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SOME LANGUAGE TRAITS IN THE LADWAGS VERSION OF THE GESAR EPIC

- Smt. Anandamayee Ghosh

Asia is a land of traditions belonging to different ethnic groups. Each ethnic group holds the identity of their own. The traditional identity is determined by various items of the culture. Among them, Language and literature become important. Literature depicts the life of an individual and that of a group, a community or a society in that respect the Gesar is an epic which refers to the heroic deeds of the eminent Asian legendary personalities.

Historians may decide whether Gesar was a historical person or not, but the peoples belonging to multiple ethnic groups in Asia, particularly those of China, Mongolia, Manchuria, Uighur, Tibet and those of the Himalayan belt accept Gesar as their national hero.

The performance of Gesar becomes a source of inspiration for the persons of all ages, beginning from their childhood. An anthropologist or a folklorist may find these versions of folk elements belonging to the above mentioned countries in Asia.

As a specimen of the folk literature, Gesar songs had many recensions. The Gesar academy, the Institute of the Gesar Epic Studies is already engaged in excavating and preserving various recensions of Gesar epic.

In the north-western Himalayas some tales of the Gesar epic are frequently heard. Among them a Ladwags version which had been edited by A. H. Francke (1941) was published by Asiatic Society, Calcutta with a foreword by the eminent international renowned linguist S. K. Chatterji (1941).

The Ladwags (Ladakh) version of the Gesar epic may be thematically divided into seven broad divisions.

(i) Prologue to the Gesar Songs (pp. 1-29)
(ii) The advent of Gesar (p. 64-72)
(iii) His marriage with Dugumu ('a Brugumu' p. 122-129)
(iv) His second marriage with Yul Kung Cho'g Ma of China (p.154-159)
(v) Gesar's journey to the North and his challenge with the giant (p. 189-194)
(vi) Hor king captured Dugmu (p. 243-249)
(vii) Victory of Gesar over the abductor, king of Hor (p. 306-313).

The above distributions are however made by A. H. Francke which are not mentioned in the songs as published here.

The narrations of the account however based on several tales floating from one hillock to other hillock. A general proverb goes that every hill has got its own speech, similarly every hill may have tales of its own A. H. Francke collected different versions of the Gesar and referred to them. Such five tales are:

(i) Mon beloved to Gesar
(ii) Skya ba rgod po
Another nine tales were published in Indian Antiquary Vol XXXI 1902.

Moreover several Gling glue belonging to Sheh, Khalatse and songs of Bon tradition have been available.

In the hill tracts of north western Himalayas, in the olden days, the movement of the people was scarce due to climatic strangeness. Snow and the strong wind in winter through the gorges and ravines of the hills used to keep them captive within their four walls. The Spring and the summer appear to them for collection of food articles by hunting and cultivation in the valleys where the nature was congenial. The life style of the people has been elsewhere. The present study devotes to the language of the songs which appear to be peculiar.

II

The language used in the printed version of Gesar songs had some distinct uses. The tale preserved the old tradition of speech which was easily communicable to the listeners. Their grammatical formulation therefore play the least importance. The emphasis was laid more on usages and idioms than morphology and phonetics. Some language peculiarities which are not always determined by rules of (Sum rtags) ascribed to Thonmi Sambhota (7th Century A.D.) have been noted here.

Probably the tales of Gesar came prior to systematization of the Tibetan grammar by Thonmi Sambhota. The archaic and proto-Tibetan usages disappeared later on due to orthodoxy of the Tibetan lotsawas who preferred to follow the Mahavyutpatti (8th - 9th Century A.D.).

The Tibetan materials of Tun huang and those of Chinese Turkishtan could also avoid such grammatical liturgy.
The analysis is attempted in the following lines.

(i) Vocabularies and their agglutinative forms.
(ii) Rare usages other than the grammatical formulae.
(iii) Expressions referring to the local environment.
(iv) Peculiarities in the syntax and the sentence construction.

(i) In scrutiny of the vocabularies in printed edition by A. H. Francke, it is found that he occasionally mended the word formation and sentence construction with annotation where necessary. No grammatical derivation and structural formulation of the words were entered. However the vocabularies and their agglutinative form used in the songs hold linguistic importance which may not be normally observed in the subsequently Tibetan literature. For instance:

(a) ན་ན་ ri  མ་ ས་ (my) wode. It presupposes that ri was an archaic particle tshig phrad. 

(b) བོད་པ་ bi བོད་པ་ (both grandfather and grandmother) ཡི་་་་ གནུ་ ཀ བོད་པ་ a po dan a bi gnis ka. 

(c) ཇ་་ ནོ་ (both grandfather and grandmother) ཨ་་ དོ་ (zü mülä) a bi = a phyi བོད་པ་ and བོད་པ་ a phi were the alternate forms. a bi བོད་པ་ for phyi mo བོད་པ་ compare a phyim བོད་པ་ (an old woman) (Jaschke 604).

(e) གང་རིན་ yi ge lao nu ren. (e) མཐེས་བོད་པ་ (Francke 12.1) མཐེས་བོད་པ་ ཡི་་་་ khyed khi phru gu skye ces can tshan ma la (to your all children who would be born) གང་རིན་་་ ལོ་ (ni de jiāng lai de hai zi men. གང་རིན ces is generally used as བོད་པ་ (tshig phrad) as such as the sum rtags གང་རིན describes. Here it is for the future particle as the verb skye གང་ will give birth to. Compare བོད་པ་ btag ces, བོད་པ་ gyog ces. Francke 11.20,75.2.

It is to note that གང་ cas is used in the Burig speech for གང་ ces (Jaschke 139, 142).
Some instances of vowel harmony are occasionally observed, such as ཁོ་ བུ་/nor bu (Jewel) འབོ་ བོ་/bao shi: རྒྱ་ སྲུང་/srong po (protector) ཉོ་ གུའི/bu mo (Woman, daughter) སྤེང་/jiang {will} tend.  དོན་/don grub དུང་/du ng/ successful མོ་/bu mo (mo/ Woman, daughter) མོ་/no mo daughter, མོ་/no bo (same as bu mo).

(ii) Some indigenous versions of the Gesar tales floated among the ethnic groups of the north western Himalayas preserved peculiarities in expression. Whether the genius was of external origin may be difficult to determine. On examination of the vocabularies of the songs many words are found rare, loanwords from other speeches or of unknown origin. Such as:

(Francke 202. 6-9)

(iii) Many local expressions and usages are occasionally found in the prose and metrical composition such as.
Then Abi (the witch) played the mo (oracle). Then the lady asked 'what is the meaning of the dream of the mistress?' Abi said 'The dream was neither good nor bad as the mo suggested. It remained in middle.' Abi then went her home.

Here ma bzan po (good) and ma nan pa (bad) are the local usages.

See also འིབ་མྲེན (tsan mkhan) (Francke p. 95.4) as explained below.

Onomatopoetic formation of the first dentalised palatal is (masculine) with the (feminine) of tsa sde is not admissible. Here, Itsan appears to be an instance of archaic use. ཐེ་ེ་ jo jo or ཐེ་ེ་ jo mo for governess of a house which is used for occasional vocation with endearing respect to a senior lady.

(iv) As mentioned above the version of the Great collected from Lower Ladwags presented several peculiar usages. Besides, their morphological indigenousness, the structure of sentences are not always grammatical. It shows the folk usage in expressions, the spontaneity of the Language is an outburst of emotion and sentiment of the ballad singers. In the Indian tradition the ballad singers possess generally gift of the gab who usually flourish in their instantaneous rhetoric knowledge and prosidical composition. In many cases they can hardly read or write but they spontaneously articulate in composing metrical with no rehearsal or practise. Some peculiarities observed in the text are jotted below.

s(non ma mkhar brtsan pa'i min la glin mkhar rtse dgu zer cen/dag sa mkhar brtsan pa'i min la Idem Idem mi Idem mkhar zer cen/

Formerly the strong castle was ling mkhar now it is called Idem Idem. Here the naming may not be historical but it shows the alliteration and sonorous rythem which makes the song attractive.

Similarly:

Francke 205. 5-6)
When the Agu with his followers in the cold valley and the army of Hor went to the gling castle 'aBru gu ma and Agu 'khri thun were left. The song thus goes on, 'you would enjoy a tournament of the army and enjoy the stores of old meat and enjoy the old butter and be happy with 'aBru gu ma. There after proceed to Gling mkhar.'

Here the contents of the lines are simple but its melody and speech rhythms become charming. The line number one and two are almost similar. In the song the order of Syntax becomes minor.

But because a street child had become the bride-groom, they exchanged the silken curtain for one of black goat's hair, and the golden throne for a ragged carpet which was spread on the floor the wrong way.

Here the construction is peculiar in usage particularly the sentence, stan chad po zhig phir log la btin ste bors/te nas mo ñan gyi sroñ phrug de Itsan mkhan tshan mas ñag gi kha pal kyilkhur te yab btan pa dañ yum sñon mo'i khañ par khyers./
Here it is used as an indignified expression in a society.

When the boy arrived on a litter carried by beggars he sat down on the carpet wrongly with his face towards the wall, for his food he received some flour with chaff.

The construction of small sentences in the above passage appears to be figurative. The awkward action of the bride-groom made other laughter.

Also the peculiaries of the sentence construction may be noted. **Also the peculiaries of the sentence construction may be noted.**

Despite that, the aesthetic values of the Gesar songs are predominant as they continue through centuries. The exact time of the introduction of Gesar Saga in the Western Himalayas may be difficult to determine. Moreover the tales of Gesar moved from one part to other in the oral tradition of the common folk in China, Mongolia, Manchuria, Central Asia (Hor yul?) and in the North West and the Eastern Himalayas among the Indo Mongoloid (Tibetan speaking) population. Thematically Gesar songs are heroic.

The account of the heroic deeds of Gesar narrates the struggle of the human history. In the olden days a person of leadership quality endeavoured to exhibit his valiant prowess by his desperate courage to win over the most that one could aspire. In this respect the tales of Rama and Sita and many other episodes in the Mahabhararata may be cited for instance. In the history of Europe similar account of Helen and Cinderella and many others may be cited. Whether those tales had occurred or not is not our question. The historians may be assigned to the task. In
every regions of the globe the genesis of the folk tales might have some common source in the hoary past. Minor bifurcations of the common source happened to be local environmental ornamentation according to the liking of the people. It also may be presumed that such tendency of showing of valorous heroism by conquer and capture was probably the inner urge of the powerful one. In that case the tales could grow in different localities though the eventualities were almost the same.

In that respect the Gesar songs may be examined to locate its special traits from those of Rama episode. It may not be irrelevant to mention that the episode of Rama floated outside India particularly in South East Asia, Tibet and Mongolia, China and Japan in East Asia.

The aesthetic aspects of the Gesar songs, as collected by A. H. Francke, may be cited below.

(a) Rhetoric expression by using sweet and sonorous phonemes.

"Oh father, I got a child what would be his name?"

Me ma returned to call the child Dong gsum mila s
don mo.

Also:

(Francke p 4. 6-9)
na la rta skal med pa mi yul la ga zug gis cha yin/
na la A co zhig med pa mi yul la ga zug gis cha yin/
na la mda'i gzhu lag cha med pa mi yul ga zug gis cha yin/
na la žans bu med pa mi yul la ga zug gis cha yin/
na la ra skal zhig med pa mi yul la ga zug gis cha yin//

How do I go to the land of Gling when I have no possession of horse, have no retinue to follow on, I have no weapon, I would go to the land of human beings.

(b) Orthographic change for exquisite diction.

(Francke 55. 19-56. 1-2)

On the birth day of Gesar many other creatures gave birth to their respective children such as to the mare Thsa langs-rkyang rgod dbyer pa, to the Dzo with crooked horns - the Dzo, 'White foot' to the white goat, - the goat 'Red neck' to the
sheep Dromo - the sheep porze, to the ass 'Black with a white mouth', - a brown ass to the white bitch - the yellow hound: to the black cat - a cat of many colours. (c) Metrical varieties with contextual diversity.

A ne si sings:

(Francke p 56.16-18)

The lullaby song was displayed by A ne si bkur dman mo refers to the prayer to the land of gods, the earth and the land of nags. This very prayer has been still in vogue as A. H. Francke witnessed at every wedding feast at khalatse, 'when three pieces of wedding cake will be thrown towards the sky, over the earth and downwards' ritualistically.

In contrast, the meter used in the citation in connection with the birth of Gesar be noted above.

Also,

(Francke 107. 14-17)
Khyed lha/skyin tshaṅ/kas nai/dnos la/nyon/
khed klu/skyin tshaṅ/mas bdag/la gsan/lo/
broṅ chen/ri r'i/dug sa/ga ru/yod lo/
'broṅ chen/kham ba la/ga ru'/dug sa/rig yin/lo --

Please listen to all my deeds. Please listen to all that of mine.
Where is the round (region) Riri? Where is the round apricot (peach)?

(d) Aesthetic sentiment and co-emphatic relation between the performers and
the listeners.

After the separation between 'abrug gu ma and Gesar the later lived in a hermitage
in despair. Ane bkur dman mo appeared before Gesar and inspired him to make
'abru gu ma free from the clutches of the evil Hor ruler. Ane advised Gesar in
following lines.

| 55· དེི་ཨེ་ཐི་ཐི་ དེི་ཐི། |
| དེི་ དེི་ དེི་ ཡ་ སྤྱན་ སྤྱན། |
| དེི་ དེི་ བོད་ སྤྱན། |
| དེི་ དེི་ བོད་ སྤྱན། |
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| དེི་ དེི་ བོད་ སྤྱན། |
| བོད་ བོད། ༡༢༠༣༠༥ བོད།
| བོད་ བོད། ༡༢༠༤༠༢ བོད།
| བོད་ བོད། ༡༢༠༣༠༢ བོད།
| བོད་ བོད། ༡༢༠༣༠༢ བོད།
| བོད་ བོད། ༡༢༠༣༠༢ བོད།
| བོད་ བོད། ༡༢༠༣༠༢ བོད།

duṅ yo ba pi cag sgo la phiṅ lo/
sgo lo phiṅ ste lan gsum rig sprug lo/
msho mo'i mthil na chu sprug toṅ lo/
tsan dan dmar po'i bsaṅ sug bdug lo/
mkhal bzo ma ka gu sgo de la phiṅ lo/
go la phiṅ sthe lan gsum rig sprug lo/
mtsho mo'i mthil na chu sprug rig ton lo/
tsan dan dmar po'i bsaṅs sug bdug lo//
The dialogue between Gesar an 'abrugu rna in the song was highly emotional. Gesar said "take the knife with a (conch) shell handle from the house, brush it thrice and wash it thrice in the deep sea and bring an offering of the sandle wood. (دمار پو)."

Francke noted that pencil ceder wood was often called candan (Sandle wood).

The above passage showed the lucidity of the language in repetation and thematic simplicity. The articles mentioned in 19 verses were not rare but were wondorous. And the purification of those articles in the deep ocean and be smearing them with red sandie created a thrilling atmosphere in which daring valour and avowed reddening zeal had been symbolized.

In respect of the listeners and the atmosphere of joy and thrill were likely to be conjoined.

(Francke 93. 4-9)

Phyag ni phyag sor bcu pa dañ ma len pa/
Zhal ni pad m'i me tog dañ thug ma bcug pa/
Ice mo dar gyi mdud pa dañ ma myañ ba/
ol sdoñ gser gyi buñ pa dañ ma smin pa/rsmim
sems byan chub kyi sems dañ len te sa la phob/
cha'gan te ton te za gañ te mdun la phob lo/

(Francke 93. 4-9)
sag gi sag khri'i steň na pen chuń sron po kun 'dug lo/
ber ka'i bar khri steň du mo nan ni sron phrug kun 'dug lo/
lag pa se yag can daň ma len pa mthuń lo/
 kha de chag ra daň ma thug pa mthuń lo/
  Ice sag dgar daň ma myaň ba mthuń lo/
 ol sdon riù mo nas ma rmid pa mthuń lo/
dug sems de daň len te sa la phob lo/
  çaň gaň mthuń ste ja gan mdun la phob lo//

Compare the two songs by 'abrug gu ma in course of search of companion abru gu
ma offered beer for companionship (grogs chang InputGroup{color: #666; background-color: #666; text-align: center; padding: 5px;} ) to Agu khar yi khra'i
thun with the warmth of her heart but she warned him not to touch the pot with ten
fingers, not to touch his lotus like mouth, not to taste it with the silken knot of his
tounge, not to swallow it through the golden vessel of his throat. The maiden
requested to take the beer with his soul and to place the pot on the ground ....

The second song is again the maiden came before the street child who showed
her the donkey's ear. The maiden however narrated the destitute look of the beggar
boy before offering the beer. She put the similar warning. The expression of the
destitute look showed warmer disposition of the heart of the love laden maiden.

Evidently the songs of Gesar survives uptill date inspite of the changes of time and
space.

**Romanised transliteration**

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<td>(ar)</td>
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</table>

(Francke p 94. 1-6)
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BUDDHA'S APPROACH TOWARDS WOMEN STATUS
- Ashwani Kumar and Namita Singh

One of the best ways to understand the spirit of civilisation and to appreciate its excellences and realise its limitations is to study the history of the position of women in it. The position of women in a society is the true index of its cultural, religious and spiritual levels. The position of women is the best criteria for estimating with precision the degree of civilization attained by a particular society during various periods of its history. We observe that in the pre-Buddhist period the position of women in India was considerably lowered down, especially when one compares it to the early Vedic period. In ancient times in all patriarchal societies the birth of a girl was generally an unwelcome event. Almost everywhere the son was valued more than the daughter. In the Brahmana literature there is one passage observing that while the son is the hope of the family, the daughter is a source of trouble to it. From the Vedic time downwards women have been regarded as impure during the time of confinement also.

P. Lakshmi Narasu writes that, "ancient India was notorious for the looseness of its morality. Vedic worship was highly sensual. Indra the principal Vedic deity, was not only an indulger in the intoxicating Soma, but also an adulterer. Paundarikam was a sacrifice in which the sexual act was worshipped, and which in later times developed into the worship of the phallus as Mahadeva. The priests, who spoke of themselves as the representatives of gods on earth, indulged largely in sexual debaucherous. The priest was enjoyed by a special rule to commit adultery with the wife or another during a particularly holy ceremony, but if he could not practise continence, he might expiate his sin by a milk-offering to Varuna and Mitra. Naturally the sentiments towards women was low. Altekar mention that, "in his early history man is seen excluding woman from religious service almost everywhere because he regarded her as un-clean, mainly on account of her periodical menstruation..... The Aryans also regarded the women as untouchable during her monthly period....... The Vedic age assigned this temporary impurity of women to their taking over from Indra one third the sin of Brahmana murder, which he incurred when he had killed Vritra. During this period, therefore, Hindu society has been regarding women as extremely impure and temporarily untouchable." But in the Vedic age women enjoyed all the religious rights and privileges, which men possessed. The present attitude of Hindu society towards women is unsympathetic; if a women has the misfortune of falling into captivity even for a short time, she finds it impossible to get readmission into her family and society. We just take the example of Shri Ramachandra, who refused to accept back Sita Devi after the over through of Ravana. He informed her that all his efforts to kill Ravana were only for the purpose of avenging the wrong done to him; he had no idea whatsoever of accepting back a wife, who had stayed so long in the house of the enemy. After this Ramachandra's attitude, Sita reply that being in captivity, she was no longer the master of her person; she could command only her mind and that was always faithful to her hasband. This explanation did not satisfy Sri Rama; he accepted Sita...
only when a superhuman agency vouchsafed her continuous chastity. In the Mahabharata in one place we are told that sensual enjoyment is the sole aim of woman's existence. Another mention that "women deserve no independence was not literally interpreted even by those who neglected the protection aspect of the doctrine. Manu, for instance, allows the wife large powers in the management of the household. It was she who was to control its expenditure and supervise the general arrangements of the kitchen furniture. Altekar mention that the history of the most of the known civilizations shows that the further back we go into antiquity, the more unsatisfactory is found to be the general position of women. Through the study of literature pertaining to the position of women, we come to a conclusion that the general position and status of women were changing from time to time, and so naturally the attitude of society towards them could not remain the same in different periods. In one side women play an important role in the religious activity and on the other side she is restricted to take part in religious activities.

