Similarly, there is no coming or going of the Tathagatas. A sleeping man might see in his dream one Tathagata or two or three or up to one thousand or still more. On waking up, he would however, no longer see even one Tathagata or two or three or up to thousand or still more. These Tathagata do not come from anywhere nor go to anywhere. They are eternal and ever existing. (As. prajnapa p, 513). Buddha appears in this world with high intelligence and unlimited activity (maitra) and compassion (karuna) to rescue beings from their lives of misery on account of birth and death. In the sadharmam-pundarika (ch.III) appears an episode as to the ways and means (Upaya-kausalya-paramita) adopted by the Buddha. In fact, all the four Yanas were of one nature and the Buddhas could not have told a lie by taking recourse to the expedient (Upaya-kausalya) of teaching his dharma in different ways, viz., Sravakayana, Pratyeka buddhaya and Bodhisattvayana.

Buddhahood, which fulfills the needs of others by manifesting itself to them, does not do so through the cognitive norm, the Dharma kaya, but through the two operational ones, the Sambhogakaya and Nirmanakaya. In this respect the philosophical conviction of all Mahayanaists, that the realization of the cognitive norm through intelligent appreciative of discrimination which intuitively apprehends the profound nature (nothingness) of all, i.e., the realization of the two operational norms, comes through unbounded activity and that insight and action must forever work together because they are unable to effect anything if they are divorced from each other. Intelligence which apprehends the profound nature of all that is, is the same in Mantrayana as it is in the lower two courses (Hinayana and Paramitayana), because without understanding existentiality it is impossible to cross the ocean of Samsara by exhausting our emotional reactions. Therefore, the special and prominent feature of the Mahayana path is the instrumentality of the two operational norms which manifest themselves to the prepared and serve as a protective guidance to sentient beings as long as Samsara lasts. Although, the followers of the Paramitayana adhere to an inner course that corresponds to the ultimate cognitive norm by conceiving the nature of all that is beyond the judgments of reason and not existing in truth, they however have no such course of Mantrayana which is abound in operational modes. Therefore, because there is a great difference in the main feature of the path, the realization of operational norms for the sake of others is therefore divided into two courses. While the division into Hinayana and Mahayana is due to the means employed and not because of a difference in nature of intelligence through which nothingness is apprehended, the division of the Mahayana into Paramitayana and Mantrayana also is not due to a difference in the discriminative acumen which understands the
profound nature of all that is, but because of the techniques employed. The differentiating quality is the realization of operational norms and the transfigurational techniques which effect the realization of these norms is superior to all other techniques used in the other courses. From this it follows that the combination of Paramita and Mantra is more effective than any course pursued alone, although each course has its goal achievement. It has been said that one is liberated from Samsara when one knows properly both the Mantra and Paramita and methods. Common to both is the idea that, failing to understand the nature of mind as not existing as a self, and by believing it to be a self, all other emotional upsets are generated, and through them, in turn, Karmic action are performed, and because of these actions they remain about in Samsara. The contemplation of nothingness in the first stage is a most important factor.

Once the developing stage has become a stable experience and the necessary preliminary experience is present, the fulfillment stage can be entered upon. This passes through five steps, each of which is a purely psychological process even if it is described in terms of physical locations. After detachment from the preoccupation with the body has been established the first step (i) is one of an awareness of motives which is the cradle of cogitable mind. From this awareness develops an experience (ii) which is likened to an emptying of the mind and which is in itself not determinate at all. It is not just nothing, but an intensive mode of existing and acting, which underlies all actual cognition. When it achieves determination, its objective pole (iii) is of the nature of an apparitional being, while its subjective pole (iv) is the cognition of its nothingness. The last step (v) is the unity of apparitional existence and nothingness. It is a means to realize Buddhahood which is the most sublime idea man can have of man.

"With Metta."
The Vedic and Buddhist concept of "Dharma"

-Prof. P. G. Yogi.

Meaning of Dharma: Dharma is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue. That word has passed through several vicissitudes. In the hymns of the Rig Veda the word appears to be used either as an adjective or a noun (in the form dharman, generally nature) and occurs at least fifty-six times therein. It is very difficult to say what the exact meaning of the word dharma was in the most ancient period of the Vedic language. The word is clearly derived from root dharma (to uphold, to support, to nourish). In a few passages, the word appears to be used in the sense of "upholder or supporter or sustainer" as in Y.21.3, the word dharma is clearly masculine. In all other cases, the word is either obviously in the picture or in a form which may be either masculine or neuter. In most cases the meaning of dharma has "religious ordinances or rites" as in Y.1.22.18, V.26.16, VIII.43.24, IX.64.1 & C.

The reference "tani dharmani prathamanyasan" occurs in Y.1.161, 43 and 50, 3 90 16. Similarly we have the words "praahama dharma (the Primeval or first ordinances) in Y.11.7.1 and 56.3 and the words "sanata dharmani (ancient ordinances) occurs in Y.11.5.1. In some passages this sense of "religious rites" would not suit the context, e.g. in IV. 53. 3V. 63. 7. VI.70.1, VII.60.5. In these passages the meaning seems to be "fixed principles or rules of conduct." In the Vatasanayasanahita the above senses of the word dharman are found and in 11.3 and 27.27 we have the words 'bhava dharman'. In the same samhitah the form 'dharma' (from dharma) becomes frequent, e.g.X.29 XX 9. The Atharvaveda
contains many of those verses of the Rg Veda in which the word dharma occurs, e.g. V.51.3 (acitryachet tavadharmayovypnya) vii, 5.1 (Yatunayathamahayanta) VII, 275 (teine pada vicalrane). In XI. 9. 1 the word dharmah seems to be used in the sense of 'merit acquired by the performance of religious rites'. In the Atharva-Brhamana, the word dharma seems to be used in an abstract sense, i.e. 'the whole body of religious duties'. In the Chandagya-upanisad there is an important passage bearing on the meaning of the word dharma. According to it, there are three branches of dharma: one is constituted by sacrifice, study and charity (i.e. the stage of householder); the second is constituted by austeritys (i.e. the stage of being a hermit); the third is the brahmacarini dwelling in house of his teacher and making himself stay with the family of his teacher till it last. All these pertain to the words of meritorious men who abide firmly in brahman and attain immortality. It will be seen that in this passage the word dharma stands for the peculiar duties of the ascetics. The foregoing brief discussion elucidates how the word dharma has passed through several transitions of meaning and how ultimately its most significant meaning has come to be 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Aryan Community, as a member of one of the races as a person in a particular stage of life'. It is in this sense that the word seems to be used in the well-known exhortation of the pupil contained in the Tatrisya-upanisad (I.11) 'Speak the Truth. Practise (Your Own) Dharma & C. It is in the same sense that the Bhagavad-gita uses the word dharma in the so-called verse swadharma nidhanam sreya. The word is employed in this sense in the dharma sutas literature. The Manu Smriti (1-2) tells us that the sages requested Manu to impart instruction in the dharmas of all the varnas. The Yathavardh-Smriti (1.1) employs it in the same sense.

In the Tantra Vartika also, we are told that all the Dharma Sutras are concerned with imparting instruction in the dharmas of varnas and asramas. Medhatithi commenting on Manu says that the expounders of smritis dwell upon dharma as five-fold e.g. Varadinharma, Asrama dharma, Varanaasrama-Dharma, Naisika-dharma (such as Prayagita) and Gomdharma (the duty of a crowned King, whether Kshatriya or not, to protect). It is in this sense that the word dharma will be taken in this work. Numerous topics are comprehended under the title dhurarsastr, but in this work prominence will be given to works on acara and Vyavahara (law and administration of justice).

It would be interesting to recall a few other definitions of dharma. Jaimini defines dharma as a desirable goal or result that is indicated by injunctive (Vedic) passages. The word dharma would mean such rites as are conducive to happiness and are enjoined by vedic passages. The Vaisesikasutra defines dharma as 'that from which results happiness and final beatitude'. There are several other more or less one-sided definitions of dharma such as 'Ahimsa Paramo Dharmah'
Another meaning of dharma peculiar to the Buddhist system is an element of existence, i.e., of matter, mind and forces. The present work will deal with the sources of dharma, their contents, their chronology and other kindred matters. As the material is vast and the number of works is extremely large, only a few selected works and some important matter will be taken up for detailed treatment.

Sources of Dharma: The Guptamadharmasutra says, 'Veda is the source of dharma and the tradition and practice of that which knows it (the Veda)'. So Aparastamba says, 'the authority (for the dharma) is the consensus of those who know dharma and the Vedas.' Vide also the Vaisisthadharma-sutra (1.4.6.). The Manusmiitri lays down five different sources of dharma 'the whole Veda is (the foremost) source of dharma and (next) the tradition and the practice of those that know it (the Veda); and further the usages of virtuous men and self-satisfaction.' Tapanralikya declares the sources in a similar strain 'the veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation is traditionally recognised as the source of dharma'. These passages make it clear that the principal sources of dharma were conceived to be the Vedas, the Smritis, and customs. The Vedas do not contain positive precepts (vittalis) on matters of dharma in a connected form, but they contain incidental references to various topics that fall under the domain of dharmaasutra as conceived in later times. Such information to be gathered from the Vedic literature is not quite as meagre as is commonly supposed. The foregoing brief discussion will make it clear that the later rules contained in the dharma asutras and other works on dharma asatra had their roots deep down in the most ancient Vedic tradition and that the authors of the dharma asutras were quite justified in looking up to the Vedas as a source of dharma. But the Vedas do not profess to be formal treatises on dharma; they contain only disconnected statements on the various aspects of dharma. We have to turn to the Smritis for a formal and connected treatment of the topics of the dharma asatra. When Dharmaasutra works were first composed, the important question is to find out when formal treatises on dharma began to be composed. It is not possible to give a definite answer to this question.

