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

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Development of Different Schools of Thoughts in Buddhism

Dr. Ashwani Kumar

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

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

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

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

The dissent even existed during the lifetime of the Buddha. This is found in the current stories about his cousin Devadatta. He seemed to have aimed at stepping on the place of the Buddha and getting the management of the followers into his own hand. When the Buddha did not allow him to do so, he attempted in conjunction
with Ajashatru, to put the Buddha out of the way. He made many attempts to
destroy the great teacher, but he failed and through another way Devadutta went
to the Buddha and formally called upon him to insist on the stricter rules, which he
advocated. His new way again failed and he turned to his own place, and founded
a new and stricter order, which gradually grew in number and was openly supported
by Ajashatru 3. During the life time of Buddha there was another occasion when a
split in the Sangha became imminent. This incident took place when he was at
Kosambi on account of a minor difference of opinion between the Dharmadhara
and the Vinayadhara. 1 In the Nikayas and other early Buddhist texts there also
appear a few references to the possibility of discord in the Sangha and the
condemnation of Sanghabheda. 20 the five extreme offences like patricide,
matricide and so forth. Immediately after Buddha’s death in the account of first
Buddhist council also, a rift is noticeable in the refusal of Thera Purana of
Dukkhatagiri to accept the texts adopted by Mahakassapa and his followers as
Buddhavacana. His insistence on the introduction of a few disciplinary rules clearly
shows a lack of unanimity among the monks. Buddhism underwent innumerable
changes after the Parinirvana of the Buddha: his teaching was accepted and
followed by only a few thousand people during his period. But it is now a religion
of millions of people and of different races.

One hundred years after the setting of the first Buddhist council dissatisfaction
arose among followers regarding the ten points (Das Vinthuna). It is recorded in
the Cullavagga that the monks of the Vajji were in the habit of practising the ten
points, which regarded as unorthodox by Yasa of Kosambi. At that time in Vaishali
many Bhikkas of the Vajji-clan shamelessly taught the ten points as lawful, namely
‘Salt in horn,’ ‘Two fingers bread’, ‘Visiting the village,’ ‘Dwelling,’ ‘Consent’,
‘Gold and so forth.’ The practice of all these ten points was declared illegal and
immoral in the extreme. Though the majority of the Buddhist monks were in favour
of these indulgences, there was a minority which strongly condemned them. Here
it is said that by means of these ten points members of the order dragged others
after them, drew them as under, held separate session of the chapter at which the
business of the order was conducted and recited the Patimokha at such separate
session. This is a step towards the foundation of sect. The second council was
held at Vaishali and the unanimous verdict of the assembly declared the conduct of
the Vajjian monks to be unlawful. The decision of the council was not accepted by
the majority of the monks. They too held a council, much more numerous then that
of this stricter opponents and hence this council is called Mahasanghikat or
great council (Maha-sanghika), which ultimately led to the origin of different sects in
Buddhism. We find within a few hundred years after the demise of the great teacher
his followers were divided into two great parties known as Mahayana and Hinayana.
Later on from these sects, eighteen or more sects came into existence. When Buddhism reached in different countries again, it appeared in different sects in those countries.

It is a fact that the Buddha advised his disciple not to follow his teachings blindly, but to analyse them according to their own intellect and experience. The Buddha had liberal views regarding the adaptations regarding his teachings. He told his followers to analyze his teaching well. Only then adapt them, but not force the sake of showing him respect. Probably due to the liberal viewpoint of the Buddha there arose a number of Buddhist schools in India and other parts of the world. The Buddhist community did not remain united for long and soon fell apart into a number of schools. Indian Buddhist tradition generally speaks of 'eighteen' such schools, but that is a mere traditional number and in fact more than thirty are known to us, at least by name. According to the Ceylonese sources the first schism took place hundred years after the Nirvana. The remaining sects must have arisen between the second and the third councils, i.e. between 200 B.C. and 247 B.C., most of them belong to the second century after the Nirvana, but the last six in the third century. The Dhammapadis, according to the Mahavamsa Tika at the time of Yapagamuni, the Sagarisva at that of Mahasena. A hundred years after the Buddha's Mahaparinirvana happened among the monks in regard to the actual doctrine of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism. After Buddha's Mahaparinirvana the Buddhist Council was held to settle down the differences among his followers, but these failed to narrow down the differences. The monk and followers of the Buddha went in different ways, instead of uniting under this council. The second council was held regarding the practices of 'ten points'. In one passage these 'ten points' constitutes each a division in order. The same ten points were elsewhere stated harmful to the laity. Here it is stated that by means of these ten points members of the order adopted others after them, drew them as under, hold separate session of the chapter at which the formal business of the order is conducted with recitation of Patisambhava (the 277 rules of the order) at each separate session. This was the step towards the foundation of a sect. There is no place for doubt that the council marked the evolution of new schools of thought. In consequence, the council came to an abrupt end, and the long-faded schism came into being, threatening the solidarity of the Sangha. All the accounts, however, unanimously record that a schism did take place about a century after the Buddha's Mahaparinirvana, because of the efforts made by some monks for the relaxation of the strict rules observed by the monks. The monks, who deviated from the rules and did not subscribe to the orthodox views, convened another council, in which ten thousand monks participated. It was a great congregation of monks (Mahasangha), for which they were called the Mahasangha as distinct from the orthodox monks,
the Theravāda. Thus occurred the first schism in the Sangha, which accouunted for the origin of the two schools the Theravāda and the Mahāvīramittika in the early Buddhist Sangha. Within a few hundred years after the demise of the Buddha as many as eighteen sects or more came into existence, along with a few of them disappoaring shortly after their appearance. In the history of the succession of schools, it is found that the first schism in the Sangha was followed by a series of schisms leading to the formation of different sub-sects, and in the course of time eleven such sub-sect arose out of the Theravāda while seven developed from the Mahāvīramittika and still later their appeared other sub-sect also. This split went on widening and in the course of time several sects came into existence out of those two primitive schools. All these branches appeared one after another in close succession within three or four hundred years after the Buddha's Mahaparinirvāṇa.

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

Indian Buddhism is commonly divided into four main schools, Great Exposition school, Sutra school, Mind only school and Middle Way school. Each of these is associated with particular teachings, lineages, texts, doctrines and practices. But the Buddhist and other followers of Buddhist regard all the temples, monasteries and teachers of different sects, equally holy for congregation and pilgrimage.
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2. 1 bid., p. 4.
6. 1 bid., Chapter- V. p. 26; 1 bid Chapter- V, p. 31.
Karmapas: A historical and philosophical introduction

Dr. Ashwani Kumar

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

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

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

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

The Kagyu-pa is one of the important sect in Tibet, the next great reformed sect after Gelug-pa to which the famous Dalai Lama and Panchen Lama belong. From Kagyu sect came out numbers of sub sects. This sect was founded in the later half of the 11th century A.D. by Lama Mar-pa of Lhobrag, who had visited India and obtained special instructions from the Indian Puditta Atisa and his teachers Panthning and Naro, the janitor of Nalanda University. The same Kagyu means the line or thread of the word, i.e. the oral tradition of the word of the Buddha which is supposed to have been delivered through a continued chain of teachers and disciples, apart from the written scriptures. Its followers believe in the successively of precepts handed down through a galaxy of teachers. The Kagyu literally means “Teaching lineage”, and its followers claim that its doctrines and practices are passed down through a succession of enlightened teachers, each of whom directly understands the true nature of reality through spontaneous, non-conceptual awareness and then transmits the essence of his or her teachings to the next generation of meditators. The Kagyu sect traces its lineage back to the
Indian Tirthika sage Tilopa, who is said to have received instructions directly from the metaphysical Buddha Vajradhara. In addition to Tilopa, the Kagyu-pa also counts such important figures as Nagarjuna, Sarshar, Savjey and Mairstri-pa as members of its lineage.

The Kagyu-pa sect traces its second member of lineage back to the Indian Mahasiddha Tilopa (988-1069). The metaphysical Buddha being the very first member of this lineage. Tilopa had a number of five disciples, the foremost of whom were Lalitavajra and Naropa. Naropa (1016-1109) became the third member of the lineage. From Tilopa and Naropa originated meditative practices with which the sect has been identified, the six yoga of Naropa and Mahamudra. Naropa's foremost disciples were Siddha Dombhi Hirukika, Siddha Shantipa, Siddha Masters-pa, Sharrowhadr, Pitopa, Dipankara Atsa and Marpa, the Tibetan translator who carried the teachings to Tibet, so founding the beginning of Kagyu-pa sect. The main disciple of Naropa was Choje Lodro of Mar, generally referred to as Marpa (1012-1097). He made three visits to India in search of Dharma. For sixteen years Marpa received initiations and teachings from Naropa. He received additional teachings from Janaharibi in the west and from Siddha Kukurupa in the south. He spent many years translating the manuscripts, brought the copies of the Tantrik teachings from India and became gradually famous as a translator. He established a community farm and monastery at Dolbrag. Marpa transmitted Naropa's instructions to several disciples, most famous among whom was Milarepa (1052 A.D.). Clad only in cotton, milarepa lived for many years in total isolation in high mountain caves. After finally receiving the desired instructions, he spend his life meditating in solitude, composing his famous songs. After completing nine full years of isolation he began to accept disciples. In the year 1135, at the age of eighty Milarepa passed away leaving 8 greater and 13 lesser disciples.