In the sixth century B.C. when the Buddha was born at that time the position of women was not in a good condition like in the early Vedic period. In all cultures and during all times, women have never been considered mere entities or totally ignored. However, they have never been accorded the same kind of universal respect conferred upon men. But the course of history also shows that however much men were regarded as superior, women frequently challenged this conception and sometimes won a more honoured standing both in life and literature. It is generally believed that the Buddha was a great social reformer, a believer in the equality of all human beings, a democrat and that his efforts for the emancipation of women and lower castes created a sort of social revolution in society. Before Buddhism, women was also participating in religious activities, but their participation was not so independent like Buddhism. In the Saddharmapundarikam the Buddha appears on his holy mountain surrounded by multitudes of disciples, and among them are six thousand female saints. In the Buddhist texts women are always named before men. That the Buddha often warned men against the dangers that lurk in man's attraction for women as naturally wicked. According to I. B. Horner, in the pre-Buddhist days the situation of women in India was on the whole low and without honour. During the Buddhist epoch there was change. Women came to enjoy more equality and greater respect and authority than ever hitherto accorded to them. Horner given the credit for this supposed change to the Buddha for he "gave the Dharma to both (men and women)". "Under Buddhism, more than ever before, she was an individual in command of her own life until the dissolution of the body and less of a chattel, to be only respected of she lived through and on a men. The old complete dependance, in which the will never functioned but to obey, was gradually vanishing. According to another Buddhist historian, "Buddhism alongwith Jainism but unlike Brahmanism gave equal opportunity in religious culture to women. According to Ambedkar also the Buddha was an upholder of the doctrine of the equality of sexes. P. Lakshmi Narasu mention that, "man and woman are placed by the Buddha on the same footing of equality. It is mentioned that Buddha was firstly not in favour of admitting women as nuns in his order and agreed to do so

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after the repeated requests of his foster mother Mahaprajapati Gotami were supported by Ananda. While admitting women into the order eight rules was imposed upon them. But the attitude of the Buddha at all more sympathetic to women than the attitude of other contemporaries leaders and thinkers. The Buddha's firstly denying to enter the women into the Sangha did not shows his views against women. He may think that the women who is performing their household activity efficiently can get salvation their also by performing them according to the rules laid down for lay devotees. Some scholar mention the eight rules to say the least highly insulting for women. It is not like this some of those rules were obviously framed from the point of view of the security of the nuns (for example rule no.-2) and the other was framed with the other purpose in view. In starting the Buddha made nuns to dependent on monks. It may be possible due to that the Buddha had already delivered teaching to the monks and in place of repeating it again he preferred women to consult and get knowledge from monks. Which was later misinterpreted that the Buddha made rules for nuns to made them dependance on monks. These rules was not to be forever it may be for some period, when they get all the teachings from monks then they can manage by herself. It is no wonder that rules were laid down for the intercourse of Bhikhus with women and of Bhikshunis with men, and for their admitting into the Sangha. But no where in any of the utterances of the Buddha do we find any thing to show that he made any differences between men and women. If he honoured Maudgalyana and Sariputra he also held in high esteem Khema, the wife of the king Bimbisara, and Dhammadinna, the chief among the Bhikshunis that preached the Dharma. Unlike the nuns of Christendom the Bhikshunis were allowed as much freedom to preach the Dharma as the Bhikshus. It is said that no religion has a woman played such a prominent part as Visakha has done in Buddhism. It is said that five year after he attained enlightenment Gotama is said to have received a deputation in the Nigrodha Park from a large company of women, who arrived led by Mahaprajapati the Gotami, his aunt and foster mother, all of them dressed in the yellow robes, travel-stained their feet swollen. On the plea of Ananda they were admitted into the Sangha. I. B. Horner mention that Gotama never hinted that women had not the same chance as man or was in any way unfitted by her nature to attain Nirvana. The way of salvation was not closed to women.

"And be it women, be it man for whom
Such chariot doth wait, by the same car
Into Nirvan's presence shall they come."23

These lines clearly show that the Buddha himself was willing to afford women equal chances and opportunities with men and never suspected their capacities. The unequivocal frankness of this statement is not unique. Besides the dictum, already mentioned, that "they are capable", in the Anguthra Nikaya Gotama is represented as saying that mother and son by following the Noble Eightfold Way are able to overcome the three terrors24 P. Lakhsmi Narasu mention that the Buddha,
admitted women into the Sangha with the following reply: "Are the Buddha born only for the benefit of men? Have not Visakha and many others entered the paths? The entrance is open to women as well as men. "Thus did the Buddha give woman an independent status and place her on a footing of equality with man." According to Ambedkar, "no caste, no inequality, no superiority: all are equal. That is the Buddha stood for." Rhys Davids has stressed that Buddhism "ignores completely and absolutely all advantage and disadvantages arising from birth, occupation or social status and sweeps away all barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity." It is possible that Mahaprajapati Gotami came late into the order, after her husband had died. There were lay-women adherents from the quite early days. The first women to become lay disciples by the formula of the holy triad were the mother and the former wife of Yasa, the noble youth. Their conversion took place soon after the first sermon preached in the Deer-Park at Sarnath, and just after Yasa's father, the merchant had become a lay-disciple, and Yasa himself had attained full enlightenment and had become freed from the Asavas (Cankers). In the Chullavaga, the Buddha's opinion regarding women are mentioned that: "If Ananda, women had not received permission to go out from the household life and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion have lasted long. The good law would have stood fast for a thousand years. But since Ananda, women have now received that permission, the pure religion will not now last so long the good law will stand only for 500 years." It can be hardly denied that the Buddha was always sympathetic, courteous and helpful to his women contemporaries. It may be the wrong interpretation of monks because the commentary and interpretation of Buddha's teaching is done by monks and they may have shown their own superiority over women. The Buddha gave the Dharma to both; he also gave talks to the householders and their wives. Buddhism is a religion of humanity and is a religion of welfare of human beings (Bahu jana hitaya and bahu jana sukhaya). Buddha talk about for the welfare of all living beings then how can he have negative attitude towards women. He gave his teachings to human beings so that their suffering can be removed. The main motto of his teachings was to bring happiness for human beings and make them free from sufferings. The word human beings includes both men and women then how he is against women?

Many scholar are of the opinion that the Buddha was more a social reformer than a philosopher. His attitude towards women was therefore more enlightened and considerate. Ancient Indian history reveals that women enjoyed more freedom in the Buddhist period than in any other period of Ancient India. Homer also mention regarding the above anti-women statement of Buddha that "although this statement is strongly worded, and is usually interpreted to mean that Gotama grudged women their entry into the order, it would be mistaken to let one utterance colour our entire opinion of his attitude towards this situation. It should be remembered too, that monks edited the sayings attributed to Gotama, and they would naturally try to minimise the importance which he gave to women. Along with many reformative activities such as not to believe in caste system, sacrifices and ritual ceremonies,
Buddhism tried to uplift the position of women in the society. At least a general awareness was created as to regard women as human beings and allow them to express their rights. It was definitely not a period when law-givers acted upon the slogan, **Nasti svatantrayamarhati** (women does not deserve a freedom). When the eight rules was imposed on the women to admitted in the Sangha at that time mahaprajapati was confident that women would gradually reach the respectable position in the Sangha. The observation of these eight laws reveals that they were not humiliating or harmful but were promulgated to keep a pure and amicable atmosphere in both the Sanghas. Altekar mention the admission of women to the Buddhist order gave a great impetus to the cause of female education among the ladies in commercial and aristocratic families. He also mention that among the famous ladies in Buddhism are of them like Sanghamitra went even to foreign countries like Ceylon and became famous there as teacher of the Holy scriptures. Among the authoresses of **Therigatha**, who were all believed to have obtained the salvation, 32 were unmarried women and 10 married ones. Buddhism declared that womanhood was no bar to salvation. The permission that was given to women to join the Church by Jainism and Buddhism raised a new and respectable carrier before them. Buddha owing to the pressing entreaties of his foster mother, he eventually decided with great reluctance to admit nuns into his Church. Among the nuns of the **Therigatha** the majority consists of women, who had renounced the world during their maidenhood. The carrier of preaching and evangelising that was thus opened before women by Jainism and Buddhism attracted a large number of talented ladies, who distinguished themselves as teachers and preachers. Several inscriptions shows that senior nuns had their own female disciples and novices and used to possess influence sufficient to collect funds necessary for the maintenance of the establishments. We find such heiresses, refusing tempting marriage offers and joining the preaching army of the new religions. Such for instance, was the care of Gutta, Anopama and Sumedha, who eventually become very famous preachers. Similar was the case of Sanghamitra, the daughter of Asoka, who went to far off Ceylon, to spread the teachings of the Buddha. Self-mastery, the taming of the self, and formation of character are among the highest ideals set forth by Buddhism; and Gotama might have conceived that an added reason for admitting women would be on account of the more stringent discipline that their presence would necessitate. He further added that conscious of all this he would have realised that now was the time to open the order without distinction of sex, as it had been opened earlier without distinction of caste. The eventual permission, which the Buddha accorded to the admission of women to his order, gave an impetus to the spread of education and philosophy among the women. Many women used to lead a life of celibacy, with the aim of understanding and following the eternal truths of
religion and philosophy. By this it is but natural that the general average of intelligence and education among women must have been fairly high. A. S. Altekar mentioned that in the early period the Buddhist movement gave an indirect impetus to female education and produced a number of nun poetteses. What Gotama did for women shines as a bright light in the history of freedom; and it brought its own rewards, not fugitive but lasting.

In the pre-Buddhist period women rights to pursue religious life and move freely in the society were considerably restricted. However with the rise of Buddhism the Indian women found new dimension of life which made her to stand boldly in the society. She became more assertive and conscious of the latent individuality. According to Horner the association of the large number of educated women with early Buddhism proves what Buddha had done for the emancipation of the weaker sex. It was a period, which seemed to have revived the memories of ancient Rsikas like Gargi, Ghosa, Apala etc, who had contributed to Rigvedic society. A period from the sixth century to second century B.C. was the one where women enjoyed a fair amount of social freedom. Maharajapati Gotami as a nun she was always alert about injustices being inflicted on women. Nissaggiya rule number seventeen states that some monk took under advantage of nuns and made them to wash, dye and comb sheep's wool for making woollen garments. This type of exploitation was so great that nuns could hardly get enough time for meditations and spiritual practices. Maharajapati Gotami protested against this and bought it to the notice of the Buddha who took prompt action and made laws to forbid such types of oppression on nuns. It shows monks wants to make their superiority over women, and in the Buddha's perception he did not make any difference between men and women. After her ordination Mahaprajapati came to Buddha and the Buddha preached to her and gave her a subject for meditation, with this topic she developed insight and soon after won Arahatship, while her five hundred companions attained to the same after listening to the Nandakovada Sutta. Later, at an assembly of monks and nuns in Jetavana, the Buddha declared Pajapati chief of those who had experience (Rattannunam). In Therigatha we come across many widows like Canda, Sona, Vuddhamata, etc., who took refuge in the Buddhism under the guidance of Mahaprajapati Gotami. The act of Gotami definitely contributes in enhancing the social status of a women in the society. She must have proved an angel of mercy to many women, especially widows. She was therefore very popular and after his death she was given an unique honour which was impossible for any ancient Indian women to receive. The miracles at her cremation rites were second only to those of the Buddha.

Another Buddhist famous women Visakha was a house wife who served the Buddha and his order. Householders (Upasaka) formed an important part of Buddhist religion and Visakha was the most prominent amongst female lay devotees. She was a very prominent Upasika (housewife) and portrayed in Vinaya Pitaka and Nikaya. She took keen interest in the progress of Buddhist Sangha, fortunately she was very lucky and could make lavish donations to the Sangha. She had donated eighteen crores of golden coins to a monastery named Pubbarama Vihara. Rahul
Sankrityayana has pointed out that she had made a charity worth of twenty seven crores in the cause of Sangha. Besides such philanthropic deeds she vigorously took interest in the activities of the Sangha. She was the first and perhaps the last lady in the Buddhist community to promulgate eight laws for the monks which were sanctioned by the Buddha and incorporated in the Vinaya Laws. She had given explanations and reasons for the need of making such laws for the monks. She requested the Buddha to allow monks to use a little Jar, broom, fan, and palmyra whisk, which would give little comforts to them. She had also made a house of grass (Salinda Pasadam) for the Sangha. The Buddha often sought her advice at the time of crisis. Once a certain lady not knowing that she was pregnant joined the nunnery. As she realized her condition she narrated it to her preceptor, Devadatta. Devadatta expelled her from the Sangha; she than came to the Buddha who appointed a tribunal. Visakha was appointed as one of the members of this tribunal. She found the nun innocent and pleaded to give her shelter in the nunnery, as a special case. At this juncture she requested the Buddha to promulgate two rules which are known as Aniyata Rules. These two rules are very important as they insist from the society on a treatment of decency and decor towards women. The Buddha gave consent to her suggestions that reveals his confidence in her. I. B. Horner mention, then Visakha herself eminent, trustworthy and single-minded in her efforts improved the conditions in the order, is instrumental in bringing to all reliable women lay followers the responsibility of procuring investigation into monks conduct. Visakha helped the Buddhist Church in various ways and become a part of Sangha. she helped monks, instructed them and imposed rules on them.

Another famous Buddhist lady was Sanghamitra, daughter of the King Ashoka, who requested her to renounce the world and she become a nun. She become a very succesful nun and according to commentaters, she was a well wisher of all the people and cared for their benefit and happiness. She was the first women missionary of India who went abroad to propagate the religious teachings at Sri Lanka. She converted Anuladevi along with five hundred ladies and establish a nunnery in Lanka. She became very popular figure and all respected her. She died at the age of fifty nine and King Uttiya of Lanka constructed a stupa over her relics. This stupa was known as Thuparama Puratha. Through the study we can say in the early history of Buddhism, however, the permission given to women to enter the order gave a fairly good impetus to the cause of female education, a large number of ladies joined the order and became life long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well. During the Buddhist epoch there was a change. Women came to enjoy more equality, and greater respect and authority then ever hitherto accorded them. Although their activities were confined within certain sphere-principally the domestic social and religious-their position in general began to improve. The exclusive supremacy of man began to give way before the increasing emancipation of women. In India for a long time education was imparted by individual teachers on their own houses and responsibility. With the development of Buddhism as organised public educational institution came into existence. Buddhism
threw their doors open to all, irrespective of any considerations of caste or country. It raised the international status of India by the efficiency of its higher education, which attracted students from distance countries.

During the Buddhist period, the women of India attained remarkable success and achieved glory in the sphere of education, culture and spiritual potentialities. The Buddha spread his message for the good of the many (Bahu jana hitaya, bahu jana sukhaya). Based on the compassion for humanity, a tradition matured in North India under the Kusanas (70-480 A.D.) and the Guptas (320-650 A.D.), it developed the ideal of salvation of all, the discipline of devotion and the way of universal service. In its essence and inner core Buddhism was primarily a religion for recluses, male and female. During this period, Bhikshuni attained the highest stage of Arhathood. The Therigatha clearly illustrate the high degree of proficiency attained by the women in Buddhism. Therigatha is a celebrated volume of psalms, consisting of more than five hundred stanzas, and attributed to seventy one Buddhist Theris. The central core for these songs was the glorification of the Buddhist ideals of renunciation and attainment of Nirvana. We note a galaxy of reputed Buddhist women preachers and teachers of the day recorded in classical Buddhist works. To mention only a few, Dhammadinna was regarded as the most celebrated women preacher (Dhammakattika), Sukka was another great women, who revealed the essence of Buddhist religion to a wide circle of followers. Patachara influenced as many as five hundred women to join the order to gain salvation. Khema, wife of King Bimbisara was another great soul who was described by the Buddha himself as nun par-excellence. In the Vinaya Pitaka, Thullananda is referred to as a great women teachers of the Dhamma and as a famous recitor, Princess Sumona and Princess Chandi, entered into enlightening dialogues with the master-the Buddha and earned the recognition as women of great enlightenment. The detail discussion show the position of women in the Buddha's time high comparatively to the later Vedic period. Buddha never made any differences between men and women and his main motto was to remove sufferings of human beings, then they can attained Nirvana.

REFERENCES


2. Ibid., p.3.


7. Ibid., p. 196.

*K: punam hi kule jata Sitriyam prjrhasotam Te-jse punradhitsuhlekhyan chetsa* (17)
*Ravanam kpribhrstam drsta dunstan chkssa Kanth tvih purriddh kul vypdisnmht* (20)

9. Ibid., p. 196;
*Na thasim mhabiho yatha tumvjchchhesi Privvyj jchchh me yan chiritrinis Le spe* (6)
*Vadhyh jitrshsusr jhismh vivsi prbhbo Kam karu na me tantra divh tksipridhyita* (7)
*Madhenv tu-yamment hdyam vuiyt prtvte Pradhinesu jirisu ki-krisvabhynisvra* (8)


11. *Manu*, IX, II; *Arthasya snrjhe chooni vyve niyojye Soche dharmn pktya ch paniihchsyas chesne*

Cf. also *Kamasutra of Vatsyayana*, Kashi Sanskrit Series, Benaras, 1929, p. 227; *Sihvtsirkmiym skhyay tsnuapm cyym kuyrit*


15. P. Lakshmi Narasu, op. cit., p. 121


18. Ibid.

19. P. Lakshmi Narasu, op. cit., p. 122

1. A nun, even of a hundred years standing, must make salutation to and bow down before a monk if only just initiated.

2. A nun must not spend the rainy season in a district in which there was no monk.

3. Every fortnight a nun must know from the monks the date of *Uposatha* and the day fixed for monks address (Ovada) to nuns.

4. A nun must perform *Pavarana* first in the *Bhikkhu Sangha* and then in the *Bhikkhuni Sangha*.

5. A nun trained in six *Pachittiya* rule of *Bhikkhuni Patimokkha* should seek *Upasampada* from both the Sanghas.

6. On no pretext a nun was to revile or abuse a *Bhikkhu*.

7. A nun must not admonish a monk and she must not prescribe any date for *Uposatha* or *Pavarana* for monks; the official admonition of the nuns by monks, however, was not forbidden.


1. One should not kill.
2. One should not steal.
3. One should not be sexually sinful.
4. One should not speak a lie.

22. P. Lakshmi Narasu, op. cit., p. 121.


24. Ibid., p. 104.


30. I. B. Horner, op. cit., p. 301 FF.
31. Ibid., p.2.

32. Ibid., p. 105.


37. Ibid.


40. Ibid., p. 208.

41. *Therigatha*, 54, 56, 73.

42. I. B. Horner, op. cit., p. 112.

43. Ibid., p. 113.


45. I. B. Horner, op. cit., p. 113.


50. Ibid.


52. N. K. Bhagwat, Nidana Katha, Bombay, 1953, p. 121.


56. Ibid., p. 265.


58. R. D. Vedekar, op. cit., pp. 5-6


61. Ibid., p. 186.

62. Ibid., p. 380.

63. I. B. Horner, op.cit.,p. 2.

64. B. K. Vashista (ed.), *Encyclopaedia of Women in India*, Praveen Encyclopaedia publication, New Delhi, 1976,p.41.
AN INTRODUCTION TO THE PERFECTION OF WISDOM
(PRAJNA - PARAMITA)

- Thupten Tenzing

In the Ses-phyin (Prajna - paramita) part of bka-gyur, it is said that Maitreya (Byams-pa) was one among those present when the Buddha Sakya Muni delivered his discourse on Prajna-paramita while staying on the mountain Gridhar Kutaparvata (Bya-rgod Phun-po-'i-ri) in Rajagriha (rGyal-po'i-khab) which was later compiled by Kashyap (Hod-srun) in 21 volumes.

The first 12 volumes of Prajna-paramita (Ses-phyin) contain all the main aspects of the doctrine and the remaining volumes constitute abridged version of the same. These volumes analysing different aspects of Prajna-paramitas (Ses-phyin) deliberate upon 108 Subjects including the Five Aggregates (Phun-po INa), Six sense organs (skye-mched Drug), Dependent origination (rTen-'bre!J:>Cu-gnyis), Six Transcendental virtues (Pha-rol- tu-phyin-pa Drug), and Eighteen kinds of Voidness (sTon-nyid bCo-brgyad).

Principal Texts:

Some earlier authors consider the following as the principal texts on Prajna-paramitra (Ses-phyin) as contain in bka'-gyur:

I. The Six "Mother" works (Yum-drug) - (1) The Sata-sahasrika (sTon-phrag brGyapa), (2) The Pancavim-satisahasrika (Nyi-phri INa-ston-pa), (3) The Astadasa-Sahasrika (Khri-brgyad-ston-pa), (4) The Dasasahasrika (Ses-rab Khri-pa), (5) The Astasahasrika (brGyad-ston-pa), (6) The Samcaya (sDud-pa).1


1. bKa' - 'gyur. SES-PHYIN, I. No. 1.
2. Ibid. No.3.
3. Ibid. No. 4.
4. bKa' - 'gyur. RGYUD. IX
5. bKa' - 'gyur. SES-PHYIN, I. No. 6.
6. bKa' - 'gyur. RGYUD. X.
7. bKa' - 'gyur. SES-PHYIN, I. No. 2.
8. bKa' - 'gyur. RGYUD. XIII.
9. bKa' - 'gyur. SES-PHYIN, I. No. 7.
10. bKa' - 'gyur. RGYUD. XII
11. bKa' - 'gyur. RGYUD. XII.
The principal difference between the "Mother" and the "Filial" work is that the former contain the teaching about the process of intuition (Sans. Abhisamaya, Tib. mNon-rtogs) whereas the latter are dedicated only to the theoretical part, viz. the teaching of non-substantiality.

In the 136 volume of the Sutra (mDo) section of bsTan-'gyur, the first 16 volumes consist of commentaries on the Prajna-paramita. The exposition of Madhyamika (dBu-ma) philosophy of Nagarjuna (Klu-sgrub, c. 150 A. D.) and Aryadeva ('Phags-pa-lha) which runs into 13 volumes (XVII-XXIX) is based on none Else than Prajna-paramita.

However, among the bulky literature consisting of commentaries on the Prajna-paramita, there are 4 classes of works which ought to be regarded as the so called (Sin-rta'i Srol-'byed) "Way-layers of the Vehicle" as they interpret the meaning of the Prajna-paramita without taking recourse to the interpretations of other. They are:

(i) The 6 fundamental treatises of Nagarjuna on the Madhyamika system, viz. the Prajna-mula (rTsa-ba'i-Ses-rab), the Sunyata-saptati (sTon-nyid bDun-cupa), the Yukti-sastika (Rigs-pa Drug-cu-pa), the Vigraha-vyavartani (rTsod pa Zlog-pa), the Vaidalya-sutra (Zib-me rNam-thag-pa'i mDo), and the Vyavaharasiddhi (Tho-syad-sgrub-pa).