The Nirukta (II.4.5) shows that long before Yaska heated controversies has raged on various questions of inheritance, such as the exclusion of daughters by sons and the right of the appointed daughter (putrikas), it is very likely that these discussions had found their way in formal works and were not merely confined to
the meetings of the learned. The manner in which Yaska writes suggests that he is referring to works in which certain Vedic verses had been cited in support of particular doctrines about inheritance. It is further a remarkable thing that in connection with the topic of inheritance Yaska quotes a verse, call a sloka and distinguishes it from a ṛk (47). This makes it probable that works dealing with topics of dharma existed earlier in the sloka metre or contained slokas. Scholars like Bühler would say that the verses were part of the floating mass of mnemonic verses, the existence of which he postulated without very convincing or cogent arguments in his introduction to the manusmṛti (S.B.E. Vol. 25, Intro, X c). If works dealing with topics of dharma existed before Yaska, a high antiquity will have to be predicated for them. The high antiquity of works on dharma sastra follows from other weighty consideration. It will be seen later on that the extant dharmasūtras of Gautama, Badhayana and Apastamba certainly belong to the period between 600 to 300 B.C. Gautama (48) speaks of dharma sūstras and the word dharma sūtra occurs in Badhayana also (IV.5.9).

Badhayana speaks of a dharma patha (1.1.9). Besides Gautama quotes in numerous places the views of others in the words 'style' e.g. (11.15.11, 58, III.1.4.21, VII.23). He refers to manu (49) in one place and to 'Acaraya' in several places (III, 36, IV. 18 and 23). Badhayana mentions by name several writers on dharma, viz. Aupatanghani, Kṣapa, Kasyapa, Gautama, Madhukola and Harita. Apastamba also cites the views of numerous sages such as those of Eka, Kuru, Kṣeta, Harita and others. There is a vartika which speaks of Dhammasūtra. Jaimini speaks of the duties of a sūtra as laid down in the dhammasūtra. Patanjali shows that in his days dharma sūtras existed and that their authority was very high, being next to the commandments of God. He quotes verses and dogmas that have their counterparts in the dhammasūtras. The foregoing discussion establishes that works on the dharma sūtra existed prior to Yaska or at least prior to the period 600-300 B.C and in the 2nd century B.C. They had attained a position of supreme authority in regulating the conduct of men. The whole of the extant literature on dharma will be dealt with as follows: First come the dhammasūtras, some of which like those of Apastamba, Hiranyakeshin and Badhayana form part of a larger sūtra collection, which there are other like those of Gautama and Vasishtha which do not form part of a larger collection; some dhammasūtras like that of Visnu are in their extant form, are comparatively later in date than other sūtra works. Some sūtras works like those of Śankha-śīkha and Paññinās are known only from quotations. Early metrical smṛtis like those of Manu and Vajavanikya will be taken up for discussion, then later versified smṛtis like that of Narada. There are many smṛti works like those of Ārahaṇ and Kasyapa that are known only from quotations. The two epics - the Mahābhārata and the Ramayana, and the Purāṇa also have played a great part in the development of the Dhammaśūtra as well as the
Dharma. The commentaries on the smritis, such as those of Vivartupa, Medhantika, Vijnanesvara, Apastamba, Haradatta will be reviewed next. Thereafter, the works of such Hemadri, Todatamalla, Nelakanta and others will be treated.

It is very difficult to settle the chronology of the works on dharmasutra, particularly of the earlier ones. The present writer does not subscribe to the view of the Max Muller (H.A.S.L.P. 60) and others that works in continuous Amatush metre followed sutra works. Our knowledge of the works of that Period is so meagre that such a generalisation is most unjustifiable. Some works in the continuous sloka metre like the Mantramriti are certainly older than the Vaisisthdharmasutra. One of the earliest extant dharmasutras, that of Budhayauna, contains long passage in the sloka metre, many of which are quotations and even Apastamba has a considerable number of verses in the sloke metre. This renders it highly probable that works in the sloke metre existed before them. Besides a large literature on dharma existed in the day of Apastamba and Baudhayana which has not come to us. In the absence of that literature it is futile to dogmatise on such a point.

The dharmasutras: It seems that originally many, though not all, of the Dharmasutra formed part of the Kalpasutras and were studied in distinct sutracaranas. Some of the extant dharma Sutras here and there show unmistakable terms that presuppose the Ghyasutra of the canon to which they belong. Compare A.P.Dh.S.I.1.4.16 with Ag. Gr. SL. 12 and 11.5, and Baud. Dh.S.II 4.16 with Baud. Gr.S.II.11.42 (and other sutras) 5i. The Dharmasutras belonging to all Sutra caranas have not come down to us. There is no dharmasutra-completing the Asvalayana Srauta and Ghyasutras. No Manava dharma sutra has yet come to light, though the Manava sruta and Grihya sutras are extant. In the same way we have the Sankhya dharma sutra. It is only in the case of the Aṣṭaṅga, Hiranyaśeṣin and Baudhayana sutra caranas that we have a complete Kalpa Tradition with its three components of Srauta, Grihya and Dharma Sutras. The Tattvaratika of Kamarila contains very interesting observations on this point. It tells us that Gautama dharmasutra and Gobhila Ghyawatra were studied by the Chandogas Samavedin, Vasishtha dharmasutra by the Rūpe-line, the dharmasutra of sankha-likhita by the followers of Vajasaneya-samsīka and the Sutras of Aṣṭaṅga and Budhaayana by the followers of the Taittirīya Sākha. The Tattvaratika (P.179), established itself as a siddhanta (on jaimini 1.3.11) and said that all the dharma and grihya sutras are authoritative for all Arya people. From this it appears that although originally all Sutra caranas might not have possessed dharmasutras composed by the founder of the canon, yet gradually certain dharmasutras were specially taken over or appropriated by the certain canons. As the dharmasutras were mostly concerned with rules about the conduct of men
as members of the Aryan community and did not deal with ritual of any kind, all dharma sutras gradually become authoritative in all schools. The dharmasutras were closely connected with grihyasutras in subjects and topics.

Most of the Grihysutras treatises deal with the domestic fire, the division of Grihya Sacrifices on new and fullmoon, sacrifices of cooked food, annual sacrifices, marriage, pumavatana, fakarkarma, upanayana and other Samskaras, rules for students and snataksas and holidays, sraddha offerings, madhuparka. It most cases the Grihya sutras confine themselves principally to the various events of domestic life. They rarely give rules about the conduct of men, their rights duties and responsibilities. The dharmasutras also contain rules on some of the above topics such as marriage and the samskaras, rules for the Brahmacarya and Snataksas and holidays, on sraddha and madhuparka. It is therefore not surprising that in the Apastamba-grihya the topic of the duties of the Brahmacarin and of the house-holder of atithis and of sraddha are meagrely treated as compared with the Apastamba dharma sutra. The dharmasutras very rarely describe the ritual of domestic life, they merely touch upon it, their Scope is Wider and more ambitious; their principal purpose is to dwell upon the rules of conduct, law and custom. Some sutras are common to both the Apastamba-grihya and the dharma sutra. Sometimes the grihya sutras refers to others dharmasutra. There are certain points which distinguish the dharmasutras (the more ancient of them at least) from Smritis: (a) Many dharmasutras are either part of the Kalpa belonging to each sutra carana or are intimately connected with the Grihysutras; (b) the dharmasutras sometimes have a partiality for their Vedic quotations from the texts of the Veda to which they belong and for the caranas in which they are studied; (c) the authors of the (older) dharmasutras do not claimed to be inspired by seers or superhuman beings, while the other Smritis such as those of Manu and Yajnavalkya are ascribed to Gods like Brahma; (d) the dharma sutras are in prose or in mixed prose and verse; the other smritis are in verse; (e) the language of the dharmasutras is generally more archaic than that of the other smritis; (f) the dharmasutras do not proceed upon any orderly arrangement of topics, while the other smritis even the oldest of them, viz-manusmriti, arrange their contents and treat the subjects under three principal heads viz acara, Vyasovara, and Prayascita; (g) most of the dharmasutras are older than most of the other Smritis. "You, O Bhikkhus, are my own true sons, born of my word, born of dharma, formed by dharma, heirs of dharma, not of compounded things".

