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NEW SERIES

No. 2

7 August, 1997
SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM

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

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CONTENTS

	Page
1. PROMOTION OF SANSKRIT STUDIES IN SIKKIM S.K. Pathak	5
2. TRENDS IN THE DEVELOPMENT OF BUDDHISM Biswanath Banerjee	15
3. SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO ZA MA TOG BSKOD PA (KARANDA VYUHA) Buddhadev Bhattacharya	19
4. THE CONCEPTS OF VAJRA AND ITS SYMBOLIC TRANSFORMATION B. Ghosh	25
5. a) THE JHANAS IN THE THERAVADA BUDDHISM P.G. Yogi	44
b) STHAVIRVADI BOUDHA SADHANA (HINDI) P.G. Yogi	49
6. NOTES AND TOPICS:	67
a) ON TIBETOLOGY (Reprint B.T. No. 1, 1964) Maharaj Kumar Palden Thondup Namgyal	69
b) SANSKRIT AND TIBETAN (Reprint Himalayan Times, April 5, 1959) Maharaj Kumar Palden Thondup Namgyal	75
c) ON BUDDHISTICS (HYBRID) SANSKRIT (Reprint B.T. N.S. No. 1, 1977) Dr. Sukumar Sen	77
d) SANSKRIT ACROSS THE HIMALAYAS Prof. Hirmal C. Sinha	81
7. MAJOR ART BOOKS OF SRIT	88

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PROMOTION OF SANSKRIT STUDIES IN SIKKIM

— S.K. Pathak

A hill tract in the lap of Kanchanjanga happens to be topographically strategic. A small state is contiguously connected with TAR (Tibet Autonomous Region of China) which was traditionally called Bod Yul (Bhotadesa). A sizeable number of Bod pa from Bhotadesa who are usually named Bhotia or Bhutia entered by the 16th century in the Tista and the Rangit Valleys in search of better livelihood. Prior to them, the Lepcha of different ethnic group had entered from the eastern part of the lower Himalayas by the 13th century A.D. The advent did meet with the Tsong (Magar or Mon) who had been the dwellers of lower slopes about the foothills of Sikkim. Thus the ethnic diversity of Sikkim is popularly described as Tsong-Rong-Bod or reversely Bod-Rong-Mon.

The Sanskrit culture which spread in the Ganga Brahmaputra valley had the least scope to be in Sikkim directly. Moreover, the traders who used to carry the culture traits from one country to other had, had less communication in the olden days. The Bhotia traders of Sikkim preferred to cross the Nathula and Jalep la with their merchandise for exchange with their Bod pa or Tibetan counterpart in stead of coming down to the foothills up to the Tista locality. The Lepcha or Rong group have been agro-dependent and usually move in the local markets. Similar is the case with the Magar and other local groups. Vedicism transformed through the Puranic and the Smarta traditions could not move up to the hill tracts of Sikkim. The Nepalese however accepted Saiva, and Sakta cults together with Buddhism. The inhabitants of eastern most Himalayas traditionally are said to have associated with the Krishna and Parasurama legends and episodes.

However, Nirmal Chandra Sinha has already pointed out in his article on the impact of Sanskrit with Tibetan. He rightly observed that Sanskrit and Tibetan are supplementary to one another in understanding the ancient Indian traditions.

Since the advent of the Bhotia from Bhotadesa (Tibet), they carried the legacy of the Buddhist Culture, which had entered into Bod Yul through Sanskrit used by the Buddhists of Bharatavarsa. Buddhism had spread up to Gandhara, Khotan during the lifetime of Asoka (2nd cent. B.C.). As a result of that the Buddhist literature in Sanskrit did not always follow the language norms as prescribed by Panini (circa 400 B.C.). That leaves a room to presume that Sanskrit had been a spoken language of the north-western Himalayas in spite of systematisation by grammatic formulae

by Panini. The Buddhist texts like Lalitavistara, Manjusrimulakalpa, Gandavyuha etc. preserve the specimens of the Sanskrit speech which had been in vogue probably up the beginning of the Christian era.

Again, the Buddhists in Tibet endeavoured vigorously to preserve Buddhavacana or the Holy Buddhist literature kanjur (bka' 'gyur) in Tibetan translation from the original sources which had been carried to Tibet by the Buddhist monks since the 7th cent. A.D. The Indian pandits collaborated the Tibetan lo tsabas in translating the Sanskrit Buddhist texts and thereby Sanskrit Studies developed indirectly with an impact on chos skad in Tibetan.

Actually speaking, chos skad or the Buddhist scriptural language which had been formulated during the Early Spread of Buddhism (sn dar) in Tibet (cent. 7-10 A.D.) was Sanskritic in structure. Semblance of Sanskrit and Tibetan in the morphology and the syntax are traced in many aspects of the two languages. The Sanskritisation of Tibetan in Chos skad opens a new approach of the Tibetan Linguistics and that requires a separate treatment elsewhere.

However, a learner of Chos skad endeavours to learn Sanskrit language and literature, especially Buddhistic for in-depth study of the Kanjur (bka' 'gyur, Buddhavacana) and the Tanjur (bstan 'gyur shastra). A few Sanskrit scholars among the Tibetan erudite like Sakya Panchen, Gyal wa nga ba have been honoured by the Tibetans for their access to the inner significance of Chos. Especially, in the mantras preserved of the Rgyud sngags and dzungs the Tibetan experts experience their inaccessibility in absence of their Sanskrit learning.

Keeping the above in view, Namgyal Institute of Tibetology, which is reverted to its original name Sikkim Research Institute of Tibetology (SRIT) in Gangtok resolved to acknowledge Sanskrit Studies essential for developing higher researches in the field of Tibetology. Since 1960 SRIT avowedly follows the said procedure to interrelate Tibetan researches with reference to Sanskrit as and where required. Sanskrit Studies add a new focus in Tibetological quests based on Katan deno gsum (bka' 'gyur bstan 'gyur sde snad gsum). Sikkim Research Institute of Tibetology, Gangtok was pioneer to introduce regular Sanskrit classes — a five year course for stipendiary Monk Student since 1960. The classes were discontinued in 1973-74.

Buddhist works contributed by Nagarjuna Asvaghosa, Vasumitra, Asanga Vasubandhu, Dinnaga, Dharmakirti, Candrakirti, Ratnakarasanti, Jnanakirti in Paninian Sanskrit had been carried to Tibet. A large number of eminent erudite scholars participated to elucidate the thoughts of the Indian Buddhists with new approaches which took shape in separate traditional lineages like, Nyingma, Kargyu, Sakyas, and Gelug in Tibet. The Buddhist monastic units in Sikkim inherit these traditional lineages through centuries. Several Sikkimese scholars with yellow robes flocked to Tibet for acquisition of the Indian teaching from the Tibetan erudite as those had been lost in India since the 12th cent. A.D. After completion of their

learning in Tibetan monastic academic centres like Sera, Gadan, Tashilhunpo, the Sikkimese teachers have been associated with the monasteries in various parts of Sikkim. But their aspiration to learn the original source materials of the Indian erudite personalities remain unfulfilled in spite of their best endeavour to learn Sanskrit at the individual level.

On the other hand, several Nepali authors and eminent poets beginning from Acarya Bhanu Bhakta, Kavi Raghunath Upadhyaya, adopted their inspiration from the Sanskrit literature. Even the Nepali drama writers of the Raghavananda Nataka, Haragauri Nataka, Pandavavijaya nataka, Harischandra nrityam of mediaeval period of Nepal were conversant in Sanskrit Natyasastra and other texts. Acarya Bhanu Bhakta did not hesitate to follow the Sanskrit metres in his composition like indravajra, upajati, vasantatilaka, malini, totaka, sardulavikridita etc. It may be added that earlier Carana (soothsayer) like Bharatavarma in Nepal had been acquainted with Sanskritic traditions. Similar instances may be referred to the contributions of Nepali poets like Indirasa, Patanjali, Vasantasharma, Vidyaranya Kesari, who had followed the Sanskrit kavya style (riti) with aesthetic exquisiteness (rasalankara).

The Sikkimese Nepali Speakers, though not always conversant in Sanskrit as an academician claims, have got the traditional aesthetic approach with its Sanskritic environment. Measures for promoting Sanskrit Studies do not always refer to Buddhistic feed back but also to cultural enlightenment in general.

A few Sanskrita Pathashala for teaching Sanskrit in a traditional manner have been established since the mid-sixties of our century in Sikkim. centres are of two types. Namely:

- i) registered under the Ministry of Education Sikkim National Government with financial aids annually;
- ii) non-registered with the local initiative. The distribution of those Pathasala is enumerated below.

	Registered	Non-Registered		
East Sikkim	6	1	=	7
West Sikkim	1	1	=	2
South Sikkim	2	1	=	3

These Sanskrita Pathasala traditional Sanskrit learning are affiliated to Varanaseya Sampurnananda Sanskrita Visva Vidyalaya. The courses and syllabi are also followed accordingly to conduct their examination after completion of study. It takes five consecutive years from Prathama to Acarya. A person awarded with the title of Acarya is recognised as an equivalent to the Master degree in Sanskrit of a recognised University. In that respect the standard of education is up to the mark as par with the other Universities. That is a plus point in respect of the

learners who qualify for entrance into in-depth study programme to explore a new vista of Tibetan Studies. With reference to Sanskrit sources and Sanskrit Studies. With reference to their Tibetan materials, the Pathashala project has succeeded to a great extent to enrouse awareness to a great extent.

Sikkim Government has taken steps to promote studies in Sanskrit vigorously. Shri Udaya Chandra Vashistha has been engaged in the capacity of Officer on Special Duty for the purpose. Two important programmes are in the course of implementation.

1. Establishment of Sanskrita Mahavidyalaya by the State Government at Gyalzhing (rgyal zhing).

2. Popular motivation for promoting Sanskrit awareness to explore the cultural heritage of Sikkim.

The above programmes have a satisfactory response from the Sikkimese.

II

In this connection SRIT since its inception as Namgyal Institute of Tibetology has ventured to promote the cause for the last four decades. The following bilingual (Tibetan Sanskrit editions) of Tibetological source materials have come out.

- 1) 'Phags pa kun tu bzang po spyod pa'i smon lam (Samanta-bhadra-caryatika) pranidhana) ed. S.K. Pathak. 1961 'Phags pa Kuntubzang to spyod pa'i 'grel ba.
- 2) (Arya-samansabhadra caryatika) of Lean Śkyā Khutuktu Latetavajra's commentary in Tibetan, 1963.
- 3) Vijnptimatrasiddhi Vimsatika of Vasubandhu, with introduction, notes and index verbarum by N. Aiyaswami Sastri, 1964.
- 3a) Bhayartha-siddhih (Establishment of objective Reality) of Bhadanta Subhagupta (slob-dpon dGe-Srungs) an exponent of Buddhist Vaibhasika school (empirical/objective Reality by N. Aiyaswami Sastri, B.T. Vol. IV No. 2 1967).
- 4) Shes rab (Prajna), a Sanskrit Tibetan Bilingual lexicon compiled by Tenzin Gyaltshan of Kham (18th cent. A.D.)

Besides these bilingual works several Tibetan works having reference to the Sanskrit source materials have been brought to light. Such as:

- 5) Sangs rgyas stong (Sahasra Buddha) an introduction to Mahayana Iconography. Nirmal C. Sinha, 1988.

- 6) Tales the Thankas Tell, an introduction to Tibetan scroll portraits. Nirmal Sinha, 1989.
- 7) Aspects of Classical Tibetan Medicine (Special volume of Bulletin of Tibetology) 1993.

Moreover, the following articles published in Bulletins of Tibetology focus a new approach towards Sanskritic studies into the context of the Indo-Tibetan Cultural relationship since the 7th cent A.D.

On the Upanisads:

B. Ghosh : Upanisadic Terms in Buddhism (Bulletin of Tibetology (BT), 1969 No. 3, pp. 5-18.

On the Sanskrit Grammar:

R.K. Sprigg: Vyanjanabhakti and Irregularities in Tibetan verbs (BT. 1970 No. 2, pp. 5-20)

B. Ghosh : Study of Sanskrit Grammar in Tibet (BT. 1970 no. 2, pp. 21-42)

On the Nyaya and the naiyayikas:

Sanjit Kumar Sadhukhan : The conflict between the Buddhist and the Naiyayika Philosophers (BT. 1990 No. 1-3, pp. 39-54).

On the Tantra and Agama:

Biswanath Banerjee: Development of the Kalacauara Tantra in Later Buddhism (BT. 1985 No. pp. 9-23).

B. Ghosh: Emergence of Kalacaura Tantra (1995, No. 2, pp. 19-34) Buddhist Hymnal (BT. 1994, HS. 2, pp. 43-52)

Buddhist Hymnal (BT. 1996 N.S. No. 7).

S.K. Pathak: The Swadhisthana-krama of Sarahapa (-da) (NT. 1994 No. 1, pp. 26-34).

The few Nepali Priest families, whether they belong to Sivamargi or to Buddhamargi cult are equipped with Sanskrit as family tradition and they may possess Sanskrit manuscripts. The Government authorities may take up a national project at the state level to procure those manuscripts and other antique belonging to Rong-Mon-Bod with no discrimination. Those core materials will strengthen Sikkimese Culture towards consolidation and integration.

III

In the cultural heritage of Sikkim, Sanskritic studies are equally important on the following grounds:

1. Linguistic semblance between Tibetan and Sanskrit paves a historical base of the Buddhist culture in Sikkim.
2. Among the other languages akin to Nepali the Sanskrit language and literature hold an impact through centuries. the Pahari Kura which happens to be commonly spoken language in Sikkim, is a broken speech with its lien to Sanskrit and Magadhi Prakrit.
3. An regards the relation between the Rong (Lepcha) Language and Sanskrit a close study is required.

With this context a few instances are referred here for illustration, from comparative structural linguistic with morphological references.

1. The Prajna (SRIT edu. p. 49) enumerates five words belonging to T. (Tibetan) skya rens kyi ming group in the Amarakosa ('Chimed mdzod pa) manner.
 - i) T. rens for S. (Sanskrit) arunah suggests rejoicing to any literally. Here, T. rens is an alternative from of T. rangs with reference to T. nyin rangs pa in the sense of T. thos rangs (dawn break of day).
 - ii) T. brla med for S. anuruh (having no thigh).
 - iii) T. 'od srung rgyud for S. kasyapah; T. (b)rgyud means (belonging to) the lineage of the protector of light. Where as S. Kasyapa T. 'od srungs (Mahavyulpatti 3456, Sakaki edn.)
 - iv) T. Kyung sngon skyes for S. garudagrajah is appropriate in literal rendering.
 - v) T. nyi ma'i ka lo pa for S. surasutah disjoins the genitive compound denoting 'belongs to' or 'possessed with'. S. sura or sura translated into Tibetan as nyi ma. In the group of T. nyi ma'i ming, (Prajna, pp. 46 f.) several words like T. 'od 'gyed for S. suryah, T. snang byed for S. ahaskarah T. Char 'bibs for S. mitrah T. grags Idan for S. ravih or T. 'od zer gzugs for S. ravih are to note for connotative rendering of the above words cited above. The semblance of Sanskrit and Tibetan are also explicit in morphological grammar which requires a separate study.
2. Dayanand Srivastava in his Nepali Language, its Origin and Development (p. xv), Calcutta University 1962) remarks as given below.

“The early Nepali inscriptions and Tamrapatras confirm that Nepali, like the other NIA language, is in the direct line of development, from OIA through NIA. Rani Pokhri Inscription suggests the 1641 A.D. was the end of a phase in linguistic history of Nepal and not the beginning as suggested by Sir George Grierson. Grierson noticed a close similarity between Rajasthani and Nepali. This led him to think that Nepali has originated from Rajasthani. Nepali owes its origin from OIA, this fact cannot be disputed, but its exact place among the Indo-Aryan languages is open for discussion.”