(2) The Prajna-paramita-arthasamgraha, alias Astasahasrika-pindartha (brGyad-ston-don-bsdus) of Dignaga (Phyogs-glan), in which the contents of the Astasahasrika is systematized into 32 subjects.

(3) The Commentary on the 3 Prajna-paramita sutras, viz. the Satasahasrika (sTon-phrag brGya-pa), the Pancavimatisahasrika (Nyi-phri INa-ston-pa), and the Astasahasrika (Khri-brgyad-ston-pa) ascribed to the Kashmirian author Damstrasena (mche-ba'i-sde) and exposing the subjects in the form of 3 "media" (sGo-gsum) and the 11 "instructions" (rNam-grans bCu-gcig).

(4) The Abhisamayalamkara of Maitreya-Asanga which is a treatise expounding the indirect subject matter (Sugs-don) of the Prajna-paramita sutra, viz. that of the path (Marga, Tib. Lam) leading to the attainment of Buddhahood.

1. dBu-ma'i Rig - tshog Drug. Klu - sgrub.
2. bsTan - 'gyur. MDO. XIV.
A SUMMARY DEFINITION OF Prajna-Paramita 
(SES-PHYIN)

Prajna is the knowledge of things as they are (Yatha-bhutanana) which consist in knowing 'what exist as existing and what does not exist as 'not existing' (Santam va athithi nassati, asantam van' athithi nassati). It is the non-dual knowledge (Jhanam advayam, Tib. gNyis-su-med-pa'i Ye-ses).

Non-dual knowledge of Prajna is the abolition of all particular view points which restrict and distort reality. Prajna as a non-dual knowledge is attained by the negation of synthesis of particular point of view. Therefore absolutism is established by the negation of duality as illusion. In Udayana, absolute has been defined as unborn (ajata), unbecome (abhuta), unmade (akata), uncompounded (asankhata). It as non-conceptual knowledge removes ignorance (Sans. Avidya, Tib. Ma-rig-pa) which conceptualize things.

Function:

Prajna, in a text is always referred as a function, never a quality although this does not mean that the former is not qualitatively determined. As a Tathagata (absolute) it function as a principle of mediation between the absolute (sunyata) and phenomenal beings.

The transcending function of Prajna is that instead of bringing it into conflict with the nominal existence of all separate things it enlarges and expounded on it.

Discriminating Awareness:

As a discriminating awareness (Sans. Pratyaveksana-jnana, Tib So sor-rtog-pa'i Yes-ses) it cognize all the separate objects and elements without confounding any of them.

Prajna is called discriminating awareness because without it all the 10 perfections (paramitas) like charity (Sans. Dana, Tib. sByin-pa), morality (Sans. Sila, Tib. Tshul-khrims), patience (Sans. ksanti, Tib. bZod-pa), diligence (Sans. Virya, Tib. brTson-'grus), meditation (Sans. Dhyana, Tib. bSam-gtan) etc., would be like a blind man without a guide and cannot reach the desired destination.

Non-substantial Nature:

With the Prajna the five aggregates (Sans. Skandhas, Tib. phun-po-Ina) material qualities (Sans. Rupa-sKandha, Tib. gZugs-Kyi Phun-po) sensation (Sans. Vedana-sKandha, Tib. Tshor-ba'i Phu'n-po), perception (Sans. Samjna-sKandha, 

5. Sa-lam-gyi rNam-geg-hag mkhas-pa'i Yld-'phrog. mkhas-grub-rje.
Tib. Du-s'es-Kyi Phun-po), disposition Samskrata-sKandha, Tib 'Du-byed-Kyi Phun-po) and consciousness (Sans. Vijnana-skandha, Tib. rNam-par-s'es-pa'i Phun-po) are broken up. The immoral roots of lust, hatred, ignorance and anger will be transformed into 3 moral roots of right conduct, right concentration and right insight.

The heart of wisdom is Prajna which has neither form nor characteristic. The objects of Prajna-paramita are emptiness, negation and non-duality. All dharmas are marked with emptiness. They are neither produced nor stopped, neither defiled nor complete. Where there is emptiness there is neither form, nor feeling, nor perception nor impulse, nor consciousness, nor eye or ear or nose or tongue or body or mind; no sight organ element, no mind-consciousness element; no ignorance, nor extinction of ignorance; there is no decay and death, there is no cognition, no attainment and no non-attainment; there is no self or a being or a soul, or person.¹

Prajna is formless because Bodhisattva who begins the courses in prefect wisdom do not abide by the form as the same is not appropriated in perfect wisdom. This concentrated insight of a bodhisattva is called "the non-appropriation of all Dharmas." It is vast, noble, unlimited and unsteady.²

Conclusion:

Finally to sum-up the brief account of Prajna-paramita (Ses-phyin), Dignaga in his Prajna-paramita-artha-samgraha uses the word Prajna-paramita as: (i) the monistic and highest wisdom personified as the Buddha in his Cosmical Body (Sans. Dharma-kaya, Tib. Chos-sku), and free from the differentiation into subject and object (Grahya-grahaka), (ii) the path leading to the attainment of this wisdom and (iii) the text (of the Sutras) containing the teaching which is conducive to the realization of the former two. The first is Prajna-paramita in the direct sense of the word (the climax of wisdom personified as the Cosmic Body of the Buddha), whereas the path and text are metaphorically likewise termed as Prajna-paramita, as being the factors bringing about the attainment of the highest monistic knowledge.

1. Bhagavate-prajna-paramita-hrdaya. (Ses-rab-snin-po. bka'-'gyur. RGYUD.
2. brGyad-ston-pa (Astasahasrika-prajna-paramita)
HIMALAYAN DRAMA

- Bhajagovinda Ghosh

In this paper an attempt has been made to give a brief review of principal dramatic literature. However, before we discuss the main theme, we propose to give an outline of Lamaist Pantheon.

It is well known fact that canonical literature are faithful translations from the Sanskrit originals. The verbal accuracy of these translations has been testified by scholars like Max Muller, Rhys Davis, Cowell, Tucci, Sarat Chandra Das, Rahul Sankrityayana and so on. A few translations were made from Pali e.g. Vol. 30 of Sutras (Rockhill: udanavarga, X), many original Sanskrit texts are lost from India. In the mediaeval time Indian and Tibetan monks brought them and preserved in old Tibetan monasteries of Samye, Saskya, Nar Thang and Phun Tsho ling etc.

The lamaist literature embodying the 'Buddha vacana' form the second objects or refuge - "Triple gem." Tibetan Buddhist canon consist of two sets of collection - Buddha Vacana and Tika - popularly known as Kanjur and Tanjur respectively. The two collection were briefly analysed by illustrious Hungarian (Bodhisattva) Tibetologist csoma de Koros in Vol. 20 Asiatic Researches, Calcutta (Vol. XX-41 1820s.

The Kanjur is divided in three great sections :- Tripitaks (Tib. sde-snod-gsum).
(i) The Vinaya Pitaka (Tib. 'Dul-wa) or Discipline
(ii) The Sutra Pitaka (Tib. MDz) sermon of the Buddha inclusive Tantra.
(iii) The Abhidharma (Tib. chos-mngon-pa) or Metaphysics, Prajna Paramita (She-rab-Kyi-pho-Rol-tu phyin pa) or transcendental wisdom. Collection of Tanjur generally known as commentaries - is a encyclopaedic compilation of literary works, originally written mostly by Indian saints and scholars in sanskrit and translated into Tibetan by Indian Pandits and Tibetan Lotsawa (Interpreter of Scriptures) in first few centuries commencing from 7th century A. D. Tanjur consist of 225 vols. Classified into several sections ; (i) Tantra (Tib.rgyud) mostly on Tantra rituals, Sadhanas and commentaries in eighty seven vols. (ii) Sutra Tika (MDz) one Hundred and Thirty six vols. (iii) one volume contains Hymns to Buddhist deities, saints and Jataka ; (iv) several vols. Modhyamika, yogacara and other Philosophy of Nagarjuna, Asanga, Vasubandhw and other Buddhist scholars. (v) one vol. containing Tibetan-Sanskrit lexicon of Buddhist philosophical terms-Mahayutpatti. In Tanjur there is also a separate section on Dipankara Shrijnana Atishas works, which includes his famous work Bodhipatha Pradipa (Byam-chub-Lam-sgron). Tanjur contents also include poetic alamkara like Kavyadarsha of Dandin, Chhanda ratnakara of Ratnakarashanti (rhetoric) Kalidas's Meghaduta, Panini, Kalapa and Sarasvata grammars, Ayurveda-Astangahridya samhita and its commentary Padarthachandrika by Kashmirian Pandit Candranandana and so on.

Tibetan literature also abound in secular works like drama (Dogar), biography (Namthar), historical works on Buddhism in India, Mongolia and China (Chosjung), popular tales (Sgrungs)of Gesar Saga mighty mythical war like king of Northern Asia, Avandana, legendary story of Buddhas (rtogs-brjod). Enormous collection of
Tibetan religious and secular works are preserved in St. Petersburg, Toyo Bunko. (Oriental Library, Japan and Sikkim Research Institute of Tibetology, Gangtok). Besides the substantial collection of Tibetan works are available in Asiatic Society, Calcutta; Visvabharati and Library of Tibetan works and archives, Dharamsala, Himachal Pradesh, Bihar Research Society, Patna.

Two famous Buddhist sanskrit Dramas, Naganande Nataka (Klu-kun-Tudga’ba) and Lokananda 'Jig-ten-Kun-Tu-dga’-ba) were translated in Tibetan. The first in sanskrit and Tibetan by M. M. Vidhushekhara-Bhattacharya, Pub. Asiatic Society, Calcutta, the other also translated into English by Miss Ratna Basu. gser-brang-gyu-brang by Patul Rimpoche.

The Tibetan scholars were aware of other Indian works on rhetoric and epics, we find references to them in the commentaries of Kavyadarsa in Tibetan by Dandin. They were inspired to compose the indigenous dramas after studying the aforesaid Sanskrit dramas. Some popular dramas are, staged by Tibetan refugees in exile in India and abroad. There are several 'Dogar Tshog pas' (dramatic schools) in Dharamsala and other Tibetan settlements in India and abroad. In Sikkim monasteries and shedas on some festival days lamas and laymen stage legendary and historical drama is in local Tibetan sacred Dramas are based upon the former births stories of Buddha (Jatka/skye-rab), are widely staged in Himalyan region Sikkim, Ladakh, Spiti, Lahul and Bhutan. They are performed by professional lay actors and actresses. Generally known as A-Lche-Iha-mo or sister goddess is strictly applicable only to the actresses who take part as the goddesses or their incarnation.

Some of the dramas have been written by great spiritual leader Fifth The great "Dalai lama" (Ngag-Dbang Blo-Bzang Rgya-mtsho, 1617-1682 A. D) in 17th century and Mingyur Dorjee.In Tibet the plays were usually performed at fresco without a stage frame to the picture. Now with the change of time and circumstances principal scenery of the plays are painted on the screen which are hung in the back of stage. The plot is presented in the form of chanted narrative comparable to the chorus of Greek plays.

In the course of which the participants in leading character dressed in traditional colourful costumes come to stage and speak for themselves some buffonery is given as a prelude and to also fill up the intervals between the acts. They are known as hunters (rngon-pa) with blue mask adorned with cowries. According to Waddell sometimes, as in the Hindu drama, the buffons are Brahman; This fact stated by Waddell will have to be testified by Tibetan scholars in India, (L. A. Waddell: Buddhism of Tibet or Lamaism).

The performance has also religious significance. It gladdens the god of soil as this guarantees the crops. The god of drama is worshipped at the centre of the stage when an altar is erected, surrounded by trees. The god is said to be Nyingmapa saint Thang-tong Gyalpo, protrait as an elderly men with a white beard.

The most popular drama of Tibet as rather National drama of Himalaya is the Thi-me-kun-dan (Dri-med kun-Idan), based on viswantara (Pali: vessantara Jataka No. 547) or the last great birth of Buddha. Indigenous drama Nang-sa or the Brilliant Light, "Chogyal Norzang (Chos-rgyal-Nor -bzang) based on Sudhana Jataka (Pali)",

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rgyal-Za Bal-za, commemorates the marriage of mighty king Song-Tsan-Gampo-po', rgyal-po-Don-Dup the Indian king Amoghasiddha, Do-wa-znang mo ('gro-bzang-mo) the consort of Kalesvara (Kala Wang-po).

The text of the story of vessantara as found in Tibetan canon, Thime Kundan (translated by Scheifner and English translation by Ralston in his Tibetan tales. Another translation by Rose, preserved in B.C. Low collection of Asiatic society, Calcutta; agree generally with pali and Burmese account - The story of we-than-Da-ya (Waddell).

We give hereunder abstract of vessantara Jataka from Pali canon. This story was told by Buddha while dwelling near Kapilavastu in the Banyan grove. This is the story of Buddhahood.

The story is that, when he was performing the duties of Bodhisattva, being in an existence corresponding to vessantara an existence, he dwelt with his wife and children on a mountain called vanka, one day a demon named Kharadathika (Sharp-fanged) hearing of Bodhisattva's inclination to giving in charity, approached him in the guise of a Brahmin, and asked the Bodhisattva for his two children, the king cheerfully and joyfully gave-up the children, thereby causing the ocean grit earth to quake. The demon dtanding by the bench at the end of the cloistered walk, while the Bodhisattva looked on, devoured the children like a bunch of roots. Not a particle of sorrow arose in the Bodhisattva as he looked on the demon and saw his mouth as soon as he opened it is gorging streams of blood like flame of fire, nay, a great joy and satisfaction welled within him as he thought "my gift was well given." And he put up vow "by the merit of this deed may rays of light one day issue form me in this very way" - In consequence of this prayer of his it was that the rays emitted from his body when he become Buddha filled so vast a space.

Tibetan drama "Thime Kundan" or the Omnipotent pure one" is of exceptional interest to students of Buddhism. It recounts the story of one of the incarnations of the saint who was to be later as Sakya Muni. It takes us through a landscape of the most harrowing trials.

The scene is laid by Betha, is believed by Tibetans to be the ancient videha which they identify with the modern "Bethiah" in Northern Bengal, but according to scholars it was evidently in Northern India, one may be remote Nepal.

The young prince "Thrine Kundan" in his instinct for charity by his father, who opens the Royal Coffers to his son so that he can dispense largesse. He is prompted too by chief minister who is also of a large and benevolent disposition. But there is a minister who is devoted to Evil. Between these two advisers the prince's lot is cast. The prince, in order to circumvent the good work of the Buddha, hurries him into a marriage with princes Mendezangmo. The lady is herself of virtuous quality, and instead hindering the activities or her husband, she supports them wholeheartedly.

In the possesion of king is the famous cinta-mani gem (thought-granting gem) which grants all desires. One day a Brahmin appeared unannounced at the court. He has been sent by a king of the neighbouring country to enveigle from the holy this treasure of his father collection. The youth unable to resist any appeal for charity,
parts with the jewel. He and his wife are tried before hostile judge, they are condemned to wonder forth to a destination called "The mountain of the Demons". Where they will be subjected to all sorts of trials. The exile is to be for twelve years.

The two set forth, hardly have they started or way, when they encounter three Brahmins who beg alms. "Thime Kundan" immediately parts with his three elephants which carry food for the journey. A little further away he gives away his horses and wagons. Futher test follow when beggars demand of him his children, but he relinquishes this bond too. He hesitates a little when he is asked to surrender his wife but such is his possession for sacrifices that he consents even to this severance. But it is not required for him. Indra the Lord of Heaven had appeared in the habiliment of a mendicant in order to test his virtue. His wife was restored to him and husband and wife arrived together at the mountain of the Demons.

Here they took up some rest in separate huts and pass those time in Mystic meditation. The sorrows of life gradually take on a relavance and a meaning. In the silence of the hills a deep philosophy is born, they are strengthened in their determination to keep up their spirits to the end.

A short time after they have turned their steps towards home, the prince comes across a beggar and asks of him the gift of his eyes, Prince complies with the request and continues his journey blinded.

The beggar goes before them and announced to the king the marvellous bounty of his son. The monarch, heavy with remorse, comes to meet his child who, by a divine miracle, has had his sight restored.

All ends happily. The "Cintamani" jewel is restored to the original owner, all parties are reconciled. The Buddha freed by his love and detachment from the chain of existence, is transported to the heaven in the form of Lotus.

This legend in its dramatic form the most frequently performed of all Tibetan plays, has its counterpart in all Asiatic tongues. The Tibetan public never tire of its profound pathos and picture of lofty morality which it portrays.

It may interest the reader to quote a few examples of the lovely verse which carries the play along. The following extract describes the birth of the Buddha:­

"As soon as he was born, before any other word he said, 'Om mani Peme Hum'

Then, having said these words, he wept - He showed all beings a mercy like to the love of a mother for an only son",

I think it would be relevant to mention here that vessantara Jataka is depicted in the central Asian fragment. In the stein collection of Central Asian Antiquities in th National museum, New Delhi, there is an interesting fragment of wall painting from miran. Which was not identified as late as 1974. Dr. P. Banerjee, then Assistant Director, National Museum, in an article entitled "The vessantara Jataka from Central Asia" (Bulletin of Tibetology, Vol. X, No.2, 1974), has observed "According to Stein and Andrews the main or central figure of the panel represent probably Gautma before his enlightement and the figures at his feet, on the right, is an worshipper. I have studied the panel closely and find nothing in it to justify this probability, which invariably associated with the Buddha and Bodhisattva figure at central Asia. Again
in dress and appearance it bears no resemblance to any Buddha figure from Miran or any other part of Central Asia. In my opinion, the fragment depicts a part of the Vessantara Jataka i.e., Vessantara meeting his father before going to exile. In my view even the Central Asian Buddhist like Tibetan might have performed the drama of Thime Kundan.

Another popular play is Rgyal po Norzang "The king immaculate Jewel" an adaptation of the Sudhana Jataka (also known as Manibhadra) where a hunter (rgon-pa) or rather fisherman, an incarnation of Vajrapani, is given a Jewel by a Nagi as capture a celestial fairy. The author of the play "Norzang" in the colophone, as stated by R. A. Stein, calls himself Tshering Wangdu, the mad man of Disgchen. And he added that he has merely altered the senseless words and jokes.

The plot is as follow: A serpent - Charmer endeavours by incantation to capture the Nagas which confers prosperity on a country. The Naga, alarmed at the potency of the sorcerer's spell, appeals to the hunter, who kills the sorcerer and is presented with a magic noose as a reward for his services. This noose bequeathed to his son, Utpala or Phalaka, who one day in the forest of Valkalayana's hermitage at Hastinapur, hearing a celestial song sung by a marvelously beautiful Kinnari fairy, he captured the fairy with his Nagis noose. The Kinnari to regain her liberty offered him her jewelled crown. Which conferred the power of traversing the universe, meanwhile a young prince of Hastinapur named Sudhana or Manibhadra, engaged in hunting expedition, appears upon the scene. He gets the jewel, marries the Kinnari, and gives her his entire affection. His other wives, mad with jealousy, endeavour to kill her during his absence but she escapes to her celestial country, leaving however, with the hermit a charmed ring for the Prince, should he seek to follow her to her supernatural home.

The Prince prusue her overcoming innumerable obstacles, and finally gains her and also obtains her father's consort to their marriage, and to return to the earth, when they live happy every after.

This comedian drama has a beautiful theme of harmonious reunion of two characters a mundane and the other supermundane.

Nang-Sa or "The Brilliant light". This drama is one of the most popular plays in Tibet, and its popularity is doubtless owing, not a little to its local colour being mainly Tibetan. Like most of the other plays, it is moulded on the model of the Buddhist Jatakas. Nang Sa is held to be an incarnation of Buddhist goddess Tara.

Its chief scene is laid at Rinang, a few miles to the south east of Gyantse a fortified town between Tashilhunpo and Lhasa where the several sites of the story are still pointed out, and an annual fair held in honour of Nang Sa's memory. It also well illustrates the current mode of marriage in Tibet by planting an arrow on the girl's back, so clearly a survival of the primitive form of marriage. This is 3 acts play.

Other plays based on a kind of Lamaistic Jatakas relating to the former lives of certain great Lamas. One such popular play is the rGyal-bza Bal-bza's commemorates Srong-tsan sGampo's marriage to the Chinese and Nepalese princess, taking the plot from an identically named romance found in Manikabum
(Ma-ni bka'- 'bum), nothing whatsoever is known about their authors and dates of compilation.