What is dharma? It may be rendered as nature, essence, the state of things as they are, life, a living thing. Because it is life and a living thing, this dharma is respected and revered even by the Buddhists. And how is it revered? By sinking the peripheral faculties to diaphragm-centre and impermeating the spheres of dhamma there. This is revering the dhamma. It as mundane aspect, dhamma is the ence-
gence of all component forms. In its supramundane aspect, it is the dhamma Kaya, or essence form. It as collective transcendental aspect, it is the Ideal, the uncaused, the always-so. Of dhamma, the contemporary of the Buddha has this to say: "The Dhamma which can be expressed in words is not the eternal name. Without a name, it is the beginning of heaven and earth. With a name, it is the mother of all things. Only one who is ever free from desire can apprehend its spiritual essence. He who is ever a slave to desire can see no more than its outer beings. These two things, the essential and the physical, though we call them by different names, in their origin are one and the same. This sameness is a mystery, the mystery of mysteries. It is the gate of all wonders. The Buddha in itself is vague, impalpable, how impalpable! how vague! Yet within it there is Form. How vague! how impalpable! How profound! How obscure! Yet within it there is a vital principle. This principle is the quintessence of reality and out of it comes Truth. All things under heaven are products of being, but being itself is the product of not being the Buddha produced unity, unity produced duality, duality produced trinity and trinity produced all existing things. Not visible to sight, not audible to ear, in its uses, it is inexhaustible. The Buddha lies hidden and cannot be named, yet it has the power of transmuting and perfecting all thing. The Buddha produces all things; its virtue nourishes them all; each formed according to its nature; and each perfected according to its strength. 'Man takes his law from the earth, earth takes its law from heaven, heaven takes its law from the Buddha. But the law of the Buddha is its own spontaneity or 'which is formless, standing alone without change, reaching every where without incurring harm! It must be regarded as the mother of the universe. Its name I know not. To designate it, I call it Buddha Endeavouring to describe it, I call it Great." The ancient terms of Dhamma are universal representation of that which is not merely abstract and ideal, but also immediate and concrete. They are abstract and ideal in that they represent a collective potentiality which may be aspired to. Where as they are immediate and concrete in that they impermeate life as essential values, which gravitated into a specific field of personality being actualized.

The ineffability of dhamma, therefore is not something upon which to speculate, but to initiate. For as it is said: "Even in this very body, . . . is the world." In so far as dhamma may be gravitated into a specific field of personality, it has its culmination as consciousness, as thought, as word, and as deed. It is here that whitehead's observation regarding temporality ("some eternal greatness incarnate in the passage of temporal fact") begins to take on a really effective ring, although whitehead himself would never have dreamed of the limits to which it might be pushed. The aim of life is indeed "the process of eliciting into actual being those factors in the universe which exist only in the mode of unrealized potentialities. The process of self-creation is the transformation of the potential
into the actual and the fact of such transformation includes the immediacy of self enjoyment! All things (dhamma) are the product of process and process in not something which is capable of being disassociated from the flow of temporal fact for it derives in very existence from the flow of that temporal fact, from the nature of its becoming. This becoming necessarily implies some sort of power as its face, or it would not flow and become at all. As Plato says: "My suggestion would be that anything which possesses any sort of power to affect another, or to be affected by another even for a moment, however trifling the cause and however slight and momentary the effect, has real existence. And I hold that the definition of being (becoming) is simply power."

Now of all dhammas, the mind is the most active and potent. As it is said: "Wherever, Ananda, the Tathagata concentrates form in mind, and mind in form, and entering on awareness of luminosity and ease abides therein, at that time, Ananda, the Tathagata's form is more brilliant, softer, more pliable, and radiant.

With little effort it rises from the earth into the sky, and in diverse ways enjoys supernormal powers, to wit: 'being one he becomes many, being many he becomes one. And so forth.' However if the mind is to attain the real potency, the first thing it has to do is to stop. That the mind is the most difficult of things to stop cannot be too often stressed, for unless it stops impinging from one thing to the next it is a thing devoid of strength. To stop, however, is not to be confused with inactivity but the capacity to harness energy so as to penetrate anything at which it is aimed at. Experience reveals that motionlessness is an impossibility, inssofar as life is concerned. And yet it is said: 'I stand still, Angulimala, do you likewise'. This utterance to the hand of the past is as simple as it is profound. It is the third Noble Truth. For to stop is to put an end (nirvāna) to pain. When mind, itself a product of time, has 'stopped', then it attains to ascendency over time. And how? Past time is recollected, future time unroiled. It is in control. In consequence of this facili the Buddhas are regarded as timeless. However, the Buddhas themselves are products of time, without which there would be no arising of Buddhas. Since Buddhism implies resolve initiated, effort applied, experience accumulated, enlightenment realized, and release attained. All of which has basis in time, impermeated in temporal fact. Without which nothing has ever been known to arise. To 'stop' is the most difficult of things to do. This in itself is a paradox. A paradox which issues in release. Insofar as 'stopping' is concerned, it can be achieved only under the process of another frequency altogether than that in which consciousness is normally perpetuated. Namely, the concentrated absorption of jhanā.

And why? Because it has peculiar and far-reaching attributes. We might say, transcendent attributes. 'Stopping' implies either of two possibilities. Namely: consciousness (the quantity to be stopped) must be a potentially capable of mo-
tionlessness, or possessed of an immense velocity. In the first instance, only something which is motionless can penetrate the flux around. On the other hand, a higher degree of vibrative intensity is capable of penetrating a lower degree. This is true of Jhāna. For although Jhāna may possess a deceptive appearance of inactivity, it vibrates at a higher degree of intensity than the most rapid of phenomena. It must be classified as activity in equilibrium. In that the Jhānic consciousness vibrates at a higher degree of intensity than its objective field, and it possesses the capacity to apprehend the flux in things, for all flux (Jhāna being also a flux) to apprehend a flux is a debatable affair. However, that is how things function, and the Jhānic consciousness is not only capable of apprehending the flux in things, but its own flux as well, a technique whereby the mind abstracts itself from its environmental supports and absorbs itself. It is as Plato suggests for the mind: “To withdraw from all contact with the body and concentrate itself by itself, and to have its dwelling, so far as it can, both now and in the future, alone by itself, freed from the shackles of the body”. If the mind ascends constantly on externalities for its support, then it will never be able to free itself, from subjection thereto, without detachment of mind. No lasting happiness can ensue, since such happiness cannot depend upon the whim and fancy of every incident that springs up.

Consciousness, or the mind, necessitates a specific field of containment, and is not just loosely dispersed in space without a centre of gravitation. Consciousness being a product of occasion, of unification process, vibrates in field, and does not exist otherwise. Since they are developed from the five sense-door field as the base, the aggregates of personality, no matter how they may be processed, must still partake of the nature of aggregates in a specific field. Nothing can be processed to its ultimate refinement unless based on antecedent material. Thus, as we have already observed from the previous chapter, the five sense-door field of human personality is capable of being pushed (bhātaka) by concatenated technique to translucent limits, culminating in what is called the Dhamma loya. This Dhamma loya is a composite impermeation and fusion of element (dhatu) and essence (dhamma). Commencing with the five sense door field of human personality, the aggregates are pushed (maggã) until they change their lineage (gotráhita) from mundane to supramundane, emerging (Phala) in essence aggregates (dhammakhandha). The specific field of personality is still there, only its quality has been changed, transmuted into the next, until the most translucent qualities have emerged. This is the perfection of consciousness through concentration, and the attainment of the transcendent mind (adhipatita).

It is this transcendent mind, purged of all mundane residue, which the Emancipated ones take with them (as bird its wings) in final withdrawal. And how is this transcendent mind of the Dhamma loya attained? “There are three factors, o Bhikkhus, necessary for one intent on the attainment of higher consciousness
(adhiwiki). Namely, the factors of concentration, the energy, and of equanimity.

By the potential of these three factors, the elemental dhamma portion of the human aggregate is processed, until it emerges in pure form. The essence (dhamma) portion is processed, until it emerges in perfect qualities of consciousness (Panna). The elemental portion is the ultimate resultant of the cognitive (Yamana) base. The essence portion is the fusion of experience into the specific field of personality as signified by the cognitive base. Element and essence are fuse in a specific field, to issue in the establishment of the Dhammakaya. Now when it is said that to reverse the dhamma one sinks the peripheral faculties, commencing with the potential faculty of vision (cakkhindaipa), to the dhammaraj centre, it is to be understood that this form of penetration sits consciousness deeper and deeper into space, and as a consequence accomplishes ascendancy over external supports. In so far spatially is concerned it is to be understood that the space which present itself to the five sense door field of apprehension is a compounded element, inextricably fused as to the four basic principles of elemental solility (Pathavi dhatu), and fluidity (ajodhana). Pure space, uncompounded and underived, exists in primal state only as the Nibbana element (Nirvana Dhatu), and is cognized through introspective technique as the pure mind (Vimana) of the Dhammakaya.