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

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

The Kagyud-pa has two main sects and many minor ones. The two minor sects are: Shangpa Kagyud and Dagpo Kagyud. The first two divisions of Kagyudp- pa sect originated with the two Tibetan disciples of Naropa, Kzangpo the Yogin founded the Shangpa Kagyud and Marpa, the translator founded the Dagpo Kagyud. The Shangpa Kagyud’s founder is said to have received the teachings from one hundred and fifty scholarly adepts. He is said to have mastered the entire exoteric and esoteric doctrines as well as meditation on it. Besides receiving practical guidance from the teachers in the human form, he also received transmission from the Dukinis (celestial beings). He established the Shang- shung monastery at Yeru Shang, in Yarlung valley in central Tibet, which was his principle monastery. As a result, the tradition he founded came to be known as the Shangpa Kagyud. Later he is said to have built more than a hundred monasteries, belonging, to this tradition in Tibet and he taught for thirty years to eighty thousand disciples. The main teachings of this sect were based on five tantras: Chakrasamvara, Vajrayana, Mahayana, Dharmakaya and Vajrabhairava. He also transmitted the six doctrines Niguma, Sukhasiddhi and the doctrine of Mahayana and of others. The principle contemporary exponent of this tradition was the late Kala Rinpoche (1903-1989), one of the leading Kagyud meditation master of the century. The system is not at present wide-spread as a school, but the teachings are being practised by many Kagyud Lamas.

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

The four major subsects of the Kagyud are Karma Kagyud, Phagtru Kagyud, Thalha Kagyud and Baron Kagyud. Here we will discuss only the important sect of the Karma Kagyud.
The Karmapa Sect, an important offshoot of the Kagyu-pa, was founded by Dr-cho-gyi-grags-pa (Pal Chogyi Dagpa) generally known as Dus-gyun-miheyen-pa (Dus-sum-Khenpa), who was born in 1110 A.D. at Dred in east Tibet. At the age of thirty Dus-sum-Khenpa became the principle disciple of Gampopa, the chief disciple of Milarepa, and so entered the strict doctrinal succession from Marpa, the founder of Kagyu-pa sect. The name Karmapa is that of an assembly of Gods and Dakinis who bestowed on Dus-sum-Khenpa (knowledge of the past, present and future) a Black Hat woven from a hair of the hundred thousand of angels or fairies. However, earlier the name Karmapa came into existence probably due to the association of Dus-sum-Khenpa with the monastery of Karma Dursa or Lho-Karma-gyur which he founded in 1147 A.D., and which was to the east of the "Non-chu, somewhere between Ri-bo-che and De-ge." He built the monasteries for the greater benefit of people. Waddel" states that his monastery of Su-tso-lha-ung, built in 1154 A.D. at Tsur-pu which is about one day's journey to the north of Lhasa beyond Sera, is still the headquarter of this, the most powerful of Kagyupa sect. It is also the home of its chief incarnation Lama. Dus-sum-Khenpa died at the age of eighty three in 1197 A.D. Since Dus-sum-Khenpa, the head of this subsect has been the uninterrupted reincarnation of him till today. The second incarnation was Karma Pakshi. In the religious lineage of the Karmapa, Dus-sum-Khenpa is put in the first generation and Pakshi in the second. Pakshi was the first person to be recognised as Tulku (incarnation, Avatara) or a Lama in Tibet. He visited the court of Emperor of China and became the Chaplain of the Emperor, who bestowed the title "Karma Pakshi" on him. It is also said that the Karmapas are also known as the Black Hat Lamas because the emperor "honoured him with the gold smudged black-cap". This hat which is worn on ceremonial occasions, has been passed through the entire lineage of the Karmapas. Hence, after Pakshi, this sect was also called the Black Hat sect. According to Kalu Rinpoché, this original hat was invisible to all but to those having great merit. A material replica was given to the fifth Karmapa Dushin-Shegpa (1384-1415) by the Yong Lo Emperor Chengtsu, so that the black hat, a mere glimpse of which is said to guarantee the beholder's rebirth in the higher realms, might be seen by all. This replica is thought to be the same one donned by the Karmapa, His Holiness Rang Byung Rig-pa Dorje (1924-1981), when he performed the Black Hat ceremony in Europe and North America in 1974. This ceremony is the key ritual of Karmapas. It recreates the original coronation of the Dus-sum-Khenpa by the Dakinis, reaffirming the place of each Karmapa in the Karmapa line and invoking Avalokiteshvara as the source of that lineage. It is interesting that the seventeenth Karmapa has been discovered but is still controversial. The seventeenth Karmapa was discovered in Lhatok in Eastern
Tibet after a long and tedious search initiated by the twelfth Tai Situpa, now based in Sherabling near Bajrash, and Goshir Gyatse Rinpoche, the traditional regent of the Karmapa in the Rumtek monastery in Sikkim. In a meeting between them and other sacred masters on March 29th, 1992, a sacred prediction letter left by the sixteenth Karmapa was analysed and interpreted. After this meeting, the Rinpoche sent a copy of the prediction letter to the abbot of the Tsurphu monastery in Tibet, requesting him to initiate a secret search for the next Karmapa. Accordingly, some lamas set off for Lhatok, where they posed as pilgrims looking for long-lost relatives. Following the directions in the letter, they finally found a nomad couple, Loga and Dondrup, parents of a large family of six daughters and three sons. The middle son was named Apo Guga, or “beloved elder brother”.

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

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

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

1) Dasum Choejung (1140-1193)
2) Karma Pakshi (1206-1283)
3) Dordorje Dorje (1340-1383)
4) Deshen Shegpa (1384-1415)
5) Tongwa Dondan (1416-1453)
6) Chodrag Gyatso (1454-1506)
7) Michod Dorje (1507-1554)
8) Rongjiug Rigby Dorje (1924-1981)

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

The Kagyu sect generally follows the tradition of Kadampa on doctrinal matters, but it further practises the four tantras, viz, Kriya Tantra, Carya tantra, Yoga Tantra and Anuttara Tantra of the new translation tantras. The special teachings of this sect are the Naro-cho-drug (six yogis of Naropa) from the Indian Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maitripa. An important factor to identify a particular sect is its particular type of practices. Each school has particular traits that are featured in its Tantrik practices. The Kagyu sect, for example, favours practices associated with Avalokiteshvara, Manjushri, Vajrputri, Green Tara, Bhaisajyaguru, Vajryogini and Heruka Chakrasambhava. Another identifying feature is the group of monasteries in which the monks and nuns live, study and practice. The concept of monastery originated from the time of the Buddha in Tibet. Sanas, the first monastery was founded in 749 A.D. The monasteries of every sect are similar in architect. Over 300027 monasteries are said to be there in Tibet. Famous among these are: Sanaya, Galdan, Dre-pung,
Sera, Tashi L لما, Sakya, Di-Kung, Shalu etc. There are many big and famous monasteries of the Kagyu-pa sect. Some of them are Dgugha Gampo, built by Gampopa in 1122; Densathil, built by Phagmo Drupa in 1158; Drikung, built by Mingyur Gontrung in 1179; Laglung built by Thangta Trashig in 1180; Ralung, built by Tsang-pa Gyalse in 1189; Tsorpu, built by Karmapa Dusum Khyannapa in 1189; Riwoche, built by Sangye Womegpa; Sangag Cheling, built by Padma Karpo and Palpur, built by Sinu Chokyi Nangwa in 1722. There is a temple in each monastery. It is generally the central which is the most outstanding building in the monastery. In these monasteries the images of Buddha, Bodhisattvas, local gods and goddesses, saints and the like are generally installed therein. The images apart, several paintings also decorate the walls of the monasteries. These paintings represent divinities, Lamas, scenes from the Buddha’s life, from the conception to the attainment of Nirvana, Mandalas and the like, scenes from the life of Buddha taken from the Jataka stories, Dhanyi Buddhas, Manjusri Buddha, Maitreya, Bodhisattvas, Tara, Marici, Lokapalas, Thambhalas, and various other gods and goddesses. Most of the sculptures and paintings are the religious representation of those objects which are based on the instruction of the Buddhist text dealing with the concerned subject.

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

Dr. Chowling Acarya

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

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

ADMISSION

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

VOWS

It is necessary for all monks to take the vows of individual liberation (Pratimoksa Samvara). It is appreciable if one can take the vows of Ge-long (Bhikshu)—a fully ordained monk of the highest order or Ge-sual (Sramanera)—a novice monk who has to observe the 36 vows. Otherwise one should take the vows of Ge-ryen (Upasak)—a full-fledged ordained lay person observing all the five vows until death. All categories of monks must be fully acquainted with the rules and regulations of Vinaya and must observe them strictly. They should abstain
from doing misdeeds and accumulate the maximum of meritorious actions. All should live together peacefully like family members and should bear a collective sense of responsibility for the upliftment and overall development of the monastery. Every one should maintain a kind and friendly atmosphere without being jealous and developing ill-feeling towards one another.

SEATS

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

QUALITIES AND RESPONSIBILITIES

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

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

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

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

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

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

RESTRICTIONS

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

RECORD AND UTILISATION OF OFFERINGS

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

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

**COMPOUND RULES**

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

**GENERAL RULES**

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

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

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

Monastic discipline is above everything for all monasteries and all members of Sanghas must follow the rules of moral discipline strictly as mentioned in the Vinaya. All members should spend time in studies, contemplation, and meditation. Everyone should be faithful, sincere, kind to oneself and Buddha Dharma and try to win the hearts of Gurus and Masters through ones sincere actions.

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

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

From Gangtak Phodang Khamsum Zilnor on 16 Rahjung, Iron Horse year, 7th Month and 13th Day.