He further establishes his arguments on the following grounds.

“The second person singular hos ‘thou art’ and the third person singular ho ‘he is’ (earlier hoi, in the negative hoi-na) are derived from OIA bhavasi, bhavati MIA hosi, hoi. The third person singular ho and third person plural hun go back to bhu, bhavanti, respectively. The present participle jado, goes back to OIA –ant, the past participle in –yo goes back to OIA –ata. The masculine adjectival form in –o goes back to OIA masculine –akah, and the feminine –i goes back to OIA ika. The post-positive, the pronominals and the verbal forms presented in these pages, all have developed from OIA.”

Prior to the Formative period 1776 to 1889 A.D. of the Nepali heavy literature a sizeable number of song had been in vogue among the Vajrayana practitioners. Those were the earliest specimen of metrical composition in which Sanskrit and Nepali words had been inadvertently mixed in course of spontaneous outburst of in propitiation of the deity. The tradition continued when the carana (court singers) used to praise the rulers in court. Gumani of Kumaun (1790-1846) used to compose three feet of a stanza in Sanskrit and one feet in Nepali or in Khariboli (Hindi).

Moreover, a few Sanskrit texts were translated in Nepali; such as:

- | | | |
|-----|---|---|
| 1. | Gopikastuti (from the tenth chapter of Shrimadbhagvata) | Indirasa (born 1827) |
| i) | Draupodi Stuti (to Krishan in the instance of Vastraharana) | Vidyaranya Keshari (b. 1806) |
| ii) | Benugeeta (translated from Sanskrit). | (Sanskrit teacher of Kathmandu) |
| | Free translation of Mahabharata | Basanta Sharma.
(contemporary of Indirasa) |
| | Courapancasika | Patanjali Gujurel (b. 1823) |
| | Prasnottari (mala) | Bhanu bhakta (1814-1869) |

Thematically Yadunath Pakharyal (b. 1833), the first east Terain Nepali poet, and

Raghunath Bhatta (b. 1811 ?) thematically used Sanskrit materials in their Stutipadya and Sundarakanda respectively.

In this connection the early drama works like Hasyakadamba ascribed to Shaktiballav Aryal (trans. 1789); Mudrarakshasa translated by Bhovanidatta Pandey (trans. 1833) deserve mention.

Thus the Nepali speakers in Sikkim have been aware of the importance of Sanskrit in their culture context.

3. Phani Bhusan Chakravorty in his Parallellism between Indo-Iranian Soma-Haoma rituals and the Chidyo rituals of the Lepchas of Sikkim opens a new vista in search of cultural affinity. In this regard the following observations are to noted.

“The customs and rituals of the Lepchas of Sikkim run parallel to the ancient Indo-Iranian customs. Among the southern Himalayan tribe, the Lepchas, according to M. Hermanns, are the only tribe having knowledge of plants and the art of preparing intoxicating drinks from them. The Tibetans call the Drink of Immortality “Dud-rtzi”. It is nectar or ambrosia although literally it means the devil’s drink.” (Bulletin of Tibetology, SRIT, Gangtok, 1994 No. 2).

The Cultural affinity between the Bhotia the Lepcha and the Nepali speakers in Sikkim requires a separate Socio-linguistic study.

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TRENDS IN THE DEVELOPMENT OF BUDDHISM

Biswanath Banerjee

More than two thousand five hundred years ago Gautama, the Buddha, preached a doctrine unheard before and which in course of time spread over a large number of Asian countries to influence and mould the life, thought and works of the peoples of those countries. Gautama is said to have shown a Path which makes an end of suffering leading to emancipation. In course of centuries after the demise of the Founder Buddhism underwent so many far reaching changes and included within its folds so many diverse things that the original words of the Master became changed beyond recognition. What we mean by Buddhism today is not the essence or fundamentals of the teachings of the Buddha but a religio-philosophical system which adopted and assimilated new ideas and beliefs from the environments in which it developed.

To understand the background of Buddhism we must take into consideration the problem of the relation of Buddhism to Brahmanism. Brahmanism as developed from the religion of Aryan Indian and influenced by non-Aryan contacts had by the sixth century B.C. developed itself into an 'elaborate sacrificial and sacerdotal system'. It was in the midst of this Brahmanic system that Buddhism originated. Brahmanic ideal and principles have very much influenced and guided Buddhism particular in its later phases which are more akin to Brahmanism. The elaborate ritualistic systems of the Vajrayana and its offshoots have given the religion a totally different form and flavour.

The Buddha preached throughout his life but never put down anything in writing. So long a leader of his personality was alive there was no possibility of any dissension in any form in the Sangha but after his Mahaparinirvana in about 483 B.C. disputes arose in the matter of interpretations of the words of the Master leading to the emergence of as many as eighteen sects even before the time of Asoka. Actual dissensions, however, took place in the Sangha in the Second Council at Vaisali when the dissenters disagreed to consider all Arhats as perfect. Sects after sects appeared thereafter and the original words of the Master started conveying different and even contradictory meanings.

Ancient Buddhist Teachers have divided their religion into two broad divisions, Hinayana and Mahayana. This is based on the gradual development of the school of Buddhist thought. The Hinayanists are said to be the upholders of the traditional and conventional interpretations of the words of the Founder and are branded as conservatives and Hina i.e., lower or lesser. The eighteen sects mentioned above are essentially Hinayanic but they never mention themselves as

Hinayanists. The orthodox and conservative Buddhists are always mentioned as Theravadins. The Buddhists of Burma, Ceylon, Cambodia, Thailand etc. belong to the school of Theravada Buddhism, whereas those of China, Japan, Mongolia, Tibet etc. follow the ideals of Mahayanism. European scholars have sometimes described these two branches as Northern and Southern Buddhism which is hardly justifiable.

Mahayana with its great emphasis laid on maitri and karuna, and characterised by some more literal and progressive features and principles, may perhaps claim a place of superiority over the so-called Hinayanists who followed the words of the Teacher literally. The Mahayanic idea is that the doctrines of Hinayana were preached by Buddha as much as the Mahayana doctrines but Buddha used the former doctrines to satisfy the weak intelligence of his early disciples. Whatever be the Mahayanic opinion about the comparative inferiority of the Hinayanic teachings, Mahayana is in fact a later phase of Buddhistic thought and religion, — an advanced stage of Buddhism.' The teachings of Sakyamuni are the seeds, those of Hinayana are the branches and leaves, those of Mahayana are the blossoms and fruits'. Hinayana is also sometimes considered as a stepping stone to Mahayana.

The Mahayana on the whole emphasizes on the philosophical aspects of the religion and the Hinayanists are more ethical in their attitude. Both are so intimately related that any discussion on the one is incomplete without a look into the other.

Already in the early centuries of the Christian era Buddhism started adjusting itself to the pressure of its environments. Mahayanism with its promise to deliver all beings and with the idea of making Buddhism acceptable to all classes of people, began to incorporate all sorts of popular ceremonies and practices in their religion and the ethico-religious nature of Buddhism started changing. In the 8th century and thereafter Buddhism underwent a great change when *mantra*, *mudra*, *mandala* and many other popular religious practices began to make their way into Buddhism. An altogether new form of Buddhism called the Vajrayana appeared with much emphasis on rituals, meditational practices, gods and goddesses etc. Various groups or sects like the Sahajayana, Kalachkrayana etc. began to grow within its fold with different interpretations of the cardinal principles of Buddhism. This new phase of Buddhism is more or less a kind of Buddhist Tantrism and the general appellation Mantrayana or Tantrayana is given to all the sects taken together, as their principles and doctrines are based on *mantras*, *mudra* etc. The elements on which the whole system of Tantrayana was based were not evolved by Buddhism out of its own materials but was the growth of the soil utilised both by Hindus and Buddhists. With our present state of knowledge in the subject it is difficult to trace any organic relation between Buddhism and Tantrism.

The general name of Vajrayana is derived from the *Boddhicitta* which is considered as the *Vajra (bodhicittam bhavet Vajram)*. After intense practices (*sadana*) the *Boddhicitta* of a sadhaka may attain the state of tranquillity. It then

becomes of the nature of the *Vajra*, as invincible and indestructible as the *Vajra*. A *Sadhaka* realises the *bodhi* when his *bodhicitta* attains this state.

The *Sunyata* of the Mahayanists is transformed by the Vajrayanists into the idea of *Vajra*. '*Vajra* is *Sunyata* which is firm, substantial, indivisible, invincible, impenetrable, can not be burnt or destroyed'. One who realises the *Vajra*-nature of the *Dharma* realises the ultimate void-nature of things. Through all the paraphernalia of *mantra*, *tantra*, *mudra* etc. a Vajrayanist aspires only after the realisation of the imperishable void-nature of the self and not-self.

The Lord Supreme of the Tantrik Buddhists has been called the *Vajrasattva* who is identical with *sunyata* in the form of the absence of subjectivity and objectivity.' '*Sunyata* is *Vajra*, all manifestation in form is *sattva*, and the unity and identity of the two is the *Vajrasattva*! '*The Vajrasattva* is free from all existence and non-existences, but is endowed with the potency of all forms and existences. He is without origin and decay, abode of all merits, the essence of all, embodiment of pure wisdom, the Lord Supreme. The *Dharmakaya* of the Mahayanists seems to have been replaced by the conception of *Varasattva* or the *Vajrakaya*. Sometimes, however, *Vajrakaya* has been conceived as the fourth kaya.

The conception of the *Vajrasattva* is almost the same as the monotheistic conception of the godhead of the Hindus. All Buddhist Tantras, opening with a *sangit*, introduce the Buddha, Bodhisattvas and innumerable other beings as listening to the words of the *Vajrasattva*, the Lord Supreme, and these Tantras begin with salutations to Him. A *sadhaka* realises the *Vajrasattva* when he realises that all existence is nothing but *sunyata* in its pure nature and he himself becomes the *Vajrasattva* through this realisation. The *Vajrasattva* is variously called as *Mahasattva*, who is full of infinite knowledge; as *Samayasattva*, who is engaged in the right form of religious observances; as *Bodhisattva*, who is associated with the disciplines necessary for the realisation of *bodhi*; as *Jananastva* who is associated with pure wisdom.

The conception of the *Vajrasattva* and his various excellences as propounded in Vajrayanic texts indicates the importance attached to the self by these Buddhists. This is very much similar to the Upanisadic conception of the Brahman who is to be realised within as the self. When the *Sadhaka* realises the *Vajrasattva* he realises the universalised self as the universal perfectly-enlightened one. This realisation of the self is the realisation of the God and it is directed that all *mudras*, *mantras*, *mandalas* are to be applied to the worship of the self. The self is verily the God and it is prescribed in most of the *Sadhanas* that gods and goddesses are to be first place on the disc of the sun or of the moon or on the lotus and then the whole group is to be meditated on as identical with the self.

The evolution of the conception of *Vajrasattva* gave rise to the pantheon in Vajrayana. It is altogether new for a religion in which gods had no place. We hear

of a deified Buddha for the first time in the Mahavastu but no other deities were yet introduced. Later the liberal and universal attitude of the Mahayanists with their ideas of the all-compassionate Buddha and Bodhisattvas almost paved the way for the introduction of gods and goddesses into the religion; An elaborate description of worship of Buddha is found in the *Prajnaparamitas*, and the Manjusrimulakalpa describes a number of gods and goddesses.

The practical side of the Tantras is the fundamental side in which most emphasis is laid on the body. The tantras consider the body as the medium in and through which the truth can be realised; body is the epitome of the universe, the abode of all truths, it is the microcosm. Many tantras like the Kalacakra Tantra identify the universe completely with the body and locate the seas, rivers, mountains, and even planets in different parts of the body. "As a science of religious methodology the Tantras analyse the body, discover all truths in the nervous system and in the plexus and makes the body 'a perfect medium' for realising the ultimate absolute.

We have already heard of the Sahajayana or the Sahajiya School and the Kalacakra or the Kalacakra school. These are two important branches or offshoots of Vajrayana though on many occasions the Buddhist Tantras have been generally divided into three schools, viz. Vajrayana, Kalacakra, and Sahajayana. The basis of such division of the Vajrayana-School into different *yanas* is not clear from any source. We know of some texts now which give us an idea of the tenets of the Kalacakra school and show that Kalacakra school is not an independent *yana* but phase of Vajrayana. We have no exclusive literature of the Sahajayana excepting the dohas and songs of famous Sahajaya poets who, again, recognise the important principles and texts of Vajrayana authority.

The Sahajiya-Sadhanas decry all formalities of life and religion. They do not think it possible to realise the ultimate goal with the help of innumerable rituals as prescribed by the Vajrayanists. They want to realise the truth in the most natural way and are in favour of adopting a path through which they can easily realise the ultimate innate nature (*Sahaja*) of the self and of the *dharmas*. The natural path is the easiest one and a sahajiya-sadhaka chooses a path through which human nature itself leads him. An intuitive approach to Reality is made by Sahajayana but the function of intuition and modes of operation here are different from that of the intellect.

The Tantrik phase of Buddhism is supposed to have reached its extreme development with the Kalacakra. The Lord Supreme is called by these Buddhists as Kalacakra. He is saluted as the unification of *sunyata* and *karuna*, bereft of origination and destruction, the unitary embodiment of knowledge and knowable embraced by Prajna (transcendent Wisdom), who is both endowed with and bereft of forms (contents). He is the *Sublime Bliss* and devoid of all pleasures. He is the creator of all the Buddha and is the Adi Buddha, the only Lord.

It is a system which in keeping with the traditions of the Vajrayana attempts to explain the whole creation within this body. An elaborate system of sexo-yogic practice has found a place in the system and the control of the vital winds in the body has been regarded as a very important Factor in realising the truth which is in the form of the Lord Kalacakra. A Kalacakrayanist wants to keep himself above the influence of the cycle of *time* which is ever moving to cause decay, death and rebirth. The flow of *time* is nothing but the working of the vital winds in the body. It is in the action of the vital winds that *time* can reveal itself and if a *sadhaka* can stop this action he can stop the flow of time and can thereby raise himself up to the state of *mahasukha*. With the help of the *sadanga-yoga* they produce and realise the *mahasukha* and in his yogic practices a Kalacakrayanist is associated with his *prajna* who is also known as *mahadudra*.

In the opinion of this school the factors working in the external world causing creation, existence and dissolution are also to be considered as operating in this body which is nothing but an epitome of this universe. The ancient belief in the identity of the microcosm and macrocosm might have been responsible for such a thesis of these Buddhists. They naturally attach much importance to the astronomical conception of *yoga*, *karana*, *tithi* etc. and to the movements and positions of the Sun, the planets and constellations. Experts in astronomy and astrology, they interpret all the principles of Buddhism in relation with *time* and its different units.

The system exercised a potent influence in the life and thought of the Tibetan people. The Lamaist religion has been fully influenced by it and a large number of treatises have written by Tibetan scholars mostly in the form of commentaries to original Sanskrit works.

SOME HUMAN ASPECTS PROMULGATED AMONG THE TIBETANS WITH REFERENCE TO ZA MA TOG BKOD PA (KARANDA VYHA)

Buddhadev Bhattacharya

According to the Tibetan tradition mentioned by Bu Ston Rin Chen Grub (13th Century A.D.) and gos lo tsa ba Gzhon nu dpal (14th Century A.D.) The 'phags pa za ma tog bkod pa zhes bya ba theg pa chen po'i mdo (Arya Karanda Vyuha nama mahayana Sutra) was translated into Tibetan during the life time of Sron Btsan Sgam Po from its Indian origin. It is said to be one of the early translation of the Buddhist Texts in Tibetan.