What normally pass for space is not an absolute essence. Although space is a category of experience, its extensibility is indefinite and amorphous, to say the least. The more defined consciousness become, the greater penetration it attains over the five sense door field of spatiality, which as a consequence becomes more elastic. It is said to be 'elastic' because it is not merely a subjective phenomenon, but also in the transcendent sense objective. Due to this facility of expansion and contraction peculiar to pure mind, it is able to investigate phenomena in detail, revealing as a consequence that all component things are void at core. Much has been said of his void centre, or core inherent in things but the mystery remains, 'Thirty spokes unite in one nave. The utility of the cart depends on the hallow centre in which the axle turns. Clay is moulded into pot. The utility of the pot depends upon the hollow inside. Doors and windows are cut in order to make a house. The utility of the house depends on the empty space within. That excellence of a dwelling is its size, the excellence of a mind is its profundity'. Voidness is the centre from which all things emerge, have their momentary existence and utility and become void again. Whenever pure mind is established in this voidness, the seed of elemental tension, it becomes deep, immeasurable, profound. As it is said: 'A Tathagata released from what is called bodily form, feeling, perception, aggregates and consciousnesses(Mundana) is profound, immeasurable, hard to plumb, like the great ocean. It is not fitting to state that he is reborn, cot reborn,
both reborn and reborn, neither reborn nor not reborn'. Due to the fact that the mind is clouded by the aggregates (Sankhyanas) of peripheral personality, it is unable to penetrate and comprehend the void core of things to pass beyond the delusive dreams of the subjective world, endless in its self-creativity. As Shakespeare observes: 'We are such stuff as dreams are made of, and our little life is rounded with a sleep.' It is the purpose of right insight to purge the life principal of delusive dreams and to attain to purity of essence. As it is said: 'Mind I do not call dirt'. Delusion (Moha), hate (Dosa), and greed (Lobha), I call dirt. The technique, therefore, is one of transmutation when the consistencies of Earth, Water, Fire and Air are purged from consciousness, it becomes bright, luminous, pure. As it is said: 'Both the personal and external elements are to be regarded as they really are by perfect insight. This not mine, not this am I, herein is not the self of me. So regarding them, one is repelled by them and cleanses one's heart thereof.' The elementaryst of temporal personality are something to be purged. For although the mind develops and fructifies through a temporal process, traversed in compounded spatiality, it nevertheless eventually reaches a stage or sphere of experience, where to paraphrase Buddha: 'There is neither earth, water, fire, nor wind. Nor the formless states of the Azupa Brahmas (atahananta, etc.).

A state of existence wherein neither this world nor any other, sun or moon may infiltrate is gross materiality. A state such as this, where nothing comes or goes in rebirth process, which neither lessens nor increases away from to again arise. Unsupported by random casualty of process or wave, no deleterious repercussion may impinge upon its specific field.' There are still some who labour under the misconception that Nibbana is a state bordering on extinction an annihilation of all residues. Consciousness inclusives. They arrive at this view through inference, with the Buddha word itself as reference: 'Since in this very life Tathagata is not to be regarded as existing, is it proper to speak of him thus: the Tathagata comes to be after death, he comes not to be after death, he both comes to be and comes not to be after death, he neither comes to be nor comes not to be after death.' Due to the fact that even in this very life the Dharmakaya of the Buddha remains unperceived, whether the aggregates of human personality are present or disintegrated at death makes no difference at all. The term 'after death' in this instance has no significance at all and does not apply. Hence it is said: 'A Tathagata is not to be proclaimed in other than these four ways. Nowhere is it ever said that the supramundane consciousness (Lokuttara citta) is in any ways rendered extinct, or that an emancipated one is beyond feeling (Vedanam), happiness (Somanassa) or equanimity (Upekshā). As it is said: 'Even here and now, O Bhikkhus, in this present body (not to speak of after death thereof) the essential emancipated consciousness which is the Tathāgata's remains unplumbed. And although this is what I teach, there are those who accuse me
falsely of proclaiming a doctrine which is annihilationist. As of old, so now proclaim only this; suffering, and the cessation of suffering. Annihilations (uccchedadhipas) and eternalisms (stussata dithis) are both condemned out of hand. Extremes are to be deplored. The middle path, avoiding both extremes, is just the great fact of process. Where in cause and effect follow one another, begetting more causes and defects, and infinitum. The world, Kaccayana, is for the most part attached to two extremes ....everything exists, that Kaccayana, is one extreme. Everything does not exist, that kaccayana, is the other extreme. Transcending these extremes, kaccayana, the Thagata expounds dhamma by way of causes. Now, in so far as the attainment of nibbana is concerned, what is rendered extinct is: (1) the mundane from subject to decay (Upadana rupa), (2) the mundane feelings of attachments (Upadana vedana), (3) the mundane aggregate of grasping tendencies (Upadana sanidha), (4) the mundane grasping consciousness (Upadana vinnana). The five aggregates of grasping personality (Papecupadanakkhandha) are rendered extinct before entry into final nibbana. Perception and feeling as pertaining to the human residues is extinguished by jhanic process (Sattava jhanaya niruddha). Having extinguished the human residues by this method, only the perception and feeling pertaining to the Dhammakaya remains. It is to be understood that the mundane consciousness is extinct and that which activities henceforth is the supramundane entancipated mind.

This will be better understood in the light of there being higher levels of consciousness than the mere mundane, which may be instigted by the adepts at will, and that the lower levels of mundane contact become a hindrance once the highest level is in function, and are therefore put aside. The fivefold mundane aggregates 'are rendered extinct because it is this which imposes suffering, and since the god is the cessation of suffering, it is rendered extinct. This however, in no way implies that the perfections of experience (paramitas) accumulated through many an aeon also become extinct, because if they become extinct then it would render nonsense of the whole process, for it would be a process which renders its own fulfilment extinct. A contradiction in terms. The extinction of the fivefold mundane base is so often confused with complete oblivion because it is not understood that nature (dhamma) contains the possibility of an infinite refinement in its life process. The fivefold base of form, feeling perception, impressions and consciousness may be processed by integral involved technique until it culminate in the highest refinement. Thus the Dhammakaya itself is possessed of form, feeling, perception, impressions and consciousness (dhammakkhanda), but they are so refined that they are devoid of connection with their original base. It is this Dhammakaya which attains release, and only this. What is this dhammakaya? It is a group or collection of essence. Form is a khandha, so is samadhi (sakkkhanda).
concentration (samadhi) and wisdom (pannā). Anything which represents a collection or group is termed thus.

Thus the dhammakāya implied here is that collection of purified essences which make the supramundane personality. What is it? The Dhammakāya differs from the concept of an antecedent changeless and eternal soul in that it is not something given and readymade. It is something which through a strenuous process of integral discipline, is finally built. How is it built? By the accumulation of experience, for one thing and by the introverted technique of concentration, supported by morality, and wisdom, result in release. Established in diaphanous, experience is smelled and pointed out of what it is not, processed in essence, to finally issue out in pristine state, as signified by the Dhammakāya. Because this Dhammakāya is a “release” (vimutti) form it is not correct to say that it exist or does not exist. The central core of the idea does not signify annihilation of the life process as such, but develops and cultivates it to the most refined degrees.

Suffering is reduced to zero, leaving only the perfections to stand. How abstract and yet concrete dhamma is, cannot be too often stressed. For although it arises through enviromental contact, traversed in spatio-temporality, it is nevertheless transcendental in potentiality, ideal, pure, mind stuff. Although the supramundane consciousness is something which is developed and abstracted from the mundane as base, it finally outlives it, leaving it behind. As it is said:-

“Man’s eye, ear, nose, tongue, form, and mind; O Bhikkhus, are as an ocean. Their motion is made up of shapes, of sounds, of smells, of tastes, of sensations, of ideas. He who conquers these, stands upon the other shore... One who has reached the other shore ‘O Bhikkhus, think thus: This raft has been of great use to me, resting on it have I crossed to the further shore. Suppose now I laid it up or sink it in the deep and go my ways! By so doing ‘O Bhikkhus, that man would have finished with the raft.’ It is implicit, therefore, that there is someone who finishes with the raft. The emancipated mind habitually dwells in either of two supports (arammana), happiness (Somarassu) and equanimity (upekkhā). They are not considered as defilements (kilesa) because they do not grasp. It is grasping which defiles, and its impulsions are the motivating force which determine the arising of mundane form and the other aggregates.

Due to this, this factors of grasping is the very quality which is absent in the emancipated mind. Happiness, however, remains and release is classed as the greatest bliss (nibbānam paramamukham). If Nibbāna is the greatest bliss, then there must be some experiencing subject to appreciate the bliss, otherwise it render nonsense of the whole concept. Besides happiness and equanimity, the emancipated mind absorbs itself in another state of Cessation and attainment (nirodha samāpatti) whenever it wills. This cessation is not to be confused with
unconsciousness in the normally accepted sense of the word. It is impossible for the layman to accomplish this cessation and attainment, because it belongs to the domain of only the emancipated mind. The mind of the Layman is never under control in the emancipated sense. The emancipated one, however, accomplishes cessation and attainment by an act of will by sinking consciousness down into the ānupādikasena and by stopping activity at the depths. It does not imply that the life flow or continuum is rendered extinct, but merely that it sank into substrate inefficacy. When the emancipated mind is in nirodha samapatti of the Dhammakaya, it also covers and envelopes the life processes in the physical form. That is why fire or any other calamity is inefficent against the body of the emancipated one so long as he is in cessation and attainment. The psychic potential of the Dhammakaya encompasses (unseen) the body, rendering it impervious to externality. An unconscious human cannot control even his limbs, where as the emancipated one in cessation and attainment can in his elemental equilibrium. This cessation and attainment of the emancipated ones differs again from the jhana of unconsciousness as practiced by a species of Brahmas (asannatta). When such Yogs or Brahmasic accomplishment cessation it is only a mundane effort, and it is only the Brahms form which is physical from. In no way destroys rebirth or the defilements, something which the emancipated one has already cut off at the root.