**SARVA MANGALAM.**

Translated by Khenpo Chowang from the original text of Cha-yig.

19
Ye-Shes-sDe; Tibetan Scholar and Saint
Dr. Sherab Raldii

It was being held for a long time that a large number of Buddhist texts have been translated by the Tibetan scholars. While the presupposition turned out gradually to be true, what, in fact was not equally certain was the number of texts translated, the areas where emphasis was laid and the scholars who were involved in the act of translation. The researches so far undertaken both by the Tibetan, Asian and western scholars appear to be inadequate in terms of the quality of information which they have obtained and the way they have sorted out their information. One of the Indian scholars who claims to have done some ground work in his book on Tibetan Literature is Rahul Sawkhiya2. Rahul intended to formulate a list of scholars starting with the 7th century A.D. and closed it in the 17th century. The list might be useful as pioneering work; nevertheless Rahul’s over enthusiasm about the Indian scholars had blighted the facts of history on a number of occasions. This is revealed by a subsequent work, which was more detailed and somewhat exhaustively evidenced by the Tibetan sources. Guide to the Nyingma Edition of the sDe-dge-bKa’i ‘gyur bs’an ‘gyur edited and produced by Tirthang Tulku2 evidently is more informative and therefore more reliable have contradicted some information provided by Rahul on logical grounds.


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

No reliable biographical information could be obtained about Ye-Shes-sDe except that he belonged to the Nyingma [Ancient] sect and that he lived in the later part of the 8th century and in the early decades of the 9th century A.D. One reference to the Bengal ruler Dharma Pala in the context of Ye-Shes-sDe has suggested the probable date which is mentioned. The Tibetan sources almost in unanimity declared that Ye-Shes-sDe was a contemporary of Upadhya Natvaraksa2 and Aclarya Padmasambhava. In the course of our investigation an important point has emerged which suggests some textual scrutiny. It has been
mentiond in the Biographical Dictionary of Tibet and Tibetan Buddhism, compiled by Khetson Sangpo. Vol. III and having drawn largely from Thang-yig, of Padmasambhava in which the biographical data about Vairocana had elobrately figured out that the names of the translators of the tantras, sutras, grammar etc., had been different. It had been suggested that the principal translator was Vairocana and he had used his name while translating the tantras and had assumed non-de-plume as Ye-shes-sDe while translating the sutras. It had been further suggested that other names had been used whose names meaning had been translated by Vairocana. Therefore, it appears that the translator Ye-shes-sDe whose reference appeared along with the translations of texts and listed first in the subseque part of the nudy was the same person as Vairocana. But the decision on this issue cannot be taken with certainty at this stage due to the fact that this position held by Thang-yig is not adequately evidenced by other Tibetan texts. In the majority of the tantra texts translated and listed out by as the name of Ye-shes-sDe has been mentioned in place of Vairocana; so, the question if Ye-shes-sDe was the original name and Vairocana being the non-de-plume or the other way round virtually remained an unanswered question. On closer scrutiny it has been found that Ye-shes-sDe had been inclined more towards Sutra and Tantra and in addition to that he took interest in many other subjects. It has been further observed that Ye-shes-sDe had composed three books, which presumably dealt with his philosophy.

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

Ka-gyur

S.No Title of the books Assistant Translator/translators

1 Satasasrika-prajnaparamita Kham-po Go-chatsBos Manjjar Nyang-Den-pa Varo-sa-tsa; Nyang Yes-ke-lyi-brug

2 Atya-asadasasastrikaprajnaparamita-nama-Mahayana-sutra Others

3 Atya-asadasasastrikaprajnaparamita-nama-maha-Yama-sutra

4 Atya-asadasasastrikaprajnaparamita-nama-Mahayana-sutra

5 Atya-pancaSata-prajnaparamita-Silendrabodhi and Jina-nita

6 Atya-vajracchedi-sama-prajnaparamita-mahayana-sutra - Silendrabodhi and Jina-nita

7 Buddha-avatamsaka-sama-mahavalya-sutra - Jina-nita and Surendrabodhi

8 Atya-maharatnakoa-dhanaparyaya-sataahah-Sri zdgrangthe trisangtara-nirde-si-ya riv arta-nama-
9 Arya-tathagata-acatya-gahya-nirdeśa-nama-Mahayana-sutra
10 Arya-svapanan/śāśita-nama-mahayana-sutra
11 Arya-amitabhavvyah-nasas-nama-mahayana-sutra
12 Arya-ak-śobhya-tathagatasya-vyuhā-nama-
Mahayana-sutra
13 Arya-dharmandhutto-prakṛti-asamśheda-nirdeśa-
apa-nama-mahayana-sutra
14 Arya-dasadharmika-nama-mahayana-sutra
15 Arya-samanantamukha-parivarta-nama-mahayana-
Sutra
16 Arya-manju-rī-buddhāśčā-vyuhā-nama-
Mahayana-sutra
17 Arya-pitapara-samagamana-nama-mahayana-
Sutra
18 Arya-rastrapala-paripṛcchā-nama-mahayana-sutra
19 Arya-ghṛapatī-ugraparipṛcchā-nama-mahayana-sutra
20 Arya-bhādramayakara-vyakarana-nama-mahayana-
Sutra
21 Arya-mahapratihārya-nirdeśa-nama-mahayana-
Sutra
22 Arya-maitreyi-mahāśmāndala-nama-mahayana-
Sutra
23 Arya-vināyavinicaya-upali-paripṛcchā-nama-
Mahayana-sutra
24 Arya-adhyāyasāncitana-nama-mahayana-
Sutra
25 Arya-sūbha-paripṛcchā-nama-mahayana-sutra
26 Arya-sūrata-paripṛcchā-nama-mahayana-sutra
27 Arya-viradhatta-grhapti-paripṛcchā-nama-
Mahayana-sutra

28 Arya-tokhayayatatasra-paraipchcha-nama-Parivarta
25 Arya-samatosarita-paraip-chha-nama-mahayana-Sutra
30 Arya-gangotara-paraipchcha-nama-mahayana-Jinaratna and Donalsila Sutra

31 Arya-sankadatta-rakara-la-nama-mahayana-sutra
32 Arya-vimalakadatta-paraip-chha-nama-mahayana Sutra
33 Arya-gunaratra-sakusumita-paraipchcha-nama-Mahayana-sutra
34 Arya-scintya-buddha-visayanirdesa-nama-Mahayana-sutra
35 Arya-sushthiamati-devaputra-paraipchcha-nama-Mahayana-sutra
36 Arya-sehihiparipeccha-nama-mahayana-sutra


38 Arya-bhadrapatulrethi-paraipchcha-rima-Mahayana-sutra
39 Arya-mahatyaparipchcha-nama-mahayana-sutra
40 Arya-naitreyaparaipchcha-nama-mahayana-sutra
41 Arya-kashyapa-parivarta-nama-mahayana-sutra

42 Arya-ratnarasi-nana-mahayana-sutra
43 Arya-aksayamati-paraipchcha-nama-mahayana-Sutra
44 Arya-saptasv'aticaka-nama-prajnaparamita-mahayana Sutra
45 Arya-smaityadevi-simhanda-nama-mahayana-Sutra
46 Arya-saviyase-paraipchcha-nama-mahayana-sutra Sutra17

Jinaratna and Surendrabodhi
Jinaratna and Surendrabodhi
Jinaratna and Donalsila
Jinaratna and Surendrabodhi
Surendrabodhi
Jinaratna and Surendrabodhi
Jinaratna and Banausila and Misivams
Jinaratna and Surendrabodhi
Banausila and Misivams
Banausila and Misivams
Banausila and Misivams
Banausila and Misivams
72 Arya-caturdarsaka-samanadis-mahayasa-sutra
73 Arya-mahasamihpata-ratnakrs-dharmi-namahayasa-sutra
74 Arya-vajrananda-nama-dharmi-mahayasa-sutra
75 Arya-mahayasanaraprasamarathva-nama-mahayasa-sutra
76 Arya-ratnakasa-nama-dharmi-mahayasa-sutra
77 Arya-bodhisattva-gocanapayavisaya-vikalpavant
Nirdesa-riama-mahayasa-sutra
78 Arya-tathagatamahakarna-nirdela-nama-
Mahayasa-sutra
79 Arya-gajananagajapariprccha-nama-mahayasa-sutra
80 Arya-pratihayamati-pariprccha-namahayasa-
Mahayasa-sutra
81 Arya-sagaramati-pariprccha-nama-mahayasa-sutra
82 Arya-sagarannagajapariprccha-nama-mahayasa-
Sutra
83 Arya-sagarannagajapariprccha-nama-
Mahayasa-sutra
84 Arya-sagarannagajapariprccha-nama-
Mahayasa-sutra
85 Arya-anavatapata-nariprccha-samsaranum-
Mahayasa-sutra
86 Arya-bahuna-pariprccha-nama-mahayasa-sutra
87 Arya-oralaluabata-pariprccha-nama-mahayasa-sutra
88 Arya-suvakra-samudhyaparak-pariprccha-nama-
Mahayasa-sutra
89 Arya-adipariprccha-nama-mahayasa-sutra
90 Arya-kismatkara-pariprccha-nama-mahayasa-sutra
91 Arya-castrapala-pariprccha-nama-mahayasa-sutra
92 Arya-vikurvaryasa-pariprccha-nama-
Mahayasa-sutra
93 Arya-realhayanapadesa-nama-mahayasa-sutra