Karanda Vyuha is a Buddhist religions treatise. The text briefly describes the compassionate deeds of Avalokitesvara in respect to all living beings including the human ones and those of valahadka belonging to his cloud abode, in the ethereal sphere. It also signifies of mantra formula OM MANI PADME HUM. Here, za ma means food or victuals, while za ma tog in basket or casket. And, bkod pa means flowers. So karanda vyuha is za ma tog bkod pa. Also, it has internal meaning as explained in this text. It has 16th Prokorana (Chapters) in four kanda (Divisions).

Regarding the translators, the Tibetan dkar chag (catalogue) of the kangur (bka' 'gyur-Bhddhavachana) mentions different names. Such as — Dana sila, Jina Mitra and Tibetan lotsa ba ye 'ses sde in Lhasa Edition. Sakya praba, Ratna Raksita are translators of the Asiatic Society Collection of xylographs (Snar-thang).

However, the present article does not enter into such critical problem here. Phags pa za ma tog bkod pa zhes bya ba theg pa chen po'i mdo (Arya Karanda Vyuha nama mahayana sutra) is an important text among the Tibetan to spread Buddhism in their country. The human aspect of the content of the work is still alive in mind and face of the Buddhists. The present article is an attempt to explain the scope.

Sron btsan sgam po is believed to be Avalokitesvara (sryan ras gzigs) Bodhisattva and his two female consorts namely bhrukuti, daughter of King amsuvarman of Nepal and Wen Chen, a daughter of the King of China. These two queens were regarded as the Sitatara (sgrol ma dkar po — Welfare Deity) Nilatara

(sgrol ma snon po — Protective Deity) associating with Arya Avalokitesvara (phags pa spyen ras gzig).

The Pag sam zon san (dpag bsan ljon bzan) mentions that by the grace of Avalokitesvara, even a little boy who utters the six syllable mantra OM MANI PADME HUM finds peace in mind. Anagarika Govinda has elaborately discussed the significance of the mantra in his work OM MAN PADME HUM, or Foundation of the Tibetan Mysticism, that means, Buddhism in Tibet is based on Avalokitesvara cult the great compassionate (mahakarunika) as the Saddharma Pundarika elaborates his graces.

Phages pa za ma tog bkod pa mdo (Arya Karanda Vyuhā) is exposition of glory of Avalokitesvara. Its first chapter is edited by me with its Sanskrit Version in manuscripts of Newari Scripts belonging to the Asiatic Society. Calcutta. Its Tibetan Translation is preserved in three recensions (Lhasa, Peeking and Gromo (?) Edition of the Asiatic Society Collection). Its four Newari Texts in Sanskrit are also available in the society. It is found that Avalokitesvara in spreading his compassion for all living beings belongings to six world are described in srid pa'i 'khor lo (Bhavacakra). He therefore overseas the universe as the Lokesvara and Lokanatha depicted in the paintings in the Tibetan Art with multiple hands.

In the Tibetan Tripitaka, Kanjur and Tanjur a large number of Texts on Avalokitesvara are prescribed. A list is given in the Appendix. It is evident from above that Avalokitesvara becomes deity of all pervading vision, he watches good (Sukla Karma) and bad (Krsna Karma) conducts of every being. Here, every being includes the human beings also. Avalokitesvara is therefore regarded as the most compassionate (Karanika), great compassionate (Maha Karunika), Lokanatha ('gig rten mgon pa) and Lokaswara ('gig rten dben phyug) compassion for each and every being. The basic teaching of Sakya Muni. Buddha.

As a mother takes care of her only child with her compassion to protect her child from distress, a compassionate person always look after all the beings. Similarly, the idea attracts all human beings. When the teaching of Buddha reached Tibet in 7th century during the reign of Sron btsan sgam po the spirit of compassion spread among the patrons like sron btsan sgam po and his two queens. It is said that a section of the Tibetan Royal Members and influential ministers like. Ma tasang were against the spread of Buddhism. But the king sron Btsan sgam po compssionated them as he could love them in spite of their like enemy behaviours. He declared 16th points measures about the conduct of the people.

The Buddha images were carried from India, Nepal and China. Phags pa zama tog bkod pa (Arya Karanda Vyuhā) therefore become the primary text in which the simple method of Buddha Worship is described.

Not only that Buddha Gautama in Jetavan Vihara is surrounded by the divine beings like Devaputra but also Gandrabha Raja, Gandhrabha Kannya, Nagaraja,

Naga Kannya, Kinnayararaja, Kinnyara Kannya, Apsara were there. Above description showed that Gautama was born as a human being in a Sakya family in Kapilavastu, but he could become a Divine being, the Sakyamuni Buddha.

It suggests that a human being has the scope to be divine if he or she endeavours. Here, the Buddha means wise man, omniscient. He holds vision to see everything which occurred in the past, occurs in the present and will occur in the future, (Atita-'das pa, Pratyutpanna — da lta ba and Anagata — ma yong pa).

Sans rgys means the Buddha. He is sans rgys who awakens from the slumber. The Karanda vyuha narrates the measures how to awake within (atmadipa). The syllable mantra OM MANI PADME HUM is the method how to get the fruit that a person aims at. Thus the fourth chapter of the text describes it clearly.

Since 7th Century A.D. Tibetan flourished in various aspects of the human culture because the spread of awakening originating among the Tibetans.

The Tibetan could conquer a part of China, part of Nepal and in Central Asia by their military power. Afterwards the Tibetan endeavour to develop there spirituality by which Tibetan Scholars could spread themselves to China, Manchuria, upper Mongolia, Inner Mongolia, outer Mongolia up to Siberia in the North and Ladakh, Lahaul, Spiti, Kinnaur in the West Himalaya and also middle himalaya and in East Himalaya like Bhutan, Nepal, Arunachal, Sikkim, West Bengal in India. Even now His Holiness, the Dalai Lama is regarded as Incarnate.

Avalokitesvara who undoubtedly follows the compassionate attitude for all sentient beings to his enemies and antagonist. All these above facts leave a room to remark that the teachings of the phags pa za ma tog bkod pa zhes bya ba theg pa chen pa'i mdo (Arya Karanda Vyuha nama Mahayana surta) are still observed by the Tibetans for the course of universal brotherhood and world peace.

APPENDIX

AVALOKITESVARA

'aphags pa spyen ras gzigs dban phyug gi sgrub thabs (Arya Avalokitesvara Sadhana): 3988-80

'aphags pa spyen ras gzigs dban phyug phyug ston spyen ston du sprul pa rgya chen po yons (Arya Avalokitesvara Sahaskika bhujā loco na nirmana vistara paripurnasanga mahakarunika dharam): 368-8.

Arya Avalokitesvara stotra: 3551-79.

'aphags pa spyen ras gzigs dban phyug gi bstod pa (Arya Avalokitesvara rasya stotra): 3554-79.

'aphags pa spyen ras gzigs dban phyug la carpatīs bstod pa (Arya Avalokitesvarasya carpatiracita stotra): 3546-79.

'aphags pa spyen ras gzigs dban phyug la mtshan I brgya rtsa brgyad pa shes bya ba (Arya Avalokitesvarasya nama astasalaka): 328-7.

'aphags pa spyen ras gzigs dban phyug lo yi gi drug maha sgrub thabs (Arya Avalokitesvarasya sad aksari Sadhana): 4153-80.

'aphags pa spyen ras gzigs dban phyug la bstod pa (Arya Avalokitesvarasya stotra): 3560-79.

'aphags pa spyen ras gzigs dban phyug gi bstod pa (Arya Avalokitesvarasya stotra): 3561-79.

'aphags pa spyen ras gzigs dban phyug gri bahi gzuin (Arya Avalokitesvavara Mayagriva dharani.).

'aphags pa spyen ras gzigs dban: 379-8.

Phyug sen gi sgrapi gzums shes bya ba (Arya Avalokitesvaraya Semhanada dharani): 386-8.

'aphags pa spyen ras gzigs hjig rten dban phyug sgrub pahithabs (Arya Avalokitesvara Sadhana): 2757-66.

'aphags pa spyen ras gzigs dban phyug gi mtshan brgya rtsa brgyad pa gzuns siags dan beas pa (Arya Avalokitesvara as tottarasataka nama dharani mantra sahita): 320-7.

'aphags pa spyang ras gzigs dban phyug gi mlshan brgya rtsa brgyad pa (Arya Avalokitesvara nama astastaka): 381-8.

'aphags pa spyang ras gzigs dban phyug gi rtsa bahi rgyud kyi rgyal po padma shes bya ba (Arya Avalokitesvara Padmajala mula tantraraja nama): 364-7.

'aphags pa spyang ras gzigs dban phyug gi shus pa chos bdun pa shes bya ba theg pa chen pohimdo (Arya Avalokitesvara Pariprecha Saptadharmaka nama mahayana sutra): 817-33.

'aphags pa spyang ras gzigs dban phyug gi dge slom rab gnal jshom nu la sprins pahi phrain yig (Arya Avalokitesvara presita bhiksu pkakasa kumara lekha): 5681-129.

'aphags pa spyang ras gzigs dan phyug yi ge dban pahi sgrub thabs (Arya Avalokitesvara Saptaksara Sadhana): 2989-68.

'aphags pa spyang ras gzigs dban phyug gi sprub thabs (Arya Avalokitesvara Sadhana): 3675-79.

Hjig rten dban phyug gi sgrub thabs (Lokesrara sadhana): 3563-79.

Hjig rten dban phyug gi bstod pa brgya pa (Lokesrara sataka stotra): 3547-79.

Hjig rten dban phyug sen gi sgra shes bya bahi bstod pa (Lokesrara simhanada nama stotra): 3680-79.

Hjig rten dban phyug la bstod pa (Lokesrara stotra): 3549-79.

Hjig rten dban phyug gi sgrub thabs (Lokesrara sadhana): 3671-79.

Hjig rten dban phyug gi sgrub thabs (Lokesrara sadhana): 4237-80.

Hjig rten dban phyug gi rtog pa (Lokesrara Kalpa): 376-8.

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THE CONCEPT OF VAJRA AND ITS SYMBOLIC TRANSFORMATION

Bhajangovinda Ghosh

An illuminating and inspiring discussion on various concept of Vajra has been introduced by Sri N.C. Sinha, Director of SRIT in the Bulletin of Tibetology (Vol. VII, No. 2). There he has treated almost all the major points on evolutionary concept of Vajra. Again, in Bulletin, Vol. VII, No. 3, the same author and a Tibetan lama research scholar also contributed notes throwing more light on Vajra.

Here we propose to discuss or rather illustrate or confirm those concepts mostly Sanskrit, Indian and Pali available sources.

The earliest reference of the word Vajra and Concept and formation of ontological meaning we find in Aitareya Brahmana, Where it denotes according to Geldner, the 'Handle' while Kuta means 'Head' of the Hammer (vide. A.A. MacDonell and A.B. Keith, Vedic Index Vol. II, p. 237).

We find in Asvaghosa's Vajrasivei this important text from the illustrious scholar referred to Vedas the Mahabharata and Manavadharmasastra but no mention of Puranas. Either, the Puranas were not composed at all or were not old, or well-known enough to be quoted in the work of a distinguished author, therefore, we may suppose that the word Vajra obviously taken from the vedic literatures.

We may also state that the main objections against the authorship of Asvaghosa raised by eminent scholars like Winternits are enumerated by A.K. Mukhopadhyaya (Int. XII) we can only state that 'It is not enumerated either by I-Tsing or in the Tibetan Tanjur among the works of Asvaghosa (Ibid Int. XII). Any way we are not in this paper going to discuss the point of authorship of the text. Vajrasuci also reveals an intimate knowledge of Brahmanical literature (Ibid, int. XII).

In the famous Sanskrit lexicons such as Amarkosa (Svargavarga) the synonymous for are give as follow: लदिनी वज्रमस्त्री स्यात् कुलिञ्जं भिदुरं पविः । ज्ञातकोटिः स्वरुः ज्ञ

In Amarakosa (Nanartha varga):—

The word वज्राणि is also used as a single unsevered concept 'वज्राणि विदुर्वज्रम् ।
(इति त्रिकाण्ड शेषात्)

In the above-stated manifold terms of vajra have varied significant derivative meanings. The first two synonymous dynamic velocity, the sense conjectured from the derivative root all the rest terms besides the पविः signifies the sense of Penetrability. Here we are not concerned about the derivative meaning of each word. But two instances of derivative will clarify the above senses. Firstly, while the word vajra derived from verb root which means ज्व which means velocity, (भक्ति) whereas the term कुर्वेः although have varied derivative meaning yet the two verb roots ज्व meaning penetrate and लिङ् means contract.

Therefore the both the terms suggest the sense of velocity and Penetrability. If we get back to original meaning of vedic sense of vajra we find the meaning of 'Kuta' or head. We know that super rate of dynamic motion depends on the penetrability of an inanimate being. The ancient Indian ontologists were well conscious about the evolution of the concepts of Vajra. So we find lexicographers are identifying to static and dynamic aspects of originating around "Vajra" in expression वज्राणि विदुर्वज्रम्. The scholars know the "vajra" or Thuder and "Asani" lightning as indivisible aspect "Vajra" The Adamantine. This identity has more clearly expressed in a lexicon।दिनी वधतडिता. Lhadini or lighting is also indivisibly denote 'vajra' and 'Tadita', Thunder and lightning Bhattajidikshita's son of Bhanujidikshit in his commentary on Amarakosa refer medinikara also denoting vajra as Hiraka an inanimate adamant object diamond. While it dissolves or cut through the other nothing can penetrate it. So diamond symbolizing the "Hardest" aspect in human imagination.

The adamant concept which underlay in vajra, gradually taken to aesthetic expression of the poetic literature of Brahmanical as well as Buddhistic. And also particularly became symbolic via media to define psycho-physical abstract aspects of Hindu and Buddhist tantras.

Here we think it will not be out of place to cite some instance. A Buddhist scholar Vidyakara prepared an anthology of Sanskrit court poetry shortly before the year 1100 who belonged to the Jagaddala monastery of Malda district. While eulogising the patron enlightened being of transcendental wisdom Manjughosha or Manjusri — invokes him with the epithet 'Manjuvajra' in the following verse:—

मुग्धाडलीकिशल्यांहसुवर्णकुम्भ-
वान्तेन कान्तिपयसा घुसृणारूपेन ।

यो वन्दमानमभिषिञ्चति धर्मराज्ये-
जागर्तु वो हितसुखाय स मञ्जुवज्राऽक्ष्मा

सुभाषिततटकोष जितारिपादानाम् p. 6, ed. D.D. Kosambi and V.V. Gokhale, Harvard, 1957. The following is the translation of the verse:—

“May he who consecrates his worshipper into the kingdom of his law,
With anointing liquid, golden red as saffron,
Poured from golden ambroisa his foot,
Where in his lovely toes are ceremonial buds,
May Manjusri (Manjuvajra) watch over you,
For your happiness and good.”

(An anthology of Sanskrit court poetry: translated by Daniel H.H. Ingalls Harvard, Univ. U.S. 1965).

In Pali literature the reference of word Vajra is very scanty. In Sutta-Pitaka, Dighanikaya Pali Pt. I.P. 284, (Nava Nalada Edn.) We find the following word:—
वजिरपानि (वज्रपाणि), वजिरी कुमारी (वज्री कुमारी), वजिरा भिक्षुनी (वज्रा भिक्षुनी),
are traced.