Nirodha samapatti, as its name implies, is a cessation and attainment and must be distinguished from the subject who accomplishes it as pleased. And this applies for all the other attainment of formlessness, the experiences of the infinity of space, of consciousness, of Voidness, and of a state which is neither perception nor-perception. They are experiences involving a distinct subject who volitionally instigates the states to immediacy of attainment whatsoever be will. Indeed, the margin of distinction between subject (the percepient) and object (the experience of formlessness, etc) is not something involving space-time measurement. Nevertheless, it is for clarity of definition that a margin between experciencer and experience is differentiated.

Thus the term Atupa Brahmas may lead one to suppose that the deities who go by the name possess no form, when in reality what is implied is merely that possessing form that these deities absorb themselves in formless states of mind. Also that these so called formless states are not so formless as to be vague, but have a centre of one pointedness, which serves as an orientation base. Namely, the subject himself. This centre is basic, because if no centralization exists the equilibrium will immediately disappears. From this center the radius of experience (whether of the infinity of space,etc) is expanded out. The centre as distinct from the radius always remains otherwise Jhanic state would collapse and is no longer Jhana but mere random and stupified life flow (bhuvanga), under no unified control. Sensorial aggregates and tendencies (sankharas) may then arise in
the subject, and all manner of dreams may result. This is so because the lifeflow is not completely pure, and when the mind sinks into subconscious aspect these unpurged aggregates may come into play.

When it comes to Nibbana and those beings who have attained to it, the case is different. It is different because those beings have extinguished the aggregates of defilement, and therefore no delusive or deceptive dreams arise whenever consciousness sinks into the subconscious aspect of bhavanga. Bhavanga, in the case of the completely emancipated one, flows as like a pure unadulterated stream. This in no way implies that these beings too are formless. Their is the form of the Dhammakaya, and it does not decay because it is made up of pure Nibbanic element. But transmuted from the mundane (Lokisaya), Arupa Brahma form as backward become a supramundane (Lokuttara) form by virtue of process. Now when an emancipated one still inhabits a physical form in the sensual world, the mundane aggregates of personality are still in service, whereby contact with the world is made. It is because these mundane aggregates are not completely extinguished they are regarded something to be removed extinct before final entry into Nibbana, as uses have been outworn. But when these residues are rendered extinct, in no way implies that the emancipated one ceases to be conscious and no longer exists. It cannot be too often repeated that, as in the case of the unconscious deities (asaṃppa sāttā) of the Brahma plane, the cessation and attainment known as nirodha samappatti in no way implies extinction of selfhood, but merely the cessation of thought and feeling for temporary predetermined periods, after which thought and feeling would eventually returned to (supramundane) their normal forms.

Since an emancipated one, while still in physical form accomplishes nirodha-samappatti at will, it is of no consequence whether he inhabits a physical form or not in sofar as Nibbana is concerned.

To distinguish them, however, an emancipated one, while still in physical form, is said to be in Nibbana with residue (saupadiseya Nibbāna). Without residue it is termed Anupadiseya Nibbana. The Dhammakaya of the emancipated one is perpetually in Nibbana, and the Jhanic states it accomplishes from time to time are only a functional exercise. In Samma Samac quantum, it was said that Nibbana is a sphere of establishment endowed with a specific size, abounding edge, and occupying a certain place. And that this (Aptana) Nibbana is inhabited by Dhammakaya forms. It may be questioned why a sphere of establishments, endowed with a specific size and a bounding edge, occupying a certain place.

It is a sphere because its specific field of influence is self contained and has a limit. It is an establishment because things once manifested are to be established somewhere and not just float about without an orientation centre. It possesses specific size because it has extension and depth in proportion to the extent of Parami of the beings who inhabit it, and which is measured not by yard-stick.
but by nana, the way by which all things are measured in Jhata. It has a bounding edge because internality of each Nibbana is distinct from externality, although the edge itself possesses no physicality but is lucient, and is not an obstacle to visibility or contact because of it being uncompounded and pristine.

It occupies a certain place because it is only amorphous abstractions without identification in manifested fact which can be said to occupy-saw in the mind which conceives them no place. It is to be understood that an Ayatana Nibbana is not something already given but something to be established. The Buddhas and their disciples who inhabit an Ayatana Nibbana inhabit an establishment which is the product of their collective essence. It does not exist ready made as something for a prospective Buddha to inhabit. He has to establish it for himself. Namely by the collective achievement of parami, by the magnitude of the aeconic travel, by the actuality of accomplishment which is Buddhahood itself. Without this accomplishment, Nibbana would be mere pure space, with no one to experience its purity. That is why although Nibbata is already existed as pure space, it is meaningless without beings to inhabit it. That is why it is to be specified that ‘separate’ Ayatana Nibbana comes to be because a Buddha comes to be, and not otherwise. Nor does one Buddha inhabit another Buddha’s domain. As such, no ready made Nibbanas are present about in space exist awaiting prospective Buddhas. And it is said that each Buddha’s Nibbana is not standard as to size, because each varies in proportion to the extent of his field of Parami. The varying degrees of effulgence pertaining to these Nibbanic beings are the external symbol of the extent of their accumulated Parami or accomplishment which some have more and others have less.

An Ayatana Nibbana, therefore, is to be understood as the end-result of an aeconic effort. Effort instigated in this temporal world would result in the accumulated potential of a transcendent sphere (ayatana) of release. The Buddha characterizes Nibbana as that ‘which is unborn, unmade, uncompounded, and unbecome’ in that it is the attainment of a primal purity which is essential in its universality. And that this primal purity is something which is to be fashioned into a specific field of consciousness as a status to be achieved through an aeconic effort traversed in temporal fact, being the only method by which it may be so realized. A process of gravitating the perfections of experience through the medium of the sense-door would lead to the unification of personality. Which is how the dhamma becomes personified. Nibbana, therefore, is unborn, unmade, uncompounded, and unbecome in the aspect of pure spatiality which always existed to be realized. But it is realized at all only because of a conscious entity which does the realizing. Namely, the Dharmakaya consciousness. when such an entity presents itself to realize this primal purity, then what was implicit as a potentiality to be experienced becomes explicit. A specific field of personality would be absorbed in a state of pure mentality. It is apparent that there are two aspects of Nibbana as
psychological and as spatial aspects. At one time the psychological aspect is presented to the force:—`The cessation of the defilements (savastras) is Nibbana.' And at other time, as spatial aspect it says:—`There is, `O Bhikkhus, a sphere (uyatanas) where there is neither earth, etc'.

It has already been cited that the only way to the attainment of this uncompounded spatiality and sphere of establishment is through an integral process and technique, which delimits random phenomenal form encroaching into the individual field of apprehension. That this involves not only a physical but a psychical penetration of residues, and a purging thereof first of all through a moral (siha) sphere of experience which delimits impurity from encroaching into its bounds. That this purity is not sufficient in itself, but has to be transmuted again into a concentrated (Samadhi) sphere of intensification. Which again is to be transmuted into a sphere of intelligence (Panna) and thus achieve its release (Vimutti) as well as perceive its release (Vimutti rama dassana). This is the therapeutical value of the Noble Path as practiced by the Noble ones. The path so practiced is no dead formula but a living thing, a process of initiation and penetration into layers of becoming and the qualities of experience, a warding off of the superfluous and cultivating the dividends (indriyas) latent in the organic psyche. The ultimate attainment of which is the last of the twenty-two potential faculties. Namely, the supramundane faculty (amittatandriya) which sets the mind free. Some consider that the emancipated one is absorbed like a drop in the ocean of Nibbana, and therefore is formless, possessing no identity whatsoever. This view is widely prevalent because in the scriptures it is given that once the five aggregates of grasping personality have been cut off at the root, the mind would become free from the body, and would become `profound, measureless, unformable, even like unto the great ocean'.

It is not taken into account that the emancipated mind can be profound like the great ocean but not the ocean itself as such, and that an analogy is an analogy, to aid the understanding but not to confuse it. If the emancipated mind is absorbed into the ocean of Nibbana and loses its identity altogether, then it is only another name for extinction. This, however, is a contradiction in terms, and renders nonsense of the whole process of psychic evolution, whereby a stream of life, starting from scratch, builds itself up aon the aeon aquo culminate in the perfection of experience. Why all the build-up is only to end in an ocean of nothingness? Truly, indeed, an `emancipated one is to be proclaimed in other than these four ways'. Others, again, uphold that there is no such thing as `temporary release', and that once emancipation of mind is attained there is no falling from that state. But this is in direct opposition to the texts which are never weary of repeating that all thing are impermanent, and therefore to be vigilantly up to the end is of the essence. This is made clear enough in the case of Godhika who having attained
temporary emancipation of mind for six times, but because of some ailment couldn’t uphold it, thus fell therefrom. Just as when a man is dying in such a state and the destiny is uncertain, he will then decide to cut his life short by his own volition, so as to attain Nibbana in full vigour of mind which Godhika did and which was confirmed by the Buddha in his discourse. This is only to illustrate that temporary release is not only possible but inevitable, so long as the physical body remains, and that there is no such thing as permanent release except once the physical body has been completely abandoned for good.