Jinamitra and Prajnavarman
Silendrabodhi
Silendrabodhi
Silendrabodhi
Prajnavarman
Surendrabodhi
Silendrabodhi
Sillendrabodhi
Sillendrabodhi
Prajnavarman
Jinamitra, Danasila and Budhaharih
Jinamitra and Prajnavarman
Jinamitra, Danasila and Manivinaya
Surendrabodhi
Jinavitra, Dansila and dCong-lings Rosab
Prajnavarman
Prajnavarman
Surendrabodhi and Prajnavarman
Sillendrabodhi
Jinamitra
Prajnavarman
Jinamitra and Danasila
94 Arya-simatihalakarni-pa\'i\'rocha-nama-mahayana- Sutra Sutram and Prajna\'varman
95 Arya-mahalalika-pa\'i\'rocha-rama- Jiminmitra and Da\'in\'asila
96 Arya-mahatirthinda-niyana-sutra mahayana-sutra Suren\'radodhi
97 Arya-bodhipukk\'anis\'i\'res\'i\'ma-maharaya-setra Ji\'n\'am\'i\'ra and Ju\'n\'a\'ddh\'i
98 Arya-pa\'c\'aparamita-niyes\'i\'ma-mahayana-sutra Jiminmitra
99 Arya-dana\'pari\'tita-\'a\'ma-mahayana-sutra Prajna\'varman
100 Arya-dana\'r\'as\'i\'ma-si\'r\'es\'i\'ma Suren\'radodhi
101 Arya-bodhi\'satv\'acharya-niyes\'i\'ma-mahayana- Ji\'n\'am\'i\'ra and Ji\'n\'am\'i\'ra
102 Arya-\'a\'thagata\'ra\'ma-\'na\'ra\'ja\'ny\'a\'sa-mahayana- Prajna\'varman
103 Arya-\'c\'i\'r\'a\'v\'a\'j\'a\'n\'a-si\'r\'es\'i\'ma-mahayana- Ji\'n\'am\'i\'ra and Si\'l\'e\'n\'a\'ddh\'i
104 Arya-pa\'c\'i\'r\'a\'v\'a\'j\'a\'n\'a-si\'r\'es\'i\'ma-mahayana- Ji\'n\'am\'i\'ra
105 Arya-\'a\'n\'a\'la\'k\'a\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Jiminmitra and Da\'in\'asila
106 Arya-ma\'ja\'ra\'ma\'\'a\'na-si\'r\'es\'i\'ma-mahayana-sutra Suren\'radodhi
107 Arya-am\'t\'i\'v\'a\'h\'a\'r\'a\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Prajna\'varman
108 Arya-mai\'\'a\'j\'a\'r\'a\'v\'a\'j\'a\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Ji\'n\'am\'i\'ra and Suren\'radodhi
109 Arya-lo\'k\'a\'n\'a\'l\'a\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Ji\'n\'am\'i\'ra and Da\'in\'asila
110 Arya-ta\'a\'d\'i\'d\'i\'v\'a\'l\'a\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Suren\'radodhi
111 Arya-n\'i\'y\'a\'n\'a\'j\'a\'n\'a-si\'r\'es\'i\'ma-mahayana- Prajna\'varman
112 Arya-pra\'a\'p\'a\'d\'a\'na\'s\'i\'r\'es\'i\'ma-mahayana-sutra Suren\'radodhi
113 Arya-pra\'a\'t\'i\'v\'a\'n\'a-s\'i\'r\'es\'i\'ma-mahayana-sutra Prajna\'varman
114 Rajade\'s\'i\'ma-mahayana-sutra Da\'n\'a\'la\'a
115 Arya-\'a\'k\'a\'q\'e\'p\'a-si\'r\'es\'i\'ma Ji\'n\'am\'i\'ra and Da\'n\'a\'la\'a
116 Arya-karma\'n\'a-si\'r\'es\'i\'ma-mahayana-sutra Ji\'n\'am\'i\'ra and Prajna\'varman
117 Arya-karma\'r\'a\'j\'a\'n\'a-pra\'a\'p\'a\'\'a\'n\'a-si\'r\'es\'i\'ma Ji\'n\'am\'i\'ra and Da\'n\'a\'la\'a
118 Arya-ra\'j\'a\'v\'a\'d\'a\'k\'a-si\'r\'es\'i\'ma-mahayana-sutra Ji\'n\'am\'i\'ra and Si\'l\'e\'n\'a\'ddh\'i
119 Arya-traya\'n\'a\'s\'i\'r\'a\'s\'i\'r\'a-si\'r\'es\'i\'ma-mahayana-sutra Prajna\'varman
120. Arya-śthiḥādhyasaya-parivarta-nama-
mahayāna-sūtra  
Surendrabodhi

121. Arya-bhavasamkranti-nama-mahayana-sūtra  
Janamitra and

122. Arya-sarvavāśvada-samgraha-nama-mahayana-
sūtra  
Janamitra and

123. Arya-mahamegha-nāma-mahayana-sūtra  
Manivaran

124. Arya-mahameghasatrad dasadiglobdhisattvā-samsā-
Drasannipati-mahotsava-vikrīnīta-nama-parivarla  
Surendrabodhi

125. Arya-mahamegha-vāyu-mādala-parivarta-sarva-
Naga-hṛdaya-rūpa-mahayana-sūtra  
Surendrabodhi

126. Arya-mahamegha  
Surendrabodhi

127. Arya-dharmasamgr-iti-nama-mahayana-sūtra  
Manjita-śrīnarta, 
Vijayāi-la and Śrīnandrabodhi

128. Arya-āraivaśocakara-nama-mahayana-sūtra  
Janamitra and Śrīnandrabodhi

129. Arya-dharmamaya-nama-mahayana-sūtra  
Janamitra and 
Munivarman

130. Arya-dharmamycha-nama-mahayana-sūtra  
Janamitra and 
Munivarman

131. Arya-parāmarṣhaharxavijaya-nama-
mahayana-sūtra  
Janamitra and 
Danasila

132. Arya-dharmamacchagabhanga-nama-mahayana-
Sūtra  
Janamitra and 
Danasila

133. Arya-caturdharmamaśīrdeśa-nama-mahayana-sūtra  
Surendrabodhi

134. Arya-tathagātāgambhīra-nama-mahayana-sūtra  
Sakyaṭapāṇa

135. Arya-anakṣaraśrāvarandaka-vairoṣnegambhīra-nama-
Mahayana-sūtra  
Janamitra and 
Danasila and Munivarman

136. Arya-asālabuddha-nama-mahayana-sūtra  
Janamitra and 
Surendrabodhi

137. Dasābbuddha-nama-mahayana-sūtra  
Janamitra and 
Danasila

138. Arya-dvādasabuddha-nama-mahayana-sūtra  
Janamitra and 
Danasila

139. Arya-buddhabhumi-nama-mahayana-sūtra  
Janamitra, 
Śrīnandrabodhi and prajavaran

140. Arya-buddhakepuna-nama-mahayana-sūtra  
Janamitra and 
prajavaran

141. Arya-marīgalalaka-nama-mahayana-sūtra  
Śrīnandrabodhi

142. Arya-astamaśakala-nama-mahayana-sūtra  
Śrīnandrabodhi

143. Arya-trīkālandaka-nama-mahayana-sūtra  
Self

144. Mayājala-nama-mahayana  
Janamitra and 
Prajavaran

27
145 Bimbisaptapratyadhavanama-nama-mahasutra
146 Sunyata-nama-mahasutra
147 Mahasunyata-nama-mahasutra
148 Dhvajagroh-nama-mah-asutra
149 Pancainraya-nama-mahasutra
150 Aniruddha-sutra
151 Arya-bhadrahusri-nama-sutra
152 Arthavivisticaya-nama-dharmaparyaya
153 Arya-adhibhuta-dharmaparyaya-nama
154 Alpadvata-sutra
155 Kamavibhanga
156 Sykarikavadan-nama-sutra
157 Brahmajali-sutra-Tantra
158 Arya-vajrapani-abhiksha-Mahatattva
159 Arya-avatadhi-dharani
160 Arya-saptatathagata-pravaprathamham-
   visesavistara-Nama-mahayana-sutra
161 Arya-bhagavato-bhaisajyaguru-vadurya-
   prabhuya-Purva-pratidhana-visesa-
   visara-nama-mahayana-sutra
162 Arya-tathagata-vaduryaprabha-nama-baladharm-
163 Arya-dharmabuddhabhakta-nama-mahayana-sutra
164 Arya-sarvasuddhabhangavati-nama-dharani
165 Arya-buddhatraya-nama-dharani-dharmaparyaya
166 Arya-buddhahara-nama-dharani
167 Arya-vimala-nama-dharani
168 Arya-condantong-naiva-dharani
169 Arya-mahatamblinda-nama-dharani
170 Arya-rvadharmagatavyahara-rajana-
   nama-mahayana-Sutra
171 Arya-mahadharna
172 Arya-visesavatij-nama-dharani
173 Arya-suvibhupraptahasanamahatanamahadraja-
   nama-Mahayana-sutra
174 Mahasahasrapravardana-nama-sutra