As a customery every sanskrit play begins with a prologue or introduction, which regularly opens with a prayer of benediction, (Nandi) invoking the national deity in favour of the audience. Then generally follows a dialogue between the stage-manager. (Sutradhara) and one or two actors. So the Tibetan play also following the sanskrit play tradition as a prologue invoke the blessing of Triratna (Tripple-gem). In the particular drama on the marriage of king srong Tsan Sgampo according to specialist Lamas and scholars, begin with invoking blessing of Tibet saints and scholars Thonmi-Sambhota recollecting his invention of sacred character "Ali" vowel and "Kali" consonant which he derived from the 7th century Brahmi (Nagari) script. He gave the Tibetan exact orthography carefully expounded in two of his writings. Sum-cupa and Rtags - 'jug which down to modern times have been basis of indigenous grammatical instruction and comment. The Tibetan commentator on the two above stated orthography opines expression about Thonmis invention of Tibetan script form the land of Enlightenment. I quote here an introductory verse in praise of Thonmi and also invoking blessing of succession of saintly scholar who unfolded meritorious path for the Tibetan:

Skye-rGu-bsad-nams-mkh'a-la-'Dren-mdzad-pa'i/
skrul-Pa'i-chos-rGyal-Lo-Pan-Rim-byon-Dang/
Khyed-par-lugs-ti-srol-Byed-mchog-la-gus/
Thu-mi'i-legs-bshad-pdam'i-dGa'-tsha-las/

Thonmi has been immortalised in this drama not only because of his invention of Tibetan script but by his act he has finally given the verdict to the Tibetan people for the acceptance of phraseology for interpretation of sacred Dharma.

An episode from Tibetan great yogi Mila Raspa's life - the conversion of the hunter kira Gompo Dorje or skits on theological disputation may be staged.

Beside the above dramas, even recent times plays on the life of Maha Guru Padmasambhava are very popular in Bhutan, Sikkim and other Tibetan settlement in India. One such play on the first propagation of Buddhism in Tibet is occasionally staged known as "Khenlop Chosum". The Principal character in the play are Guru Padmasambhava, Chogyal Trisong De'utsan, Santarakshita and Kamalasila.

The Episode of Sikkimese Hero Khyebum-sa and Gyad-bum sag Naljor chedzi kye chung pesong also dramatised in Sikkim.

Concerning the history of dharma, all we know is that New-year's plays were already being enacted at the court of seventh Karmapa hierarch (1454-1506). They included performance of Jataka of Buddha, stories of great siddhas, universal king (Cakravartin), rulers of great countries China, Tibet or the fight between the Devas and Asuras, and Indra with garudian gods of four direction - The Lokapalas.

If these dramas are popularised in India through rendering in different Indian language and dramatised, this will have harmonising potency and better understanding between the people of Himalayas and the people of plains. The dramas of all countries of world have an effect of universalization of individual
consciousness (Sadharanikriti) and uplift the mundane individuality to lofty supramundane harmonious state.

Brief Life sketch of THANG STONG RGYAL PO

1. The sage Thang stong Rgyal Po was born at Oka in Lha Tse (Lha-rtse) district of South-east Tibet in sixth Rabjung (sexagenary cycle) during Wood-Ox year corresponding to CA 1500 A.D. He was an ordained monk of Shang-Pa Kagyud order. He was widely famed as an extraordinary Siddha. He accomplished benevolent activities and welfare of being in six countries, i.e. India, China, Central Tibet "U" and "Tsang" and Upper and Lower Tibet (Kham) etc. He composed dramatic literature on the stories of Tibetan kings. These exquisite historical plays were staged by the dramatists in open stage. These dramatists are renowned nowadays as Atsa-Lhamo (A-stag Lha-Mo). He passed away at Zung-ri bo-che (Gzung-ri bo-che) during Earth-Female Snake year corresponding to sixth Rabjung at the age of 125.
A STUDY ON THE "NIRVANA"

- P. G. Yogi

The subject of Nirvana is extremely sublime and difficult besides being-quite vast in nature, making any attempt to say anything on the topic would always be like presenting a candlelight before the mighty sun. Keeping in view the comprehensiveness and the seriousness of the subject matter, I have chosen only two aspects of it as the object of my study. Within my parvious view are also the opinions of such great scholars as Prof. La vallee poussein, Prof. Robert Caeser Childers, Dr. T. W. Rhys Davids, Prof. Saint Hillary etc. regarding the main tenets of the Hinayana (Sthaviravada) and Mahayana scholars of Buddhism have been discussed.

The teachings of lord Buddha may be divided into two aspects (a) Philosophical and (b) moral, the two groups are interwoven in such a way that one cannot be understood properly without a knowledge of the other. The fundamental principle of the Buddha's philosophy is the theory of causation or dependent origination/ Pratitya-Samutpada. According to this theory, the continuous existence of a being is like a wheel of causes and effects. Ignorance gives rise to actions, then in their turn come consciousness, phenomena (nama-Rupa), the six senses-contact, feeling, craving, grasping, becoming, birth and suffering. If the last effect is to be destroyed, the primary cause, which is ignorance must be eradicated.

Another important theory of the Buddha concerns the four Noble Truths, the first being that all existence is full of suffering. The second truth is that all sufferings have a cause. The third is that suffering can be made to mollified to an end and the last that there is a way to end the sufferings.

The critics of Buddhism will no doubt consider the first two truths pessimistic but the other two certainly provide grounds for optimism. Why does the Buddha say that the existence of being is full of suffering? Because all beings are subject to rebirth, decay, disease, death and again rebirth. Even pleasures and worldly happiness lead one to sorrow because they are transitory and the loss of pleasure and happiness is worse than never to have had them. As a good doctor tries to diagnosis the cause of the malady before administering a remedy, the Buddha, the Great spiritual physician tried to find the ultimate cause of worldly suffering, Not only the suffering of human beings but that of all animate creatures. He found the cause of ignorance or craving arising from them. The doctor removes the cause of the patient's disease and thus cures it. The Buddha similarly asks the people to remove their ignorance of truth and their craving for happiness. The cessation of suffering is called Nirvana, the summum bonum, beyond logical reasoning and beyond description. It is not a negative condition but a positive, unconditioned state realized by the mind.

How can this nirvana be attained? By the fourth Noble truth, the Noble Eightfold path, it is also called the middle path by which the wayfarers avoids the two extremes. He neither follows the path of self-mortification nor that of self-indulgence.

The Buddha's path followed neither, but led to vision, knowledge, tranquility
and nirvana. Formulated by the Buddha, it is an evidence of his logical reasoning and practical wisdom. Each step in the process is an inevitable advance on the path leading to the ideal (Nirvana).

The Buddha's religion is not a dogmatic and elaborate system of rites, rules or prayers but a way of life, of purity in thinking, speaking and acting. The Buddha was the first rationalist of the world who asserted that one's own saviour and master without reference to any outside power.

"Handa dani bhikkhave amantayami Bho: Vayadhamma sankhara, appamadenasampadetha'iti." (Majjhima-Nikaya-Mahaparinibbana-Sutta)

"Verily, I say unto you now, O monks, All things are perishable work out your deliverance with earnestness.

These were his last words. His spirit sank into the depths of mystic absorption and when he had attained to that degree where all thoughts, all conceptions disappear, when the consciousness of individuality cease, He entered into the supreme nirvana.

"Bhavatu Sabba Mungalam" "With Metta" !!!
निर्वाण
एक अध्ययन
- मी. जी. योगी

समस्त भारतीय एवं पश्चिमी दर्शनों का शिक्षा का एक मात्र केन्द्रित निर्वाण है, किन्तु निर्वाण के स्वरूप के राक्षस में अभ्यर्थ गत भेद है। निर्वाण का स्वरूप चाहे जो हो, यह सामान रूप से स्पष्ट है। कि निर्वाण संसार-दुःख का अत्यन्त निरोध है, विद्वानों का विचार है, कि आत्म-प्रतिष्ठाप, इन्द्रि-प्रतिष्ठाप, सहस्त्र और क्षेत्रिक सत्ता का सिद्धांतों के होते हुए निर्वाण निरोध गत, अभाव मात्र तो हो सकता है।

पश्चिमी विद्वानों का मत :- गॆग्ट्सह्लेरी, चाइल्ड्स, रोजेडविड्स और विश्वल का विचार है कि बुद्ध तथा उनके अनुयायियों ने अपने सिद्धांतों के इस अनिवार्य निष्कर्ष को विचार करते हुए लिया है। और यह निर्वाण का स्वरूप अभाव मात्र ठहराते हैं। रीज क्लिन्ड के अनुसार निर्वाण रूपमन (रूपमण्ड) हैं। दर्शन और अध्ययन का मत है कि बौद्ध जानते हैं, उनके सिद्धांतों का भूत्तास किस और हैं, तथापि स्फट कहने में विचिकित्सा (संक्षेप) होती हैं। इनके अनुसार निर्वाण का स्वरूप का वर्णन अलंकारित भाषा में किया है। जैसे :- 'श्री', शारण और अम्बत तथा यह स्वीकार किया है, कि निर्वाण के स्वरूप का व्यक्तित्व बुद्ध ने नहीं किया है। बुद्ध ने इसे 'स्थापने' प्रणाल कह कर इसका व्यक्तित्व नहीं किया है। और कहा कि इन प्रणालों के उल्लेख में पड़ना निरस्कर और निस्प्रोजनजी है। किन्तु सब विद्वान् समानांतर से मानते हैं कि बौद्ध उपासकों की दृष्टि में निर्वाण एक प्रकार का स्वरूप हैं।

पालि अधिग्रहण में चिता और रूप दोनों के नैराम्य की प्रतिज्ञा है। वह आत्मा का सर्वथा प्रतिष्ठाप करते हैं और निर्वाण का 'तक्षण दुःख का नाश' और 'विराग' तथा 'रागक्षण' बताते हैं।

इस प्रकार हम निर्वाण को ऐसी दुःख मात्र सकते हैं किन्तु परम लघु नहीं। सूत्रात्मा इस स्थापनीय प्रणाल मानते हैं और कुछ सूत्रात्मा ऐसे है जो निर्वाण को अवज, अवृत, अन्तच कहते हैं। बुद्ध के समय से यूरोपीय वैज्ञानिक बार बार यही मत प्रकट करते आये हैं कि 'निर्वाण' अभावमात्र ही हो सकता है। पूर्ण का मत है कि 'बुद्ध' योगी थे और अवज की अभिज्ञ रखते थे जो न भाव है और न अभाव। यह प्राप्ती है कि यह दिखलाए गये किन्तु हैं कि बौद्ध निर्वाण को अमृत, योगक्रम और अवज बनाते हैं। रोजेडविड्स 'अमृत' का यह निर्माण करते हैं कि यह आयों का आहार है। और निर्वाण का अर्थ वीर राय गुरुक्षक समय प्रश्न कहते हैं। कर्म यह कहते हैं कि बुद्ध पर गुरुक्षक कोई अधिकार नहीं है। और उन्होंने उस अमृत पद्म का अविष्कार किया है, जिसके द्वारा उस परम सत्यक अधिग्रह होता है जो
मंजुस्को मृत्यु पर अधिपत्र प्रदान करता है और निर्भय बनाता है।

रीवाजविद्या के अनुसार बुद्ध का आदर आधारित और उनके निर्वाण का अर्थ इस लोक में प्रजा और सम्प्रदाय शासनिक द्वारा मोह प्राप्त करना था। जिन्तु आदर शासन के विचारों को सम्प्रदायिक से समझने में असमर्थ थे और उन्होंने इस आदर को अमृत, अनन्त दीपावली की आलोचना की।

पूर्ण के अनुसार इन विचारों की भूमि इस में है कि वे बौद्ध धर्म को वैज्ञानिक मतबद्ध समझते हैं। वे यह भूलगये कि बौद्ध धर्म एक वैदिक प्राचीन धार्मिक संस्था है। सन्तार्ने इन विचार का विरोध किया कि बौद्ध धर्म एक वैज्ञानिक मतबद्ध है।

सन्तार्ने के अनुसार निर्वाण का अर्थ भारतवर्ष में सदा से परम्परागत और मोक्ष रहा है, जो अभावकी संस्कृत से सब्जापरे हैं। सन्तार्ने बौद्ध धर्म के वैभव की प्रकृति की हैं, उनका कहना है कि बौद्ध धर्म का उद्देश्य योग है। योग भारत की पुरातन सिद्धांत है। इस में यम, नियम, धार्मिक, धारावां, समाधि और वृद्धि-सिद्धांत समावेश हैं। योगी लोकों-शासन की प्राप्ति तथा मोक्षनाथ के लिए समाहित रूप से विस्तार होता है।

यह धारणा है कि बुद्ध की शिक्षा का आधार बदन्त, उपनिषदों अथवा सांख्य है। उन्होंने बदन्त के परमार्थक का और सांख्य के पूर्व का निष्पादन किया है और यह भी कि बुद्ध शीलद्र, पौरोहित्य और वर्ण-धर्म के विचारों का तथा आर्यम विही बौद्ध धर्म निरोधवादी है किन्तु सन्तार्ने के मत में यह विचार अवधारण है।

पूर्ण कहते हैं कि मैं निश्चितरूप से यह नहीं कह सकता कि प्रस्तुत वाक्य बुद्ध प्रचार है :- मैं बदन्त का अर्थस्थ भावना हूँ किन्तु मैं यह नहीं कहता कि कोई बदन्त है। किन्तु यह वाक्य चुनौती का हो सकता है :- 'जाति, जरा, रोग, मरण से अभिभूत मैने अजात, अन्य अकृत्य अस्थायी अजात का अन्वेषण किया है। एक अजात, अन्य, अमृत आकृत भूमि यदि अजात न होता तो जात के लिए जर्न न होता।

बर्तने ने सिखा है कि यदि हम यह चाहते हैं, कि निर्वाण अभाव नहीं है तो हमको उस धर्म की संज्ञा बदन्ती चाहिए, जिसका लक्षण बुद्धी के अनुसार शास्त्रको (नियम) है किन्तु क्या यह शास्त्र धर्म निर्वाण नहीं है, जिसे पाति में अमताक्षातू कहते हैं।

पूर्ण कहते हैं कि बुद्धी का लक्ष्य संस्कार के निर्माण (पार) ने श्रेयस-सुलक्षित अनिवार्य अवस्था की प्राप्ति था। कई वातावरण से स्पष्ट है कि निर्वाण से उनका अर्थ एक परमार्थ सत्ता था। अभाव एक निकाय विशेष का ही मत रहा है।

इसके विचार से प्रारम्भ में बौद्ध धर्म निर्वाण को एक अनििवार्यीक सत्ता-सत्ता मानता था। ये इस निकाय तक पहुँचते हैं कि कोई एक निकाय 'अजात' को सत्तातू मानते हैं।

पूर्ण कहते हैं कि बौद्ध धर्म के दो रूप हैं इन में भेद करना चाहिए। एक उपासकों का धर्म दूसरा भिक्षुओं का। उपासक स्वर्ग (निर्वाण) की प्राप्ति के लिए प्रत्यक्ष गोत्र होते हैं और भिक्षु निर्वाण मार्ग का पथिक हैं। उपासक स्तूप, चैत्य की पूजा करते हैं और बौद्ध तीर्थों की यात्रा करते हैं। वे पंचशाला का समाधान करते हैं, पाप से विरंत रहते हैं, उपवास-श्रद्धा रखते हैं। भिक्षुओं
को दान देते हैं, और धर्म श्रवण करते हैं। शीत की रक्षा और दान पुजा से वह पुण्य संचय करते हैं। उनके धर्म में निर्वाणका कोई बड़ा स्थान नहीं है किन्तु प्रथमेक बौद्ध निर्वाण के प्राप्ती की आशा (इच्छा) रखता है। (अभिधर्मकोष 4/49) किन्तु सामान्यतः निर्वाण मार्ग में प्रवेश करने के लिए भिक्षु भाव का होना आवश्यक है। अभिधर्मकोष का विचार है कि उपासक ‘अर्थत’ हो सकता है। जिसमात्र में वह अर्थत होता है। उसी क्षण में वह ‘भिक्षु’ होता है, उसी दिन वह ‘संघ’ में प्रवेश करता है। भिक्षुद्वारण का भी यही मत है। कुछ निर्वाणकों के अनुसार वह ‘अनागमिन पति’ का लाभ कर सकता है किन्तु किसी अवस्था में भी वह अर्थत नहीं होता। केवल भिक्षु ही अर्थत होता है। भिक्षु के लिए ही ‘निर्वाण’ का मार्ग है।

आर्य मार्ग की चर्चा निर्वाण की चर्चा है। संपभुद कहते हैं कि निर्वाण के विचार विमान में विविधिक्रिया (संक) का उत्पाद नहीं करना चाहिए। क्यों कि निर्वाण के अधिग्रह के लिए ही श्रमण संसार का परिप्रेक्ष्य करते हैं और संघ में प्रवेश करते हैं। निर्वाण स्वर्ग का विपरीत या है। जीव के दीर्घाकालीन संसार में स्वर्ग का एक स्थान है, किन्तु निर्वाण संसार का अन्त है। स्वर्ग पुण्य का विपक्ष है, किन्तु निर्वाण पूरा पुण्य दोनो से परे है। इसका एकमात्र लक्ष्य वेतीश्रावण का विनाश है। निर्वाण का अधिग्रह प्रथमेक को स्वर्ग करना पड़ता है। प्रथमेक पुललग (जिव) को स्वर्ग इसका साक्षात्कार करना होता है। ‘बुध’ की विशेषता है कि उन्होंने सर्वप्रथम मोक्ष मार्ग का अविवक्त किया और दूसरों को मार्ग - संदर्भ किया।

इसी अर्थ में 'बुध व्येशु और श्रेष्ठ हैं। वे दूसरों का विशेष, वर्णन कर या अपनी आलोचना के बल से या यदि सर्वप्रथम से नहीं करते किन्तु साधन की देशना से करते हैं।

निर्वाण क्या है? इस में संदेह नहीं की यह परम्परा है, दु:ख और संसार का अन्त है, मृत्यु पर विजय है। निर्वाण का यह लक्षण क्या इसलिए है कि यह अभाव मात्र है? अथवा यह अमृत है? यह अमृत पद है, यह सर्वराग दु:ख पुनर्जन्म का निरोध मात्र है। यह अभिधम का प्राप्त है।

“कई वचन ऐसे हैं जिन से ब्राह्म होता है कि भिक्षु और उपासक में बड़े में रखा गया है। जब आनन्द बुध से पूछते हैं कि सुगत के प्रति भिक्षुओं का क्या भाव होना चाहिए तब बुध उनसे कहते हैं कि: 'हे आनन्द! भीतर धार्मिक पुजा की पशुओं के न करो सुरू पर अलग क्षत्रिय, ब्राह्मण और जीव में धार्मिक पुजा करें। तुम भिक्षुओं को धर्म की साधना में संलग्न नहीं कराइये।' (दीर्घाकाय 2/141)। कभी-कभी ऐसी प्रतीत होती है कि भिक्षु-संवर से भक्ति पुजा और लोकोत्तर बुधवार से कोई सम्बन्ध नहीं है। इसका प्राप्त है कि बुध ने भिक्षुओं को तीसर्ति का आदेश दिया था और भिक्षु स्तुप पुजा करते थे। (कथावत्थु 17/1) से पता चलता है कि अर्थत स्तुपों को माल्य-गन्ध-विलेपन-चड़ौटे थे। हम निर्वाण की चर्चा को धर्म से पृथक नहीं कर सकते। मार्ग में वह विषय कर सकता है जिसने पूर्वजन्म में कुशल मूल का आरोपण किया है। (अभिधर्म कौश 4/125, 6/24, 7/30,34)।

पूसे का कहना है कि बौद्धर्म योग का एक साखा है। योग में ब्रह्मचर्य, यमनियम, धान-
धारणा, समाधि, नासाग्राहु – मध्यादिका दर्शन, काय स्वर्ण, मन्त्र जप, प्राणायाम, तालु में शिखा का धारणा, महाभूतों का ध्यान, भूत जय, अणिमादिअष्ट ऐश्वयों की प्राप्ति लोकोत्तर ज्ञान संग्रहीत है।

योग के इस प्रकार का धार्मिक जीवन और शील से कोई समक्ष नहीं हैं किन्तु इसका उपयोग हो सकता है। बौद्धर्मण का केन्द्र विनो भिक्षु संघ हैं, बुद्ध के पहले भ्रमणों के अर्क संघ थे। बुद्ध का भिक्षु संघ भी इस प्रकार का एक संघ था। अन्य संघों के समान इनके भी शील समाधि के नियम थे। इनकी विशेषता यह थी कि इनका बुद्ध जैसा शास्त्र मिला, जिनकी शिक्षा से योग की चर्चा और उनके सिद्धांतों की नयाँ रूप मिला महिमाधिपक, (1/164, दीयनिकाय 3/223)। विनय के ग्रन्थों से जान होता है कि विविध सम्प्रदायों में आचार की विभिन्नता दी उन में दो प्रकार के श्रमणों के बारे में उल्लेख मिलता हैं। आर्यपुष्प और बिहार में रहने वाले श्रमण परन्तु सब प्रकार के श्रमण बुद्ध को शास्त्र मानते थे और कर्मकाल को स्वीकार करते थे। वे संघ में प्रवृत्त कर सकते थे, सीम्य वे अवैक्षिक नहीं रह सकते थे। (स्मारको न धारण करने का ब्रत विशुद्धमाण 112 पूरा।) विनय के नियमों के साथ साथ मार्ग काम कामी बड़ा महत्त्व था, आगम से जान होता है कि आजीव, प्रातिमक, और अभिधर्म के समक्ष में संघ में विवाद नहीं होता था इन्क्तु चारसम्पुत्रस्तान, चारस्थापम्, चारस्थापियाद श्रद्धादिपिष्टिद्विय, पौर्व, सात बोधियों और आयोग स्थापन के मार्ग के विषय में मतभेद न था। भगवान आचार्य दे से कहते हैं जो विवाद आजीव और प्रातिमक के विषय में होता है वह अल्प मात्र हैं। इन्क्तु मार्ग के विषय में विवाद उत्पन्न होता है। तो वह बहुजन का अहिंसा और अन्यथा बनेगा (महिमाधिपक 2/245)। इन्क्तु जीतीसूट, विद्वता, वीरता, आर्य बौद्धर्मण की देन नहीं है। यह योग की देन है। यह स्पष्ट है कि बौद्धर्मण का आधार योग की क्रियाएं हों। किन्तु, इसका उपयोग मार्ग और प्रातिमक के साथ किया जा सकता है। इसका तथ्य निर्धारण था। (महिम 1/455, 3/28, अगुप्त: 4/423, अभिधर्म कोंग 6/43)। ऐतिहासिक काल में विकास और सिद्धांतों का निरोध बौध एकता नष्ट नहीं करता असतु समान्य विश्वास पाया जाता है। यह विश्वास योग से मिलन नहीं है। इसके तीन, चार, प्राण विवाद हैं। पुर्णजन, स्वर्गनिर्देश, की कल्पना, पुरुष-अनुष्ठान, मोक्षर्म और आलोचनिकोश तथा मार्ग। विश्वास और विद्वता में संबंध करने अनेक जनों में संसर्ग कर जन्मे किसी के फल का भोग करता है और अभिमम्य द्वारा मुक्त होता है। बौध विश्वास की यह मूल भिन्नता है। इसमें ऐतिहासिक विश्वास जोड़े गये हैं। इसमें कुछ विश्वास की आधार पहुँचने वाले हैं। इन्क्तु विश्वास अवैक्षिक है।