That is why we observe Buddha going through all the gymnastic of Jhana before his final passing away, just to rid himself of the body for good, for that is the only way whereby in full presence of mind the supra mundane consciousness is extricated from mundane resides. This is by no means championing suicide, because, for the ordinary unemancipated mind, volition would unleash undesirable results right up to the end in which death’s door is the most crucial moment of all. Also it is generally understood that there is no death, and the consequent attaining of Nibbana, when in Jhana. This applies only to the Jhana of cessation and attainment (siddha sa-ma pati), where the mental impulses and concomitants are temporarily extinguished, and when in such state death is an impossibility, because there is no life-condition chain. But it is obvious from the path to Nibbana that it is in Jhana that Buddha took off from in the fourth Jhana to be precise. The implication is that this attainment of Nibbana signifies direction and purpose of mental impulses, and therefore those who uphold the Nibbana as paramount to extinction of identity do not know what they are talking about. That the attainment of Nibbana is impossible without Jhana is too obvious to need further mention. It is to be gathered from this, that there are various levels of truth, and he who only strikes the surface level, which is truth but only the surface truth, thinks that is all there is to it, when as a matter of fact there is much more to delve below.

For as it has been said over and over again: this dhamma is hard to understand, rare, excellent, beyond the sphere of logic, to be understood only by the wise. Verily, as has been said, the one who know merely the written word is like unto a man who keeps cows for hire. Whereas the one who practices and understands the path is as the owner himself, enjoying the five products of the cow. An emancipated one may be viewed as carrying his Nibbana horizon with him wherever he goes (like a bird in wing), and cannot be separated therefore. And if in this temporal world he lives, then in this temporal world his Nibbana is. When, however, at the dissolution of the resides he departs beyond, then he departs taking his specific field of effluent spatiality (like a bird to its wing), therewith. Due to this integrated centrality, we specific field of effluent spatiality which is the emancipated one’s is said to be beyond elemental reach: “Where do earth,
water, fire, and air find their footings? It is like the state of consciousness (vinnanam) which is unseen, unbounded, accessible from every side". This is reminiscent of the Buddha who says, "without moving you shall know, without looking you shall see, without doing you shall achieve". For whensever he wishes to apprehend a certain quarter from that quarter apprehension does arise. Thus wisdom itself is a kind of purge. To achieve such a purge, a special path (sutta) of temporal insensitiveness is a requisite means, so as to culminate into fruition (phala) in a specific field of release.

Therefore, in conclusion, the temporal world (lokāya dhamma) may be viewed as a manifestation of reality in fluctuation, in contrast to the Nibhanic state (lokuttara dhamma) as a reality which endures. Buddhism is a living religion not only a living religion, but one that gives signs of a fresh vitality and (realia) impulse. The interest it arouses in the west is not merely scientific, but also spiritual. It appears that Buddhism has something to say in these troubled times when so many moral and religious values are collapsing.

And, lastly, but not least, the Buddha said, "As of old, 'O Bhikkhus, so now I proclaim only this-suffering and the ceasing of suffering'.

With Metta!!!
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TIBETAN VERSION

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བོད་ཡིག་ཐོག་བརྩེན་པས་ཤེས་སྦྱེ་སུན་སྐོོར་བ་

ཐོག་ཕྲད་ལས་ནས་ཐོག་བརྩེན་པས་ཤེས་སྦྱེ་

ཐོག་པོ་ཐོག་གི་ཕྲད་བུ་ཐོག་འབྲེལ་ཐོག་པོ་

ལྕགས་པའི་ཕྲད་ལས་དུ་བཅས་པོ་བློ་

ཁོ་ནས་བུ་ཐོག་པོ་ཐོག་པོ་ཐོག་བརྩེན་པས་ཤེས་

མོས་ཤུག་སྦྱོན་གསུམ་ཁོ་ནས་བསྔོབ་པའི་དབང་

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প্রতিটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও মানায় নিতে হবে, কোন সংখ্যা হলেও তা প্রথম সংখ্যাটিও পূর্বের সংখ্যাটিও হয়। একটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও হয়।

পূর্বের সংখ্যাটি হলো তো সম্ভবত একটি একের অপেক্ষা কম সংখ্যা। একটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও হয়।

তাই একটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও হয়।

প্রতিটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও হয়। একটি সংখ্যার মাধ্যমে পূর্বের সংখ্যাটিও হয়।

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ནང་བགོད་བཤད་པས་ལག་འག་པའི་ཐོགས་དོན་ཐོགས།
ཐོགས་དོན་བའི་ཐོགས་དོན་ངོ་བོ་བཅོས་སྡུ་བཅོས་བཤད་པ་ཐོགས་དོན་ངོ་བོ་བཅོས་དོན་ཇི་འབོན་དག་མི་བཅོས་སྡུ་བཅོས་བཤད་པ་ཐོགས་དོན་ངོ་བོ་བཅོས་ནང་བགོད་གྱི་ཐོགས་དོན་ངོ་བོ་བཅོས་ཐོགས་དོན་ངོ་བོ་བཅོས་བཤད་པ་ཐོགས་དོན་ངོ་བོ་བཅོས་དོན་ཇི་འབོན་དག་མི་བཅོས་རྩི་བཅོས་ནང་བགོད་གྱི་ཐོགས་དོན་ངོ་བོ་བཅོས་དོན་ངོ་བོ་བཅོས་བཤད་པ་ཐོགས་དོན་ངོ་བོ་བཅོས་

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কোন কোনো হাতের দিকে দৃষ্টি থাকা হয়ে থাকে কিন্তু এটি মানুষের শরীরের ইহুদি বৈশিষ্ট্য যাকে শরীর মানুষ শরীরের ইহুদি বৈশিষ্ট্য কর্তৃক প্রদর্শন করা হয়। এই শরীরের ইহুদি বৈশিষ্ট্য কর্তৃক প্রদর্শন করা হয়।

গুরুত্বপূর্ণ কর্নাটক কার্যকরী বিষয়ক সংগঠন এবং সংগঠনের সাথে পরিকল্পনা। এই প্রকল্পের শুরুতে প্রদর্শন করা হয়।

আকাশ এবং অপারেশন সংগঠন এবং সংগঠনের সাথে পরিকল্পনা রয়েছে এবং সংগঠনের সাথে পরিকল্পনা।

ঞাঙাঙা একটি পরিকল্পনা রয়েছে এবং সংগঠনের সাথে পরিকল্পনা।
নন্দলাল বন্দ্যোপাধ্যায় একমাত্র গ্রন্থাবলী পুস্তক সমূহের মধ্যে অন্যতম। যেহেতু তিনি বাংলা পাঠ্যক্রমের সময় হিন্দি ভাষায় প্রথম প্রকাশিত হয়েছেন বলেই এদের গুরুত্ব বৃদ্ধি পায়। বন্দ্যোপাধ্যায় একটি গ্রন্থাবলী প্রকাশিত করেন, তার জন্য তিনি অনেক সমালোচনা লাভ করেন এবং তার গ্রন্থাবলী প্রচলিত হয়। এই গ্রন্থাবলী প্রকাশিত হলে তিনি অনেক সমালোচনা লাভ করেন। এই গ্রন্থাবলী প্রকাশিত হলে তিনি অনেক সমালোচনা লাভ করেন।
བསམ་ཐོར་ཕྱིང་གི་ོབ་མོ་ཟླ་བའི་། འཇིག་བཞིན་བོད་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད། ཁྱིས་་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇིག་པར་ཞིག་ོད། རྣམ་ོ་ང་བདེའི་ལྟེར་དུ་བཅུ་པ། བཞིག་པར་ཞིག་ོད་པར་ོད་ོར་ིན། ཤིང་བར་བ་བཏབ་པ་ོལ་ལས་་མོ་ཟླ་བའི་། རྤེ་བོ་བཞིག་ཞིག་ོད་པར་ོད་ོར་ིན། སང་སོགས་བོད་ལྟེར་དུ་ཡོན་ཏན་ཅིང་ལོག་པར་ཡོན་ཏན་ཅིང་ལོག་ོད་ོ་ན། འཇི་
དེ་སོགས་ཐོབ་པར་བོད་པ་འག་བོད་ཡི་མིན་གྱི་འོག་མཐོང་འབོད་བར་བོད་ཡི་མིན་གྱི་འོག་མཐོང་འབོད་བར་བོད་ཡི་མིན་གྱི་འོག་མཐོང་
དེ་སོགས་ཐོབ་པར་བོད་པ་འག་བོད་བོད་པ་འག་བོད་བོད་པ་འག་བོད་བོད་པ་འག་བོད་
དེ་སོགས་ཐོབ་པར་བོད་པ་འག་བོད་བོད་པ་འག་བོད་བོད་པ་འག་བོད་
དེ་སོགས་ཐོབ་པར་བོད་པ་འག་བོད་

diagram.png
ইত্যাদি নাম্নী সংরক্ষণমূলক কারণপ্রতিক অনুমোদন করা বোধ করা গেলেই কর্তব্য মাত্র। যাহাতে নারী নিজের স্বার্থের বা বাস্তবের জন্য কম্পিউটার ব্যবহার করা যায়।