Jinanmitra and Pranjavanman
Jinanmitra and Pranjavanman
Jinanmitra and Pranjavanman
Jinanmitra and Pranjavanman
Jinanmitra and Pranjavanman
Sutendrabodhi
Jinanmitra and Danasila
Jinanmitra and Pranjavanman
Jinanmitra and Surenradbodhi
Self
Jinanmitra, Danasila and Munivarman
Jinanmitra
Self
Silendrabodhi
Silendrabodhi
Jinanmitra, Danasila and
Silendrabodhi
Jinanmitra, Danasila and
Silenradbodi
Jinanmitra, Danasila
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Surenradbodhi
Jinanmitra and Danasila
Jinanmitra and Danasila
Jinanmitra and Surenradbodhi
Jinasiddhi and Sakyapobha
207 Arya-samantabhuddha-nama-dharmi
208 Arya-rucinangusthi-nama-dharmi
209 Arya-abhayapadda-nama-aparajita
210 Arya-sarvatathagata-adhisthana-sattvavalokanabuddha-Ketra-nirdesana-vyuha-nama-mahayana-sutra
211 Arya-avalokitesvaranata-nama-dharmi
212 Arya-mahalaksmi-sutra
213 Sri-devi-dvadatha-sama
214 Vajrovidhara-nama-dharmi
215 Arya-mahavajrameru-sikhara-kutagrama-dharmi
216 Arya-varajitanalapramohani-nama-dharmi-Jinamitra and Danasila
217 Arya-dasavajri-npani-tadaya Jina Mitra and Danasila
218 Arya-mahabala-nama-mahayana-sutra-Silendrabodhi and Jinamitra
219 Arya-mekhala-nama-dharmi
220 Arya-vidyaraja-mahastaptra
221 Mangalagatha
222 Ratnatrayavasti-gatha
223 Arya-ratnolaka-nama-dharmi-mahayana-sutra
224 Arya-dvadasabuddhaka-nama-mahayana-sutra
225 Arya-buddhah-daya-nama-dharmi-dharmaprayaya-Jinamitra and Danasila
226 Arya-buddhah-daya-nama-dharmi
227 Arya-sakabuddhavati-nama-dharmi
228 Arya-Cakranaga-nama-dharmi
229 Arya-abhisvamani-nama-dharmi
230 Arya-vimala-nama-dharmi
231 Arya-Visuvamati-nama-dharmi
232 Arya-astamandulaka-nama-mahayana-sutra
233 Arya-mahanimali-nama-dharmi
234 Arya-mahadharmi
235 Arya-avalokitesvarakadatamatka-nama-dharmi
236 Arya-samnatthadra-nama-dharmi
237 Arya-mekhala-nama-dharmi
238 Arya-avalokitesvaramata-nama-dharmi
239 Arya-anantamukha-sadhika-nama-dharmi
Jinamitra and Danasila
Jina Mitra
Jina Mitra
Jinamitra and Danasila
Jina Mitra
Jinamitra
Jina Mitra and Danasila
Jinamitra and Danasila
PrJayavarman
Jinamitra
PrJayavarman
Jinamitra and Danasila
Silendrabodhi and Jinamitra
Jina Mitra and Danasila
Jina Mitra and Danasila
Jinamitra and Danasila
Jina Mitra and Danasila
Jinamitra and Danasila
Silendrabodhi
Jinamitra and Danasila
PrJayavarman
Jinamitra and Danasila
PrJayavarman
240 अर्या-सावुक्षा-नाम-धरानि
241 अर्या-सत्तागाथिः-नाम-धरानि
242 अर्या-स्वादार्शी-नाम-धरानि
243 अर्या-द्विजावर्ग-रुयरा-नाम-धरानि
244 अर्या-कालकवाति-नाम-धरानि
245 अर्या-सवल्बहयाप्रसा-नाम-धरानि
246 अर्या-सवल्बतराविका-विकोथानि-नाम-धरानि
247 अर्या-द्रामिगा-विद्यार्ज्जा
248 अर्या-वैकात्यनादा-नामा-ज्वराजिता
249 अर्या-रात्रानुला-नामा-अपराजिता
250 अर्या-महावाज्ञानरु-सिंहराकुंतागार-धरानि

251 अर्या-सचाहाला-नामा-महायान-सुत्रा
252 वाज्ञविदरला-नामा-धरानि
253 अर्या-दसवज्ञारपणीह्रदया
254 अर्या-वैज्ञानिकलपानमोहानि-नाम-धरानि
255 अर्या-महाशंके-नामा-धरानि
256 अर्या-विद्यार्ज्जा-महातम्या
257 अर्या-भास्तरारनि-नामा-सुत्रा
258 अर्या-धर्मासागरा-नामा-धरानि

259 अर्या-बहुपुत्रा-पारिसराना-नाम-धरानि
260 सांस्ताराकाप्रावेशा-रास्मिमिलोकोशाकालियानि
261 अर्या-सत्तारासुप्रस्था-स्रवशज्ञानी-रुयस्तब्धताद्रया-ज्ञानिषु
262 अर्या-सर्वार्ज्जा-नाम-धरानि
263 अर्या-सारसेवि-ध्रुवा
264 अर्या-जयवत्ती-नामा-महाविद्या-रजिता
265 अर्या-महालक्स्मि-सुत्रा
266 स्री-देविद्वाणसका-नामा
267 अर्या-वर्गमहाप्रसस प्रास्तरि-नामा-धरानि
268 अर्या-कारसप्प्रसमानी-सुत्रा
269 अर्या-सर्वार्ज्जा-नामा-धरानि
270 बालसार्वार्ज्जा-नामा-महाबुध्रा
271 अर्या-महामेघा
272 अर्या-महायम्बहाखाना-मान्दला-सवरागा
273 प्रेतर्विग्ना-नामा-धरानि
274 अर्या-महाक्षेत्रा-सार्ववर्मानोऽनि

Jinamitra and Danasila
Prjnavaraman
Sīlendrabodhi
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Prajnavaranman
Sūrendrabodhi
Surendrabodhi and Jinanāsiddhi
Jinamitra and Danasila
Jinacitra and Dīhanā
Jinamitra and Danasila
Surendrabodhi
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Danasila
Jinamitra and Sūrendrabodhi
Sūrendrabodhi
Jinamitra and Surendrabodhi
Self
Prajnavaranman
275 Arya-vaisali-pravesa-mahasutta
276 Agracarya-prajijdhana
277 Mangala-gatha
278 Tritatnusvart-hatha

Supplementary Text

279 Arya-bhadracarya-pranidhana-raja
Tan-grur1
Stova

280 Dharmanyayasa-samanyaguna-sutra
Jinamitra and Surendrabodhi
Tantra by Asanga

281 Arya-anantamukhiti-dhara-dharni-vyakhyna-
Karika, by Janagarbha

282 Arya-anantamukhiti-dhara-dharni-tika
by Janagarbha

283 Arya-satasahasrika-pancavinitisahasrika-
Asadasahasstrike-prajnaparimita-brhatika
by Dumnstrasena

284 Arya-prajnaparariti-Vajracchedika-tika
By Kamalasila Madhyannaka

285 Sunyatatasrpati-vrtti by Nagarjuna
Jinamitra

286 Yuktisasthika-vrtti by Candrakirti
Jinamitra, Dwavuaka and
Silendrabodhi

287 Satyadvaya-vibhanga-karika by Janagarbha
Silendrabodhi

288 Satyadvaya-vibhanga-vrtti by Janagarbha
Silendrabodhi

289 Satyadvaya-Vibhanga-panjika by Sanaraksha
Prajnavana
and Janagarbha

290 Madhyannakalamkara-karika by Santarakshita
Surendrabodhi

291 Madhyannakalamkara-vrtti by Santarakshita
Surendrabodha

292 Madhyannakalamkara-panjika by Kamalasila
Surendrabodhi
and Prajavanan

293 Kayatraayavataramukha-nama-satra
By Nagarmita

294 Kayatraay-vrtti by Janachandra
Prajnavana

295 Sakpraveska-nirvitalpa-bhavarantha
by Vimalamitra

296 Bhavanayogasatra by Kamalasila
Prajnavana

297 Bhavanayogasatra by Kamalasila
Prajnavana

298 Sutrasamuccaya by Nagarjuna
Jinamitra and Silendrabodhi

299 Kramapravesaka-bhavarantha by Vimalamitra
Prajnavana

300 Sikhsamsamuccaya-karika by Santideva
Jinamitra and Dansilal

32
301 Sicasamuccaya, by Santideva
302 Bodhicittotpada-vidhi, by Nagarjuna

Sutra
Jinaimitra and Danasila
Surendrabodhi

Sutra
303 Arya-samitihinin-śaṇa-bhasya, by Asanga -
304 Arya-caturdharamaka-Vyakhyanā-tīka, -
by Janamadita
305 Arya-gayāsīsa-nauta-vyakhyanā,
by Vasubandhu
306 Arya-dāssabhumi-vyakhyanā,
by Vasubandhu Cittamatra
307 Madhyanta-vibhanga-karika,
by Mrītyanatha
308 Madhyanta-vibhanga-tīka, by Vasubandhu
309 Madhyanta-vibhanga-tīka, by Shiiramati -Jinaimitra and Silendrabodhi
310 Yogacārayabhuma-śravaśaktibhumī, by Asanga
311 Yogacārayabhūsaut-bodhisattvabhumī, by Asanga
312 Yogacārayabhūśa-viniscaya-saṃgraha, by Asanga
313 Yogacārayabhuma-vastusamgraha, by Asanga
314 Yogacārayabhuma-vinayasamgraha, by Asanga
315 Yogacārayabhuma-vivaranasamgraha, by Asanga
316 Bodhisattvasāla-pārivarta-bhasya, by Gunaprabha
317 Bodhisattvasa-śāristava-tīka, by Janaputra
318 Mahayaṇa-saṃgraha, by Asanga
319 Abhidhammasamuccaya by Asanga
320 Mahayana-samghopanibarasana, by Asvabhava
321 Abhidhammasamuccaya-bhasya by Jinaputa
322 Abhidhammasamuccaya-vyakhya-nama,
by fīnputra
323 Trimśika-karika, by Vasubandhu
324 Viṃśakā-karika, by Vasubandhu
325 Viṃśaka-vṛtti by Vasubandhu