In Ambattha-Sutta-4, कण्हायन-गोत्रुपात्रि an event is described, when Ambhatta for the third time denied to give answer to lord Buddha's reasonable answer, the king of the yakshas 'Vajra-Pani' appeared in the sky on the head of Ambattha wielding bright and burning iron hammer (Ayokuta) to smash his head into seven pieces, if denies still to answer and prayed shelter to the Buddha, the much terrified Ambattha.

Again, we find in चूलवाचक-सूत्र Sutta-pitaka, Majjhimanikaya pt. I, p. 284. The thing happened to Nighanto Putta who likewise desisted from giving answer. The name of वजिर-कुमारी occurs in भल्लिकाय-धम्मीकथा पियजातिक-सूत्र-5 भिक्षुक-संयुत्र, p. 728, सुत्रनिपात (संयुत्र-निकाय pt. I, p. 135.

The ontological sense of Vajra found its best expression in Mahayana Sanskrit literatures. In रत्रगोत्रविभागो महायानोक्षर-तन्त्रज्ञा or स्नम or the sublime science of the great vehicle to salvation, a manual of Buddhist monism, the work of Arya Maitreya with a commentary by Arya Asanga (Eng. trans. by E. Obermiller in Vol. IX, Pts. II, III and IV of Acta Orientalia 1931 (vide. ed. Ibid by S.H. Johnston and T. Choudhury, Pub. Bihar Research Society, Patna 1950); The seven aspects of the body of the Shastra (भास्त्र-शरीर) has been depicted by Arya-Maitreya and the book commences with the following verse:

ओं नमः श्रीवज्रसत्राय -
बुद्धश्रच धर्मश्रच गणश्च धातु ।
बौधिर्गुणाः कर्मच बौद्धमन्त्यम ।
कृत्स्नस्य ज्ञास्त्रस्य ज्ञारीस्मेतते
समासतो वज्रपदानि सप्त ॥

The Buddha, Dharma, Guna, Dhatu Bodhi-gunas, Karma and the last Buddha; these are the body of the whole Shastra (The Shastra consist of these seven aspects. The concrete essence, in short these seven aspects are identical with the word vajra.

Here we are not going to discuss seven aspects of the Shastra, but propose to deal with the concept of vajra.

Asanga while expounding the verse gives an interesting analogical definition of the word vajra in the following manner:--

“वज्रौपमस्य—अधिगामार्थस्म पदं स्थानम्—इति वज्रपदम्”

तत्र श्रुत—चिन्तामय—ज्ञान—दुष्प्रतिवैधाद—अनभिलाभस्वभावः प्रत्यत्म— वेदनीयोऽर्थो वज्रवद—वैदित्थ्यः यान्यक्षराणि तदर्थम्—अभिवदन्ति तत्प्रापत्यन्डकूल भागीभिद्योतन स्तानि तत्—प्रतिष्ठाभूतत्वात् पदमित्युच्यन्ततो इति दुष्प्रतिवे— धार्थेन प्रतिष्ठार्थेनच तज्रपदत्वम्— अर्थवमञ्जनयो—रनुगन्तव्यम् । तत्र केलमोडर्थः कतमद व्यञ्जनम् । अर्थ उच्यते सप्रप्रकारोड— धिगमार्थे । यदुत बुद्धार्थे धर्मार्थः संघार्थो बोध्यर्थो गुणार्थः कर्मार्थश्च । अयमुच्यतेऽर्थः मररैक्षरैरेष सप्तप्रकारोड—

धिगमार्थः सूच्यते प्रकाशयत इदमुच्यत व्यञ्जनम् । सचैव वज्रपदनिर्देशो विस्तरेण यथासूत्रमनुगन्तव्यः ।। (पृ. १—२)

The “vajra-Padam” means the similar sense, which as adamantine as Thunder bolt, is to be obtained. The object which is impenetrable through the knowledge of auditory perception and mental reflection, and hence which is naturally not determinable by speech; which can only be realised by intuitive knowledge. Therefore, the object should be known as hard as vajra. The non-extinguishable object, which, denote that adamantine object, because, that object leads to the path which is conducive to the realization of those are manifestation of that adamantine sense, is called as absolute object (Padam). Thus, the vajra object, denotes the impenetrable sense and which reflects manifested meaning, which is then the object and which is the manifested meaning. The objects are seven, such as, the Buddha, the Dharma, the Sangha or the order, the Dhatu or essence, the Bodhi, as the enlightenment, the guna or the glory and the karma or the action. Here it is said, by which words seven aspects are to be realised are indicated illustrated, that is why it is known as reflective meaning. This significance which is denoted by the word “Vajra” is to be realised from the relevant Sutra.

In the commentary Aryasanga quoted a passage from दृढ—(स्थिरा) अध्याज्ञाय परिवर्त्त—सूत्र to confirm the above stated aspects defined by the word vajra, thus, “अनिदर्शनो ह्यानन्द तयागतः । सन शक्यश्चक्षुषा दुष्टुम् । अनभिलाप्यो हेयानन्द धर्मः । सन शक्यः कर्णेन श्रोतुम् । असंस्कृतो । ह्यानन्द संघः । सन शक्यः कायेन वा चित्रेन वा पर्युपासितुम् । इतीमानी लीनि वज्रपदानि दृढाध्याज्ञाय परिवर्त्तामुसारने—अमुगन्तव्यानि” । (पृ. २)

“Oh, Ananda, the Tathagata is indefinable. He can not be seen by eyes. The Dharma is inexpressible. That can not be heard by ear. The Sangha is unconstituted that can not be propitiated either by body or by mind. The sense of the vajrapada should be realized as explained in the Sutra of Drdhadhyasaya-parivarta”.

Thus Asanga referred more five-Sutra for the true understanding of other aspects of denoted by the word Vajra. Having expounded the seven indefinable aspects of the Shastra. Aryamaitraya narrates the adamantine aspects of Jnana and Karuna of Tathagata in the following verse.

ज्ञानमेवं त्रिधा बोधात् करुणा मार्ग-देशनात् ।
शक्तिर्ज्ञान-कृपाभ्यां तु दुःख-क्लेश-निवहणात् ॥४॥

Aryasanga commenting on this makes an analogy of these two aspects with vajra in the following passage:—

दृष्टिविचिकित्सासंगृहीतो दर्शनमार्गप्रहेयः क्लेशो लौकिकज्ञानदुःख-गाहो दुर्भेदत्वादूनगहनोपम्रदप्राकारसदृशः, तदमेतृत्वात् तथागत-ज्ञान-करुणयो शक्ति-वज्र दृष्टार्त्तनोपमिता वेदितव्या । (पृ. ८-६)

The suffering, which originated from the perplexed “vision i.e. belief in the existence of one’s own individuality can be irradiated by obtaining the power of knowing the suffering truth (दर्शन मार्ग प्रहेयः) This (suffering can not be overcome by temporal knowledge. The strength of the compassion and absolute wisdom of the Tathagata is like vajra, which even penetrates (annihilates) the (Klesha), which is like the insurmountable hidden enclosure in the deep forest. This strength should be known through this analogy of vajra.”

Edward conze an internationally accepted authority on Prajnaparamita literatures, in his edition of most important and smallest text of above category, literature entitled Vajra Chedika-Prajna-paramita (pub. Rome 1957), states the prefix “vajra” is used rather sparingly in the larger Prajnaparamitas, and there indicates an “adamantine” Samadhi as Dharma or citta or Jnana. The combination vajra-Prajnaparamita is not found anywhere (vide p. 2, note).

Max Muller rendered the title of the text as “Diamond Sutra” conze opined that “there is no reason to discontinue this” popular usage (bid p. 7) but he states”, “but strictly speaking, it is more than unlikely that the Buddhist here understood vajra is the material substance which we call” ‘Diamond’. The term is familiar from many Buddhist texts, including the large Prajna-Paramita Sutra. Everywhere it refers to the mythical ‘Thunderbolt’, and donates irresistible strength, bath passively and actively the Title therefore means ‘The perfection of wisdom which cuts even the thunderbolt’, or less probably which could cut even a thunderbolt’, (2 bid 7-8).

Chandracirti while expounding the verse:
 प्रपञ्चयति ये बुद्धं प्रपञ्चालीतमव्ययम्
 ते प्रपञ्चघ्ताः सर्वे न पश्यति तथागतम् ॥२५॥ vide.ch. तथागत परीक्षा । मूलमा-
 ध्यमिक—काशिका p. 447, quoted the following verse from वश्र-चनदिका प्रज्ञापारामिताः—
 ये मां रूपेण अद्राक्षुर्येमां घोषेण अन्वयुः ।
 मिथ्याप्रहाण प्रसृता (न) मां पश्यति ते जनाः ॥
 धर्मतो बुद्धा द्रष्टव्याः हि नायकाः ।
 धर्मता चाथविन जोया न सा शक्यां विनानितुमें ॥

quoted here the conze' translation of the stanzas.

“Those who by form did see me,
 And those who followed me by voice,
 Wrong the efforts they engaged in,
 Me those people will not see,
 From the Dharma should one see the Buddhas,
 For the Dharma-bodies are the guides.
 Yet Dharma's true nature should not be discerned,
 Nor can't it, either, be discerned.”

We find almost same idea in समाधिराजसूत्र in the ch. तथागत कार्यनिदेश परिक्रो
 (Gilgit, MSS. VI, pt. II, p. 297). On the following passage. बोधिसत्त्वेन महासत्त्वेन
 सरूपकायस्तथागतः प्रज्ञातव्यः । तत् कस्य हेतोः । धर्मकायाः हिबुद्धाभगवन्तो धर्मकायप्रभाविताश्च
 न रूपकाय प्रभाविताः । तस्मात्रहि कुमार बोधिसत्त्वेन महासत्त्वेन तथागतकार्यं प्रार्थयितुं—कामेन
 तथागतकार्यं ज्ञातुं कामेनाय समाधिरुद्ग्रहीतव्या
 न रूपकाय प्रभाविताः । तस्मात्रहि कुमार बोधिसत्त्वेन महासत्त्वेन तथागतकार्यं प्रार्थयितुं—कामेन

The same idea has been illustrated in gatha:—

कायो निरभिलाप्यो मे दुर्विज्ञेयो निदर्शितः ॥२६॥
 धर्मकायो महावीरो धर्मेण काय निर्जितो
 न जालु रूपकायेन शक्यं प्रज्ञापितुं जिना

In the above-stated passages we find that the Dharmakaya can not be perceived through illusory sense of organ, “From the Dharma one should see Buddha,” Even that Dharmata, that is, “Dharma's true nature should not be discerned, nor can it, either, be discerned”, one can realize Dharma through Samadhi, or through the 'Aptisthitamcittam' by (pure, translucent thought; unsupported thought, trans. conze) Prabhasvara-citta (illuminate-in mind). In the ch. of तथागतनिर्देशपरिवर्त of समाधिराजखूल we find the same idea has been illustrated in the following line:—

अगृधं नामरूपस्मि चित्रं भोति प्रभास्वरम् ।

“The mind non-adhered to name-form is indified-clear mind.”

‘The Prajnaparamitas in order to establish Sunyata have shown that there is nothing in the world of our knowledge which has any real existence. Everything that we are conscious of has only dreamy existence, and that all the 84,000 Dharmaskandhas are only expedients (upayakansalya) adopted by him the benefit of ignorant and deluded beings, and consequently a Bodhisattva while practising the Prajna paramita should treat them as were apparitions devoid of reality the function of the Prajnaparamita is to make a bodhisattva bear in the mind that the Paramitas.... Samadhis, Samapathis, phala of bodhipak sikadharms, which he has been ‘practising, are ‘only aids and expedients invented by Buddhas to help beings to the realisation of the ideal, “(N. Dutt ‘Aspects of Mahayana Buddhism and its relation to Hinayana, p. 334).

Therefore from the above stated facts we know that, the realisation of the Upayakansalya as mere devoid of reality is the highest perfection of wisdom which even makes the transcendental virtues baseless (Apratisthita), is the perfection of wisdom which cuts the Thunderbolt. These expedience are Thunderbolt the Adamantine aspects leading a bodhisattva to ultimate illumination. Siksasamuccaya quotes a passage from chandrapradipa Sutra as follows:—

उत्पलं वारिमध्ये वो सोडनुपूर्वेण वर्धत द्वआदि ।
इर्यं संक्षेपादात्मफलवृद्धिः ॥
शून्यता करुणागर्भादवानन्द भोगस्य वर्धनं ।

the gift imbibed with the knowledge of Sunyata and Karma begets virtue, the same text quotes Vajraecenedika:—

यथोकं वज्रचछे दिकार्मा
यो बोधिसच्चोडप्रतिष्ठितो दानं ददाति । तस्य पुण्यस्कन्धस्य सुकरं
प्रमाणमुदग्रहीतुमिति ॥ (शिक्षासमुच्चय p. 275).

Before we set to discuss Vajrayana view on Vajra, we think it will not be out of place to say a few words about the various synonyms of the yana. Vajrayana also generally known as mantrayana. Its full name is guhya-mantra Phala-Vajra-Yana, is variously called Phalayana Upayayana, and Vajrayana. The *vimalaprabha* states as quoted by V. Guenther. “Vajra means sublime indivisibility and indestructibility, and since this is (the nature of) the course, one speech of vajraship. This is to say that vajrayana is the indivisibility of cause or Paramita method and effect or mantra method. According to Bang-mdor-bstan,

“Awareness of nothingness is the cause
To feel unchanging bliss is the effect
The indivisibility of nothingness

And bliss is known as the enlightenment of mind.”

Here the indivisibility of awareness which directly insists nothingness, and the unchanging, supreme bliss is conceived as consisting of the two phenomena goal approach and goal-attainment. Such as interpretation of vajrayana, however, applies to Anttarayogatantras, not to there lower Tantra. For this reason the explanation of the Nying-Pai-tog will have to be added, “The essence of mahayana is the six perceptions.” Their essence is fitness of action and intelligence of which the essence or one valueness is the enlightenment-mind. Since this is the Vajrasattva-concentration it is Vajra, and being both vajra and a spiritual cause, one speaks Vajrayana. And this is the meaning of mantrayoga. Thus Vajrayana is synonyminous with vajrasattva-yoga which effects the indivisible union of fitness of action and intelligence. The indivisibility of cause and effect is one of the many meaning of Vajra.

The union of insight and action, of unlimited cognition and it is active framework of communication with others in a world order is referred to by the symbol of Vajrasattva.

Vajra is the Dharmakayic awareness in which three types of enlightenment enter indivisibility from ultimateness, and Sattva is the apprehensible form pattern deriving from it (quoted from the collected works of Tsong-kha-pa, Tashilbunpo edition I, 10, 2, a-b; quoted by V. Guenther, *Tibetan Buddhism without mystification*, Leiden E.S. Brill, p. 59. The attempt to effect this integration of thought and action is termed Vajrasattva-yoga, which is synonymous with vajrakayana. Mahayana has been said to consist of the Paramitayana as the cause and vajrayana as the climax (Ibid, p. 60, Tsong Khapa). For further discussion vide V. guenther; *Tibetan Buddhism without mystification*, (p. 54-60).

Many scholars have surveyed the mode of transformation of some philosophical ideas of Mahayana Buddhism. Here we are not concerned about all the aspects of Tantric Buddhism. “In the mode of transformation the most important point is the transformation of the idea of Sunyata (vacuity) into the idea of Vajra, or the Thunderbolt. The Sunyata-nature (svabhara) of the world is its ultimate immutable nature, as immutable as the thunderbolt, so it is called the Vajra. It has been said in the Advya-vajra-Samgraha, “Sunyata, which is firm, substantial, indivisible, impenetrable, incapable of being burnt and imperishable, is called the Vajra.”