बौद्धर्मण का पुर्णजन और कर्मफल के वाद को योग से लिया है। इस में कुशल, अनकुशल स्वभाव और बुद्ध पुर्वक किये गये कर्म की महत्ता पर जोर दिया गया है। मौन, प्राय, स्नातादिको निर्धारक समझा गया है। बौद्धर्मण का मानता है कि ‘धम्मपर’ – कर्म ही गौर कारक हैं। कर्म और इसके फल का निषेध करना मूलभूत है। बौद्धर्मण ने विवधातमक मनो विज्ञान का आधार लिया है। इन्के अनुसार आत्मा, मरीज, देवता, संवर्त-संस्कार विश्वासकर्म हैं। यह नित्यधर्म नहीं
है। यह आत्मा के धर्म का नैरात्मक और उनकी शुद्धता मानता है। ‘मन’ आत्मा नहीं है, मन आत्माका नहीं है। इसका तत्व यह नहीं की आत्मा का असिद्ध नहीं है, यह केवल इस बात का ध्यान मानता है कि आत्मा मनके पर हैं। (पुरुषोत्तमक : 3/33, 4/82/) - उप्योग के अनुसार आत्मा नित्य एवं लोकतार है। बौद्धधर्म आत्मा का प्रतिषेध कार्य करता है, यह अपवादिका बुद्ध कर्म, कर्मफल, और प्रतिसन्धिज (जन्म) की बुद्धि का विनाश करती है।

“पुरुष” का निरिखन स्वरूप नहीं है! जैनाचार्य में (जीव) “पुरुललामक” नाम की संख्या है, इसका अर्थ ‘आजीव’ है। बौद्धों में आत्मा के लिए पुरुष, जीव, सत्य, पोष, जन्तु, यक्ष और पुरुष मिलती हैं। सुरूप-रत्न-874/ पुरुलल का जीवी अनुवाद ‘पुरुष’ है।

‘पूर्वक, गलतिविचलित पुरुलल’ : इति दुकृत 24 में कहा है कि पुरुलल के विविधानों की सब अविश्वस्या एकत्र की जाय तो उनका एक परिवर्त हो जायेगा। भारत सूत्र के अनुसार पॉष्कस्त्रभ भार हैं और पुरुललभार हार है। इसका विषय हृद्यकार सत्यावत्क श्रम है। सुपुरु, 3/5/22/23 तथा उद्योगकार केस्ट न्यायवालिक 342/ संख्या में पुरुलल कर्म का सम्पन्न करता है, संस्करण करता है। अपने कर्मों को भोगता है और निर्वाण का लाभ होता है। अतः यह पूर्व एक वक्त्वस्व ई, एक द्रव्य हैं किन्तु इसका स्वरूप दो सम्बन्ध अनिर्वाणी हैं अतः यह न निर्वान है न अन्तित।

जिसे लोक में आत्मा आदि कहते हैं, वह एक सत्तान ‘सन्ततित’ हैं, जिसके अंगों का हेतु फल सम्बन्ध हैं। यह आत्मा का अपवाद है किन्तु आत्मा जीवित हैं परन्तु वह एक नियत्वदृष्ट है। आत्मा का यह समाधान प्रायः मान्य है। किन्तु सन्तति का निस्त्रेंग भिन्न प्रकार से किया जाता है। यह बौद्ध धर्म की बिचराता हैं कि आत्मा, कर्म और कर्मफल को शीर्षक करता है। किन्तु कार्य का प्रतिषेध करता है। कोई सत्य नहीं है जिसका संचार संक्षारित हो किन्तु यह सन्तति जीवित हैं। मृत्यु और उसका कोई उचित नहीं होता। मृत्यु केवल उस क्षण को सुचित करती है जब नई परिस्थितियों में नवीन कर्म समूह का प्रारंभ होता है। इस से यह प्रतिषेध होता हैं, कि सन्तति स्वस्थ हैं, अपने कर्म और अपनी इच्छाओं के बारे इसकी प्रभाव प्राप्त होती है। यह स्वस्थ हैं, कि अपवादिका अटिन्त एक विषय प्रकार की है। यह अवस्था की बेटी हैं, अवस्था की नहीं। यह केवल धर्मों की सत्ता शीर्षक करती हैं धर्मों को नहीं। कोई नियत आत्मा नहीं हैं। शरीर को आत्मा अवस्थित करना मूलता हैं कि यह उसका दीर्घकालीन अवस्थान होता हैं किन्तु जो प्रतिवर्त विस्तृत होता हैं कसे आत्मा हो सकता है?

आत्मा की प्रतिषेध करना भूल हैं, सन्तति का उल्लेख करना चाहिये। संक्षारित का उल्लेख करना भूल हैं, मरणविध प्रतिवर्त चित्रका उल्लेख करता हैं, “विवाह का असिद्ध हैं किन्तु विवाह नहीं होता”। यह एक बाकू चाफुू का पहली हैं। एक सुरूप-रत्न में कहा हैं कि बुद्ध स्वस्थ हैं, कि जिस सन्तति की सत्ता बुद्ध हैं, उसका यह सम्बन्ध हैं, कि विन्द जीव भाग से इस सन्तति में प्रत्येक विषय की मामूल प्रशा उपस्थित होती हैं। जिस सन्तति की कल्पना बौद्ध करते हैं, उस में आत्मा के सब सामार्थ पाये जाते हैं।

निर्वाण पर विचार :- बुद्ध अभिव्याकों के बिना आर्यव हैं भव्य को सम्बन्ध नहीं मानते किन्तु यथार्थ
सिद्धू अध्याव में धूम (नित्य) का अन्वेषण करता है। मोक्ष की एक अतः प्राचीन और तात्कालिक संस्कृति अनुमति है। मोक्ष संस्कृत निर्देशात्मक का 'बुद्ध' 'बुद्ध' हुए हैं। बुद्धव राजा करने के अन्तर्गत जो पहला उद्देश्य था यह यह था कि उन्होंने 'अमृत' का लाभ किया है (भविष्यवाणिज्य 1/172, महानगर, 1/6/92)। उपनिषदों में अमृत का क्रियाशील है और यह उसे 'ब्रह्म' के श्री संक्रमण करते हैं। ब्रजधर्म में ब्रह्म की उपेक्षा की गई है किंतु उसकी प्रतिष्ठा है, कि 'अमृत' है। इस अमृत को निर्विष्ट, निरोध, परस्मृत, विशेष कहते हैं।

बौद्धधर्म में 'अमृत' का आर्य 'ब्रह्मधर्म' है, और आर्य समापति की 'ब्रह्मविवाह' कहते हैं। भिन्न के लिए सब से बड़ा दश 'ब्रह्मधर्म' हैृ। 'अमृत' - 'ब्रह्मधर्म' है। आर्य के संस्कृत हैं ब्रह्मण, वेदगु, शृद्धिक और स्वतंत्र है। किंतु बौद्ध उपनिषदों के आर्य और ब्रह्मधर्म उपेक्षा करते हैं। यह वेदांत विनिष्करण का उल्लेख नहीं करते जो ईश्वर में जीवात्मा के तीन नाम तो कि प्रतीक हैं।

बौद्धों के निर्वाण की कलपना ब्रह्माण्डों की किसी कलपना का प्रति पत्ता थी इसका प्रमाण नहीं है। निर्वाण एक अतिशय शास्त्र है, जहाँ आत्मिदिशित (सिद्ध) हो जाता है। उनके उदाहरण में (8/10, उदाहरण 30/26 में 'अरकंपलं', कहा है। (अभिधर्म कौशा 4/229) - बुद्ध कहते हैं कि जैसे हम यह नहीं जानते कि निर्विष्ट (वन्यान) - अल्प कहाँ जाती है, उसी प्रकार हम नहीं कह सकते कि वह विशुद्ध स्वाभाव कहाँ जाते हैं, जिन्होंने तुलनात्मक अवधारणा का सम्बन्ध किया है और जिन्होंने अनुमोदन (कल्पनासी) क्षेत्र का लाभ किया है। निर्विष्ट होने पर अल्प अद्वैत हो जाती है। इसी प्रकार विश्वविद्युत्त आर्य, जीव, पुरुष चित्त नहीं रह जाता। भव के समस्त आकार

यहाँ अर्थ हो के व्याख्या विचारात्मक है जैसे - 'भीतथे लिए आती (उन्म) नहीं हैं, मैं ने अपना कल्पन सम्पन्न किया अब कथित नहीं हैं अब यहाँ मेरे पुनः आध्यात्म का कोई कारण नहीं है अतः निर्वाणस्वरूप श्रेष्ठ सुख है।' किंतु उदाहरण पूर्णता है कि निर्वाण में सुख जैसे है? किंतु किंतु वेदना का अभाव है। शारीरिक उत्तर देने की निर्वाण सुख वेदना का अभाव नहीं है। (अनुसार निर्वाण 4/414) इस से अनुमान होता है कि निर्वाण अद्वैत अवधारणा है जहाँ वेदना का अभाव है किंतु पुरुष और सुख क्या है? यह समझना कठिन हैं। अवधारण का कथन नहीं बताया जा सकता। कहा जाता है कि संज्ञायित निर्विष्ट 'निर्वाण' सुख है। जो निर्वाण 'आत्मा' या 'प्रमाणधर्म चित्त' स्वीकार करते हैं, वह उसे चैतन्य धर्म का आध्यात्म भावता है और अमृत तथा ईश्वर की संज्ञाओं को परस्पर सम्बन्ध करते हैं। पुरुषलिङ्ग (जीवात्मवादी) मानते हैं कि आत्मा एक भव से भवात्म में संक्रमण करता है और निर्वाण प्राप्त कर धर्मों के रूप में विधान में रह सकता है।

भव के अनुसार निर्वाण धर्म है और न उस से भिन्न है। विद्वानवाद ग्राहयाहक कल्पना से किस्म विश्वविद्युत्त चित्तों से भिन्न एक विस्तृत प्रमाणधर्म चित्त मानता है। हीनात्म में इस भव का पूर्वरूप है। अनुसार 1/10, अभिधर्म कौशा, 6/77, श्रीधरनिदान, 1/73, बुद्धगृह, अहंसालिनी,
पु 140। पुरुस्कर्तव्यी न्याय, चार यह साधिक न्याय, एक व्यवहारिक, लोकात्मकवादी कुव्वपटीक इस विषयवादी निर्धारण की कर्नवा को मानते है। नैराम्य को मानते हुए सन्तति के नैराग्य में विश्वास किया जा सकता है। अर्थ दश बीज के समझ अल्क़स एवं विध चित्र का उत्पाद के सन्तति का उत्पाद करता है। प्रसादपादक्षेत्र में कहा है :- “अत्यन्त मुख्यतः सन्ततिवादीचतुर्विधानीतिवादृ”। मन्त्रिमानिकाय में :- नक्कत्चिच उपज्ञति न कुछलिय उपज्ञति, 3/103।

बीढ़े के दृष्टिः में निर्धारण और आत्मा एक दूसरे से समबद्ध नहीं है। (क) सौभाजनिक निर्धारण को अभाव मानते है, (ख) वैत्तिक उसे व्यवस्था (सत्ता) मानते है। सौभाजनिक का मत है कि निर्धारण हेतु फल परम्परा का उत्पाद है। वैत्तिक इस उत्पाद का हेतु निर्धारण का प्रतिपाद है। वैत्तिकों के अनुसार निर्धारण में वितरणिक और भूत का सर्वधा निरोध है, निर्धारण अजात और अविरामित है। यह कलेक्ट कुल और भवन का विरोध करने वाला सेवा है। चित्त का निरोध ही निर्धारण है और यही मोक्ष है। (संयुक्त अभिध्वर्ण कोट 5/8) किन्तु यह कहना कि इसका असत्त्व है और न यह कह सकते है कि नहीं है। जन्म में अमृत का मुख होता है। अंगुलिक्षय 2/206, मन्त्रिमानिकाय, 1/341, अभिध्वर्णकोट 3/12। में वह विश्वकृत है, - निर्वृत्त हैं इत्यादि कहा गया है।

जीस क्षण में रजा का उत्पाद होता है, उसकार में निर्धारण का साकारात्मक होता है, मिश्य 1/510, अंगुलिक्षय 1/149, “निम्नचम पच्चत वेदितवविवृत्तिको”। अर्थ ही निर्धारण का उत्पाद करता है। अभिध्वर्णकोट 1/101.2/110,112,116।।बीढ़ कहते है रामके प्राप्त के अभिध्वर्ण का साकारात्मक होता है, संयुक्त 5/181 अंगुलिक्षय 4/454, जन्म के द्वारा कलेक्षण की अवस्था की “बीढ़” उद्ध्वर्ण निर्धारण कहते हैं, अंगुलिक्षय 4/454।

निर्धारण की प्राप्ति जो सर्व कलेज और अमृत भव को अनुत्तरत धर्म बनाती है। यह शौकिकिक निर्धारण है। निर्धारण-प्राप्ति का जन्म का लाभाधिकार नहीं है। यह सुख है जो इस लोक का अघि निर्धारण है। संजा वेदित निरोध की प्राप्ति। इसका संबंध काय में होता है, जो चरम चित्र में निर्धारण के प्रवेश ही निरुपितश्चेष निर्धारण है। निर्धारण का प्रशन स्थापनीय नहीं है किन्तु निवृत्त आर्थ का प्रशनस्थापनीय है। निर्धारण है किन्तु यह क्या है? इस का उत्तर नहीं है। निर्धारण है किन्तु उसका स्वास्थ्य हम क्या समझते हैं? क्या हम यह कह सकते हैं कि मुक्तावत्ता का अस्तित्व कहा है? क्या यह कहना अधिक ठीक होगा कि इसका अस्तित्व नहीं है, अथवा क्या हम यह कह सकते हैं कि यह है भी और नहीं भी है या इन में से कुछ भी नहीं कह सकते? इन प्रश्नों का उत्तर ‘बुद्ध’ ने नहीं दिया है।

निर्धारण हैं, किन्तु वह अनावश्यक है। “तात्त्वज्ञ” के समस्यामें प्रश्नत हो नही सकती कि वह रूपादित है। इन प्रश्नों से वह विनिर्मल है। वह महोदयिक सदृश गम्भीर और अप्रमाण है। उसके लिए यह कहना वह है वह नहीं है उचित प्रतीत नही होता, संयुक्त 4/374। क्यों कि वह गम्भीर, अप्रमाण, असंख्य हैं, उसे नित्व अन्ते हैं क्यों कि उसके राज, देश और मोह क्षेत्र हो चूके हैं। “नेतृत्वपकरण्”। इन वचनों से हम कह सकते हैं, कि अभिध्वर्णकोट 5/19,
संयुक्त 3/109 - निर्वाण का लक्षण ‘आरोमाय’ नस्ता है।
पूर्वके अनुसार आरम्भ में बौद्धधर्म आत्मा, पुनर्जीवन और निर्वाण में विवाम करता था।
वह दर्शन न था। वाद में धर्म नैराग्य की भावना और मद-निर्मितियों के लिए नैराग्य वाद का प्रारम्भ हुआ इसके दो रूप हुए: -- प्रयोगवाद और सन्ततिवाद। किंतु पूर्वजीवन में जो विवाम था वह नष्ट न हो सका। सन्ततिवाद के भाषावेतन निर्वाण को वस्तुस्तत मानते हैं, कोई निर्वाण को कलेख और पुनर्जीवन का अभाव मात्र मानते हैं जो सीतानिक और पुबसेलिय हैं। इनमें हमस्वरों को भी सम्मिलित कर सकते हैं। प्रथम कोटी में विभववादी, सत्वसतिवादी, और वैभविक हैं। पुबसेलिय निर्वाण को वस्तुस्तत नहीं मानते (बुद्धवर्ण के अनुसार) स्प्यवरों का भी मत है कि निर्वाण का अस्तित्व नहीं है।

सीतानिक को तीनहै कि जो वह हेतुप्रथम ज्ञान है अर्थात् वह संस्कृत प्रतीत समुच्चार, हेतु प्रमाण है। संस्कृत संक्कार भी है। यह अन्य संस्कृतों का उपाद करता है। हेतु-प्रत वर्णक के बाहर कुछ भी नहीं है। यह परस्पर प्रतीत संसार है। निर्वाण केवल कलेखन का अभाव है, कलेखन महसूल प्रतीत की निर्वाण मात्र है। एक शब्दों में केवल संस्कृत का अस्तित्व है। वे असंस्कृत का प्रत्याश्य नहीं करते, किंतु वह कहते हैं, कि यह कोई लोक-विश्व वस्तु सत्ता नहीं है, यह अस्तित्व है, वर्षा लोक में कहते हैं कि उपाधि के पूर्व या निवृति के पशुचाल शब्द का अस्तित्व नहीं होता। (अभिधर्मकोष 4/2)। निर्वाण अभाव मात्र, अप्रृत्तिमात्र अपवर्त है। सूत्र में विनिमयलक्षण इस प्रकार हैं: -- सर्वाश्चायन, वैराग्य, सिद्धिक्रम, क्षण, निर्मय, दुःख का अन्यन्त्र अनुपात, अनुपासन और अप्राप्यवयन। यह रात्रि प्रगीत हैं अर्थात्स्वप्निधि का प्रत्याश्य, तृष्णक्षण, निर्वाण हैं (संयुक्तनिकाय 13/5, अभिधर्मकोष 2 वृक्त 284).