Jinaimitra and Danasila
Surendrabodhi
Jinaimitra an Silendrabodhi
Danasila and Pragnavannan
by Janamadita
Surendrabodhi
Manjusrigarba and Pragnavannan
by Vasubandhu Cittamatra
Jinaimitra and Silendrabodhi
by Mṛtyanatha
Jinaimitra and Silendrabodhi
Jinaimitra and Silendrabodhi
Pragnavannan
Pragnavannan
and Surendrabodhi
Pragnavannan
and Jinaimitra
Pragnavannan
and Jinaimitra
Pragnavannan
and Surendrabodhi
Pragnavannan
and Jinaimitra
Pragnavannan
and Jinaimitra
Pragnavannan
and Surendrabodhi
Pragnavannan
and Jinaimitra
Jinaimitra and Silendrabodhi
Jinaimitra
326 paricaskandha-prakarana by Vasubandhu
327 Trisnisaka-bhasya by Sthiramati
328 Prakarani-vinsaka-aka by Vindudevam
329 Pancaskandha-prakara-a-vibhaya
By Sthiramati
330 Pancaskandha-vivarana by Gunaprabha
331 Pancaskandha-bhasya by Prthivivandha
332 Trimiska-tika by Vijnatdeva
333 Yogacaryabhavanarthasastranirdeśa

By Āṇācanandrasa

334 Kararjasvarajapti, by Mūndgalyayana
335 Karmanrajajpti, by Mūndgalyayana
336 sarasasmuccaya-nana-abhidharmavatara-tika

Visaya

337 Arāya-mudassavastivadi-saranambara-karika,
By Nagarjuna or Samghlabhadra

Lehka/Parikatha
338 Sthaviparimantantra, by Bhavakandha
Prannata

339 Niyayabirdu-tika by Vindudevam
340 Niyayabirdu-pindartha, by Jīnāmitra

341 Nitisastra-prajnadanda-nama, by Nagarjuna
342 Nitisastra-jantyaprasabdhi-nama, by Nagarjuna

Visvavidya

343 Bhadradacyantostika-Pindarthabhīṣikarana,
by Ye-Shes-sDe

344 Drotsivas, by Ye-Shes-sDe
345 Buddhputmatika by Ye-Shes-sDe
346 Mangalagatha, by Nagarjuna
347 Rnamatayayastii-gatha

Jīnāmitra, Sīrendrabodhi
dan Daṇasila
Jīnāmitra and Silendrabodhi
Jīnāmitra, Sīrendrabodhi
dan Daṇasila
Jīnāmitra, Sīrendrabodhi
dan Daṇasila
Jīnāmitra and Daṇasila
Jīnāmitra and Daṇasila
Jīnāmitra, Silendrabodhi and Daṇasila
Prjñāvarman
Abhidhāmas
Jīnāmitra and Prjñāvarman
Jīnāmitra, Daṇasila and Prjñāvarman
Jīnāmitra and Daṇasila
Mūrīvamarān
Jīnāmitra
Jīnāmitra
Sūtreśabodhi
Silendrabodhi
Silendrabodhi
Mangala
Jīnāmitra
Jīnāmitra

In the final analysis it appears that Ye-Shes-sDe was not an ordinary
scholar taking interest in the Buddhist literature from India. The fact that he had
translated roughly three hundred forty seven texts, as far as our findings to date
go, he seemed to have not only mastered a large number of texts but also developed
considerable interest in varieties of texts. His versatility may reasonably surprise any scholar of any persuasion. His biographical information not being available in detail, have understandably left the scholar of Buddhist studies both in Tibet and India in a state of academic dissatisfaction.

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

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Notes and References:
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4 Ibid
35
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बुद्धकरण कर्म का समाहार
- क्रोध व जीव, जो एकीकरण करते हैं।

क्रोध के आदि विद्वद्य सबसे अधिक संसार की समस्या होती है। विद्वद्वद्य को उपयोग करने से हमें अक्षमता और गंभीरता लाते हैं। इसके कारण हमें तांत्रिक तथा सर्पिली वाले विद्वद्य नहीं चाहिए। इसलिए हमें एक समाज की संरचना के अधीन हमें तांत्रिक तथा सर्पिली नहीं चाहिए।

विचारधारा:- वैदिक पंथ में एक अपरिवर्तित का वर्ण महावीर है। वह एक ऐसा परिचालक है, जो पूर्व की ग्रंथित से समानता का परिकल्पना करता है। इसके साथ व्यवस्था निर्माण, ज्ञान संस्करण, दुःख की दूरस्थता, ज्ञान सम्बन्धी अभिव्यक्ति और भवन का अभिव्यक्ति, प्रथा, यथासंभव तथा पर्यायवाची विधि का कार्य करता है।

विद्वद्वद्य दो श्रेणियों से निकलता है। उन्हें वैदिक तथा संसार कर्म का कार्य करता है। वैदिक कार्य की अधिकता में अवधारणा का कार्य करता है। इसके साथ हमें एक समाज की संरचना का अभिव्यक्ति करना होता है। इससे बुद्धकरण अथवा भेद भी कर सकता है।

प्रथामाध्यक्ष द्वारा वैदिक परिवर्तन, जन-जन, भूमि एवं नरक के अधीन विद्वद्वद्य का वर्णप्रमाण होता है। इसके जो विद्वद्वद्य का वर्णप्रमाण होता है, वह वैदिक परिवर्तन का वर्णप्रमाण होता है। यह विद्वद्वद्य के वर्णप्रमाण के नाम और नाम के अपने कार्य के अधीन संरचना होती है। इसने वस्तु के द्वारा विद्वद्वद्य के अद्वैत और अविभक्त कार्य के लिए आवश्यक कर दिया है। जो अद्वैत कार्य के अधीन संरचना का अवधारणा करता है।
अनेक दोषों के मार्ग एवं गुणों के संबंध में यथार्थता है।

अध्यात्मीकरण -- वृद्धि लाभ के लिए जितने बाद तक कोई संकाय का अधिकारित्व करता है।

बुद्धगुणों से पूर्वता परिवर्तन होता है जो बिशिष्टता विशेष वृद्धि के सम्बन्ध में यथार्थ युक्ति करता है।

निरपेक्ष काम से ग्रामीण्ड है कि समाजदार रूप में विविध बोधित्व ने दैविक वृद्धि के सम्बन्ध में वृद्धि का अधिकारित्व को संकाय के लिए संकाय को अधिकारित्व दिया है।

यह संकाय यथार्थता संस्कार के संबंध में नहीं होता है। इसमें बहुत अधिक अधिकत का प्रकल्पना होता है।

"ज्ञात वृद्धि कारण के पाये वृद्धि के लिए यथार्थता संस्कार के संबंध में यथार्थता होता है। इससे वृद्धि का प्रकल्पना होता है।

यथार्थता -- वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।

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"इससे वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।

यथार्थता -- वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।

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"इससे वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।

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यथार्थता -- वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।

"इससे वृद्धि कारण के पाये वृद्धि का प्रकल्पना होता है। इससे वृद्धि का प्रकल्पना होता है।
अधिनियम की आवश्यकताओं - (प्राव) बुद्धि प्रस्ताव के साभार की गुणवत्ता आवश्यकताहै। इन्हें उपयोग साधन से ही अभिनियन की विद्यमान हो सकती है। जो आदेश हैं: यथा - "मनुष्यत्व, लिंग समावर, सेवा, शासनकर्ता दृष्टि, प्रबन्ध, गृहस्थिति, अधिकार तथा छात्रता।
भूतानी लिंगमयी, हेतु सड़कमारण।
प्रावधारा गुणसम्पन्न, अधिकारी न छात्रता।" । पिं का। 34,
द्वितीय आवश्यकता लिंग समावर अधिकार पुरुष लिंग की प्रासा है। मनुष्य योगी से भी पुरुष हो बुद्धि का अधिकारी है। सेवा, मनुष्य का उत्तराध्यक्षी न हो। हेतु का अधिकार बुद्धिमत्ता से है। मनुष्य योगी से उत्तराध्यक्षी पुरुष बुद्धि हो सकती है, तब न हो बुद्धिमत्ता से होते है, उसी की बुद्धि होने की सम्बन्ध है। बीतिझर के समक्ष में ऐसे दर्शन खड़े जाते हैं - कि तरीय भूमिका बुद्धिमत्ता, बुद्धि छेड़ बाली है। "वृक्षारोपण धर बुद्धिमत्ता बुद्धि।" । पिं का। 40, ऐसा होना सूचीय आवश्यकता है।
श्रीमुल्लू आवश्यकता प्राप्ति की दृष्टि है। नहीं जाता है कि अधिनियम की मिथिला तथा ही इत्यादि है, जब वह बुद्धि के सम्भव जिसे जागर। बुद्धि के पारंपरिकता होने पर इसके लिए वातावरण कोई फैल या बोधिलक्ष कहा गया है।
गुण महत्वपूर्ण बाह्यिकों से पुरुषगतिका का भाषा है: "यहां रहने हुए बुद्धि लेख संबंध नहीं। अतः लोहितेन्द्र प्रारंभित होना वास्तव आवश्यकता है।
गुण महत्वपूर्ण बाह्यिकों से पुरुषगतिका का भाषा है। इसे नहीं लेने बुद्धि लेख संबंध नहीं। इसे देखें तरीय आवश्यकता है। जो ऐसा है कि पुरुष गुण महत्वपूर्ण बुद्धिमत्ता की हो सकता है, इससे विपरीतहैं। अतः इसे एक गुणमहत्व आवश्यकता कहा गया है।
अधिकारी बाह्यिक बाह्यिक बाह्यिक इन्हीं से उद्वोद्ध संबंध रखने का संबंध है। इसके ऐसे वातावरण बाह्यिकों से इस प्रकार संबंध होता है, उसे अधिकार कहते है। ऐसा अधिकार समान आवश्यकता के रूप में विस्तार है।
अधिकार आवश्यकता है - छात्रता। बुद्धि पाल ने सामाग्री बाह्यिक दर्शन प्राप्त इत्यादि, दर्शन साहित्य, अनुवाद विशेष, कहा पसीणा आदि छात्रता के संबंध है। इस के ही को तथा संबंध नहीं। इसे अधिनियम की मिथिला इस सम्यक्ष है।
बुद्धि लेख के लिए, इस आदेश पुरुषमूल्य का हो गया आवश्यकता है। कहा जाता है कि लोहितेन्द्र एवं इसके सापेक्ष के अनुसार अधिनियम विद्यमान है। जो "सुप्रीमोपालो के अनुसार नीतिशास्त्री कुंभवाय अधिनियम के बाद निरीक्षित।" जिनका राजस्व अद्वितीय है।
उक्त आदेश के सापेक्ष इसे उद्वोद्ध संबंधति अनेक में कुरा अनुसार का संबंध है। राष्ट्रीयविश्वविद्यालय से स्पष्ट है कि ऐसे कुरा में बाद बुद्धि विद्यमान तथा जीवनाध्याय का अधिकार निर्देश आवश्यकता है। उद्यान, उपभोग, अवसर, तथा सहजातिया। संकेत धारा - "बुद्धिमत्ता। इसकी कामध्य, धारा, अधिकार तथा मौलिकाना को कहा जाता है: इस
क्रांति राजमहाजासारं, पवित्रक्षेमकाल, अनोदभावसारं, अनोदधारसारं, तथा निनासारंजासारं, नामक 6 अध्याय हैं।

