UPANISHADIC TERMS IN BUDDHISM

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The Upanishads are looked upon as the highest communication of the Brahmanic religion and much of the fundamentals of Buddhism is traceable in the Upanishads. The Brahmanic doctrine of Karma or transmigration was accepted and adapted by Buddha. In expressing the Buddhist ideal the term Dhamma is used as a substitute for the Brahman of the Upanishad while the term Brahman itself is occasionally preserved. The famous phrase in Buddhist literature Dhamma-chakka is also paralleled in Brahma-chakka (Majjhima. Nikaya); another phrase Brahmajparishadaya is also found in Mahayupatti; Dhamma-yana is also phrased as Brahma-yana (Sam. Nikaya); the Tathagata is not only an incorporation of Dhamma but also of the Brahman (Digha, Nikaya). Here we need not elaborate the various analogous, categories and concepts in Upanishadic and early Buddhist thought. It is an admitted fact, that the Brahmanical medium of expression was adopted in exposition of the basic principles and doctrine of Buddha. We may refer to some of the Brahmanical terms and phrases accepted in Buddhist texts. In Buddhist Tantrik literature we find numerous Brahmanical terms which have been discussed by eminent scholars like Benoytosh Bhattacharyya, Shashibhusan Das Gupta Nalinaksha Dutt, Lama Anagarika Govinda, Herbert V. Guenther, David Snellgrove and Marco Pallis to mention a few amongst many. We discuss here a few Upanishadic terms to substantiate our view.

To begin with we find that Bhagavan Buddha, Gautama Siddhartha the first enlightened visualized the bliss of release in contemplation on dependent origination (विमुक्तिमुख्यपरिप्रेक्षा) in dependence on dependent origination (परिप्रेक्ष्य) of the Dharmas (Mahavagga). Therein we find Upanishadic terms of भाज्यान्त्यो भाज्यार्थस्, अवस्त्सा कर्त्त्वा वपृवत्ति सव्भा वतो पजानाति सहेष्ठुधूमस्. Thereafter the Buddha made a happy utterance (उदान उदानेशि) :—

यदा हि व पारित्वतिय धम्मा भाज्यान्तो भाज्यार्थस्।
अवस्त्सा कर्त्त्वा वपृवत्तिर पण्या वतो पजानाति सहेष्ठुधूमस्।

(Mahavagga : Bodhikatha).

Here we may note the phrase भाज्यार्थस (ध्यायतो ब्राह्मणश्य) for a meditating Brahmin. In the next Sutta (Aja-pala-katha:2) we
find Vedantic or rather Upanishadic verbatim reflection in the following words:—

वेदांतगृहृद्युपनिषतव्याचरियो
धम्मेन सो ब्रह्मावाद बदेव्य।

Here the attributes of a Brahman are: ब्रह्मान्तम (ब्रह्मान्त) or Knower of the End of the Veda; ब्रह्माण्वियो (ब्रह्माण्विय) or disciplined life, ‘धम्मेन स ब्रह्मावाद वदेव्य’ (धम्मेन स ब्रह्मावाद वदेव्य) or he will explain Brahma-doctrine through Dharma. Here Dhamma and Brahma are identical. In Mahaassapura Sutta : 39, ( समान-करणा-धम्मा, 1 Majjhim.Nikaya ) an interesting sermon to the Bhikshus ‘ये धम्मा समानकरणा च ब्रह्माण-करणा च ते धम्मे समादय वितस्य’ Those Dhammas make oneself Samana as well as Brahmana : we shall adhere to those Dharmas. Again in same Sutta 25th section (कर्म समयो हर्त्ति-2) we find ‘अय ब्रह्मति, भिक्ष्यो न समयो इति पि ‘ब्रह्माणां इति पि ‘नहत्तको (नहत्तको) इति पि ‘ब्रह्म इति पि ‘सत्त्वो इति पि ‘अद्रिया इति पि ‘अय इति पि’