इदं सारम् असौशीर्यम् अच्छेदयलक्षणम् ।
अदाहि अविनाशी च शन्यता वज्रमुच्यते ॥ शन्यता वज्रमित्युक्तम्

Jvalavali-vajra-mala-tantra, MS. (B.N. Paris, Sans. No. 47) p. 1 (B) Ibid, p. 27, quoted by Shashibhusan Dasgupta: *Obscure Religious Cults*, (p. 26), cf. also अभेदयं वज्रमित्युक्तम्. *Hevajratantra* quoted Ibid. MS. (A.S.H. No. 11377, p.

2(A). This transformation of Sunyata to Vajra will explain the term Vajrayana and in vajrayana all the gods, goddesses, articles for rituals have been marked with vajra to specialize them from their originally accepted nature. The supreme deity of Vajrayana is the Vajra-Sattva (Vajra-Sunyata, vacuity, Sattva-quintessence, who is of the nature of pure consciousness (Vijnapti-Matrata of Vijnanavadin Buddhists) as associated with Sunyata in the form of the absence of subjectivity and objectivity. (Ibid, p. 27).

The Missionary author Rev. Graham Sandberg, who is so little favourable to Buddhism that he can discover (p. 260) in it "no scheme of metaphysics of morality which can be dignified with the title of an ethical system "when however, speaking of this most depraved form" in short chapter on the Tantras and Tantrik rites (Tibet and the Tibetans, p. 218), says this new vehicle (Ngag-Kyi-Thegpa) did not prefer to supersede the time-honoured Vajrayana (Dorje-Thegpa) but it claimed by its expanded mythological scheme and its fascinating and even sublime mystic conceptions to crystallize the old tantrik methods into a regular science as complicated as it was resourceful (V. Sir John Woodroffe; *Sakti and Sakta*, p. 196).

Here we may state an interesting fact related to Vajra, John woodroffe states in above stated book. "Tantricism was reinforced on the arrival in 719 A.D. of Two Indian Brahmanas, Vajrabodhi and Amogha. The demand of Tantra became so great that Amogha was officially deputed by the Imperial government to being back from India and Ceylon as many as " could. Amogha who was the favourite of Three Emperors holding the rank of minister and honoured with many titles lived till 774. He made the tantricism a fashionable sect. Amogha, however demanded more of those who sought initiation. In the Indian fashion he tested (Pariksha) the would be disciple and initiated only those who were fit and had the quality of Vajra. (V. Sakti and Sakta pp. 200-201).

In vajrayana tantrik texts the vajra, represents various aspects. In the Paneakarma of Nagarjunapads we find four gradation in the sunyata doctrine. The first is Sunya, the second Ati-Sunya, the third Mahasunya and the fourth or the final is the Sarva-Sunya. The first stage Sunya has been explained as Aloka, it is knowledge (Prajna). The second stage viz., Ati-Sunya is said to be the manifestation of light (Alokabhasa) and while the sunya is said to be Prajua, Ati-Sunya, is said to be the Upaya or the means. It is to be of the nature of constructive imagination (Parikalpita) and it belongs to the mind and its state (cuitasika). It is also said to be right (dakshina) the solar circle (Surya-Mandala) and the Thunderbolt (Vajra). Third stage, viz., Maha-Sunya proceeds from the union of Prajna and Upaya or Aloka and (first stage Sunya has been explained as Aloka in Lalita-Vistara, Ed. ef. Dr. S. Lefman pp. 417-18). Alokabhasa, or Sunya or Ati-Sunya the fourth stage viz., Sarva-Sunya (all-valid or perfect void) is free from all three-fold impurities and is self-illuminate. For detail vide S.B. Dasgupta; *An Introduction to Tantrik Buddhism*, p. 43-44).

According to Dr. Dasgupta, the Sri Samaja, which is credited by some to be the earliest authoritative text on vajra-yana, which he explained as the 'Adamantine-way' is really the way or means for the realisation of the Vajra-nature the immutable and impenetrable void-nature of the self as well as the dharmas. The above text explains vajra-yana as the means which has recourse to the five families (Kulus) of the Bodhisattavas viz., Maha (Presided over by vairocana with his sakti Vajradhativisvari), Dvesha (Presided over by Akshobhya with his sakti Pandara), etc. but these Kuls have always their foundation on the vajra or the Sunyata:

मोहद्वेष तथा रागः सदा रतिः स्थिता ।
उपाय तेन बुद्धानां वश्रयानम् इति स्मृतम् ॥

(Dasgupta: Ibid, p. 70)

We quote here, Dr. Dasgupta in his own word about the comprehensive idea of vajra which will help us to understand the ubiquity of perfect void in every aspect of Vajrayana. "In spite of this heterogeneity of elements the most striking feature of Vajrayana, which justifies the general name given to it, is the use and function of the idea of vajra. Vajra, as we shall presently see, is the void (Sunyata), and in vajra-yana everything is vajra i.e., perfect void. In worshipping a god, the god is thought of as of vajra-nature, his image is vajra the worshipper is vajra, the materials of worship are vajra, the mantras are vajra, the processes are vajra and everything is vajra. This vajra, as we have already said, often serves as the stamp of the Vajrayana." (Ibid, p. 72).

Vajrayanists declare that there cannot be anything evil for a vajrayanist, no work not to be done, no food not to be taken, no woman not to be enjoyed. (quoted Dasgupta, p. 72). After undergoing practice of the prescribed *Sadhana*, a Sadhaka should think of the world of static and dynamic as all are void and place himself in the void with the mantra, "ओं शन्यताज्ञान-वज्र-स्वभावात्मकोडहम्," "Om I am of the nature of the immutable knowledge of void" then should realize that all the Dharmas are pure by nature and he too is pure (Ibid, p. 76).

As many phenomenal objects have been conceived to be the manifestations of impersonal and eternal beauty in monastic philosophy, like Vedanta, with the attributed glorious substantial, beautiful, brilliant quality. This truth found expression in Lord Krishna's utterances to the apostle Arjuna.

यदयत् विभूतिमत्सत्यं श्रीमद् उर्जितमेव वा ।
तत्रत् एवावगच्छ त्वं मम तेजोऽंशुसम्भवम् ॥

Gita, ch. X, Verse 41.

Whatever being there is, endowed with glory and grace and vigour, know that to have sprung from a fragment of my splendour".

(trans. S. Radhakrishnan)

This divine aesthetic concept as it was, appeared to the visionary mind of the seers of all Faith. Thus we find 'the tree of life' or "cosmic tree" (Asvattha-Figus reliioas) in Gita, the blooming, fragrant and purple lotus is revealing the Supreme Bliss or enlightenment-symbolising dedicated-heart, the brilliant jewels are symbolic of divine beauty and principles. The vajra is the embodiment of the unending and intransigent (Tib. mi. 'gyur) vacuity and resplendent essence of nature (vajrasattvā). Even the vajra representing the intense and potential aspect of the body of Sastra (Sastra-Sarira).

So we find the adamantiné aspect of vajra evaluates from the divine immutability of intelligence and them its flowering into the immutable ultimate nature-Sunyata.

We have already stated that transformation of total nature into the adamantine aspect of vajra.

We think it would not be irrelevant to state that, as the transformation of divine objective and subjective aspects has taken place into the vajra, in the like manner this took place for the place name and other phenomenal objects into the concept of vajra.

Which is accepted as identical with 'Suhma-bhumi', was only a part of Ladha (Radha on vajra-bhumi) were, according to commentaries the two division of Ladha Limit of Bengal. (vide, Benayendra Sen: *Some Historical Aspects*, of the inscription of Bengal, University of Calcutta, 1942, p. 47, a part of Vajjabhumi lay beyond the present western, Limit of Bengal.

But earlier Brahmanical literatures knows Olly Suhma, yet Jaina literatures refer the word of esoteric significance-Vajra.

Here we may state that, both the Buddhism and Jainism deny the existence of an intelligent first cause, adore defied saints. Both the systems are indifferent to the authority of the vedas. There is no doubt about the truth, that, the things concern with appreciation of beauty and metaphorical objects have been transformed into metaphysical aspects and displayed in symbolic religions Art, and manifested in Buddhistic Art abundantly than in Brahmanical. It is due to its ethical and creative evolutionism, and more, so in the mahayana and profoundly in Vajrayana Art. Thus we find, the mystical reference of vajra in pluralistic realist literature of Jaina and creative evolutionist literatures of the Buddhist.

The story of Mahavira's journey in Lodha country contained in the Acharanga-Sutra. Is specially interesting for one reason. There is a fair degree of possibility that at least a part of Vajra-bhumi lay beyond the present western limit of Bengal. There is a probable reference of Vajra-bhumi in classical Tamil work "Silappadhikaram" which supposed by some scholar to preserved a genuine account

of the career of Karikata, the Chola king, whose date can not be definitely fixed. The ruler of Vajra maintained neutrality. The commentators in explaining the passage, points out that the vajra country was situated "on the bank of river Sona. It was surrounded by "great waters on all sides" and its contiguity to Magadha, whose ruler after some resistance-submitted to the invaders, is implied in the story which refers Magadha, next to its mention of Vajra. If this tradition has any historical value, it is necessary to place Vajra somewhere in the neighbourhood of Magadha along the western side of Radha.

The Mahabharata refers Bhimas exploits in eastern countries and the some tract of country; under the name "Prasuhma" (western Suhma). It has been suggested that Vajra-bhumi or vajra as a geographical term is not entirely unknown to Indian epigraphy. An attempt has been made to connect it with the designation of a class of officials, who were specially entrusted with the task of assisting the Maurya Emperor Asoka in the propagation of Dharma.

As regards the alleged mention of Vajra-bhumi (Vajra-bhumi) by Ashoka, it may be safely said that the theory has no foundation in fact. In his XII the Rock edict the Maurya Emperor informs us that the Dharma-Mahamantras, Mahamatras in-charge of women, the vacha-bhumikas, and various engaged in such a way as to promote the growth of every separate religion as well as the awakening of Dharma among the subjects. (Rock inscription XII, 9) of the Girner edict, Kalsi reads Vacha-Bhumika, the reading in the Mansehra (XII, 8) and the Shabhzgrahi text is Vrachabhumika (1, 9). Vacha or Vracha may be equated with "Vajra". This word has been actually used in the VIth Rock edict of Ashoka, where it is impossible to suggest that it is the name of a country (cf. Girner). It will be natural to presume that "Vacha" in "Vacha-bhumika" should be taken in the same sense in which it has been used in the VIth Rock edict. Vraja meaning a cow-pen or cattle herd, pasture or a high road, is mentioned in the VIth Rock Edict. The Vraja-Bhumika (from Vraja and bhumi, i.e. office) in the employ of the Maurya were either superintendents of cattle establishments like the Godhyaksha of Kautilya *Arthashastra* (II, 29), or they were officers in charge of high roads, the protection of which was a duty of the king in ancient time, (Ibid, pp. 50-52).

We think it necessary to say few words on "Vajra" before we retract to original topic, that is, Vajra-bhumi.

As we know that all the Buddhists unanimously held in high esteem the "Vajrasana". The immutable seat (Tib: Rdo-rje-gdan), where the Gautama Siddhartha Buddha attained ultimate illumination. The Buddhist claim the place to be the Navel of the Jumbling o: "the centre of earth". Likewise, we find in Brahmanic Vaishnavitas also held the "व्रज" (Vraja) "The cow-pen" and popularly knew as "The divine sphere of Vraja because this is the resort of divine play (व्रजधाम व्रजलीला) by the lord Krishna along with chosen companions. In some Puranas, such as Matyas, Padma, Bhavishya etc., and the Vaishnava text "Vraja-Bhakti, Vilasa, which

analysing the "Vraja", gave an interesting description of "Vraja". The area surrounded by twelve auspicious manifests the "Vraja-Mandala" circle of Vraja. One who makes a Journey over here, his all ambitions will be fulfilled, attain the sphere of Vishnu, be victorious over all by virtue of this:

सर्वाम् कामानवान्पोति विष्णुलोक matsya मवन्पुयात ।
सर्वत्र विजेयी भूमात् वनयात्राप्रभावतः ॥ व्रजभक्ति विलोसः १ अध्यायः.

Even the sense of impenetrability, which underlay "Vajra" also metaphorically conjectured in the sense "As the cow-pen is besieged by cow-herd" in the following verse of the poet Magha.

निरुद्धवीवधासार प्रसारा गा इव व्रजम ।
उपरुन्धन्तु दशार्हा पुरीं माहिष्मतीं द्विषः ॥ (माघ २-६४)

Even the Hathigumphe inscription. In the seventh line of the epigraph, there was a unanimity among the scholars so far as the reading of the first three letters in concerned, Vajari (Cunningham), Vajara (prince), Vajira (Jayaswal-1918), and later Vajira, can be taken as approximations of vajra. It has been used at all as the name of a country, the site represented by it is probably to be sought for elsewhere, in Bengal or its immediate neighbourhood.

Vajra-bhumi (Tamil Vajra) which was a part of Radha, lay close to Magadha. The Sanskrit word Vajra may mean "the hard or mighty one" (Monier William's Sanskrit Dictionary, New Edition, p. 913) can Vajra-bhumi be taken as synonym for Vira-bhumi (Birbhum) which is the name of a modern district in Western Bengal situated on the border of the Santal Parganas of Bihar.

According to Jaina *Kalpa Sutra* Mahavira spent sometime in a place named Panitabhumi (Paniya-bhumi in the Jaina Bhagavati), which the commentators explain as situated in Vajrabhumi. The Vajrabhumi comprising portion of the modern district of Birbhum, Bankura and Midnapur in Bengal the Rajmahal hills in the Santal Parganas and the eastern district of Chotanagpur in the province of Bihar (Ibid, 52-53).

While Bhandarkar in his book 'Ashoka' (Calcutta University 1955) expresses somewhat difficulty to understand who vachabhumikas were, and expresses pity at the ignorance about the exact identity of the Vachabhumikas and their functions. Accepted the designation as has been according to him, twice mentioned in the Arthasastra as equivalent to "Vraja".

Dr. Beni Madhab Barua is certain that designation of the Asokan officials as denoted by the word Vrachabhumikas, had something to do with Vraja in Rock Edict VI. That the word Varcha is the equivalent of Vraja is evident from

the Shahbazgiri text of Rock Edict VI and R.E. XIII where the verbal forms Vracheya and Vrachati occur. In support of "Vajra" he shows instances from Dhauli R.E.V. and visualizes, while in all the versions of R.E. VI the word is either Vacha or Varcha. The equation of Vacha or Varcha with Skt. Varchas would be free from all objections. But unfortunately no sensible meaning can be made out of it. The choice lies at last between the two equations namely that with the Ardhimagadhi, Vachaha and with the SK. Vraja. in the Ardhmagadhi dictum, Muni-ti vachaha (*Acaranga Sutra*, Ed. by U. Schubring-I, p. 13) the word vachaha is Sanskritised in the commentary as Vartya, a word which does not occur in any Sanskrit Lexicon. The word Vartya which might not be proposed instead does not suit, the context, its usual meaning bring 'a man of the twice born Brahmin class who has not undergone the purificatory rite various interpretations of Varcha have so far been suggested on the strength of its equation with Vraja. According to Amarakosha (Nanartha, 95) Vraja may mean goshtha (cow-pen) addhva (road) nivaha (assemblage), vide. Asoka and his inscriptions pp. 183-184. In view of afore-stated facts we find that besides Benay Chandra Sen no latter scholars on Asokan inscription, has conjectured the term to be vajra for vacha. Dr. Barua, Bandarkar, A.C. Sen and R. Mukherjee have accepted the equivalent "Vraja" for 'Vacha' or 'Varcha'. It is not probably that the reading 'Vajra' for vacha has not caught the sight of these scholars.