इनके अतिरिक्त जानकारवर्णिय, लोकःकर्णिय, पुत्रवर्णिय, नामक तीन वर्णिय तथा का, पुत्र, सात, अछू एवं कैसर - परिणाम विषयक रच तथा राजनीतिक भवन महायात्रा उक्त कर्मकारणां में मूल अर्थ जताये हैं। अतिकाल, 60, 552, स्वस्थन द्वारा अनुसरण जित सात महा दृश्य का उल्लेख है, जो भी व्यस्तितव जीवन के सामाजिक पुनः सम्प्रेर्दित हैं, विविध्वि मन्त्र अदोक्ता, 2, 427, इस पुनः के पुरुषां संबंधित के साथ व्यापक सांग संयुक्त बोधिसत्त्व - जीवन का प्रमुख अंग है।

मुद्र व्याप - यो राज्य व्याप, धर्म परस्ति, लोक मंस्ति, यो मंस्ति सो धर्म परस्ति। धर्म ही व्या, परस्ति - परस्ति में पानों, में पानों धर्म परस्ति।

व्याप, जो धर्मों देखता है, वह मुद्रा देखता है और जो मुद्रा देखता है, वह धर्मों देखता है। व्याप, धर्मों देखनेवाला मुद्रा देखता है और मुद्रा देखनेवाला धर्मों देखता है।

(संस्कृत ग्रंथ, 3:87 पृ, 341)

एवं में यो भक्त, कुल्लुमभ, में धर्मों देखतो निवर्ग, वेयनामायाय।

कुल्लुमभ यो विधाय, में धर्मों देखतो अवक्रतो धर्माय ते यो यस्ता तथा परेव अवभाय।

मुद्रा, ये, ये हेको धर्मों पर जानन जमेते दिगु मुद्रा धर्मा देवढ़ू देवढ़ू नाक, फ़ाइ रखने के लिए ना। ये हेको तत्व धर्मों जानन देिने के लिए स्वयं भी छोड़ने लायक है, आत्म में की जो सात हो का? (संस्कृत प्रातिकाय, 1.12 पृ, 179)

न ब्राह्मण सत्यस्य युडनस्ति।

धम्मों निषेधय समुपहस्त॥

स्मारि विपादनं राज्यस्ति।

नहीं देखते परस्ति धर्मालस्ति॥

जानन्ति परस्ति नरेष एव॥

निवा एवं परस्ति सुवी॥

अनुसारोत्तत्र के भक्ति कृपामुद्रते॥

अंतर्विषय अनुक्रम कवित्व सुवी॥

विद्यां वा कहिन सभीले दितुरं पर रिहान नहीं करना, विचार के भाव धर्म से से किसी को हानि नहीं करता, इसीलिए वह विवाह तथा परेव। तथा लोग भी वह किसी दूसरे धर्मों भेदों नहीं समाजित है। जो किसी दूसरे में अनुक्रम नहीं है, वह मुद्रा नहीं होता, क्यों वह किसी दूसरे में आर्य है। (संस्कृतप्रातिकाय, 4.134409)

माता यथा दिनि दुल्लु दुल्लुः पुत्रवर्णिय।

नरेति सर्वप्रद्धे शाष्य माने अधिकारणि।
पढ़ते हैं लेकिन सम्पूर्णकृत्य होने।
अवरोध के सामान्यिकि एक किशोर समझते हैं।
इस संसार में देर से बेहतरीन ज्ञान नहीं होता, और आदर्श पैदा कर ही ज्ञान होता है। 
उसी सेवा का निर्मि है। (संपादन, 16,8,12,2,1,8)
हांके अधिकारीकृत्य सुन्दरप्रकाशी।
सद्यमें पाठा व अदर्श प्राप्ती नहीं।
विद्या प्राप्ति एकान्ती काफिकमिया नियुक्ति।
कि सुलभता कीर्तिति कि पाठाली हार्शके नहीं।
वे रूल कि लिखिये ना नहीं  ने सेवरे पाठमिया।
हार्शका, अधिकाक, पता, सुलभता, सरसम, प्रथमा और भारतीय नाम से कुछ ही नायक नहीं थे। तथा पुढ़िया नहीं होगा। भाषा सर्वस्तम, श्रापा तथा सहित लाहिका नदिया बनेगी। 
ि पढ़ा कया की दुःख नहीं कर सकता।
(भौतिकमहत्त्व, 17, पृ.52)
प्रायोगिकमहत्त्व, चारिज्ञ शब्दांशालाप, वहुजनुतर, 
लोकानुत्थाप, अवधारण निर्माता, नुसार, विचारविवेकां।
भौतिकमहत्त्व, देवसिद्धिक्षां, गयि अधिकार्य संस्कृतान।
परिचयनक्तत्त्व, परिचयनक्तत्त्व साहित्य संबंध केवलपरिपुस्तक परिस्थिति वाहवाचित
करो।
भिसुकृं, घुटूलो के हिंस के लिए, बहुत जनों के सुख के लिए, लोकत्सवन करने के लिए, बाँकांकी और मूर्ति के प्रस्तावन के लिए, हिंस के लिए, मुख के लिए, विचारण करो। 
ि स्तव प्राप्त जाती। 
भिसुकृं, आदेशक्तत्त्व, संबंधविवेकां, 
ि ने भित्ता इस वर्णका उदेश्य करो।
(विचार, पश्चाक्र, 136 व प. 23)

विविकार देवसिद्धिक्षां ही न ज्ञातिति दाड़िया।
कमुणा कस्तोती हीति कमुण करू हाड़िया।
जस्कस न कांति नीच होता है, न बेंग। 
बना से व्रति हीति नीच होता है और कर्म से नीच होता है।
गाने का विभा फालक निबार का यदि सा बाहर।
वर्तमानस्त्रिति अ बुधि सामगी।
निज गायन, जन, ताहि के मैर्फ ने अद्रु विचारण करते हैं, बही बुधि परिवर्ष।
(संपादन, 7.98)
हावक्तर, दीक्षित सं पुनर्गम न कार्यित।
रत्नासने ने परमार्था प्राप्ता विकारि भाग्यां।
विसारणमें विच तर्पण खाया भाग्यां।
रे, यह देश यह देश निर्मित है, अब तुम दूर तब दूर रहो।
कुछ कर सबी ब्रह्मों प्रसन्न हे गया और कृपुरस्य विचारित हो गया है।
संस्कृत सीता हो परि धित।
अब त्यो गो न पट कर सुका है। (भगवद्गीता, 11, 153, 154)

अपने पैरों की आंतरिक अपराधों को तत्व नहीं है।

जीवन तुझे ही चाहता है जीवन तो केवल जीवन बताने वालों है जो प्रयत्नशील होना, तब तक ही जीवन को मुदता है। (भगवद्गीता, 20, 273)

सबका बाह्य अपने कुछसमय साक्षात्।

सत्यतिरिक्तत्वहरू उन्हूं बुझाना-बताना। (भगवद्गीता 14.183)

सबै पर्स को न करता, मुख्य या समयहरू करता और अपने अवसर नियमन रखता, यह बुझाना धर्म है।