‘Here in successive five sections, the Buddha explained, how one becomes धम्मा, ब्रह्मण, स्तान्त्तक, वेदं, भौतिक, अयं और अहंत। Here the second, third, fourth and fifth obviously suggest deep familiarity with the Vedas. In the first Sutta of Mahavagga : ( ब्रह्मणाचन कथा ५ ) the word अवकाशचर ( अवकाशचर ) or not being the object of reasoning, ( इति की सुचिसर परंतु सरत चंद्रा दस, Tibetan-English Dictionary ) is found as attribute to Dhamma, In Upanishads also we find the phrases, तत्कारणिन्द, अविद्यान, झलक्ष्यम, अणुप्रमाणात (Katha Upanishad 1.2.8) न्या तक्तन शिविर (Katha Upanishad 1.2.9). All these imply the same idea that the subtle principle Brahman is beyond human reasoning and is ad-infinitem. In Brahma-yachana-Katha, Brahma requests the enlightened but reluctant Buddha to reveal the newly discovered truth to the world. We see almost verbatim reflection of Upanishadic words in the speech of Brahma-Sahampati, अणुप्रमाण तत्तवद्ग्रहत् the Upanishad’s parallel passage to it is ‘अयुक्तं तत्स्य अमत्स्य दारम्य’ or ‘His door to liberation is wide open’. In अगगाज-मुस्त-ि (Digha. Nikaya, Vol III, p.63), we see the passage ‘ब्रह्मणा व ब्रह्मणी पुस्ता ओरसामुखो ब्रह्मणा ब्रह्मनिमित्ता ब्रह्मादेवता’ Here the reference to Brahmin caste’s origination from the mouth of Brahman shows that Buddha was quite familiar with the RigVedic story of creation. We may note that phrase ‘मुखो जाता’ recalls Purusha-Sukta of RigVeda Xth
Mandala, ‘ब्रह्मणीय मुखमासित्’ etc, Brahmin was born from his mouth. Buddha accepted the concept of Brahmana as holyman though he denied the superiority of Brahmana caste. (For a recent discussion see N.C. Sinha; Prolegomena to Lamaist Polity, Calcutta 1969).

Even Tibetan literature came under the full impact of the Upanishad diction- etymological as well as ontological expressions—through the rendering of Buddhist canon. Before we set to cite some instances, we may refer to the fact that during eighth century, the determining period of establishment of Buddhism in Tibet, out of the tussle between the prevalent native Bon and the imported Indian Dharma, rituals and practices of other non-Buddhist religions of India entered Tibet in the trail of Buddhism. Thus the Indian saint Vimalamitra met a mixed reception from the king and ministers and local people. They suspected him to be a heretic yogi. Even Guru Padmasambhava left Tibet soon after founding the Sanyâe monastery, because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Snellgrove: Buddhist Himayala, p. 161; Roerich: Blue Annals, pp. 191-2; Giuseppe Tucci: Minor Buddhist Texts, Part II, pp. 42, 52-3). So again in twelfth century also Jonangpas were accused to be शान्तद्रविदा 

Very recently D.S. Ruegg, has made a competent translation of Thu’-bkwan-Blo-bzang-chos-kyi-nyi-ma’s work, Grub-mtha’-shel-gyi-me-long (vol. kha); said to be the history of philosophical thought of Jonangpa (a Sa-skyapa subsect to which famous Tibetan historian Taranatha belonged). In his critical introduction Ruegg shows the obvious close relationship of Jonangpas with both Indian teaching and Indian teachers. The Jonangpa literature had earlier led Obermiller to speak of ‘Brahmanists in Tibet’ (D.S. Ruegg: American Oriental Society, Vol 83, No. 1 January-March, 1963, p. 77). We find here references to Vedanta, Sankhya and Mimansa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bhartihari’s (c. 450-500) Vakyapadiya, the philosophy of the verbum infinitum:—

अनादिनिधां ब्रह्म बलदत्कवं यददक्षरम्।
विवर्णटद्विभिम्बेन प्रभिक्या बयगहो यतः॥ (बा: प: १० १)

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Hajime Nakamura also cited this verse from *Arya-lankavatara-vrtti* by Jnanasri-bhadra (The Tibetan Citation of Bhartihari’s Verses and the Problem of his Date in Susumu Yamaguchi Sixthieth Birthday Memorial Vol. Kyoto, 1955, p. 123). Here Nakamura mentions that about twenty years ago, the illustrious scholar Susumu Yamaguchi had pointed out the fact that some verses of Vedantin Bhartihari are mentioned in Tibetan version of philosophical works of later Mahayana Buddhism (ibid p. 122). The context in *lankavatara-vrtti* is as follows: He cited Bhartihari’s verse, from *Mahayana-sutralankara-tika* and Bhavja’s commentary on Nagarjuna’s *Madhyamaka-Sastra*. Dignaga’s *Pramana-samuccaya* makes reference to two Karikas of Bhartihari (ibid p. 133).