अग्नि के अनुसार निर्वाण तृष्णी सत्ता है। यह दुःख का निरोध है अर्थात् तृष्णा का क्षण, तृष्णा का प्रत्याश्य, तृष्णा से विमुक्त है। निर्वाण का लक्षण कुछ भी क्यों न हो यह “अनुपाल्य” है। अभिधर्मकोष 6/4। स्प्यवर के अनुसार ‘निर्वाण’ अंगुत्तर 2/164, संघभ्रकी आलोचना के लिए अभिधर्मकोष 6/4।

सीतानिक यह निकाय निकालते है कि जैसे : -- अनिका निर्वाण है, तथा चेतो विमुक्त है। अनिका निर्वाण, अनिका अप्रृत्तमात्र मात्र है, यह द्रव्यमात्र है, (कोष 2/55) पर संदर्भ से जात होता है कि अनिका निर्वाण अनिका अभाव नहीं है, उदाहरण :- 8/10, मजिस्म, 1/487, में धर्मयास्त्र, 115, सुत्सुनिपात, 1074/ मजिस्म, 1/167 निर्वाण को - अनुपात - योगक्लेन, अनुर्थका कहा है। असंस्कृत को उद्दाहरण 8/3, इतिहासक, 43, में अनुपात, अक्ष (अक्ष) कहा है। अंगुत्तर 2/34, संयुक्त, 31/12 में सब संस्कृत और असंस्कृत वस्तुओं में वर्तमान, तृष्णक्षण, विराग, निर्वाण, अग्नि है। निर्वाण अप्रृत्तमात्र, द्वितीय, रत्न, अग्राप्रयव, शरण है। संयुक्त के संसाल्लाग, 4/357, में अनेक प्राप्यावरी शरण है। यह राम, हेतु और मोह का क्षण है। मैं तुम को अत्त, अन्वय, सत्य, पार, निपुण, सुद्धर, ध्रुव, अनिवार्य, निर्ब्रमण, शातु, अमृत, ग्रीष्म, शिव, क्षेत्र, अंशय्य, अभिचूल, निर्वाण, विराग, शुद्धि, मुक्ति, अनालु, द्रीप, लेन, त्रान, परम्य का निर्देश कहता हूँ। निर्वाण असंस्कृत, अमृत, निरोध इन शब्दों के आगे धातु शब्द जोड़े जाते हैं। सत्वसतिवादी
विषय के लिए विरागधातु, प्रहरणधातु, निरोधधातु, आदि निर्वाण को प्रवर्त करता है। निर्वाण का अर्थ चिन की राहि होता है। ‘निर्वाणधातु’ केवल शास्त्र से ‘निर्वाण’ है। अभिमन्युल लंकार के अनुसार ‘निर्वाण’ थात कहे गए हैं, इतिहास, 51, अगूत्र 4/423।

निर्वाण का सबसे मुख्य आकार ‘श्व’ का है। बसीत: निर्वाण निरोध है। निर्वाण प्राप्ति है। यह तुम्हारा श्व और दुःख निरोध है। सर्वाश्रमवी उसे प्रतिक्रिया निरोध कहते हैं। अर्थ समाधि में इसका दर्शन करते हैं, यदि तत्काल का साधारण कर्तव्य समाधि की अवस्था में होता है, तो वह वाणी का विषय नहीं हो सकता है “तथापि” ने इसे “निरोध” व्यक्त किया है। यह ‘श्व’ है, ‘कुशल’ है, ‘विश्व’ है। निरोधवस्तु-सत्ता है। आचार्य अन्धन भ्रकुट तथा न्याय वैशिष्ट्य मानते हैं कि निरोध केवल एक आधार है, निर्वाण में अन्य आधार शाम्त, श्रीमत, निष्कर्ष है। निरोध श्व है, अभाव नहीं। निर्वाण रागक्षेत्र हैं, उस क्लेश से मिलन एक धर्म हैं, जिसका यह श्व करता है, उस मार्ग से अयो हैं, जो निर्वाण का प्रतिपादन करता है। अर्थव निर्वाण नहीं किन्तु निर्वाण का लाभ है। निर्वाण सुख हैं, साधन हैं, प्राणित हैं। जो उसे दुःख वत देखता है, उसके लिए मोक्ष संभव नहीं (अन्धन 4/442, अभिमन्युकोल, 7/13) में इन का वर्णन हैं। मिन्नद प्रणाली है कि निर्वाणधातु ‘अस्तिप्रम’ (अस्तिप्रम), एकान्त सुख, अप्रतिभाग हैं। मिन्नद पुनः कहते हैं कि उसका लक्षण ‘स्वरूप,’ नहीं बताया जा सकता, किन्तु ‘सूक्ष्म’। टूटन्त के रूप में कुछ कहा जा सकता है, यथा - जल पिपासा को शायत (निर्वाण) करता है, उसी प्रकार निर्वाण श्रीविन्द क्षण का निरोध करता है।

“तथो य ब्रह्मचरियय अरिय सज्ज्यनस्ती।
निब्धा यथिछ्किरिया च पति महालमुत्तमात।” ॥ - सुतनिपात-मंगलसुत।

“तप - साधन करना, ब्रह्मचर्य पालन करना -
चारामय सत्यों का दर्शन करना और निर्वाण का साधन करना ये उतम महत्त्व हैं।
“दुःखवेचे प्रत्येकम दुःखसं निरोध” - मूलभूत निवाय।
“निर्वाण” श्व धर्म का लक्ष हैं। भगवान् ने कहा है कि जिस प्रकार समुद्र का रस एकमात्र लक्षन रह है, उसी प्रकार मेरी शिल्प का एकमात्र रस निर्वाण हैं। भगवान् की समस्त शिल्प निर्वाण-प्रकाश हैं। इस विषय में कभी भी आग्रान को अधिक प्रमाणित मानते हैं।
शीर्ष पुरुष न निर्वाण सम्बन्ध, निर्माण दीर्घ यथार्थय पदो।। - सुतनिपात - 238

“जिनके सारे पुरातन कर्म शीर्ष हो गये हैं और नये कर्म की उत्तरत होती नहीं, पुनर्जन्म के प्रति जिनकी आस्था समाप्त हो गयी हैं, वे शीर्ष-दीर्घ (अर्धमें) तृष्णा बिमुक्त हो गये हैं।
वे इसी प्रकार “निर्वाण” को प्राप्त होते हैं जैसे कि तेहे समाप्त होने पर द्रव्य।”

जिस समय तथागत निर्वाण मार्ग में प्रवेश कर रहे थे - कुलीनारा (जत्मानकुलीनगर)
मैं तब उनका अन्तितिह उद्घार न- भगवान् ने भिक्षुओं को आमंत्रित किया :- "हन्त! भिक्षुओं
अब तुम्हें कहता हूँ:- संस्कार (कृत्तकस्तु) व्ययधर्मा (नाशवान) है; अपभ्रान्त दे साध (आलस न
कर) जीवन के तथ्य को संपादन करो-' यह "तथामत" का अन्तिति वचन हैं।
"अथ लो भगवा-भिक्षयू आमेत्सिस:- हन्त दानि भिक्षु वे, आमन्तययि वो, व्ययधम्मा
सल्लरा, अपमानेन सम्पादेयि 'ति।' अथ तथागतस्स' पच्छिमावाचा। दीधिनिकय - महापरि
निब्धानसुतं - 235
और उनका कहन है, कि :- मैं केवल दुःख और दुःख-निरोध का ही प्रभाव करता
हैं।
"दुम्स्क्रेिव पञ्जोंमिदुस्त्सनििरोिधः।" - महितकमिकय।
ये धर्मं हेतु प्रभवा हेतुस्तेष्य तथागतोहवदू।
तेषां यो निरोिध एवं वादी महाध्रब्यण।।।

-"भित्तुवुस्बयसंगतम्।"

"इति।"
BIBLIOGRAPHY AND NOTES ON METAPHYSICAL AND PHILOSOPHICAL TERMS

निविष्ट बौद्ध दार्शनिक शब्दों का सूची

ििरि-साधिि - अिि धििि औि काम की प्रििििि कराने वाली।

1 - प्रिििििमुत्तििि - संिशिि में कार्य कारण के सिखानि को इि प्रििििसमुििि पिििि कििि है। 
िि हेतु फल पििििि है। इि की प्रिििििि निदान भि कििि है। इि भिििििि के तीिि अििि औि मार्ग है। 
(1) अितितििपूर्वििििि। (2) अिििििि यि अ०ििििि यि (3) वििििििि यि यि 
प्रििििििििििििि। इि दािििििििििििििइिि कि हो जानि है।

1 - अििििििि - इि ििििििि में जिििििि कलेग है, बे जिििििि पूरिि अिििििि के रूप में रिििििि है।
अिििििि पूरिि िििििि की कलेगि दशि है। जििििििि कलेगि यि दुःिििि हि सब अििििििि के सहििििििि है। 
पिििििि पििििििििििििि पूरििििििििििििि सिििििििि अिििििि है।

2 - संिशिि - ििििििि के पुििििििि कमि की पूरििििि यि पूिििििि ििििििि के अिििििि संिशिि किििििि है। 
संिशिि पूिििििि ििििििि की कुििििििििििििि है। अििििििि औि संिशिि वििििििि जिििििि के िि आलििििििि 
िि प्रििििििििििििि का कार्य किििििि है। डोििििििि में एि के अििििििि में वििििििि भि नििििििि हो सिििि है।

3 - वििििििि - इि ििििििि के िि रूप-वििििििि-संिि-संिशिि-वििििििि का जो बीििििििि हि, बिििििि है। 
िि पिििििि पििििििि की ििििििि पूिििििििििि हि। इि अििििििि वििििििि यि मि रूप हि जो 
सूिििििि हि एि स्विििििि िििििििि के अििििििििििि हि। चिििििि हि ििििििि हि।

4 - िििििििि - ििििििि पूिििििि जो गििििििििििििि दशि में पिििििि पििििििि की सििििििििििििि हि, इि िििििििि रूप अििििििि हि। 
वििििििि ििििििि से पििििििि यि सििििििि देह की उििििििििि के िििििििि की अििििििि िििििििि िििििििि हि।

5 - पििििििििििििि - मि औि पिििििि पिििििि वाििा सिििििि शििििििि ििििििििििििि हि।

6 - िििििििि - सुिि-दुःिििििि अििििििि वििििििि हि। मि सिििििि िििििििििििििि उििििििि के िििििििि औि 
ििििििििििििि से पििििििि द्वििििििि िििििििि उििििििि जििििििि एििििििि हि। 

7 - वििििििि - सुिि-दुःिििििि की अििििििि का िििििििि हि। यािि िैिििििि िििििििि का समििििििििििििि हि 
ििििििििििििि, तिि तिि की अििििििि वििििििि हि।

8 - तौििििििि - िििििििििििििि का कामगुिि हि िैिििििि के प्रििििििि ििििििि औि 
ििििििििििििि की कामिा तौिििििि हि।
9 - उपादान - भोगों की सम्प्राप्ति के लिए पुद्गल का संक्षिप्त प्रयत्न उपादान है। इस अवस्था को उपादान कहते हैं, जिस में चतुर्विध क्लेशों का समुद्रचार होता है।

10 - भव - स्कन्धोंके बिना जाने पर फिर समुद्र होने की शक्ति भव है। गर्भावस्था से पहले पाँच स्मरणों की जिस अवस्था को अविधा और संस्कार कहा गया है, संसारिक वर्तमान जन्म में जिसे तृण और उपादान कहा जाता है, अनागत या आनेवाले जीवन में वही भव है।

11 - जाति - मरण के अन्तर्गत प्रति सन्धि काल में पाँचो स्कन्धों को जो अवस्था होती है, उसे जाति बहा जाता है। गर्म के आरम्भ में जो विज्ञान है, वही अनागत अवस्था में जाती है।

12 - जरामरण - वर्तमान भव के चार अंगः नामरूप, शदायतन स्पर्श और वेदना - अनागत - भव के सम्बन्ध में जरा-मरण कहलाते हैं।

पंचस्कन्ध - रूप, वेदना, संज्ञा, संस्कार और विज्ञान ये पाँच स्कन्ध हैं।

आगम - त्रिपिटक है। (सूत्र विनय और अभिधर्म)

अधिगम - अधिगमवन धर्मों की संज्ञा है, जिनके आचार में परिग्रहीत करने और साक्षात्कार से बोधकी रूप होती है आगम शास्त्रों के रूप में एवं अधिगम आचारवान धर्म के साक्षात्कारी बुद्धों के रूप में लोक में सुरक्षित रहता है।

धर्म - धर्म वह है जो स्वाधीनता करता है। (मध्यमकवृति, 457 सिद्धि 4, 568)

इन्द्रिय - 'इवं' धातु का अर्थ परमेश्वर हैं (धातुपात 164)। जिसके परमेश्वर की प्रति होती है, वह इन्द्रिय कहलाता है।

अतः सामान्यतः, इन्द्रिय का अर्थ अधिपति है।

चित्त - चित्त ने लोक उपलब्ध होता है, चित्त से परिक्रमण होता है। सब धर्म इस एक धर्म चित्त वशानुवार्ती है।

चित्त प्रति विनय लोक निर्विकार परिक्रमण एक धर्म स्वतंत्र वशानुवार्ती:।। व्य 95,22, संयुक्त 1:39

नैष्कम्य - “अनालित्वा सात्तवनामः’ अथवा ‘निष्कर्ण’ अथवा धातुवा संसार से वैराग्य’ - मध्यम 3.218, संयुक्त 232 मिलिन्द 45

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वैद्य - वैद्य-वैद्य का अवश्य सहोदर होता हैं। वैद्य और वैद्य एक दूसरे के बिना उत्पन्न नहीं होते। संस्कृत लक्षणों के साथ उत्पन्न होते हैं।

बैल्व - वैल्व (व्या 127:3) वैल्व मनस् = विज्ञान
वैल्व = वैल्व = वैल्विक = वैल्व संप्रमुखतः। सर्वम् संस्कृत लक्षणोः:

क्लेश - कामराग, रुपराग, प्रतिधिगतिः (कोश 5.1) व्या 127:7)

दृष्टि - सत्संक्षप्ति, अन्त्राहृष्टि, मिथ्याहृष्टि, दृष्टिपरामर्श - शीलक्रवित्रामर्श (5.3) कोश
संस्पर्श - प्रतिच्छ, अधिक्षण, विध्या, अविध्या, नौविध्यानविध्यासंस्पर्श

इन्द्रिय - सुलभिन्न, दुःसमन्धिन्न, सोमसमन्धिन्न, दीर्घसमन्धिन्न, उपसेर्य।

धर्म - विक्रम, विचार, विज्ञान, आहार्व अनप्राप्त (कोश 2.27)

विज्ञानकाय - चक्रविज्ञान, मनोविज्ञान,
स्पर्शकाय - चक्र : संस्पर्श, मन-संस्पर्श
वेदनाकाय - चक्र-संस्पर्शवेदना
संज्ञाकाय - चक्र-संस्पर्शसंज्ञा
चेतनाकाय - चक्र-संस्पर्शचेतना
तृणाकाय - यथा-संस्पर्शतृणा

भूमि - भूमि का अर्थ गतिविषय (उपत्यितविषय) है। एक धर्म का उत्पति-स्थान उसधर्म की भूमि है।

महाभूमि - नाम इसलिए पड़ा क्योंकि वह महान धर्मों की भूमि, उत्पति विषय है। महाभूमि में जो धर्म सहज हैं, वह महाभूमि कहलाता है अर्थात् यह वह धर्म हैं जो संबंधित में सदा होता है।

महाभूमिकौन्याः - वेदना, चेतना, संज्ञा, छन्द, स्पर्श, गति, स्मृति, मनस्कार अधिमोक्ष और समाधि संबंधित में सहवर्त्तमान होते हैं।

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वेदनात्रिविधानुभव हैं - सुखा, दुःखा, अदुखा और अदुखा।

चेतना - वह है जो चित्त का अभि संस्कार, चित्तक धारण करती है। 1.15.4.1.

संस्कार - संस्कार है जो विषय निमित्त (पुरुष, स्त्री आदि) का ग्रहण करता है।

छन्द - कार्य की इच्छा।

स्पर्श - इन्द्रिय, विषय और विज्ञान के सन्निपात से संजात स्पर्श है। यह वह धर्म है जिसके योग से इन्द्रिय, विषय और विज्ञान असंगत का मानी स्पर्श करते हैं।

प्रजा - जिसे कारिका में माति कहा गया है धरों का प्रविधय है।

स्मृति - आलम्बन का असंग्रह औषध है। यह वह धर्म है जिस के योग से मन आलम्बन को निरस्त नहीं करता, जिसके योग से मानो यह उसकी अभिलाषा करता है। अभिलक्ष (व्या 1.127.33)

नन्दकार - चित्र का आयोग है। मनस:कार:अथवा मनस:करोति आवर्जयति (व्या 128.1) चेतना अभिलोक्ष आलम्बने चित्रायारण धर्मकः: (अभिसमय)

अधिमुक्ति - आलम्बन के गुणों का अवधारण है। अधिमुक्ति वह धर्म है जिसके योग से चित्र आलम्बन में बिना बाधा के अपने प्रभुत्व का प्रयोग करता है।

समाधि - समाधिविश्व एकाग्रता है। यह वह धर्म है जिस के योग से चित्र प्रवन्धेन आलम्बन में एकत्र वर्तमान होता है।

अष्टाङ्गक मार्ग - बुध के द्वारा उपविष्ट मार्ग जिसके (1) सम्प्रक दृष्टि (2) सम्प्रक संकल्प (3) सम्प्रक स्वाता आदि आठ अंग होते हैं।

संस्कृतत्त्वधर्म - का लक्षण - जाति, जरा, स्थिति, अनित्यता। जिस धर्म में यह लक्षण पाये जाते है, वह संस्कृत है, जिस में यह नहीं पाये जाते वह असंस्कृत है।

असंस्कृत - असंस्कृत कारण हेतु हैं क्योंकि धर्मों की उत्पत्ति के प्रति इसका अनावरण भाव है, किन्तु इसका फल नहीं है। क्योंकि अध्य विनिर्मृक्त होने से यह फल के प्रति ग्रहण और दान में असमर्थ हैं। सूत- बचन हैं कि इस असंस्कृत आलम्बन प्रत्यय है।
आर्थिकत्व - आयें - विद्यार्थियों के द्वारा जीव सत्य जो संस्था में चार हैं इन्हीं के ज्ञान के द्वारा ही गैरसूचना को बोधित या बुद्धाध्यात्मिक प्राप्त हुआ।

1 - अंत वक्तृति कि ते पूर्वकालिक दिर्घित्र। ये खो वक्तृतिम औषधि सीमा पस्ति। ये मं पस्ति सो धर्मं पस्ति।

(वक्तृतिप्रत्य - 22.86.94. पु 341)

2 - “भागव अरुपसन् वमणस उपादेतद, असंजातस्स मग्नस साजनेत, अक्लातस्स मग्नस अस्वात, मग्नपूर, मग्नविद्म मग्नविद्व।”

बुद्धदेवनिकायभाग 4 (1) महानिदेश 1/16/192
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3 - “भागव अरुप विद्वास, किजातरसामक्षत, सुस्त, लोकत, अनुन्नतो पुरिलों प्रमाण स्वालेव मनुसासान बुद्धो भगव।” दीर्घकाय 3/7/264.87 अनुतरिकाय एवं विविधमय।

4 - “सुलोकपुजामुखाद” बुद्धों का उत्पम्न होना सुलकारी है।

5 - ‘बुद्धों के  विन्दस्तो बुद्धो? बुद्ध सिंच्यान ति बुद्धो बोधिता पञापाति बुद्धो सबर्जनात बुद्धो, सबर्जनातियात बुद्धो, अभिज्ञताय बुद्धो विकारियात बुद्धो वीणसपुस्काली बुद्धो, एकनाति रागों ति बुद्धो, एकनाति वा दोसों ति बुद्धो, एकनाति तांताहों ति बुद्धो, एकनाति विकलों ति बुद्धो, एकनाति बलों गतो ति बुद्धो, एको अनुतरा धर्मों सम्बोधि अभिमुक्तो ति बुद्धो, अवुद्धि विहतता, बुद्धपितामाति बुद्धो।’

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6 - बुध - ‘बुद्धो ति नेता मार्ग कर, नंतिकाऻ, नावतरा कर, नम्निपियाकाट, नम्नितामत्वुष्टि करां, न आतिहाॅलितित्विक, न समन ब्राह्मणीक, न देवताहिक। विमोक्तिनितकेतु बुधानां - भागवतान बोधियामुल्ले सह सव अडुआणाग - पतिदेश विद्वाना पण्डित यदिकं बुधोतिः - तं बुध।’

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7 - “विभिन्नित हि कुलपुत्र बीजमूर्त सबविधर्माणाम।”

आर्थिकज्ञानसूत्र में भागवत अधिक ने कहा है कि बोधित हि सब बुध धर्मों का बीज हैं।

(क) अर्थात् - वे बुध के उपदेशों से प्रेरित हो कर साधार करते हैं, और तृणया का उच्चद कर दु:ख विन्दस्तो हो अर्थत पद प्राप्त करते हैं और अन्त में निर्जन प्राप्त करते हैं। अर्थत पदके साधक का लक्ष्य स्वयं की मुक्त प्राप्त करना होता हैं, दूसरे प्राणियों के दुःख दूर करने के लिए
यह कोई भी प्रयत्न नहीं करता है न ही लोक-कल्याण के लिए उपदेश ही देता है। अर्थतः अवस्था को प्राप्त करने के बाद भी साधन संध में ही रहता है। संघीय अनुसार में रह कर साधन करते हुए अत्त में निर्वाण प्राप्त करता है।

(ल) प्रत्येकबुध - प्रत्येक- बुध को मौन बुध की साज्जा भी दी जा सकती है क्योंकि चुल्ल निदेश में कहा गया है कि ऐसे बुध अनाचार्य का भाव से प्रत्येक सम्बोधि को प्राप्त करने के बाद भी धर्मोपदेश नहीं करते हैं। वे स्वयं मुक्त होते हैं पर धर्म शासन की स्थापना नहीं करते हैं।

(अ) सम्यक्सम्बुधयाबुध - अर्थतः और प्रत्येक बुध की अपेक्षा बुध या सम्यक सम्बुध का आदर्श श्रेष्ठ होता है। क्योंकि वे अनुराग - सम्यक् - सम्बोधि प्राप्त कर विश्वकल्याण की भावना रखते हैं। वे अनात शान और कृप्या के भण्डार हैं। सम्यक-सम्बुध या बोधिसत्त्वका तथ्य स्व दुःख की निगृहीति न हो कर परात्मायान या निरंतर जीवन सेवा करना है। उसकी इस लोकानुक्रम्र की भावना का उल्लेख हमें पालिनकाय से लेकर परवर्ती महायान साहित्य तक सभी में मिलता है।

सुदेशकनियाक - भाग 4 (2) चुल्लनिदेश - (3.8.1. पृष्ठ 246)

(1) सहजकाय - सहजकाय ही परमार्थतः सत्य है। यह गूँपता के ज्ञान होने से विश्राम है। यह अकार तथा महामुख रूप है। कृप्ता का उदय इसी काय में है। अतः वह ज्ञानवन कहा गया है। यही विश्रामयोग है।

(2) धर्मकाय - बुध का परमार्थवूत शरीर। यह काय अनन्त अपरिमे, सर्वत्रवापक तथा शाबद्ध : अनिर्वचनीय होता है। सब बुधों के लिए एक ही होता है तथा दुःखी होने से अत्यस्त सूक्ष्म होता है। सम्बोधनकाय का यही आधार होता है। वेदान्त के ब्रह्मा का प्रतिनिधि।

(3) सम्बोधकाय - सम्बोधकाय सन्प्र की दशा का सूचक है। इसमें अक्ष का अनाहत ध्वनि का उदय होता है। इसे वामवुम तथा मन्त्रयोग कहते हैं। इसी काय के द्वारा आदिबुध धर्म तत्त्वों की शिक्षा प्रदान करते हैं।