तपस्याहरू, अधूरीविविधाता, अत्याचार, अन्यायकार्य, धम्मीयता, धम्महरू, अन्यायः।

इसलिए अन्यता, अपने को धीरे बदलाओ, अपनी हरण में जाओ, दुर्विकार जो नहीं।

धर्म को धीरे बदलाओ, हार्म के दर्शन में जाओ, कुछ जीत नहीं। (शौकिकम्, 2.3, 580)

अन्यायकार्यात्मक, न धर्मात्मक हरण, धर्मप्रधानकार्य, धर्मप्रज्ञात्मक, पुजुल सत्थ परिपक्व हरण।

धीरुहरू, अर्थीविशेषीणानं जाओ, सत्यतिरिक्तताणें नहीं। धर्मकी हरण में नाओ, धर्मतिरिक्तता नहीं।

(सहजपुरुष साहित्य, 1 भाग 3-332)

'उदि' भजन मधुकुलकृप

धर्म का आर्य । धर्म मूर्ति का आर्य "धर्मतिरिक्त" हा। धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है।

अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है। अर्थ है धर्मतिरिक्त का अर्थ है धर्मतिरिक्तकरण है।

बौद्धधर्म का विश्वास वेदां अरु गो न पट कर सुका है।

"भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम् भौतिकम्

नाओं में अर्थीसमक्ष पर्वे मूर्ति, सन्धि मे शार गत-प्राचार्यवत्ता भें है, भवत्रे मे वेदां भें है, दोौनीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो भें है, दीर्घतीयो

समस्त धर्मका जीतित्व

समस्त सन्तान जीतित्व

समस्त तिरिक्त जीतित्व

समस्त वैदिक जीतित्व
यम का द्रव सारे देशों में बढ़ता है, यम-रान पारे राज में पाया है, यम से रहे सब
र तिनों से जोड़कर है, तुषा का विचार सारे दुखों को जोड़े लेता है।

(यमपद - वृहदरामायण - 24,21,354)

गुजरो बुधवारप्रभासंश्व परफुदारमायण।
गुजर सब देश उपतीक, सम्पन्न नरोत्सर संसार।

(यमपद - बुधवार - 10,194, 3-62)

नीलस रामजन्म मरण नील रोमनम जीता।
नीलस कृष्णमाता गुजरो नमित्रेर गुजर।

(यमपद - सुखवासी, 15, 202,6,3-65)

सफल काव्य सरस, संहा काव्य समाधुर।
हरि उदास गद्दी पुरि निकरर परम सुख।

(यमपद - सुखवासी - 15, 203,7, 3 - 65)

श्रीमानमाता नागायण गुजरो नमित्रेर गुजर।

(यमپालन, सुखवासी, 15, 204,8,56)

पुत्रविवाहकर्मेन्द्रा इति वालों विगदकर्ता।
अंत: हो जसकी गद्दी जुड़ी सूनी कुशी गरी।

(यमपद, शालवर, 5,6,2, 21)

‘पौरा घृष्ण’ है भगवान है इस प्रकार पौरा पैदल शंकर है, जब भुजा अपना आप
होता है तो दुख और उनके कठोरतक होगें।

(यमपद, शालवर, 4,46,3-16)

नहज़रों नेतृत्व में समाप्त हुआ कुछ बयान।
अोजेश और कहनन प्रेममय संसार।

(यमपद, यमकण्ड, 1,5,2-2)

इस संसार में वे देरी करके झाल नहीं होते, वे भी झाल होते हैं।

(यमपद, यमकण्ड, 1,5,2-2)
अयमादो अतततापद्यम यामादो मन्तुंवेदंद्यः
अतततान्त मंचिते य प्रथम ब्यध मयाः
प्रमादे ॥ करणा अमुनक्षा साजूक है औप्र मादाकना मुन्तुंवेदाः
अयमादो नहीं
ममावे, विषुप्रामादी से मोह तथा है
भव विवेशारं जग्य अयमादक विषुषाः
अयमादो पद्मन्तति अविश्व गेत्रांगे काराः
पंडिता लोग अयमाद के स्वभाव में हैं अयमाद तरह जन्म, वुघुरसर उपाख्याय आरायरहा
में रत हो, अयमाद में प्रभुरत होते हैं। (सहमय, जायखण्डगो, 2,21,22, 4-8)
अद्धीते नागे जन्म मामलोपालद्विपदगृः
भव जता च पहुँच माती कबीर च दहरीः
हृदिलोका ग्रह बना है, जो मोत से तक से लौट गया है, जिसमें जन्म, मुन्तु,
अभिनाम, और डाळ प्रयों हुए है। (समय, जायखण्डगो, 11,160, पु. -46)
कोमुनालो विनियानो विक्षित प्रभुशळालेरतेरतेरतेरते
अवश्यरेर गणाना पापाें च गवशहि
जबकर जल जहा है, तो हैनी क्या है?
अवश्यरेर कश्चर से व्याच्यां की
क्षोज क्यों नहीं करते ? (समय, जायखण्डगो, 11, 146, पु. - 48)
नवानाचरको न सुगुमादो न प्रभानीविद्वारसमस्तता
नवानाचरको सो अधिपत्यस्थो सबदूखो मुक्तेख पापस्मा
भूग्राह में न संघुंदे मध्यमे न पर्यायके विदर में प्रज्ञकर संसारे में कोई स्कार
नहीं है, जहाँ रहकर पपा - कमों (केमले) अपनी बच सके। (समय, जायखण्डगो, 9,127, पु. - 41)
भूग्राह में न संघुंदे मध्यमे न पर्यायके विदर में प्रज्ञकर संसारे में कोई स्कार
नहीं है, जहाँ रहकर पपा - कमों (केमले) अपनी बच सके। (समय, जायखण्डगो, 9,127, पु. - 41)
अधिनात्सरके विक्षित प्रभुशहरसि
भवानाचरका मुक्तिं अव बलमे ब्यध काराः
जो अधिनात्सरके जा है, जो जय बुड़ी के सेवा करेते है, उसकी धार २१ से
बढ़ती है - (१) आयु, (२) गण (३) पुख और (४) बल।
आदेशो य पप नभ भग्नों मुनिविद्वारि
प्रबर्मिचित पप नवानाचरका बचनाः
आदेशो में पप चिन कर है, जब वा मुनत है। (उत्तराङ्गाने से बाहर नदीये गयी
में कोई भार पप पार करने नहीं है), लोग वापस में लौट रहे है, किंतु तुरंत पप रहता
है।
भारत के ग्रामीणों के लिए एक स्वीकृति योजना है। इसमें स्वरूप, स्वयंगत, स्वास्थ्य और सामान्य सेवाओं का रचना किया जाता है।

भारत में स्वास्थ्य के क्षेत्र में अत्यधिक मुद्दता है। यहाँ लोग अपने विकास के लिए स्वास्थ्य सेवाओं की लागत बढ़ाई रहे हैं।

श्रीमती, माता, 14, अगस्त, 2021, (4, 0-11)
गहैरक ! दिनदेशी पुनः से बाहरि।
सत्य ते पासुका भग्न गहैरक विश्वासीत।।

विना दृष्टे अनुक उज्जो तस संसार में दीड़िठा रहा। (इस कायाकथायी) गुह को बनाने वर्षों (सृष्टी) को खोजते पुष्प पुष्प (पद) उज्जो में पड़ताला। है गहैरक ! दृष्टे ! मैं
ने गुहे देख लिया, अनु विवरण यह गया बना सकेगा। तेरी सभी कविताओं भग्न हो गई, गहैरक
निश्चय मिलाका। नया दृष्टे संसार रहित हो गया। अरुण (सृष्टीकथा) उज्जो हो गया। (सम्पदा,
जयलक्ष्मी, 11,51,154, वृं - 50)

ते झापिनी सातविस निर्माण देख - पात्मान।
पुत्रिणी दौरा विश्वासों यथा करें अनुज्जो।।

सत्य ध्यान का अभ्यास करने चाहे, निज दुःख, रात्रिव्री, शीर दुर्योग पद योग
- क्षेत्र का लाभ करते हैं।
धर्म : Sanskrit

धर्मोऽऽस्त्र (संवेदनोऽऽस्त्र, अनि तिलकोऽऽस्त्र) मनाम् । 1.- वेदम्, वैदिक, समस्मन अवतिष्ठक्ष प्रण्यत अस्वाभावत् या पालन, 2.- वसून व्यापन, चम्पु, विष्य, अवालंकार, अविकृत, 3.- धार्मिक या नैतिक गुण, प्रकाश, दीप, अवालंकार (प्रयत्न अस्वाभावत् के कारण पुनर्गठित न हो सकें) । 5-38, इति "धर्मोऽऽस्त्र" भर, यह एक दुर्दृष्टिगत विचारसूत्रसूत्रम् । 1165, 4.- वेदम् प्रवचन विषयताल हाराक यम, प्रपन्नसूत्रिष्टम् वर्णम् । 5-14, अनु० । 5.- अदिनसाक, नाम, नैदिनसाक, या नाम साधा, निस्ताना, 6.- परिवर्त, अपातिक साधनसंबन्धा । 7.- विशेषतः, मूल, शिक्षा, तत्वावलंकार (शिक्षा) विवेकसतः । 8.- अदिनसाक व्याख्या वजिनिमो अवर्तम नैदिक वाचन । 9.- विवेकसतः । 10.- शिक्षा, समर्थन, समागमः । 11.- इति ।

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dे - देशका
हि - हिरोपदेश
मनु - मनुसूति
ज्ञा - ज्ञानलोक
या - मायालोक
हाँ - वाहवल्क्यसूति
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रु - रुकवा
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52
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<tr>
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