Kamalasila attacked the *शब्दस्थिरवादिन* in *शब्दस्थिरवादिनी* of तत्त्वसंग्रह (ibid p 128). In the *Dub-tha-sel-gyi-me-long*, we find the occurrence of Vedantic terms such as ॐ विवार्त ‘Vivarta’ (transformation). However it is to be investigated whether, Jonangpa’s भूत्यक्ष and भूवस्म are synonymous with Avidya or not. Once in *Dasabhumisutra* ॐ विवार्त the word corresponds to Vivarta. According to the author ॐ विवार्त is आत्म-आधार illusory appearance; but not Maya. The Jonangpa also use the term पुढळात्मक. Here we note that the *Mahayutpatti* gives sixteen synonyms for heretic Atma under the caption: तीव्रकालम्-पयथिवः घुलश्च त्रिभवः (४५३) रज्ञाकोणिकश्च च (no. 4667); among these are आत्मा, सत्त्व, जीव, जन्तु, पृथ्वी, पृथ्वी, पुढळाल. In Jonangpa term Pudgalatman we find a fascinating admixture of Upahishadic and Buddhist ideas of self and constituent individual. In Indian literature derivation of the word Pudgala is found as ‘पुढळन्ते गलन्तोति व’ i.e. which fully forms and then decays. But in the term Pudgalatman individual soul and self are identified. According to Jonangpa Pudgalatman is a reality. Among the Indian Buddhist schools a tendency towards ontological and metaphysical development is probably to be found in the धर्मान्वय of the बौद्धसौदीय. According to Stcherbatsky, the Vatsiputriya made some difference between Pudgala and Atman. They are Pudgala-vadin not Atma-vadin admitting shady reality (*The Central Conception of Buddhism*, Sushil Gupta edition, p. 21). Dr. Dutt interpreting the Pudgala remarks, one can not deny the fact that of the five Khandas विज्ञान (विज्ञान) perception is most active constituent and is mainly instrumental in the formation of Nama-rupa (*Aspects of Mahayana Buddhism and its relation to Hinayana*, p. 142). Here we find the active element Vinnana as ubiquitous and substantial instrument in the formation of a constituent being, soul. This suggests exis-
The crux of Upanishadic teaching is involved in the equation of Atman with Brahman. In Buddhism we find Dhamma has taken place of Atman and Dhammata or Tathata of Brahman. We also find an analogy between the Upanishadic concept of Pancha-koshas as five sheaths and the Buddhist concept of Pancha-skandhas as five constituents of Pudgala the individual being. The Vedantins held that Vivarta (transformation) is the same as Namarupa (appearance). The world existence is not absolute truth पारमार्थिक-सत्य but empirical truth व्यवहारिक-सत्य. The Madhyamikas agree with this idea but the terms for them are परमार्थ-सत्य and संवृत-सत्य. Nagarjuna expresses the truth by शून्यता which is equally applicable to Samsara and Nirvana. According to him the truth is devoid (Sunya) of all attributes. In Vedanta the appearance of the world is अनिर्वजनीय (unique), that is, सदृ-अत्यद-विलक्षण (not existence nor non-existence).

In the famous Tevijja Sutta Gautama is represented as showing the way to a state of union with divine Brahman. In this Sutta, Buddha enumerates the Brahma-vihara or divine qualities. The word literally means not only holy state or station but holy abiding. Another similarity is found in Digha. Nikaya: Sutta, 34 when the Bhikshu attains अभिमुक्ति (Six Higher Knowledge) he attains manifold power; among other powers he exercises influence as far as ब्रह्मालोक In Upanishad, Brahman is described as self-luminous sphere in the following lines—

मन्त्र सूर्यां भाति न च जगताररकं
नेवा विद्युतो माध्यि नूरोहयम् अविद्यां
समेव भास्मां अनुभूति सवं
तत्स्य भासा सवं ब्रह्मस्ति विभासि।।

(Mundaka, 2.2.11; Katha 5.15; Svetasvatara, 6.14).
We find almost identical description for Nirvana in Udana:—

शत्र अपो च फठबी, तेजो वायो न गाढ्यति।
न तत्त्व सुका जोतिः, आदिभ्रों न वपकासति॥
न तत्त्व चनिदिमा भाति, तमो तत्त्व न विजाति।
यदा च आत्मावेदिं, मुनि मानेत ब्राह्मणो।
अथ यथा अश्च च, सुखदुःखाच पमुष्टलीति॥

(Udana.1.10)