A.L. Basham, while discussing the reference of Paniyabhumi in the text of *Bhagavati sutra*, states; Barua ignoring the clear statement of the Bhagavati that Paniyabhumi was near Kallaga, which was a settlement near Nalanda, located in Vajrabhumi, on the strength of Vinayavijaya's commentary to the relevant passage of the *Kalpa Sutra*, (*Journal of the Development of Letters, Calcutta University*). The *Acaranga Sutra* states that Mahavira did not in fact visit Vajja-bhumi, which the commentators Silanka described as a district of Ladha or western Bengal. In his ninth year of asceticism Mahavira decided to visit Non-Aryan countries, in order to invite persecution and that to work off his Karma. Accompanied by Gosala he Journalised to Ladha and Vajjabhumi (W. Bengal). The visit of Mahavira to this district is confirmed by the early *Acaranga-Sutra*. The *Kalpa-Sutra* confirmed that Mahavira passed rainy seasons in the places specified by Jinadasa, with the exception of that spent in Ladha and Vajjabumi. The discrepancy is explained by the commentator Vinayavijaya, who states that Paniyabhumi, where Mahavira is said by the *Kalpa Sutra* to have spent a rainy season, is in Vajrabhumi. Thus it is evident that Jinadasa did not invent the whole of his story (Basham, *History and Doctrines of the Ajivikas*. pp. 41, 45-46).

The History of Bengal (Ed. Majumdar says, "The *Acaranga Sutra*, divides the land of Ladha into two parts named Vajjabhumi and Subbha (Suhma) Bhumi, Vajjabhumi or Vajrabhumi had its capital, according to commentators, at Panitabhumi. The name Vajrabhumi "Land of Diamond", reminds us of the Sarkar of Madaran in South-West Bengal mentioned in the Ain-i-Akbari in which there was a diamond mine. The Sarkar answer to parts of the modern Birbhum, Burdwan,

and Hoogly districts. The "Land of Diamond" may have extended west wards as far as Kokhra on the Borders of Bihar which was famous for its diamond mines in the days of Emperor Asoka (p. 9).

Although the reading vajra for vacha or vajja a conjectural proposition, yet, we have to show obviously clear word for place name prepositive with vajra, namely 'Vajrayogini' name of a village of Vikramapura, Dacca, the residence of the celebrated Buddhist Savant Atisa Dipankara Srijana. The Vajrayogini copper plate of Samala Varmadeva. It is also suggested that one Harivarman succeeded Satavarman. The name of Harivarman was familiar to scholars long ago from the colophons of the Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign (vide. S.K. Maity and R.R. Mukherjee, *Corpus of Bengal Inscriptions*, Calcutta, 1967), we found another name of a country Vajravati in Uttarapatha (somewhere about Western Punjab) was ruled by kind Vajracanda (Bodhisattvadana Kalpalata, ch. 103rd. p. 4) V. Bimala Churan law, *Geographical Essays*, vol. I, p. 22).

Both the word 'Vajra' and 'Vraja' have been derived from the root "Vraj" meaning "to go". It seems from the derivative that the original word was most probably "Vraja" then through linguistic alternation of modification process it underwent change into the form of 'Vajra' of course, it occurred so in remote prehistoric, Vedic times.

Vraja denotes in the first instance, in Rigveda, the place to which the cattle resort (from Vraj "go") the "feeding ground" and secondarily the "herd" itself. According to some such as Roth "Vraja" as primarily the "enclosure", for more detail vide, A.A. MacDonell; *Vedic Index*, vol. II, p. 340.

Even the concept of Vajra has transcended Himalayan regions well, as a result we find significant names adore the places tantrik importance. rDo-fJe-gling (Darjeeling, Vajradvipa) in eastern Himalaya. And also we find reflective transformation of whole image of 'Vajrasana' of Baudhgaya in Dorjeden name of a locality in Central Tibet, as we find शत्येशह वृष्यङ्ग (Nalenda also name of a small monastery in Phenyul in Tibet, rDo-Ra (rDo-rJe-Ra-Ba) and enclosure with pillars with capitals of the shape of the Vajra, which surrounds the Monastery of Samye, and so on. This shows the immutable cultural bonds that is as adamant as that of Vajra, in between Bharata and Bod.

Finally, we may say, the Buddhist Tantricism may have borrowed lines of spiritual practices from the Hindus but it retained the Mahayanic philosophy of शून्यता शून्यता (Characteristics-lessness) नयतीदेवैर्देवैः (Thatness/sameness) or विज्ञप्तिमात्रता । वृष्यङ्ग (Pure-consciousness apart from sense-consciousness). In *Guhyasamaja*, an early Tantric text, Vajra is defined as the Reality or the highest Truth. It is explained as the oneness of the diverse objects and beings of the universe i.e. Thatness of the Madhyamikas. A Bodhisattva must attempt to

develop a mental state (Bodhicitta-Vajra) in which will vanish the distinction between the two opposite extremes. He should realize that acts of passion are not apart from the truth and so it is stated in the Tantric texts that hatred, delusion and attachment as well as the practices (Dharma) for realizing the Truth and The Truth (Vajra) constitute the five means of escape from the world of desire (कामधातु अर्द्धसर्विभ्रमसात्) N. Dutt. *Tantrik Buddhism; Bulletin of Tibetology*, vol. I, p. 2).

To translate "Vajra" as powerbolt by David Snellgrove seems to be quite untenable in view of basic stands that has been taken by Buddhist philosophers fundamental ideas that underlay in Vajra have been discussed in the foregoing pages. Dr. Snellgrove in his most fascinating work on travel and comparative study of Buddhism, entitled 'Buddhist Himalaya, while divining 'Vajrapani' as the family of the Vajra (Thunderbolt), states for this signified the power of powerful being. He himself again explained Akshobhya-one of the five Buddhas, presiding over the east, with blue colour and of Vajra family and Vajra symbol as 'Impreturable', the rest four Buddhas have different sign and symbols. Again his statement 'since magical power which is represented by Vajra in all important tantras'. These seems to be paradoxical and verify the reflection of preconceived idea of Hindu concept of Vajra. In his recent book, *Four Lamas of Dolpo*, he rendered Vajra as 'powerbolt'. This is the vivification of the idea of Vajra he here in mind, which is evident from his earlier interpretation of the word.

He also claimed the new coinage 'Powerbolt' as a satisfactory translation than the earlier rendering.

'Thunderbolt' and 'Diamond'

That Thunderbolt is not a fully satisfactory translation, has been however admitted and as explanatory the word Adamant has been used. Several English knowing Lamas object to the construction 'powerbolt' since Thunder and not bolt, is essence of Thunderbolt. As Shri N.C. Sinha put it in suggestive English in his two notes (vide. *Bulletin of Tibetology*, vol. VII, No. 2 and vol. VII, No. 3, literal rendering of Sanskrit, Vajra, the Weapon of Indra should be Thunder or Thunderbolt. In his reference of *Brhadaranyaka upanishad* confirmed also the identity of idea of Vajra blended in two concepts. Also the identity of idea of Vajra blended in two concepts. The Lama scholar, Kunga Yonten's examination of Vajra also determine the hard, void, imperishable, indestructible attributes of Vajra. As he states diamond has two names Do-rJe Rin-Po-che and rDo-rJe-Phan-Lam. And if we study the inherent introvert sense of three forms of Vajra, of three spokes, five spokes and nine spokes (vide. *Bulletin of Tibetology*, vol. VII, No. 3), it does not at all reflect the concept of power that has been conjectured by some scholars.

There is no doubt that Indra has become a mere background figure for the towering personality of the Buddha. The phenomenal development of the practice

of making image and worshipping them is interestingly indicated by the fact that even the attributes or weapons meant to be placed in the hand of the deities were personified and represented anthropomorphically. Such representations came to be designated generally. Such representations came to be designated generally as "Ayudhapurusha". The earliest representation of "Ayudhapurusha", however, seems to go back to the Indo-scythic period. Vajra appears on some Copper Coins of maues as a man behind whom is carved a double-pronged Thunderbolt, just in front of zeus-Indra whose right hand is placed over his head. Various emblems, such as cakra, gada, sankha, padma in Vishnuite reliefs and Vajra, Sakti, Danda, Khadga, Pasa, Ankusa, Trishula etc. are also personified in late iconographic text (vide, J.N. Banerjee; *Development of Hindu Iconography*, p. 537).

In Brhaddevata, we find Vajradhrk as of the epithets of Indra and one of the many epithets of Indra is Vajrapani (V. Sri N.C. Sinha's note on Vajra, Bulletin vol. VII, No. 3). In Buddhist Iconography we find "Vajrapani" "Vajradhara" are the epithets of the Buddha, therefore we find through these term that the Buddha the "Thunder bolt-holder" personified anthropomorphically. When these are representation of 'Ayudhapurusha', we think the rendering "Thunderbolt" is more satisfactory than "Powerbolt" because thunder and not bolt is the essence of Thunderbolt as suggested by Sri N.C. Sinha.

Here we should not loose right of the similar weapon "Sakti" which is a long spear with very sharp edge on both sides and a banner with the design of a fowl. Unlike "Vajra" it is distinctly termed "Sakti" may be rendered "Power-bolt" without conjecture.

As we see personified Ayudhapurusha in Hindu and Buddhist Iconography so we find imagery of weapon of destruction "Vajra" was carried into stipulation about (impersonal being). Brahman or absolute, In *Katha Upanishad*, (2. 3-2) Brahman is linked to Vajra. In Buddhism, the attainment of Bodhi by Shakya prince, Gautama Siddhartha, was described as attainment of Vajra (vide Sri N.C. Sinha's note on Vajra, Bulletin, vol. VII, No. 2). We know Vajrapani from the representation of *Yaksharaja* carried to the transcendental concept of Vajradhara of Vajrasattva as first creative principle.

Before we say anything about the first creative principle to the aforesaid context of anthropomorphic representation of Vajrapani, we would like to write a few lines on the historical background of Vajrapani found in Buddhist literatures.

In the Vinaya of Mulasarvastivadin the Buddha takes himself first to the upper valley of the Indus and on that occasion he is accompanied by the Yaksha-Vajrapani. In the same Vinaya it is mentioned that the Buddha makes his grand journey to the North-West with the Yaksha Vajrapani, then the rejoins Ananda and goes with him to Mathura. Vajrapani has been frequently represented in the graeco-Buddhist sculptures of Gandhara, as a contrast he never appears in the

earlier Art-monuments and literatures of Buddhism (vid, Jean Przyluski: *The Legend of Emperor Asoka*, pp. 3-4).

According to Benoytosh Bhattacharya, Vajradhara is either the Adi-Buddha or the Dhyani-Buddha, Akshobhya who has the Vajra as the recognition symbol (Sadhanamala, preface, p. VIII). In Lokanatha-Sadhana we find Vajrapani has been equalized with Maitriya, Kashitigarbha (Ibid, vol. I, p. 49). Again in Arya Halahala (Avalokitesvara) Hrdaya Mantra, Arya-Vajrapani has been equated with Maitreya and Samantabhadra and explicitly stated as Maha-Bodhisattva ... मैत्रेयसमन्तभद्र आर्यवज्रपाणि प्रभृतिभ्यो महाबोधिसत्त्व-प्रभृतिभ्यो नमस्कृत्य (2 bid, vol. II, p. 542).

The conception of Vajradhara Presupposes Adibuddha and therefore, is later than the first half of 10th century. Vajrasattva, being a regular development of the Bodhisattva Vajrapani emanating from the Dhyani Buddha Akshobhya, is little earlier, although the conception of Vajradhara and Vajrasattva are something inextricably mixed up, in Vajrayana. But Vajradhara was not universally accepted as the Adibuddha or the first creative principle, when the theory of Adibuddha was fully established the Buddhists seems to have ranged themselves into so many sects as it were, holding different views regarding specific forms which the Adibuddha should take. Some considered one among the five Dhyani Buddhas as the Adibuddha, some acknowledges Vajrasattva as the Adibuddha, many others were content to regard the Bodhisattva such as Samantabhadra or Vajrapani as the Adi-Buddha. Thus the cult Adi-Buddha was widely distributed amongst the different schools, which gave rise to as many different sects amongst the Tantrik Buddhists. (B. Bhattacharyya: *The Indian Buddhist Iconography*, pp. 43-44).

In the previous notes the Vajra has been described to be made of stone and alternately of Iron, Bronze or some sacred metal. Here we are not much concerned of the forms of Vajra. The shape of Thunderbolt the weapon of Indra also carried by several deities. It consists of two identical conical pieces each having three claws joined together in Middle (vide, D.R. Thapar, *Icon in Bronze*, figure of Vajra 8-41, and p. 44). As the threefold pattern, as typified by three basic evils persists behind the fivefold scheme. As the Buddha families were originally three, Tathagata, Lotus and Vajra also extend to five. And as we find three family protectors Manjusri, Avalokitesvara and Vajrapani, gradually assumes concept of five Buddhas of Vajra-dhatu, Mandala (vide, Snellgrove, *Buddhist Nimalaya*, pp. 65-66). In similar way through the analogy we find the original concept of Vajra form of three spokes gradually assuming to the shape of five and nine spokes. In the Vedic concept the Vajra which could prevail upon or destroy the mightiest adversary of Devas symbolizes might or power an extrovert and potential active property. Which gradually carried to the five spoke Vajra represent five wisdom and the nine spoke Vajra stands for Dharmadhatu (vide. Bulletin of Tibetology vol. VII, No. 3). As we see here in Vajrayana concept the Vajra represents the intense introverted, hard, innate and adamant aspects.

To the Buddhist, Sakti (शक्ति) is Maya (माया) the very power that creates illusion, from which only Prajna can liberate us. The attitude of the Hindu Tantras is quite different, if no contrary 'united with Sakti, be full of power' says (Kulacudamani Tantra). From the union of Siva (शिव) and Sakti (शक्ति) the world is created'. The Buddhist on the other hand, does not want the creation and enfoldment of the world, but the realization of the "un-created, un-formed" state of Sunyata (शून्यता) from which all creation proceeds, or which is prior to and beyond all creation, vide, Anagarika Govinda, *Principles of Buddhist Tantras*; Bulletin of Tibetology. (Vol. II, No. 1). We may suggest the reader to read an interesting Article on '*Consideration on Tantrik Spirituality*' by Thubten Tenzin (Alias) Marco Pallis, Bulletin of Tibetology, (Vol. II, No. 2), for accurate understanding and as precluding all possible terminological confusion.

Finally we may sum up, that to realize "Vajra" one has to understand "Vajrayana". They are so inextricably inter-linked that clear vision of one will dispel the misunderstanding of other. In spite giving our own interpretation we would prefer to quote one illuminating passage from a work of the one pioneer Indian exponent of Vajrayana. "The Mahayana in the opinion of the Vajrayanists is coexistence with what they called Dharma which they considered as eternal and to which was given a more important place in later Buddhism that was assigned to Buddha himself. The Vajrayanists refer to Sunya in all their writings, but this is not the Sunya of the Madhyamakas about which neither existence nor nonexistence nor a combination of the two nor a negation of the two can be predicated. To the Madhyamakas both the subject and the object are Sunya in essence; there is no reality either of the mind or of the external world. Obviously, this is a position which was not agreeable to the Vajrayanists because to them a positive aspect in the Sunya is absolutely necessary. The Yohacara or the Vijnanavada goes a little further and the view of Vijnanavada as formulated by the school is that when emancipation is obtained it does not become Sunya, but turn into eternal consciousness. Vajrayana, on the other hand, is characterized as the 'path which leads to perfect enlightenment' or what they call in Sanskrit '*Anuttara Samyak Samadhi*'. Vajrayana literally means the adamant path or vehicle, but its technical meaning is the '*Sunya Vehicle*' where Sunya is used in a special sense to represent Vajra. It is said:

"Sunyata is designed as Vajra,
because it firm and sound, and,
cannot be changed, cannot be pierced,
cannot be penetrated, cannot be burnt,
and cannot be destroyed".