(4) निमित्तकाय - धर्मोपदेश तथा शिक्षा के निमित बुध के द्वारा धारण किया गया शरीर। निमित्तकाय कर्मों से उत्पन्न नहीं होता तथा संख्या में अनन्त होता है। तथागत इसी काय को उत्पन्न कर अपने समय कार्य तथा शील, समाधि आदि का उपदेश देते हैं। इस प्रकार निमित्त काय का कार्य परिपक्व साधन करता है।

1- स्त्रोतापनभूमि - 'स्त्रोतापन' का शब्दक अर्थ हैं धारा में पड़ने वाला, अर्थात जब साधक निमित्त मार्ग के प्रवाह में प्रवाहित होने लगता है तब वह स्त्रोता फँद खललता है। अर्थात्
साधक के हृदय पटल में बुद्ध, धर्म, और संपन्न प्रति अटुट आश्वासन होती है। इस स्नेहापन्न अवस्था को प्राप्त करना आचार और विचार विशुद्ध होता है और वह अद्वितीय से अद्वित वात जन्मों में निर्माण तालमेल प्राप्त कर लेता है।

2 - सकृदागामीभूमि - इस भूमि में साधक का मुख्य लक्ष्य आस्त्रु से (राग-प्रेम-एवं मोह) का क्षय करना होता है। क्योंकि स्नेहापन्न अवस्था में साधक कामराग (हन्द्रक्मित्य) और प्रतिद्वंद्वि (दूसरे के अनिष्ठ की भावना) अथवा प्रतिकूलों के क्षय का प्रयत्न अवश्य करता है परन्तु उसमें राग प्रेम एवं मोह रूपी आस्त्रु शेष रह जाते हैं। इनके क्षय करने का प्रयत्न ही सकृदागामी भूमि है।

3 - अनागामीभूमि - साधक पूर्व की दोनो भूमियों के अन्तर्गत सत्कारवृद्धि, विशिष्टता, शीतलता-परामर्श, कामराग और प्रतिद्वंद्वि - इन पाँच संयोजनों को नष्ट कर देता है, तब वह अनागामीभूमि को प्राप्त करता है। इस अवस्था को प्राप्त कर साधक मरणोपरांत श्रद्धालोक में जन्म लेकर शेष वाँच संयोजनों को नष्ट कर के अन्त में निर्माण को प्राप्त करता है।

4 - अहंत-भूमि - जब साधक सत्कार दृष्टि, विशिष्टता, शीतलता, परामर्श, कामराग, प्रतिद्वंद्वि, रुपराग, अरुपराग, मान औद्दत्त और अविवच्छ इन दसों बन्धनों को नष्ट कर लेता है तो अहंत-भूमि में प्रविष्ट होता है। अर्थात् अहंत अवस्था को प्राप्त हो जाता है।
"बुद्ध"

बीत परम्परा में एक ऐसे लोकतार मानव की कल्पना हैं, जो समस्त जैय पदार्थों को जान परम सत्य का साक्षात्कार कर, स्वयं बुद्ध एवं विमुक्त हो दूसरों के लिए विमुक्त पथ का प्रदर्शन करता है। ऐसा देखता तथा मनुष्यों में ईश्वर पूर्ण ही बुद्ध कहलाता है। यहीं किसी व्यक्ति का जातिगत या वंशगत नाम नहीं है। वरन्, एक विशिष्ट उपलब्धि-विश्वास नाम हैं। 'दुल्लिन्द्रेश' से प्रकट है कि 'बुद्ध' जैसा नाम माता, पिता, भाई, बहन, मित्र, सम्बन्धी, श्रमण, श्राद्ध, आदेश या देवता द्वारा दिया हुआ नहीं है, वरन्, बोधिसत्त्व में विश्व-पुरस्त सर्वसत्ता के अधिगम के साथ उपलब्ध एक प्रजाति है। यह उस पूर्ण का अभिधान है, जिसने चार आर्य सत्यों को जान लिया है, सर्वसत्ता को प्राप्त कर लिया है, राग, द्वेष, मोह आदिव कथा अथवा अन्य कल्पों से पूर्णत: विमुक्त हो परम स्थायीता को अधिगम कर, सब कुछ यथार्थ रूप में जान प्रजा को उपदेश करता है।

ऐसा अमुदिवितित तथा बुद्ध प्रतिलोभी, पूर्ण ही बुद्ध कहलाता है। वह स्वयंमूर्त, अनाचार्यक, समस्त पदार्थों का जाता, सभी बिंदुओं पर विशेषात्र प्राप्त तथा सर्वज्ञ होता है।

"बोधिसत्त्व"

बुद्ध परम्परा में एक अपूर्व व्यक्तित्व की चर्चा उपलब्ध है। वह एक ऐसा प्राणी हैं, जो दूर अनासक्त के साथ अपने सत्यवृत्त का त्यागकर प्राणिमान्त के कल्याणार्थ सदा सत्कृम-रत देखा जाता है। उसके सामने 'सत्यवृत्त' चित्रा पूर्णत: उन्मूलित रहती है। तथा केवल अदृश्य रहती है। भावना बहुल विद्या, बहुत ईश्वर को अपने शरीर मन एवं वाणी की दृष्टि दुःख वेदनायें उसे तत्त्वक भी विश्वसित नहीं कर पाती है, पर क्षण भर का भी पर दुख उसे असह्य हो जाता है। ऐसे अति दृष्टिक व्यक्ति का नाम हैं। "बोधिसत्त्व"।

बोधिसत्त्व दो शब्दों से निर्धारित है। वे हैं बोधि तथा सत्त्व। बोधिशब्द सम्पूर्णज्ञ - लोकतार प्रजा, सर्वज्ञता, सम्पूर्ण सम्बोधिता अधिवंश हैं। सत्त्व का अभिप्रय, प्राणी, मनुष्य, मानव आदि से हैं।

अतः बोधिसत्त्व से एक ऐसे प्राणिविशेष का ध्यान होता हैं जो सम्पूर्ण सम्बोधि की प्राप्ति का अभीष्ट हो। सभी शब्दों में सम्बोधि लाभ के अन्तर्गत बुद्ध पर सम्पूर्ण सम्बोधि नाम से अभिप्राय पूर्ण विशेष के पद बुद्धवत्त के साथ एक धर्म पर सम्पूर्ण प्रतिपादन सत्य की "बोधिसत्त्व" कहा जाता है। इसे बुद्धवत्त का अभिप्रय कहा जा सकता है। बोधिसत्त्व के इजहार का प्रथम तक्ष्य हैं:

नत्तम्कामकोतप्पन न स्वर्ग नापुनरम्भमु।
कमये दुःखतानं प्राणिविशेषारम्भमु।
ि मे न राज्य चाहता हूं न स्वर्ग, नमोका। मे चाहता हूं कि दुःख प्राणिवों का दुःख नाश हो।
“पारमिता”

बुद्ध कारकधर्मों को पारमी या पारमिता कहा गया हैं। इस शीर्ष के अन्तर्गत ऐसे दस धर्मों का कथन है, जिनकी संमक्क परिपूर्ति के फल स्वरूप बुद्धत्व की प्राप्ति हुई है। परम्परा से स्पष्ट है कि आतीत के सभी बोधिसत्वों ने इन धर्मों का पूर्णतः परिलक्षन किया था। उनकी ऐसी चर्चा को लक्ष्य कर ही ये पौराणिक बोधिसत्वों द्वारा आस्वादित, निस्वादित कह गये हैं। ये दस धर्म हैं -

1 - दानपारमिता
2 - शीलपारमिता
3 - नैपुष्पारमिता
4 - प्रशापारमिता
5 - वीरपारमिता
6 - आन्तिपारमिता
7 - सत्यपारमिता
8 - अधिष्ठानपारमिता
9 - नैतिकपारमिता
10 - तथा उपेक्षापारमिता

पारमिता का अर्थ पार चलाना: (पारमुक्त) अथवा पराकाश को प्राप्त करना है। बोधिसत्व की चर्चाओं से अभिविद्या है, कि उन्होंने ने दान, शील आदि धर्मों का कोटिनिष्ठपरिपूर्ति की थी, फलतः ये पारमी अर्थात् पारमिता के नाम से अभिविद्या हुए। इन्हें धर्म विशेष की परिपूर्ति का परमभाव भी कहा जा सकता है। बुद्ध के प्राणभाव से बीतु शासन का अतित्व हैं तथा इन दोनों के मूल स्वरूप पारमितायें हैं।

“त्रिपितक’’

जिस बुद्ध वचन का गल पाँच सद्ग्रीतियों में संगमायण तथा अन्त में अभिविद्या हुआ, वह आज हमें त्रिपितक के रूप में प्राप्त है। यह त्रिपितक :- बिनयपितक, सुतपितक, तथा अभिधम्मपितक सम्मिलित नाम है। यह बुद्ध शिला के तेजियाँ का ध्योतिक हैं। इस प्रकार चारसी त्र्युतियाँ तक समृति पथका अवलम्बनभूत बुद्ध वचन सर्वप्रथम “लक्षात्” में बहुव्ययमिनी अभय के समय लिपिबद्ध त्रिपितक के रूप में अवतरित हुआ।

पितक शब्द का समानार्थ अर्थ भाजन अथवा पात्र होता है। प्रातिविद्यक रूप में यह परियति अर्थात् बुद्ध के उपदेशों का अभिव्यञ्जन है। पितक अर्थात् पात्र की उपयोगिता वस्तु संधारण के लिए हैं। जब कभी भी पात्र की अभिव्यञ्जन की जाती हैं, तो उसमें निहित वस्तु की भी संभावना देखी जाती
है। वह त्यस्त अपनी स्थिति को बनाये हुए उस में निहित वस्तु को भी स्थिति का संरक्षण करता है। इस तृष्णा से विनय शब्द पत्र एवं पत्र गत वस्तुओं का ध्यान करते हुए दो अर्थों से समुपेश हैं। अतः वह पत्र जो बुद्धदेव का ध्यान, धारण एवं संरक्षण करता है, पितक कहलाता है। आचार्य बुद्धधोष ने इस तथ्य पर प्राकाश डालते हुए कहा है। यथा :-

पितक पितकत्वमित्र, परीत्सिप्रभाजनत्वोऽहुः।
तेन समाधानेत्वा तथो वि, विनययोऽज्ञाति।।

इस प्रकार विनिष्ठ विषय :- विनय, सुता एवं अभिदर्श का धारण करते हुए धारक एवं धार्म दोनों इससे अभिप्रेत है।

“विनयपितक”

भावानु बुद्ध के आचार विषयक उपदेशों के संग्रह का नाम “विनयपितक” है। इसमें भिक्कु जीवन के सर्वापेक्षा विषय के लिए नियमों का कथन है। इन नियमों के सम्बंध पर ज्ञान में ही भिक्कु-जीवन की सार्थकता कही गयी है। इसलिए विनयको बुद्ध-शासन की आयु भी कहते है। विनय की स्थिति से ही शासन की स्थिति है। संघ में रहते हुए साधूजीवन व्यक्ति करते हुए भिक्कुओं के लिए का कर्मवर्धन तथा का अकर्मवर्धन है, इसका पूर्वविरोध विधिनिषेध क्रम से विनयपितक में उपलब्ध है। इसलिए इसे “विषयसाधक शिक्षा” या “आण्व-देसना” या “संसार-असंसार” क्रम भी कहा जाता है। प्रसंगानुक्रम नियमों के सुपत्र परिपालन के गुण तथा व्यतिक्रम के लिए दण्ड का भी विधान है। इस तृष्णा से इसका नाम यथा अपराध शासना है। आचार्य बुद्धधोष ने कहा है कि:- “विनिष्ठ विसंसनयता, विनयतो चेत कायवाचन।
विनयविधृति अयं, विनयो विनयप्रेति अक्सातो।।”

विनयपितक के मुख्य तीन विभाग है, जिन्हें:- सुलबिंग्न, लन्ध तथा परिवार पाठ कहते है।

सुलबिंग्न पुनः भिक्खु-विंग्न तथा भिक्खु-विंग्न नामक दो भागों में विभाजित है। इस प्रकार महावग्न तथा चूलवग्न लन्धक के दो विभाग है। इस क्रम से विनयके पाँच विभाग है। विभाजन के एक दूसरे क्रम से यह पाराजिक, पा०धिकार, महावग्न, चूलवग्न तथा परिवार पाठ नामक पाँच विभागों में विभक्त है।

“सुत्रपितक”

अध्यात्मिक के विभिन्न ग्राम - निगम - जनपदवि में चारिका करते हुए दिये गये भावानु बुद्ध के सामान्य उपदेशों का संग्रह सुत्रपितक है। इस में उपदेशों का कथन समानार्थ मनुष्यों के अध्याय, अनुशासन, अभिमुक्तत आदि को जानकर तदनुसूची उपमा, नय, दृष्टांत, आदि के सहारे अतिसरल एवं बोधायमं ठग से हुआ है। संभवतः इसके क्रम को लक्ष्य कर ही इसे ‘व्यवहारदेशना’ या -

“यथानुलोम - शासन” भी कहा जाता है। पुनः इसके अनेक सुहास में प्रथान या गीण रूप से
सुत्रपिटक पाँच निकायों में विभक्त है। वे हैं :-

दीर्घनिकाय, महिमनिकाय, संयुक्तनिकाय, अंगुलरनिकाय तथा बुद्ध निकाय। दीर्घनिकाय में दीर्घ
आकारवाले चौंकी सुत्रों का संग्रह है, जो तीन वर्गों में विभक्त हैं। ब्रह्माजालसुत्र इसका आदि
सुत्र है। इसी प्रकार मूलपरियासुत्र से प्रारंभ महिमनिकाय मध्यपरियास्माते एकली बावन
सुत्रों का संग्रह है। ये पन्थे वर्गों में विभक्त हैं। संयुक्तनिकाय दीर्घ, मध्यम एवं लघु आकार
बाले सात हजार सात सौ बावन सुत्रों का संग्रह है, जो छप्पन संयुक्तों में विभक्त हैं। आंग्नरपरियास
इसका अविकृत है। अंगुलर निकाय में एक से लेकर मयार अंकों के सहारे उपदेशों का कथन
है। इसके मयार निर्देशों विभक्त नव हजार, पाँच सौ सन्तान सुत है। वित्तपरियास्मात सुत
इसका अविकृत है। बुद्ध निकाय में बुद्ध पाठ, धम्मपद, जालक आदि पन्थे छोटे बड़े ग्रन्थ
है।

“अभिधम्मपिटक”

भगवान बुद्ध के वे उपदेश जो परमार्थ के प्रतिपादनार्थ कथित है तथा जिन में दर्शन के तत्त्वों
का सम्बन्ध समुदायात्मक एवं विशेषत: अभिधम्मपिटक में संग्रहीत है। बुद्धपीठ के अनुसार
धम्मतिरेक धर्म विशेष अर्थ में अभिधम्म शब्द धम्म है। ऐसे अतिरिक्त एवं विशेषभाव ऐसे विषय,
अभिधम्मपिटक, विषय-विभाजनादि क्रम सभी दृष्टियों से देखे जाते हैं।

धम्मसागर, विशं, धातुकथा, धुरौलस्तिक, कथा, यमक तथा प्रत्यक्ष नामक इसके सात
प्रकरण हैं। इन सभी प्रकरणों में विभिन्न पर्यायों से स्थित, चेतन, रूप तथा निबन्ध नामक
चार परमार्थ धर्माः पर प्रकाश दाना गया है। इसके ऐसे तत्त्व के कारण इसे “परमार्थदर्शना”
या “थायाथाम्सासन” या “नाम रूप परिच्छेद” कहा गया है। आचार्य बुद्धपीठ इसकी चर्चा करते
हुए कहते हैं कि :- ये एवं वृद्धि मंत्र सत्तवसुपूर्विकपरिवर्तितीया।

उपाधिकादुध्रम्मपोतेन आकाशोऽ।
अद्वैतात्मणात् ॥

अद्वैतात्मणात् ॥-17.11.
आष्टांगिकमार्ग एवं तीन स्माधि

आष्टांगिक मार्ग शील, समाधि एवं प्रज्ञा तीन स्माधिये से समन्वित हैं।

1 - सम्यक् दृष्टि

2 - सम्यक् संक्लप

3 - सम्यक् वचन

4 - सम्यक् कर्म

5 - सम्यक् आजीविका

6 - सम्यक् व्यायाम

7 - सम्यक् स्मृति

8 - सम्यक् समाधि

शील, समाधि एवं प्रज्ञा के द्वारा “निवृण” का अधिगम किया जा सकता है। यही दुःख निरोध का मार्ग है तथा इसे मन्निधि पटिपदा या मथ्यम प्रति पद कहा जाता है।
दस पारमिताओं का छ में अन्तर्भव निम्न तालिका से स्पष्ट।

(क) अधिजील

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(ख) अधिचित

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(ग) अधिश्रव

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(घ) सर्वसहायक

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इस प्रकार पारमिताओं की तीन सूची उपलब्ध होती हैं : स्थिरवादसम्मत दस, महायानसम्मत छ तथा दसमूमसूत्र आगत दस।
दस परमिताओं के साथ मार्गद्रोग एवं शील स्कन्धों का समावेश

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NOTES AND TOPICS
THE RESPONSIBILITY OF A BUDDHIST IN THE PRESENT DAY WORLD-I*

- Karma Thinlay Gyaltsen

In the present days world of human conflicts, hatred and violence Buddhism provides an answer through its philosophy of International peace and Brotherhood to liberate human beings from the bondage of sufferings born of mundane desire and lustful sins. All human guess based on self advancement, according to the teachings which the afflicted world has been ceaselessly striving for, but only increases misery and pain. As long as a human being remains a slave of moral poisons and a victim of evil thoughts and misdeeds there is no radical escape from the material world to the spiritual world.

The Great Gautama Buddha teaches us to love mankind, thus: "Hatred is not conquered by hatred, but hatred is conquered by love and gentleness".

Furthermore, the Great Teacher instructs human beings to purify their minds, to cultivate wholesome and healthy habits and to cease doing evil deeds. It is enough for any individual to understand that egoistic ideas of men and materialistic gain will never lead mankind to the ultimate and of peace and happiness which various civilizations have all along been struggling for in order to be free from the bondage of the present day world its conflicts and technological conquests.

There is no doubt, as the lamas maintain, that the present technological advancement of the western civilization can never elevate mankind to a state of real peace and happiness in the world, not to speak of the sublime stage of bliss where all are absorbed in the void of 'SHUNYATA'. According to the Tibetan philosophy, men of technological world have come to misuse knowledge on the other hand, political power and technology have led mankind back to the dark age of mistrust and destruction, a gruesome example of which was provided when, thirty three years ago, an atom bomb reduced the city of Hiroshima into ashes and brought down the proud civilisation of Japan into dismal despair. The case history of Japan, the only war victim of such a deadly weapon of destruction in 1945, is a significant example to convince the world that there is no escape from the havoc which the technological advancement can bring about today.

One of the weighty questions which many of our pundits have been asking time and again is whether the ancient teachings of the Great Buddha would eventually lead mankind in our baffled age to the realization that matter remains as tangible as spirit itself. Realization of the rationality of the Buddha's message of fellowship among all living beings would enable mankind to walk in the sunshine of people with feelings of relief from stark fear and gnawing pain. The answer to the ever puzzling question, however, cannot so easily be found out in our present crisis.

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* Both the essays are the prize-winning entries in an Essay Competition organised by the Sikkim Buddhists' Association to mark its first anniversary on September 11, 1977. - Editor.
without understanding the mystery of metaphysical background of the doctrine of the Buddha.

Indeed, as mankind marches on towards a progressive yet uncertain future, it should be for every individual in the world today to seek peace through logical belief in the brotherhood of man. Such belief automatically calls for logical action to challenge the Law of Causation of life itself which relatively moulds the destiny of mankind to its apex of tolerance, fortitude patience, sympathy and loves.

While there is no denying the fact that science and technology have brought about a total revolution in political thinking for a progressive future based on radical social change, tolerance and sanity, yet, paradoxically, the modern world has created a monster in the shape of a doomsday bomb.

At a time such as this, it is for every individual Buddhist and peace-lover in the world to accept the metaphysical content of Buddhism as a guide-line to improve the philosophical systems, and to endure the trial of time with a change of heart. The answer to the present day crisis of unhappiness of mankind, and the struggle of human beings to make a better world lies only in the transformation of all human hearts. What is so urgently needed today is a fair wind to blow across the world so that those of us who have been following the teachings of the Great Guatama Buddha may yet find time to put out sails and move across the ocean to find the ultimate goal of Nirvana.

As a true Buddhist, I personally feel that it is high time that we, the responsible Buddhist's should keep trying to rediscover and rekindle some of the dynamic vitality of Buddhism, and it should be adopted in such a way so as to transform it into a guiding light for the younger and older generations of our time.
THE RESPONSIBILITY OF A BUDDHIST IN THE PRESENT DAY WORLD - II*

- Norbu Tsering Gensapa

Buddhism is on the march, with fast growing popularity, overcoming the problems and sufferings which have been originating in the present world. Its popularity is due to the fact that many of the modern nations feel that this religion lays emphasis on the progress and welfare of human beings. Buddhism has spread nearly all over the world in small and big communities, alike. The popularity of the religion can be traced to the preaching of some devoted Buddhist in the past. This responsibility of the old ones has been passed on to the Buddhist of today. This does not mean that the Buddhist of today have to preach, but, instead, they have to set an example which will impress others and convince them.