দ্বিতীয় উল্লেখযোগ্য হলো নারীর স্বাধীনতা ও লাইব্রেরি সংমিশ্রণের রীতি। নারীর অবস্থানের ওপর নির্ভর করে সে কোন সংমিশ্রণের মাধ্যমে নির্মাণ করা যেতে পারে।

চতুর্থ উল্লেখযোগ্য হলো নারীর স্বাধীনতা ও লাইব্রেরি সংমিশ্রণের রীতি। নারীর অবস্থানের ওপর নির্ভর করে সে কোন সংমিশ্রণের মাধ্যমে নির্মাণ করা যেতে পারে।

পঞ্চম উল্লেখযোগ্য হলো নারীর স্বাধীনতা ও লাইব্রেরি সংমিশ্রণের রীতি। নারীর অবস্থানের ওপর নির্ভর করে সে কোন সংমিশ্রণের মাধ্যমে নির্মাণ করা যেতে পারে।

ছত্রিতম উল্লেখযোগ্য হলো নারীর স্বাধীনতা ও লাইব্রেরি সংমিশ্রণের রীতি। নারীর অবস্থানের ওপর নির্ভর করে সে কোন সংমিশ্রণের মাধ্যমে নির্মাণ করা যেতে পারে।

ষষ্ঠম উল্লেখযোগ্য হলো নারীর স্বাধীনতা ও লাইব্রেরি সংমিশ্রণের রীতি। নারীর অবস্থানের ওপর নির্ভর করে সে কোন সংমিশ্রণের মাধ্যমে নির্মাণ করা যেতে পারে।
བསྐོད་ལྷན་ལྷན་པོ་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་མཛད་བྱེད་ལོང་བའི་སྐད་སྟེར་པར་ཐོན་ཐོན་པོ་ཞིང་། དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་ཛེས་པ་དང་ནོར་བ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་དེ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་འཐོན་དུ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་འཐོན་དུ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་དེ་ཐོན་ཐོན་པོ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་དེ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་འཐོན་དུ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་དེ་ཐོན་ཐོན་པོ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་དེ་ཐོན་ཐོན་པོ་ཞིང་། བོད་ཀྱི་ལྷན་ལྷན་བོ་དེ་དཔལ་ལྡན་བོ་བཟང་ཐོན་དབང་པོའི་དཔེ་དཔག་དང་}
བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། ཡོན་ཏན་ཐོན་པ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས། འབྲས་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་།

དེ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་།

དེ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་།

དེ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་།

དེ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་། རྒྱལ་པོ་དབང་ཕྲོ་བོད་ཡིག་ཞེས་སུ་བོད་ཡིག་བཅོས་སུང་སོགས་ཞིང་ཞིག་གི་ཐོབ་བསྟན་ནས་བསྐུལ་ཐོབ་དྲུག་མོང་།

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গুরুত্বপূর্ণ বিদ্যমান বিষয়গুলো হিসাবে নিয়মিত বিদ্যালয়গুলো বলতে পারে। নিয়মিত বিদ্যালয়গুলো গুরুত্বপূর্ণ বিদ্যমান বিষয়গুলোর মধ্যে একটি হল। নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। 

পাশাপাশি এই বিষয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। 

নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। 

নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল। 

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নিয়মিত বিদ্যালয়গুলো এই বিষয়গুলোের মধ্যে একটি হল।
ছোট বাগান ও বড় বাগান। এখানে বহু প্রজাটি বাস করে। আমার ছেলে বাড়িতে ছিলেন তোমাদের কিন্তু তাদের তাতে অপেক্ষাকৃত কম থাকলেন। আমার ছেলে বাড়িতে ছিলেন তোমাদের কিন্তু তাদের তাতে অপেক্ষাকৃত কম থাকলেন। আমার ছেলে বাড়িতে ছিলেন তোমাদের কিন্তু তাদের তাতে অপেক্ষাকৃত কম থাকলেন। আমার ছেলে বাড়িতে ছিলেন তোমাদের কিন্তু তাদের তাতে অপেক্ষাকৃত কম থাকলেন।
བོད་དཔག་གི་བོད་ཡིག་བོད་དཔག་བོད་ཡིག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་
བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་བོད་དཔག་

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བོད་ཡིག་དོན་གཞན་ལེགས་ཐོས་པའི་ཤིས་ཐེག་པ་ནི་འོག་ཐོག་མ། ་དེ་བསྐོལ་
མཐར་བཤད་དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། མཁྲིན་ཞེས་བསྒྲིག་ཐོས་པོ་བཅུ་ནི། ཡི་རིགས་སྟེ་
དེ་བསྐོལ་མཐར་བཤད་དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་མཐར་བཤད་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། མཁྲིན་ཞེས་བསྒྲིག་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་
མཐར་བཤད་དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་མཐར་བཤད་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་བཤད་དང་བཤད་ཕྱིན་ཐོས་པོ་
བཅུ་ནི། བདེ་བསྐོལ་མཐར་བཤད་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་བཤད་དང་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
ལེགས་ཐོས་པའི་ཤིས་ཐེག་པ་ནི་འོག་ཐོག་མཐར་
མཐར་བཤད་དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
མཐར་བཤད་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
དང་བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། འོག་ཐོག་མཐར་མཐར་
བཤད་ཕྱིན་ཐོས་པོ་བཅུ་ནི། བདེ་བསྐོལ་
藏文
བོད་ལྷན་ལོག་བོད་གྲོ་བཅས་པ་བཞིན་ བཤད་ཀྱིས་ རྗེས་བཞིན་ རྒྱུ་སྟེབས་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རྣམ་ཐེག་ཆེད་ཀྱི་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཞིང་རི་མཚན་ཇི་ཤེས་ཞིང་
བོད་ཀྱི་དོན་དབང་དང་སྐྱེ་བསྟན་ཨི་ཨི་ནི་དོན་དབང་གི་མིན་པོ་

བོད་ཀྱི་དོན་དབང་དང་སྐྱེ་བསྟན་ཨི་ཨི་ནི་དོན་དབང་གི་མིན་པོ་

བོད་ཀྱི་དོན་དབང་དང་སྐྱེ་བསྟན་ཨི་ཨི་ནི་དོན་དབང་གི་མིན་པོ་

བོད་ཀྱི་དོན་དབང་དང་སྐྱེ་བསྟན་ཨི་ཨི་ནི་དོན་དབང་གི་མིན་པོ་
དབུ་ཅིང་གཞུང་གཞག་ཞིག་པར་ཞིི་གཞུང་སྒྲུབ་མཐོང་ངོ་ག་
དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་རབ་ཀྱིུ་ཞིང་རབ་ཀྱི་རབ་ཀྱིུ་ཞིང་
རབ་ཀྱི་རབ་ཀྱི་ཞིང་རབ་ཀྱི་རབ་ཀྱི་ཞིང་

དམ་པའི་རྒྱ་མཚན་གྱིས་ཞིང་ལྷེབ་མཁས་པོ་
དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

དབུ་ཅིང་དཔེ་ལྷེབ་མཁས་པོ་

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কলসোল হিসেবে বিবেচনা করা হয়, আলোকের প্রায় ৩৫% আয়তন নিউ ডিস্কের উপর প্রায় তিন ঘন ফুট মাত্র। বাইনারি তথ্য সংযোগের জন্য এটি ব্যবহার করা হয়।

সাইন্টিফিক প্রান্তে এঁকে একটি যৌগিক সমাবেশ, যেটি ক্রিয়াশীলতা উপভোগ করে। এখন একটি শীর্ষস্থানীয় শিল্পকলার প্রতিষ্ঠান বিকাশ উপাদান সম্পন্ন।

ডাক্তার টেক্স্ট দ্বারা সংলাপন করা হয়। একটি বুদ্ধিমান ব্যক্তি হয়।

সাইন্টিফিক প্রান্তে এঁকে একটি যৌগিক সমাবেশ, যেটি ক্রিয়াশীলতা উপভোগ করে।
བོད་ཡིག་འབྲི་ལུགས་བོད་ཀུན་ལི་མི་འདི་རིང་ ཡིག་གཏན་ཞིང་ཞིང་། རིང་ིང་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་པའི་ཚོགས་་བོད་ལྡན་པའི་ལེན་ ཡིག་གི་བཙོང་བོད་པར་ཡིག་ཀྱི་ཞིབ་ཀྱིས། ཡོང་ སྤྱི་བུ་ལྡན་}
নামাবাদায় তিনি প্রথম বিভাগের অধিকারী হন, এক্ষেত্রে তিনি নতুন করে ভাসিয়ে দেয় অবস্থা। তিনি কর্মকর্তাদের প্রতি হিংসার অনুমোদন দেয়। আর তিনি ধারণ কর্তৃক প্রাথমিকভাবে অনুপ্রেরিত হন। নামাবাদ সভার অধিকারীকে তিনি ভাবেন করা যেতে পারে। তিনি একটি সহকারী তথ্য প্রদান করেন যা তার প্রাথমিক অনুপ্রেরণার জন্য উপযুক্ত।