Advayavajrasamtraha, p. 23

(Benoytosh Bhattacharya, *The Indian Buddhist Iconography*, pp. 10-11).

“THE JHANAS IN THERAVADA BUDDHISM” JHANAM — Meditation, Abstraction of the Mind

Trance-Samadhi

—P.G. Yogi

When told that it is unbesetting for one who has renounced the world to spend his life exhorting other men. The Buddha replied:—

Whatever the apparent cause, Sakka, Whereby,
Man come to dwell together none doth fit,
The Wise Man's case, compassion moves his mind,
And if, with mind thus satisfied, he spends
His life instructing other men, yet he,
Thereby is nowise bound as by a Yoke.
Compassion moveth him and sympathy.

Samyutta-Nikaya— 1, 206.

Jana is a religious exercise productive of the highest spiritual advantage, leading after death to rebirth in one of the Brahma heavens, and forming the principal means of entrance into the four paths. The four Jhanas are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance.

The priest desirous of practising jhana retires to some secluded spot, seats himself cross-legged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation,; this is the first Jhana, still fixing his thoughts upon the same subjects, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhana. Next, his thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhana, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhana, in which the mind exalted and purified, is indifferent to all emotions, alike of pleasure and of pain. The following is the full text of the four Jhanas:— *Idh' avuso bhikkhu viviec eva kamehe*

vivieca akusialahi dhammehi savi takkam savicaram vivekajam pitisukham pathamajhanam upasampajja viharati: vitakkavieacranam uupasama ajjhantam samapasadanam cetase ekodibhavam avitakkam avicaram samadhijam pitisukham dutiyajjhanam upasampajjam viharati;

They are summarised thus: vitakkavicara pttisukhekaggatasahitam pathama, Pitisukhekaggatasahitam dutiyajjhanam, sukhekaggatasahitam tatiya jghanam, upekhekaggata Sahitam catu tthajjhanam.

Each of the first three Jhanas is subdivided in to three, the inferior, the medial, and the perfect contemplation (Pathamajjhanam Parittam, Pathama jghanam majjhimam, Pathama jghanam Panttam dutiyajjhanam parittam, and so on).

These who have exercised Jhana are reborn after death in one of the first eleven Rupa Brahma heavens, the particular heaven being determined by the degree of Jhana attained. These who have only reached the initial contemplations of the first Jhana are reborn the *Brahma parisajja heaven*, the medial contemplations of the same Jhana secures admission to the Brahamapurohita heaven, while the perfect contemplation is an introduction to the Mahabrahma heaven. Thus the three lowest *rupabrahmalokas* are peopled by those who have attain the first Jhanas. The next three are peopled by those who have attained the second Jhana, the next three by these who have attained the third Jhana, and the tenth and eleventh (*Vehapphala* and *Assannasatta*) by these who have attained the fourth Jhana. The remaining five Rupabrahmalokas are peopled by these how have entered the third path— (*Anagamimagga*, see *Bhumi*).

The attainments of the fourth Jhana gives the power of working miracles (Siddhi) (सिद्धी). Five Jhanas are frequently mentioned; they are thus summarised:— *vitakkavicara pitisukhekaggatasahitam pathamajjhanam, vicarapitisukhekaggata sahitam dutiyajjhanam pitisukhekaggatasahitam tatiyajjhanam, sukhekaggatasahitam catutthajjhanam, upekhekaggatasahitam pancamajjhanam.*

It will be seen than they differ in no essential respect from the four Jhanas, but are merely a more gradual attainment of the same mystic state, the original second Jhana being separated into two stages:— *Parihinajhane*, one who has fallen away from Jhana, that is who has been prematurely roused from the sate of mental absorption while practising this rite (Dh 254):— *Jhanabhinna*, supernatural power or Siddhi obtained by the exercise of Jhana (Dh. 116). *Catujjropanea-kajhanani*, the four and the five Jhanas (ALW. 1.80) *Jhanam nibhatteti* to produce or enter upon mystic meditation (Dh. 254, Dh. 67 Alshaster's Wheel of the Law, 192-195, and in Hardg's legends and theories of the Buddhists 178-180, see Arammanam, *Brakmaloko, Kasinam, Samapatti, Kammatthanam.*) (SAMDHI-Agreement, peace, reconciliation; tranquillity, self-concentration”.

“Ab. 155, 858, Dh. 26, 44, 66, Dh. 311, Dh. 375, clam”).

The word Samadhi, best rendered by concentration, is the most important term in the doctrine of meditation in Buddhism. It is one of the original terms used by the Buddha himself; for it occurs in his first Sermon. It is there used in the sense of “Samma Samadhi”,— Right concentration. Samadhi from the root “Sam-a-dha” “to put together”, “to concentrate”, refers to a certain state of mind. In a technical sense it signifies both the state of mind and the method designed to induce that state.

In the dialogue, (Majjhima Nikkaya 301) between the sister Dhammadinna and the devotee Visaka, Samadhi is discussed both as a state of mind and method of mental training. Visaka asked:- “what is Samadhi?” the sister replied:- “Samadhi is cittaassa ekaggata”

Literally one pointedness of mind. “What induces it?” The four applications of mindfulness (Satipatthana), induce it. “What are its requisites”. “What are the culture of it?” “Cultivation and development of these-self-same principles-mindfulness and supreme efforts, are the culture of it”.

In this discussion Samadhi, as a mental state, is defined as “Cittassaekaggata”, and this appears to be the first definition of the term of the Suttas. In the Abhidhamma this definition is repeated and elaborated with a number of words that are very similar indeed almost synonymous. “*Dhammsangani* defines “Cittasaaekaggata”, as follows:- Ya cittaassa thini santhiti, avattbiti, avisahano, avikkhepo, avisahata-manasata, “Samatho, Samadhi-indriyam, Samadhibalam, Samma Samadhi”, (Dh. 10) which means “stability, steadiness and steadfastness of mind, absence of scattering and distraction, un-scattered mentality, tranquility, the faculty of and the power of concentration, Right concentration”. (Cf. p. 157). All these terms are united in the one general sense of Samadhi-that is “Cittassa ekaggata”, Buddhaghosa there’s comment thereon says “Cittassa ekaggabhavo cittekkaggata, Samadissa etam nama”. “One pointedness of mind is cittekkaggata and it is the name of Samadhi”. (ASL. 118).

In this *Visuddhimagga* Buddhaghosa gives the same definition, but makes use of one more word. The special word which sheds more light upon the meaning is “Kusala-cittekkaggata, that is the say, one-pointedness of mind is the collected state of moral consciousness. In *Atthaslini* it is said “Kusala-samadhi”. concentration of moral consciousness.

In Buddhist teaching therefore, Samadhi is to be understood as a concentrated state of pure mind, a necessary preliminary to the spiritual progress towards Arhatship, or final deliverance. The outstanding characteristic of this state is the

absence of mental wandering and agitation and it is the dominant mental factor in the process of the elimination of sensory impression of lower mind. The unification of the state of mind that rises with it, is its essential function. Tranquility and knowledge are its manifestation.

In its general characteristic it is described as twofold:— The concentration or collectedness of any kind of pure thoughts, and the concentration which is transmuted into the *Jhānic* or ecstatic state. The former implies collectedness, in the sense of concentration of mental process upon a single idea, which must always be of a moral nature; the later signifies the super-normal state of consciousness, which has passed from the ordinary state to the state of *Jhāna* where there is no discrimination between subject and object, and this is what is actually implied by *Samādhi* in Buddhist meditation.

From the Buddhist psychological point of view *Samādhi* is regarded as the positive and most active factor of the spiritually developed mind, for it must always include the virtues of morality, universal love, compassion, etc. and is associated with the psychological principles of psychic powers and self-enlightenment. *Samādhi* is therefore, opposed to all passive, inactive states of mind, which are considered inimical and capable of proving a hindrance to self-enlightenment. It is only through the power of *Samādhi* that the mind becomes apt. fit and ready to work for higher knowledge and psychic powers; and cultivation of *Samādhi* is therefore, an essential to the attainment of spiritual happiness and full knowledge. *Samādhi* also implies the method, or system, of meditation which leads to a well balanced, tranquil state of mind; and in this connection it is known as “*Samādhi*” or *Samatha-Bhavana* which precedes *Vipassana*, the cultivation of insight.

The explanation given by the sister *Dhammīnna*, quoted above, refers to the method of *Samādhi* as *Bhavana* of the cultivation of mindfulness and supreme efforts, which are respectively the two principles of Right Effort and Right Mindfulness in the eight fold path of which Right *Samādhi*-Concentration is the culmination. When Right Effort, which means well directed mental and physical energy, is cultivated with Right Mindfulness, well established *Samādhi* is the result: For Right Effort supports *Samādhi*, in the exercise of meditation preventing it from sinking into a state of mental passivity. Right Mindfulness fortifies the mind with good qualities, and act as the guiding principle that keeps the mind alert and steady in the *Samādhi* state, not permitting it to lapse into a subconscious condition. These two principles join forces to produce Right Concentration; and their development embraces the whole field of meditation common to both systems, *Samādhi* and *Vipassana*.

But when the term *Samādhi* is used with reference to the method, it must be understood to mean the system of meditation that tends to *Samādhi* in the pre-

liminary stage, that is to say, before the attainment of Vipassana. From what has been said is clear that Samadhi means a state of mind which is to be developed by systematic training of mind. This training inculcates the habit of mental concentration, which results in spiritual progress experienced in and through the human organism, to a point at which self illumination supervenes.

Meditation has a very important place in India life. It is so because *Moksha* is the only ultimate objective of the lives of the Indian people. *Moksha* cannot be attained without meditation. Hence all the Indian philosophies have their distinct meditation systems. In the Buddhist stream mainly there are three meditation systems named as:— “Theravada Naya”, “Paramita Naya”, and “Mantra Naya”. I would seek to explain here in the meditation system according to Sthavira Naya. In this *Naya* lots of comprehensive literature and various Acharya systems are available.

The subject of the aforesaid meditation is very serious, intricate and comprehensive for knowing its different minute aspects understanding them, and successful subjugation of the Caprice of self after realizing the constraints of its limitations, there is great need of meditation in each and every person's life. I seriously feel a great need for this.

In my article, I have made an attempt to establish one aspect of “*Sthavira Naya*”. I just hope this article will create a spiritual stir in the minds of those who have faith in this science. THE AWAKENED ONE— THE BUDDHA SAID:

“Here, O Monks, a disciple lets his mind pervade one quarter of the world with thoughts of unselfish joy, and so the second, and so the third, and so the fourth. And thus the whole “*With Metta*”, wide world, above, below, around, everywhere and equally, he continues to pervade with a heart of unselfish joy, abundant, grown great, measureless, without hostility or ill-will.”

स्थविर वादी बौद्ध — साधना

प्रो. पी. जी. योगी,

भारतीय जीवन में साधना का अत्यन्त महत्वपूर्ण स्थान है, क्योंकि मोक्ष ही उनके जीवन का एवं दर्शन का एकमात्र अन्तिम लक्ष्य है। मोक्ष की प्राप्ति साधना के बिना दुस्प्राप्य है। अतः सभी भारतीय दर्शनों की अपनी-अपनी साधना पद्धतियाँ हैं। बौद्ध धारा मोटे रूप में स्थविरनय, पारमितानय एवं मन्त्रनय इस प्रकार त्रिविध साधना मार्ग है। हम यहां स्थविरनय के अनुसार साधना विधि का निरूपण करेंगे। इस नस में साधना का विपुल बाड मय है तथा नानाविधि आचार्य-परम्परायें हैं।

बौद्धधर्म के अनुसार जाति, जरा, मरण आदि विविध सांसारिक दुखों से निवृत्त होकर निर्वाण की प्राप्ति के लिए-साधना की जाती है। सभी सत्य जाति, जरा, मरण आदि दुःखों से रहित होकर सर्वदा सुख पूर्वक रहना चाहते हैं, किन्तु चाहते हुए भी वैसे नहीं रह पाते। इन दुःखों से उनका समागम अवश्य होता है तथा नाना प्रकार के कायिक एवं मानसिक दुःखों से भी उनका पुनः पुनः समागम होता है। किसी दुःख से पीड़ित हो मर जाने पर भी भवका 'जीवन' का उच्छेद नहीं होता और उन्हें भव के प्रति आसक्त भवनिक्ता तृष्णा के कारण पुनः प्रतिसन्धि 'जन्म' लेनी पड़ती है। उस नये नये भव में भी जाति जरा, मरण आदि दुःखों से समागम होता है। इस प्रकार प्राणी 'सत्त्वा' पुनः पुनः नये-नये भव में उत्पन्न होकर निरन्तर दुःखों से अभिभूत होते तहते हैं। यहाँ नये नये भव में उत्पादन ही जरा, मरण आदि दुःखों का कारण कहा गया है। अतः जरा, मरण आदि दुखों से नियुक्ति के लिये पुनर्भव के प्रहाव का प्रयत्न करना चाहिये। वह पुनर्भव भी प्रत्युत्पन्न भव के प्रति आसक्त "भवनिक्ता" तृष्णा के कारण होता है। यदि यह तृष्णा न होगी तो पुनर्भव न होगा। अतः पुनर्भव न होने के लिए 'भवनिक्ता' तृष्णा के समुच्छेद का प्रयत्न करना चाहिए।

वह तृष्णा भी भव से सम्बद्ध नामरूप धर्मों से उत्तम निर्वाण को न देखना-इस विविध अज्ञानता के कारण उत्पन्न होती है। अतः यदि इस भवनिक्ता न्तिका तृष्णा से निवृत्ति अभिष्ट हो तो भव से सम्बद्ध नामरूप धर्मों के दोषों को देखकर निर्वाण का

साक्षात्कार करना होगा ।

उपर्युक्त प्रकार से देखना साक्षात्कार साधना के बिना नहीं हो सकता अतः दुःखों से निवृत्त होकर निर्वाण की प्राप्ति के लिये साधना करनी चाहिए ।

स्थविरवादी बौद्धों के पालि साहित्य में साधना को कम्मट्ठान "कर्मस्थान" शब्द से कहा गया है ।

द्विविध कर्मस्थानः—

वह कर्मस्थान द्विविध है यथाः— समय कर्म एवं विपस्थान कर्म—स्थान ।

इनमें से शमथ की भावना करने से चाररूपावचर ध्यान एवं चारअरुपावचर ध्यान नामक आठ लौकिक ध्यान सभापत्तियां प्राप्त की जा सकती हैं । इन ध्यानों की भावना से अभिज्ञा नामक लौकिक ज्ञान विशेष भी प्राप्ति किया जा सकता है । लौकिक ज्ञान विशेष प्रकार हैः—

१. ऋद्विविध अभिज्ञा
२. दिव्य श्रोत अभिज्ञा
३. चेतःपर्याय—अभिज्ञा
४. पूर्व निवास—अभिज्ञा
५. दिव्य चक्षुष—अभिज्ञा