The responsibilities of a Buddhist are innumerable. The primary responsibility is to remove caste system. A Buddhist should not recognise the difference in caste, colour or race. One should feel that those of the lower castes are his own brothers with the same flesh and blood. Caste, colour or race is no handicap for one to achieve salvation if one leads a good life.

The pure life which a Buddhist is supposed to live is a life free from sexual lust, greed, jealousy, hatred and sorrow. Sorrow and suffering, as Lord Buddha said, are not entraneous to human beings. If one understood oneself and others, and then controlled one's actions, it is said that one can become perfect free from sorrow or suffering. This shows that to develop oneself, one ought to know one's own self. The present world is full of problems and these problems are due to misunderstanding, selfishness, passion, greed, hatred and lust for things, property and knowledge. If instead of these emotions, there was understanding, love, compassion, sympathy for others, non-injury to any kind of life and control over desire, the world certainly would be rid of problems, and be a peaceful and better place to live in.

Sorrow and suffering seem to be a part of human life. But, truly, it is not so. it is one's own deeds and actions which make one suffer. Sorrow and suffering can be got rid of by leading a perfect life, that is, by following the path which would stop sorrows and lead one to the path of perfection. A Buddhist should set an example for others who are blind with misfortune. The human mind is a great cause of sorrow and suffering. As for example one might speak sweet words. But with an impure mind, it leads to misfortune worse than anything done by an enemy. To purify one's mind one ought to lead a righteous life, which consists of right understanding, right thinking and right actions.

As it is the mind which causes sorrow and misfortune one should try to develop one's mind. As undeveloped mind is powerless and is a victim of lust, greed, grief, fear etc., which cause sorrow and suffering. To develop one's mind one has to have

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control over one's deeds, actions, speech and life. An uncontrolled mind is easily attracted towards evil. Evil is said to originate in mind resulting in evil actions. Purification of mind depends upon one's ownself. Purity and impurity of mind of Buddhist depends upon the kind of life he leads. The control of mind is achieved when one's mind is strong enough to overcome lust, greed, desire etc. If one's mind is not strong, it is like a house which is ill thatched and cannot withstand rain. The control of one's mind brings peace and happiness to oneself and others.

Evil deeds make one repent when one knows that one is wrong. One living righteously will not have to repent as his deeds and actions are controlled by right judgement, before performing them. Human by nature, try to find fault with others and desire for success through unjust means. This is what Buddhism intends to overcome. It says other’s happiness. One should be impartial to gain or loss, success or failure and face it calmly.

Everyone wants happiness in the present world to obtain happiness one has to have complete mastery over his mind and body. One has to struggle and suffer in this world for the sake of happiness. Happiness does not mean only enjoyment. It actually means the peace of mind. To achieve this happiness, one has to obtain salvation. But a Buddhist should not only be concerned about his own salvation but also that of others.

So, a Buddhist in the present day world must look inwards and reflect over one's thoughts and actions. This, in turn, would make one aware of one's responsibility towards others, and help to create a more peaceful and tolerant world.
ACTIVITIES OF SRIT 1995-97

- B. Gosh & Tenzin Samphel

1. NATIONAL SEMINAR

Following the decision of the Executive Board and the General Council of the Sikkim Research Institute of Tibetology, Gangtok a 'National Seminar' was organised by the Academic Council of SRIT under the Presidentship of the Governor of Sikkim.

This is in fact, the first of its kind and for the first time in the history of the Institute that a scholarly deliberation and exchange of the thought on historical perspective on (i) Guru Padmasahbhava's contribution to Sikkim and (ii) Cultural Aspect of Sikkim, took place in the beautifully decorated ground floor/Museum Hall in front of the imposing images of Guru Padmasambhava and Manjushri of the SRIT. The Seminar was held on 29th and 30th March 1995 and was inaugurated by the President SRIT, His Excellency the Governor of Sikkim.

It is a well-known historical fact that, Guru Padma Jungne, the great Indian Acharya and the unparalled exponent of Tantric doctrine of Mahayana blessed this Hidden land of Sikkim in the eight century A. D.. Later on, following the prophecy of Maha Guru, four yogin 'Rnal-'byor mChed-bZhi' including first consecrated king of the Namgyal dynasty, Phuntsok Namgyal visited this holy land 'Demozong' and disseminated the doctrine of Buddha.

The Seminar was attended by the Hon'ble Chief Minister, cabinet minister, M.L.A., distinguished delegates, venerable Lamas, students of schools and college and other ladies and gentlemens. Professors, scholars, researchers from Universities participated and read out their learned papers and following deliberations. The salient features of the Seminar was the active participation of Lamas of Sikkim and monk students of Nyingma SHEDA Institute, Gangtok in the deliberation. Much of the history and culture of Sikkim is shrouded in mysteries and legends and much has to be done to unravel the antiquity of this part of the country. Many unwritten facts and conventions were unfolded in the personal discussion and interviews.

The President in his inaugural address stated that 'In-fact had not Guru Rinpoche visited Tibet and spread the gospel of Buddhism, there would have been no trace of Buddhism in Tibet or the Himalayan region. This precious teacher's miracles and achivements are the concrete historical facts.

The Seminar Volume 1995, B. T. was released by His Excellency the Governor of Sikkim, Shri Chaudhury Randhir Singh on Guru Tshechu Duechen 'Symposium' on the 13th August 1997 at the Institute.

II

SYMPOSIUM ON GURU TSHECHU DUECHEN 25TH JULY 1996

A Symposium was organised by SRIT authorities on 25th July 1996 to commerorate the 1886th birth anniversary of Guru Rinpoche in the main hall of the
Institute’s ground floor. H. E. the Governor of Sikkim Shri Chaudhury Randhir Singh inaugurated the Duechen after the benedictory prayers by their eminent lamas. Following the welcome address by the Director SRIT Mr. Tashi Tobden, the President SRIT read out the inaugural address.

In the afternoon session, H. E. Chusang Rinpoche, the head of the Urgyen-Mdo-sNgags Chos’Khor-Gling, Taktse, Gangtok, H. E. Lachen Gomchen Rinpoche, Dorji Lopon of the Lachen Monastery, H. E. Serdup Dhungzin Rinpoche, seat holder of Serdup Lineage of Rdzogs-chen tradition gave the benedictory address on the life and teachings of the Guru Rinpoche and also his contribution to Sikkim. Besides, Principal of Nyingma SHEDA Khenpo Dechen Dorji and Sr. Lecturer Dr. Lha Tsering also contributed articles in Tibetan whereas some lecturers from SHEDA read out their papers in English and Hindi.

III

SYMPOSIUM ON GURU TSHECHU DUECHEN 13TH AUGUST 1997

The auspicious occasion of Guru Tshechu Duechen being the annual feature to be organise by the Institute as approved by the Executive Board/General Council members. This year too, on 13th August 1997, the SRIT authority organised the Symposium to commemorate the Guru Tshechu Duechen, the birth anniversary of the Guru Rinpoche. As usual, the invocation of the Guru was made by the lamas followed by the welcome address of the Director SRIT. Immediately, after the welcome address, the Governor/President SRIT read out his inaugural address emphasising the precious religious activities of Guru Rinpoche in Tibet and hinalayan region particularly in Sikkim.

Subsequently, the Governor released the Bulletin of Tibetology SEMINAR VOLUME 1995 before the audiences, which was attended by the Hon’ble Chief Minister of Sikkim Shri Pawan Kumar Chamling, his cabinet colleagues, M.L.A.’s, senior officers of the Government of Sikkim, Venerable Rinpoches, Khenpos, Lecturers from SHEDA and students etc. The composite of Guru Duechen Symposium Volume, Bibliotheca Sikkim Himalayica-Series I, 1996 which was brought out in a book form was also released simultaneously by the Hon’ble Chief Minister of Sikkim Shri. P. K. Chamling during the occasion.

In the afternoon session, H. E. Chusang Rinpoche gave a concise account of the Guru Rinpoche and the significance of Tshechu Duechen and thus commenced the actual deliberations of Symposium. Ven. Khenpo Dechen Dorji, Ven. Khenpo Lha Tsering, Dr. Chowang Acharya and other Sr. lecturers from Nyingma SHEDA, Gangtok read out their learned papers in Tibetan, English and Hindi. Sri N. Dorji, Addl. Secretary, Ecclesiastical Department of Govt. of Sikkim and Mr. Sonam Gytaso Dokham, Asstt. Director SRIT also read out their papers on 'The Monasteries of Sikkim' and "Introduction to Esoteric Doctrine" respectively. The Symposium collectively with the active participation of the scholars and enthusiastic audiences became a grand success.
The Director SRIT announced that to commemorate the Golden Jubilee celebration/50th anniversary of Indian independence SRIT decided to present voluminous publication of the collected works of Vth Dalai Lama (25 Vols.) to the six leading monasteries of Sikkim and Chorten Gompa. The Governor of Sikkim thereafter presented each set of the Vth Dalai Lama’s Sungbum/Collected Works to the Chief Minister, who in his turn presented the publications to the representatives of the six premier monasteries of Sikkim and Chorten Gompa of Deorali.

IV

SRIT PUBLICATION - 1995-97

SRIT has so far published five Catalogues of Valuable xylographs and manuscripts and four Bulletins i.e. B. T. 1996 No. 1, 2, 3 and Seminar Volume 1995 and also a Symposium Volume on Guru Tshechu Duechen-Bibliotheca Sikkim Himalayica Series - I.

1. TIBETAN CATALOGUES :

a) Rin-Chen Terzod

b) Rin-Chen Terzod.

c) Catalogue of the Collected Works of YAB-SRAS-GSUM
   Gelugpa Catalogue Series, Volume One. 1996.

d) Catalogue of the Collected Works of
   Rje Dkon-Mchog Bstan-Sgron
   and
   Thu-'U-Bkan
   Gelupa Catalogue Series, Volume One. 1996.

e) Catalogue of the Collected Works of
   Mnga'-Bdag-Nyang
   Nyingmapa Catalogue Series, Volume Three. 1996.

f) Catalogue of the Collected Works of
   Bdud-'Dul Gling-Pa
   and Pad-ma Gling-Pa

2. BULLETIN OF TIBETOLOGY

a) B. T. SEMINAR VOLUME, 1995
b) B. T. 1996. N. S. No. 1
c) B. T. 1996. N. S. No. 2
d) B. T. 1996. N. S. No. 3.

3. SPECIAL VOLUME
a) Guru Duechen Symposium Vol.
   (Bibliotheca Sikkim Himalayica : Series-I)

4. COMPUTER
   Installation of Computer Device for SRIT Libraries :-
   In recent year SRIT made stride to reorganise the documentation of both
   General and Tibetan Libraries of SRIT with trained personnel to materialise the
   objective of installing two computer machine for the purpose of SRIT Libraries.

5. APPOINTMENT
   Shri Sonam Gyatso Dokham, Gendrung Ecclesiastical affairs Government
   of Sikkim has been deputed to SRIT as Assistant Director for the period of two
   years w.e.f. May 1997.
   i) Ven. Lachen Gomchen Rinpoche.
   ii) Shri Ngawang Thinlay.
       (Retired Gendrung of Ecclesiastical Department, Government of Sikkim.)
   iii) Shri Bhajagovinda Ghosh.
       (Retired Assistant Director, SRIT)
       were appointed for the post of Senior Research Scholar on honorarium basis
       for the period of one year.

6. ART OBJECT
   The Institute purchased the following nos. of Thangkas for installation in the
   SRIT Museum.
   a. Mdzad-Pa Bcu-gNyis 12 nos.
   b. Rgyan-Drug mChog-gNyis 4 nos.
   c. Rigzing Tshogshing 1 no.
OBITUARY:

PROFESSOR NIRMAL CHANDRA SINHA
THE FOUNDER DIRECTOR SRIT
AN APPRAISAL OF HIS CONTRIBUTION

Prof. Nirmal Chandra Sinha, Director of the Namgyal Institute of Tibetology, Deorali who was leading a retired life in Siliguri, passed away at Sunrise Nursing Home in Siliguri at about 7.25 P.M. on Sunday, the 3rd August 1997. According to his eldest son, Mr. Ajay Sinha, a senior Secretary in the West Bengal Government, who was near his side at the fateful hour told the Gangtok Times that he passed a peacefully. Mr. Ajay Sinha and Mr. Alok Sinha and Mr. C. D. Rai and his son Mr. P. D. Rai join the funeral procession from Sikkim. The procession reached the Buddhist Monastery in Gurung Busty and Khadas was offered as a last respect to the departed soul. After a brief Buddhist ceremony by the inmate monks of the gompa, the lama chanted sermon wishing him liberation from the bondage of earthly attachment. This was befitting for Prof. Sinha that Buddhist monks chanted sermons for this departed soul who more than two decades served the August Internationally famed Mahayana Buddhist Institution and Prime source inspiration for contributing multifarious aspects of Buddhism and history of Tibet, Central Asia Himalaya at large.

The Late Maharaj Kumar of Sikkim, Palden Thondup Namgyal was the moving force behind the establishment of the Namgyal Institute of Tibetology with the blessing of the Chogyal Sir Tashi Namgyal. On the strong recommendation by the Maharaj Kumar of Sikkim, Prof. N. C. Sinha was appointed as the first founder Director of the Sikkim Research Institute of Tibetology. During his long tenure as the Director of the Institute Prof. Sinha looked upon as a great friend of the Royal families of Sikkim and Bhutan.

Form his early years, Prof. Sinha had developed a taste and flair for writing articles and books. The noble tradition he maintained as he used to write articles for Sikkim Express and Gangtok Times. After his final retirement from this Institute of Tibetology in the year 1987 Prof. Sinha made his stay at Siliguri because he wanted to be near the himalayas. Even after his retirement he contributed several learned papers on Dharma and Ashoka in the Bulletin of Tibetology. He devoted his studies in the field of Mahayana, Tantrayana, Buddhism, History of Lamaist Polity on Tibet, China, Central Asian relations and contributed papers in Bulletin of Tibetology and other leading Journals of India and abroad.
His last contribution 'Lenin and Buddhism' was published in Gangtok Times on July 19-25. He contributed moving article 'My passage to Buddha' - Field (G. T. Sept-Oct 28-04). He initiated Bulletin of Tibetology under the guidance of then crown prince Palden Thondup Namgyal in 1964 and contributed many learned papers on Religion, Philosophy and Statecraft etc. He published all those papers from Firma K.L.M. Calcutta and Sikkim Govt. Press, Gangtok with the following titles - 'Asian Studies', 'Prolegomena to Lamaist Polity' (K.L.M. Calcutta, 1969), 'Inner Asian Studies' 'How Chinese was China's Tibet Region' - a question of History (Printed at the Sikkim Darbar Press, December 1966). The epigraphist and a leading historian and astute diplomatic Mr. Hugh E. Richardson has the rare distinction of possessing a deep on the spot knowledge of the traditions and customs of Tibet and her neighbours. Remarks in the Foreword 'It is that philosophical and popular - theoritical foundation for the view of the chartist right to rule also in worldly affairs with which Mr. N. C. Sinha deals principally in his short study. His examinations, in the light of the chain of thought form the formula of Refuge, though the active role of the protective Bodhisattva, to the conjuction of religious and political function in the union of Chhos and Srid is illustrated and substantiated by a wealth of references to Sanskrit and Tibetan canonical texts and to Mongolian and Chinese usage as well (viii).

In 1965 Prof. Sinha wrote a scholarly introduction to the reprint of Work 'Indian Pandits in the Land of Snow' the classic work of Sarat Chandra Das. In 1965 Prof. Sinha delivered a paper at the Seminar on the Teaching of Chinese History and Language in Indian Universities, Panjab University, Chandigarh December, 12, 14, 1966, this paper was enthusiastically applauded by the learned gatherings. In then, Bulletin Information Service of India (vol. xix. No. 16,22 December 1966, Gangtok) Sikkim an Appreciation was published. A book selection of Sinha's Research paper with some title was published by the Institute, 1966. Another selection of Research Paper under the title 'Consideration on Inner Asian History' in 1967. Prof. Sinha has delivered innumerable learned papers in many leading Universities of India and abroad on the aspects of Asia and Buddhism in learned societies also.

In appreciation of contribution and maintaining mutual friendly bond between erstwhile protectorate kingdom and India, he was awarded the 'Padma Shri' on the occasion of Republic Day of India in 1971 when he reached the age of 60. Earlier, he was also awarded the Prestigious 'Pema Dorjee' for his extraordinary contribution of Buddhism, Tibetan Studies - by the Chogyal of Sikkim in the sixties.

Prof. N. C. Sinha was born in Ranchi and was post graduate of Presidency College, Calcutta. He was sometime Prof. of History, Behrampur College, he has the distinction to work under Dr. Trignna Sen in Indian Archive, New Delhi.

After his retirement in 1971-72, he was appointed Centenary Professor of Interantional relations, University of Calcutta. In 1955, he joined Political Office (Residency) in the capacity of Cultural Attache. In 1956 he had enviable
opportunity to visit Tibet as one of the member of delegations sent to Tibet by
the Government of India to invite H. H. The Dalai Lama XIVth and Panchen
Lama and other leading incarnate lamas for participation during 2500th Buddha
Jayanti in the year 1956. He draw immense inspiration for all out study of Tibetan
History and Culture. He made a relentless crusade against the apathy and
indifference of modern historians in the study of the Inner Asia with its utmost
important owing to Geo-Political problem that prevail in Asia since 1st half of
20th century through the media-Bulletin of Tibetology and other leading Journals
and through innumerable speeches in the learned gathering in various institution
of india. Through long association we know his extensive study in the field of
International Law, Economics etc. He also contributed in a book along Prof.
Patel on 'Indian War Economy'.

Prof. N. C. Sinha's multifarious services for Sikkim and his extraordinary
talents in various fields of learning will be remembered by his friends and admirers
in Sikkim. Lastly, the Director, and the Staff member of the Sikkim Research
Institute of Tibetology, Gangtok deeply condoled and mourned the passing away
of Prof. Nirmal Chandra Sinha and pray to the Triple Gem for the peace of
departed soul.
LATEST PUBLICATIONS OF THE SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY

A. TIBETAN CATALOGUES:

1. RINCHEN TERZOD CATALOGUE
   NYINGMAPA CATALOGUE SERIES
   VOLUME ONE (PART ONE) - 1996  Rs. 250.00

2. RINCHEN TERZOD CATALOGUE
   NYINGMAPA CATALOGUE SERIES
   VOLUME ONE (PART TWO) - 1996  Rs. 250.00

3. CATALOGUE OF THE COLLECTED WORKS OF
   YAB-SRAS-GSUM
   GELUGPA CATALOGUE SERIES
   VOLUME ONE (1996)  Rs. 100.00

4. CATALOGUE OF THE COLLECTED WORKS OF
   RJE-DKON-MCHOG BSTAN-SGRON
   AND
   THU'-U-BKWAN
   GELUGPA CATALOGUE SERIES
   VOLUME TWO - 1996  Rs. 125.00

5. CATALOGUE OF THE COLLECTED WORKS OF
   BDUD-'DUL GLING-PA
   AND
   PAD-MA GLING-PA
   NYINGMAPA CATALOGUE SERIES
   VOLUME TWO - 1996  Rs. 250.00

6. CATALOGUE OF THE COLLECTED WORKS OF
   MNGA'-BDAG-NYANG
   NYINGMAPA CATALOGUE SERIES
   VOLUME THREE - 1996  Rs. 75.00

B. BULLETIN OF TIBETOLOGY

1. BULLETIN OF TIBETOLOGY 1995
   SEMINAR VOLUME  Rs. 85.00

2. BULLETIN OF TIBETOLOGY 1996,
   NEW SERIES NO. 1.  Rs. 30.00

3. BULLETIN OF TIBETOLOGY 1996,
   NEW SERIES NO. 2.  Rs. 30.00

4. BULLETIN OF TIBETOLOGY 1996,
   NEW SERIES NO. 3.  Rs. 42.00

C. BIBLIOTHECA SIKKIM HIMALAYICA SERIES:

1. GURU DUECHEN SYMPOSIUM VOLUME, 1996 SERIES -I  Rs. 65.00

2. GURU DUECHEN SYMPOSIUM VOLUME, 1997 SERIES - II
   (UNDER PROCESS)
1. **TALES THE THANKAS TELL**: Rs. 300.00

Subtitled An Introduction to Tibetan Scroll Portraits. The book has 64 pages (11 & half) inches X 8 inches) and contains well produced eleven colour plates, with Jacket depicting Buddha Sakyamuni and his two disciples. The book tells much about Mahayana Pantheon and particularly about the legends and myths around Buddhism as depicted through numerous Scroll Portraits forms. These colourful portraits speak about the contacts with the traditions of Tartary, China, India, Iran and Byzantium, Pub.1988

2. **SANGS RGYAS STONG**: Rs. 250.00

Subtitled An Introduction to mahayana Iconography. This book of 75 pages (11 and half inches X 8 inches) contains 4 colour plates and more than 80 line drawings (sketches); thick paper back with Jacket depicting 33 Buddhas. In ended for the lay reader, this introductory account is based on original sources in Pali, Sanskrit and Tibetan. The basic concept of thousand Buddhas are explained at length, while all the important symbols and images in their variant forms are presented from believers's point of view. Art critic or academician will find the book worthy of perusal. (English Text.), Folio 76 Pub., 1988.
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