We come across another form of Brahman which is also the object of meditation. This in Vedanta is known as Hiranya-garbha, Karya-brahman, or Sutra-atman (the breath of life in everything). In Chaudogya-Upanishad (1.6.6) we find Braman is not only germ of golden light, he is seen within the sun with golden beard and hair, and golden altogether to the very tips of his nalis, and his eyes are blue like lotus flowers. Hiranya-garbha-brahma is the first emanation of the supreme Isvara (Narayana). Sankara commenting on the Brahma-Sutra (1.4.1) says: “या प्रथमज्ञस्मि हिरण्यगर्भस्तु बुद्धिः स। सर्वस्वो बुद्धिः परमा श्रीलिः” that Mahan-atman is Hiranya-garbha and his Buddhi (understanding, intelligence) is the foundation of all intellect. We could locate one occurrence of the word Hiranya-garbha in the famous Mahayana text Aarya-Manjavari-Mula-Kalpa though not denoting any subtle principle but as the name of a righteous king (M.M.K.: Part 3, Ed. Ganapati Shastri, p. 622). Tibetan translation of this text is found in the Kanjur. Sadhanamala records Hiranyagarbha as a deity. The word attained distinction in Tibetan literature. Reference of the word is found in Tibetan rendering of Amarakosha (M.M.S.C. Vidyabhushan, Bibliotheca Indica, Fasc I, p. 5) and in the famous lexicon Mahavyutpatti (8th century). Tibetan word in Mahavyutpatti is རྒྱལ་རྒྱལ་པོ་ནི་རྒྱལ་པོ་ཟླ་ཐོན་པ་ while that in Amarakosha as well as in First Dalai Lama Gendun Duppa's work: Sgro'-dkar བྱུང་དཀར་པོ་ཟེར་བཟོན་པ་ཞི་བཞེན་ྐྱེང་དྲུབ་པ་ it is རྒྱལ་བྱུང་བའི་མོ་ཁྲིམས.

It is known, that different terms for describing some subtle and persistent reality in the universe like, सत्य, पुड़गत्व, जीव, जीवात्मक, आत्माः, पुड़गत्वात्मक, were in regular use in Vedanta and other schools of Indian thought, particularly Buddhist Tantrik literature. We find the expression of supreme reality in the following terms: धातु, सत्यधातु, धार्मिक, धर्मकाय, तथागतगम, सुभाषित.
In Mahayana and specially in Buddhist Tantras the cosmic-consciousness is termed Tathata or Absolute identity, Dharmata or Suchness, Tathagata-garbha or the Matrix of all Tathagatas, Dharma-dhatu or essential nature of all Dharmas etc. The Vijnanavadins call it अलमयविज्ञान or store-consciousness.

The क्रियाबाध्यवाद or void of own-being theory of the Mahayana-Buddhist is identified with Sugatagarbha सुगतगर्भाः or the lineage of existing nature and hundred families. The Jonangpas link their characteristic doctrine of ज्ञानवाद (Primordial Buddha) doctrine (Ruegg: Jonangpas, p. 75). Buton says Dharmadhatus धर्मध्यत्तम through real is non-existence; non-existence in reality अविद्याः Certain teachers of Karmapa of the Bka'-brgyud-pa sect, however, gave interpretation of Sunyata as the absolute gnosis (ibid, p 76). Here we may note that in some Upanishads Brahma is equated with Sunya and even Niratma: "स: व: एव: शुद्ध: पूत: जून्य: शाल: वह्राः: निरत्म अतं: अत्यय: सिघर: लाक्षत: अन: स्वततः (Maitreyi Upanishad 2.4). Again in the same Upanishad: ‘स: अवं शुद्ध: पूत: जून्यं’ (ibid 6.31).

The oldest Vedic reference to Creation is found in the famous Sukta of RigVeda (X.1.11 Mandala) wherein occurs the mention of Hiranyagarbha. T.M.P. Mahadevan, in expounding the views of Gaudapada, with the aid of Ananda, says the Hiranyakagarbas and Vaiseshikas believe that Prana or Hiranyagarbha is the fundamental reality. (Gaudapada, University of Madras, 1960, p. 131). The Alaya-vijnana even conceived as the absolute background of all phenomena, technically called Tathata (ibid, p. 208). It must be remembered that transformation of Vijnanavada into a type of Upanishadic thought is not consistent with the theories of momentariness and unsubstantiability of things that are the basic heritage of all Buddhism. Hence in लक्षावतāरa, we see while Mahamati Manjugoshia asks “O Bhagavat, if this is so, how does the Tathagatagarbha doctrine differ from the Atmavada of Tirthikas? O Bhagavat, the Tirthikas also formulate a doctrine of Permanence speaking as they do of that permanent (Nitya), stable (Karta), attributeless (Nirguna), omnipresent (Vibhu) and indestructible (Ayaya)”. At this the Bhagavan replied “my teaching of the Tathagatagarbha is not like the Atmavada of the Tirthikas”. (trans. Ruegg)
Although here we see Buddha sounds a note of warning against any notion that the conception of Tathata was similar to Brahmanical Atmavada, a work of the 4th century A.D. (acc. Winternitz: p. 337) as *Lankavatara* preserves Buddha’s familiarity with the conception of Upanishadic doctrine.