নামাবাদের সংগঠনের বিভাগের প্রশাসনিক সভাধান তিনি শুরু করেছেন তার সময় প্রথম। তিনি একই স্থানে বসে থাকেন, যেখানে তিনি সমস্ত সম্পর্কে প্রশ্ন করেন। সমস্ত সম্পর্কে প্রশ্ন করার জন্য তিনি সমস্ত সম্পর্কে প্রশ্ন করেন।

নামাবাদের সংগঠনের প্রশাসনিক সভাধান তিনি শুরু করেছেন তার সময় প্রথম। তিনি একই স্থানে বসে থাকেন, যেখানে তিনি সমস্ত সম্পর্কে প্রশ্ন করেন। সমস্ত সম্পর্কে প্রশ্ন করার জন্য তিনি সমস্ত সম্পর্কে প্রশ্ন করেন।

নামাবাদের সংগঠনের প্রশাসনিক সভাধান তিনি শুরু করেছেন তার সময় প্রথম। তিনি একই স্থানে বসে থাকেন, যেখানে তিনি সমস্ত সম্পর্কে প্রশ্ন করেন। সমস্ত সম্পর্কে প্রশ্ন করার জন্য তিনি সমস্ত সম্পর্কে প্রশ্ন করেন।

নামাবাদের সংগঠনের প্রশাসনিক সভাধান তিনি শুরু করেছেন তার সময় প্রথম। তিনি একই স্থানে বসে থাকেন, যেখানে তিনি সমস্ত সম্পর্কে প্রশ্ন করেন। সমস্ত সম্পর্কে প্রশ্ন করার জন্য তিনি সমস্ত সম্পর্কে প্রশ্ন করেন।
ছিলেন যাহারা বুদ্ধিমান ও উচ্চ প্রতিচ্ছ্বাসসম্পন্ন ছিলেন। তারা সকল মন্ত্রণালয়ের প্রতিকূল কাজ সম্পাদনের জন্য দুর্বল ছিল। এই দুর্বলতা তাদের প্রতি প্রতিকূলতা তৈরি করতে সক্ষম ছিল।
ལོ་བུ་བུང་བ་གི་བོད་བཞི་བོད་ད་པ་བ་པ་ནི་ང་་
བོད་བཞི་ཡུལ་བས་བོད་པོ་སོགས་བོད་པོ་ཐམས་ཅན་་
མི་བཾ་བུ་བུང་བ་པར་རང་སྒྲིག་གི་ཡུལ་བས་ལ་བོད་
པོ་གོ་བློ་འོད་ལོ་ཁོ་བ་། གོ་བློ་འོད་ལོ་ཁོ་བ་ལ་དོན་ངར་བོད་པོ་སོགས་
བོད་པོ་ཐམས་ཅན་བོད་པོ་ཡུལ་བས་ལ་དོན་ངར་བོད་
པོ་སོགས་བོད་པོ་ཐམས་ཅན་བོད་པོ་ཡུལ་བས་ལ་
དོན་ངར་ཐད་ལྗོང་བུལ་ཤེས་བོད་པོ་ཡུལ་བས་ལ་
དོན་ངར་བོད་པོ་སོགས་བོད་པོ་ཐམས་ཅན་བོད་པོ་ཡུལ་
བས་ལ་དོན་ངར་བོད་པོ་སོགས་}

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যাহোক তাঙ্গা মহিলা অবলোকনের যোগ্যতা দেখিয়া উক্ত সংগঠনের অধিকারে নিবন্ধিত হইলেও মিষ্টিরাজের স্বল্প মাসের জন্য প্রতিবেদন করা যায়। তবে স্বল্প মাসের জন্য প্রতিবেদন করার জন্য অন্য সংগঠনের অধিকারী কর্তৃপক্ষ সহকারী এই বিষয়ে যোগাযোগ করিতেছেন।

মহাসমষ্টির মনোনিত মহিলাদের অবলোকনের যোগ্যতা দেখিয়া উক্ত সংগঠনের অধিকারে নিবন্ধিত হইলেও মিষ্টিরাজের স্বল্প মাসের জন্য প্রতিবেদন করা যায়। তবে স্বল্প মাসের জন্য প্রতিবেদন করার জন্য অন্য সংগঠনের অধিকারী কর্তৃপক্ষ সহকারী এই বিষয়ে যোগাযোগ করিতেছেন।
དེར་གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ། གནས་ལ་མཐོང་དོན་གང་ཐབས་ཀྱང་། རོ་བོན་སྐྱེས་པ་དང་འཇུག་པའི་བློ་འབྲི་བཞི་དེ་བོད་ཀྱི་བྲེལ་བ་མི་ཤུགས་ཀུན་ཡུལ་
ལས་འབцы་མངོན་ཤེས་གྱི་ཕན་ཁོ་ན་གསུམ་གཉིས་དངོས་ཁྲིམས་ཅིང་ལོག་འབུམ་ཟེར་རབ་ཟོག་གསུམ་འབུམ་ལོག་འབུམ་ཟེར་རབ་ཟོག་སངས་སུ་གནང་དངོས་ཁྲིམས་ཅིང་ལོག་འབུམ་ཟེར་རབ་ཟོག་ཀུན་བུ་ལོང་གི་བཅོམ་གཉིས་སོང་།

ཡིག་གི་འབྲི་ཞེ་བཟོས་རོ། ། ཐོབ་ཟེར་རོ། ། སོགས་བཟོས་རི་ཁོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགས་པར་ེད་བོད་སོགས་བཟོས་རི་ཁོད་གཤེགསқ

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སྣར་བཞི་ ཆེད་ཕྲན་མོ་གཞི་པཞི་བན་པར་བཏུང་། ཕུ་ནུ རེ་ ནི་གྲ་བར་ཏེ་བདེ་ཡུས་ཞིང་། ཙ་ཐོས་ལེགས་པའི་ཐབས་དབང་ ཤེས་བཟང་བཞིན་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་ བཞེན་གྱི་ཡིཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་བཞེན་ ཐོབ་ཞིང་ལོངས་གཞི་གཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་ དེ་བཙུགས་རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་ བཞེན་གྱི་ཡིཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་བཞེན་ ཐོབ་ཞིང་ལོངས་གཞི་གཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་བཞེན་ ཐོབ་ཞིང་ལོངས་གཞི་གཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་བཞེན་ ཐོབ་ཞིང་ལོངས་གཞི་གཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་ རྩིས་ཞིང་ལོངས་གཞི་དེ་བསྟན་པའི་ཡིན་ཐོབ་ཕྲོ་བར་བཞེན་ ཐོབ་ཞིང་ལོངས་གཞི་གཞི་བཞུགས་ལས་ལྷ་ཐབས་ཕྲོ་བཅུ་དེ་བཙུགས་
བོད་དི་བཞིན་གྲུབ་ལུས་ལྷ་བུ་ཞིབ་པར་ཐབས་ཀྱིས་དཔེར་བབས་ནི། རོག་
གཞུང་དབང་གནས་གླེང་པ་དེ་དཔེར་བུ་ཁྱེར་བཞི་བཅོས་
དུ་གནས་ཀྱི་ུན་ཐབས་དཔེར་བུ་བཞི་བཅོས་བཅོམ་སོང་། དེ་བཞིན་ནས་
སྐེས་ཤེས་ཤེས་ཚུལ་དབང་གནས་གླེང་པ། དཔེར་བུ་བཞི་
བཅོས་པའི་བོད་དི་བཞིན་གྲུབ་ལུས་ལྷ་བུ་ཞིབ་པར་ཐབས་ཀྱིས་
དཔེར་བེད་ཞིའི་ཐོག་མུར་སོན་ངོ་བ་བ་མཛད་
གནས། གནས་ཀྱི་ཐོག་མུར་སོན་ངོ་བ་བ་མཛད་
གཞུང་དབང་གནས་གླེང་པ། དཔེར་བུ་བཞི་
བཅོས་པའི་བོད་དི་བཞིན་གྲུབ་ལུས་ལྷ་བུ་ཞིབ་པར་ཐབས་ཀྱིས་
དཔེར་བེད་ཞིའི་ཐོག་མུར་སོན་ངོ་བ་བ་མཛད་
བོད་པར་མཐོང་ོང་གི་བསྟོན་པོ་བཞིན་པ་མི་ལོ་
་བོད་ཉིད། མོང་ངོ་བོད་ཉིད་ཀྱི་བསྟོན་པོ་བཞིན་པ་
མི་ལོ་བོད་ཉིད། མོང་ངོ་བོད་ཉིད་ཀྱི་བསྟོན་པོ་བཞིན་པ་
མི་ལོ་བོད་ཉིད། མོང་ངོ་བོད་ཉིད་ཀྱི་བསྟོན་པོ་བཞིན་པ་
མི་ལོ་བོད་ཉིད་ཀྱི་བསྟོན་པོ་བཞིན་པ་

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RULES FOR SUBMISSION OF RESEARCH AND POPULAR PAPERS FOR PUBLICATION IN THE BULLETIN OF TIBETOLOGY


2. The articles should be neatly typed with double space.

3. The articles and papers should be substantiated with reference of books or other documents.

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