In conclusion we may cite in a chronological sequence some Buddhist works bearing concepts and categories drawn from Brahmanical thought:


A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.
ব্রহ্ম
পরে ব্রহ্ম
পরে ব্রহ্মাণ বিগম্যতে
অমূল্য ব্রহ্ম
ব্যবস্থা
বিতর্ক ব্রহ্মাতিকাম
ব্রহ্মস্য (ব্রহ্মচরিয়)
আত্ম
আত্মা
ভক্তিত্ব
বিজ্ঞানবাদু আত্মা
তীর্থকালম
tীর্থকালম-পরায়ন
ব্রহ্ম-হিরণ্যন্মে
হিরণ্য-গমন
বামু
প্রণব

cṣāya
केताङ्गा
कैसमकेन
केशामालकेनसर्वसुखामिदामुनि
महुर' (महुर्तिंशमदि) केशामा
धूमिकेताङ्गा
किसम्यामुक्तेनकेतागमानिन्या
केशामाনुनिन्याम केशामदीনिन्याम
केशामানসुद्धन्तम् केशाम
मণ
मणिकृष्ण
मणिकृষ्णमिदंकृष्ण
मणिकृष्णनित्य
मणििकৃষ্ণমধ্য
কষ্ঠাপূর্ণজহি (জল) মণ
কষ্ঠাপূর্ণজহি (জল) বনপাণিক
পুণ
কষ্ঠাপূর্ণজহি বনপাণিকম
পুরুষিনিত্য
পুরুষপাণ্ডধু
বর্জ্যবালাকাস
বর্জ্যবালাকাস
| Bঝকার   | উঁচুমৃদঘৃত   |
| বঝকারত্মক  (? ) | উঁচুমৃদঘৃতদানানিতের  |
| পূঁরবিখ্যাত  | উঁচুমৃদঘৃতনিপতিতবিধির  |
| বাল্মীকি অবিভক্ত  | উঁচুমৃদঘৃতাভিলাষিণী  |
| দ্যুমু আলমাস্বামিবদ্ধ  | উঁচুমৃদঘৃতাভিলাষিণী  |
| জীব  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| জন্তু  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| পোষ  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| পুদগল  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| পুদগলালম্বন  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| সর্প  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| রাজ  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| তস্ম  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| প্রবান  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| শাক্তি  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| চেতনা  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| ব্রহ্মবাদিতাঁ  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| বন্ধবাদিতাঁ  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| বেদালতাবাদিতাঁ  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| সত্য  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| অসত্য  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |
| পরম  | উঁচুমৃদঘৃতত্বাভিলাষিণী  |

14
(গ্রাহকের নাম)

গ্রাহকের পরিবার নাম

গ্রাহকের মূল বাসস্থান

গ্রাহকের যাত্রা দৈর্ঘ্য

গ্রাহকের পত্র পাঠানো হওয়ার তারিখ

গ্রাহকের পত্র প্রাপ্ত হওয়ার তারিখ

মূল বিবৃতি

নির্দেশনা
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<tr>
<th>Sanskrit Term</th>
<th>Tibetan Term</th>
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<tr>
<td>स्वभाववादिन्</td>
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বিবর্ণতা: 
বিবর্ণতে 
অধিবাস (অধিবাস) 
অধিবাস 
নাম-রূপ 
নাম-কায় 
শ্রোত্রি 
ঝুঠিয়া: 
পরমাণুসত্য 
(পারমাণুকের সত্য) 
সংস্কৃতকায় 
(অপরাধকের সত্য) 
তদাত্ত 
মোক্ষ 
নিবৃত্তি 
পর সাধ্যমূল 
নিরস্তিক 

দূরে মধুমক্ষিন 
অ্যাবাস মাহিষবধ 
আধীনায়ক 
কৃত্যদৃষ্ট 
মূলাব্দ শ্রোত্র 
অবাস মাঝাচ 
মিত্যধিক ক্ষেত্র 
প্রখ্যাত মাঝাচ 
সত্ত্বামাঝাচ 
গুণধারী মাঝাচ 
নিবৃত্তিমুক্তিকার 
বিষাদের মূল 
মিত্যধিক 
মিত্যধিক 
দূরে মধুমক্ষিন