इस ध्यान एवं अभिज्ञाओं से सम्पन्न होने मात्र से जरा, मरण दुःखों से निवृत्ति नहीं होती । इन ध्यानों से सम्पन्न होकर मरने पर प्राप्त ध्यानों के अनुरूप ब्रह्मभियों में प्रतिसन्धि (जन्म) लेनी पड़ती है तथा अयुक्षय होने पर उन भूमियों से भी च्युत होकर मनुष्य एवं देवभूमियों में प्रतिसन्धि लेनी पड़ती है । यहां अन्य मनुष्यों की तरह जरा मरण आदि दुःखों से समागम भी अनिवार्य होता है । कहीं दुर्भाग्य से अकुशल कर्म कर लिये तो निरय, प्रेत आदि अपाय भूमियों में उत्पन्न होकर आपायिक दुःखों को भोगना पड़ता है । अतः केवल शमथ भावना से दुःखों की निवृत्ति नहीं हो सकती ।

द्विविध विपस्यना

विपस्यना भावना से ही जरा मरण आदि दुःखों से निवृत्त होकर निर्वाण की प्राप्ति हो सकती है । इस विपस्यना भावना के भी समथ को पादक (आधार) करके

भावना करना तथा शमथ को पादक न करके भावना करना ये दो प्रकार होते हैं ।

इनमें से समथ को पादक आधार करके भावना करने वाला योगी शमथयानिक तथा शमथ को पादक न कर केवल विपस्थना की ही भावना करने वाला "शुद्ध विपस्थनायानिक" कहलाता है । इनमें से शमथयानिक नियम के अनुसार भावना करने के अभिलाषी योगी को सर्व प्रथम 'शमथकर्मस्थान' कम्मट्ठान की भावना करनी चाहिए । ये शमथ कर्मस्थान ४० प्रकार के होते हैं तथा १० कसिण । कात्स्र्य । १०. अशुभ, १०. अनुस्दतियां, ४. ब्रह्मविहार, ४. आरुण्य, १. आहारे प्रतिकूल संज्ञा तथा १. वतुर्धातुव्यवस्थान ।

क— १०. कासिया ये हैं यथा—पृथ्वी, अप, तेजस, वायु, नील, पीत, लोहित, अवदात, आलोक एवं आकाश ।

ख— १०. अशुभ यह है यथा:— उद्धमातक (फूले हुए शव), विनीलक श्वेत, रक्त आदि वर्णों से मिश्रित नील वर्णवाला मृतशरीर, विपूयक पीब बहते हुए मृत शरीर (विच्छेद्रक) कटने से दो भागों में विभक्तक्षव, विश्वादितक कुत्ते, श्रृंगाल आदि द्वारा खाये गये मृत शरीर (विक्षिप्तक) इधर उधर फेके गये विविध आकार वाले मृत शरीर (क्षतविक्षिप्तक) बहते हुए रक्त से किलन्न (सने हुए) मृत शरीर (पुलुबक) कृमियों से परिपूर्ण मृत शरीर । अस्थिक (कुत्सित अस्थि) ।

ग— अनुस्मृतियां ये हैं, यथा :- बुद्धानुस्मृति, धर्मानुस्मृति, संधानुस्मृति, शीलानुस्मृति, त्यागानुस्मृति, वेदनानुस्मृति, उपशमनुस्मृति, मरणनुस्मृति, कायगतास्मृति एवं आनापान (प्राणायान) स्मृति ।

घ— ४. ब्रह्म विहार ये हैं, यथा:— मैत्री, करुणा, मृदिता एवं उपेक्षा ।

ङ— ४. आख्यायें हैं, यथा:— आकाश नन्त्यायतन, विज्ञानानन्त्या यतन, आकिंचन्यायतन एवं नैसवंज्ञानासंज्ञायतन ।

शमथ भावना विधि

उपर्युक्त ४० कर्मस्थानों में से कम्मट्ठानों पृथ्वी कात्स्र्य की भावना करने के अभिलाषी योगी को प्राकृत (स्वाभाविक) पृथ्वीतलया विशेष रूप से निर्मित पृथ्वी

कात्स्न्य मण्डल को चक्षुष से देखकर पृथ्वी इस प्रकार कहते हुए पुनः पुनः भावना करनी चाहिए । इस प्रकार पुनः पुनः भावना करने से वह पृथ्वी निर्मित आंख बन्द रखने पर भी आंख खोलकर देखने की तरह प्रतिभाषित होने लगता है । इस प्रकार प्रतिभाषित आलम्बन को "उद्ग्रहनिमित्त" कहते हैं । इस प्रकार प्रति उद्ग्रह निमित्त के प्रतिभाषित होने पर इष्ट प्रदेश में जाकर बैठते हुए, खड़े हुए, लेटते हुए एवं आते-जाते हुए उस उद्ग्रह निमित्तका पृथ्वी, पृथ्वी कहते हुए चित्त द्वारा निरन्तर आलम्बन बनाना चाहिए ।

इस प्रकार आलम्बन करते समय चित्त कभी-कभी अन्यत्र आसक्त हो जाता है । अर्थात् अपने अन्य इष्ट आलम्बन का चिन्तन "का मच्छन्दनीवरण" कहलाता है । कभी कभी चित्त क्रोधाविष्ट होकर चिन्तन करता है । इसे व्यापाद निवारण कहते हैं । कभी कभी वह उत्साह हीन होकर आलस्य से युक्त हो जाता है, स्त्यानभिद्व निवारण कहते हैं । कभी कभी वह उद्वता (अनवस्थित) हो जाता है । तथ कृत अकुशल कर्मों का स्मरण कर पश्चाताप करने लगता है । इसे "औद्धत्यकौकृत्य निवारण" कहते हैं । कभी कभी वह अनुष्ठीयमान भावना कर्म के प्रति संशयालु हो जाता है, इसे चिकित्सा-निवारण कहते हैं । इन निवारणों के उत्पन्न होने पर इनसे ध्यान हटाकर मूलकासिण कात्स्न्य के प्रति ही ध्यान आकृष्ट होकर पृथ्वी, पृथ्वी कहते हुए भावना करनी चाहिए । यदि दुर्भाग्यवश कसिणमण्डल लुप्त हो उसके लिए प्रयत्न करना चाहिए पुनः उद्ग्रह निर्मित प्रतिभाषित हो जाने पर इष्ट प्रदेश में आकर पूर्वकथित नियम के अनुसार निन्तर भावना करनी चाहिए ।

इस विधि से पुनः पुनः भावना करने पर वह कसिणमण्डल मन में अत्यन्त स्वच्छ प्रतिभाषित हो जाता है, इस अवस्था को प्रतिभाव निर्मित" कहते हैं । इस समय चित्त भी कामच्छन्द आदि निवारणों से रहित होता है और उस प्रतिभाग निमित्त में ही निरन्तर एकाग्र एवं शान्त होकर संलग्न रहता है । इस तरह की एकाग्रता की प्राप्ति "उपचार समाधि" कहलाती है ।

इस उपचार समाधि द्वारा प्रतिभागनिर्मित की निरन्तर भावना करने वाला योगी का चित्त जब आलम्बन "प्रतिभागनिमित्त" में प्रविष्ट की तरह एकाग्र होकर एकदम स्थिर हो जाता है, तब इसे ही "अर्पणा समाधि" कहते हैं ।

यह अर्पणाध्यान प्रथमध्यान, द्वितीयध्यान, तृतीयध्यान एवं चतुर्थध्यान इस

प्रकार चतुर्विध होता है। इनमें से सर्व प्रथम प्राप्त प्रथमध्यान में विर्तक, विचार, प्रीति, सुख एवं एकाग्रतानामक (पाँच) ध्यानाग्न होते हैं।

प्रथम ध्यान को प्राप्त योगी उसमें होने वाले विर्तक एवं विचार ध्यानांगों में दोष देखकर उनका अतिक्रमण प्रतिवेध करता है उससे द्वितीय ध्यान को प्राप्त होता है। इस (द्वितीय ध्यान) में प्रीति, सुख एवं एकाग्रता नाम ३ (तीन) ध्यानांग होते हैं। पुनः प्रीति में भी दोष देखकर भावना करने से उराका अतिक्रमण करते तृतीय ध्यान को प्राप्त होता है। इसमें सुख एवं एकाग्रता दो ध्यानांग ही होते हैं। तदनन्तर सुख में भी दोष देखकर भावना करने से तृतीय ध्यान का अतिक्रमणकर चतुर्थध्यान को प्राप्त होता है इसमें उपेक्षा एवं एकाग्रता— ये ध्यानांग होते हैं।

यह पृथ्वी कसिण में भावना करने की विधि एवं चार ध्यान सभापत्तियों की उत्पत्ति का क्रम है। इसी प्रकार ६ (नवा) कसिणों में भी भावना करनी पड़ती है। अशुभ कर्मस्थान की भावना करने के अभिलाषी योगी को फूले हुए मृत शरीर को आँख से देखकर उद्विभक्त, कहते हुए पुनः पुनः भावना करनी चाहिए। शेष बातें पृथ्वी कसिण की भाँति ही जाननी चाहिए। विशेषता इतनी है कि अशुभ कर्मस्थान में प्रथमध्यान ही प्राप्त किया जा सकता है।

१०. अनुस्मृतियों में से कायमतास्मृति कर्मस्थान में भी प्रथमध्यान की ही प्राप्ति की जा सकती है। बुद्धाबुस्मृति से लेकर मरणनुस्मृति पर्यन्त ८ अनुस्मृति, आहारे प्रतिकूल संज्ञा एवं चतुर्धातु व्यवस्थान — इन १० कर्मस्थानों द्वारा उपचार समाधि मात्र प्राप्त की जा सकती है। मैत्री, करुणा एवं मुदिता द्वारा नीचे के तीन ध्यान ही प्राप्त किये जा सकते हैं। इनकी भावना द्वारा तृतीय ध्यान प्राप्त पुद्गल यदि उपेक्षा की भावना करता है तो चतुर्थ ध्यान भी प्राप्त कर सकता है।

कसिणों द्वारा चारों ध्यानों को प्राप्त योगी आरुच्य कर्मस्थानों की भावना करने से क्रमशः ४ (चार) अरुच्यध्यानों को प्राप्त कर सकता है।

आनापान स्मृति भावना

आनापान स्मृति कर्मस्थान की भावना करने के अभिलाषी योगी को भावना करने के लिए आश्वास—प्राश्वास के उपलब्ध न होने से योगी उन्हें खोजने भी लगता है। क्या हुआ कैसे हुआ ऐसा विचार भी करने लगता है। कभी कभी भावना न कर

योगी रुक जाता है किन्तु इस प्रकार भावना क्रम को रोकना नहीं चाहिए, अपितु नासापुट में ध्यान लगाकर निरन्तर भावना करना चाहिए। इस तरह ध्यान करते रहने से सूक्ष्मतम आश्वास-प्रश्वास की निरन्तर भावना करने से उसके विशेष आकारों का ज्ञान हो जाता है। इस विशेष आकारों के सम्बन्ध में बुद्धघोचार्यकृत विसुद्धिमग्न में इस प्रकार कहा गया है:-

यह आश्वास-प्रश्वास किसी को तारिका प्रभा के समान मणिमुलिका के समय, मुक्तामुलिका के समान, किसी को कर्कशस्पर्शवाला होकर कार्पासबीज के समान, लकड़ी के हीर से बनाई हुई सुई के समान, किसी को लम्बे पासंग के धागे के समान, पुष्पमाला के समान, पद्मफूल से समान, रथचक्र के समान, चन्द्रमण्डल के समान और सूर्य मण्डल के समान प्रतिभासित होता है। इस प्रकार एक दूसरे से भिन्न भिन्न प्रतिभास संज्ञानात्व से ही होता है।

इस प्रकार विशेष रूप से प्रतिभासित आलम्बन को "प्रतिभागनिमित्त" कहते हैं। उस प्रतिभाग निमित्त के प्रतिभास काल से भावना समाधि कहलाती है। काल से भावना समाधि भी उपचार समाधि कहलाती है। इस उपचार समाधि द्वारा निरन्तर भावना करते रहने से अतिशीघ्र उपर्युक्त ४ (चार) अर्पणध्यान समाधि प्राप्ति हो सकती है। यह श्मथयानिक मार्ग से भावना करने के अभिलाषी योगी के लिए सर्वप्रथम श्मथभावना करने की संक्षिप्त विधि कही गई है।

विपश्यनाभावना विधि

विपश्यना भावना को करने के इच्छुक योगी को सत्त्वों की सन्तान में नाम एवं रूप नामक दो धर्म होते हैं, वे नाम-रूप धर्म सम्बद्ध कारणों से उत्पन्न होते हैं, सभी उत्पाद समानन्तर निरुद्ध होते हैं अतः वे अनित्य, अनात्म एवं दुःख स्वभाव वाले होते हैं- इस प्रकार के संक्षिप्त या विस्तृत ऋत ज्ञान से सम्पन्न होना चाहिए। इस प्रकार के श्रुत ज्ञान से सम्पन्न योगी को सर्वप्रथम पूर्वकथित (श्मथ) विधि से प्राप्त ध्यान का समावर्जन करके उसकी विपस्थाना करनी चाहिए। तदनन्तर छह द्वारों में प्रादुर्भूत दर्शन, श्रवण स्पर्शन, विजानन आदि व्यापार जैसे जैसे उत्पन्न होते हैं, वैसे वैसे उनकी निरन्तर भावना करनी चाहिए। इस प्रकार बार बार भावना करने से जब काया एवं मन थक जाते हैं तब पुनः अपने अग्र्यस्त ध्यान का समावर्जन करना चाहिए। अधिनिश्चित (१५ मिनट या आधा घंटा) समय पूर्ण होने पर ध्यान से उठने के काल में सर्वप्रथम अधिश्चित ध्यान की भावना करके तदनन्तर छह द्वारों में प्रवृत्त

धर्मों की पूर्वोक्त नय से निरन्तर भावना करनी चाहिए। जब काया एवं चित्त थक जाए तब पूर्वोक्त नय से ध्यान का समावर्जन तथा ध्यान से उठते समय छह द्वारों में आविर्भूत धर्मों की भावना करनी चाहिए। इस तरह निरन्तर अभ्यास करने से जब विपश्यना समाधि प्रबल हो जाती है तब काया एवं चित्त में थकावट नहीं आती और योगी दिन रात निरन्तर भावना करने में समर्थ हो जाता है।

इस प्रकार अभ्यास हो जाने पर जब जब भावना की जाती है तब योगी नाम एवं रूप के एक साथ उत्पाद को स्पष्ट या जानता है। कार्य कारण सम्बन्ध (कारण से कार्य उत्पन्न होते हुए) को जानता है। इस प्रकार भावना के प्रत्येक क्षण में उत्पन्न होने वाले आवलम्बन एवं उसके जानने वाले चित्त के नाश को देखकर उन दोनों की अनित्यता को जानने लगेगा। ये धर्म अनुराग करने योग्य या आश्रय बनाने योग्य न होने से केवल दुःख मात्र है ऐसा ज्ञान भी उत्पन्न होगा। आत्मा अथवा जीव नामक कोई पृथक पदार्थ नहीं है, अपितु सभी धर्म उत्पन्न होकर नाम होने के स्वभाव वाले ही हैं इस प्रकार का अनात्म ज्ञान भी होगा। इस प्रकार के अनित्य दुःख एवं अनात्म ज्ञान के अत्यन्त परिपक्व होने पर मार्गज्ञान और "फलज्ञान" उत्पन्न होता है और निर्वाण का साक्षात् (विभूततया) दर्शन होता है। यहाँ तक समथयानिक मार्ग द्वारा निर्वाण प्राप्त करने के लिए भावना करने की विधि का संक्षिप्त नियम कहा गया है।

शुद्ध विपश्यना भावना विधि

उपर्युक्तनय के अनुसार नाम, रूप, धर्म के अनित्य दुःख एवं अनात्म स्वभाव को जानने वाला योगी यदि शमथ भावना न कर केवल विपश्यना मात्र को ही आरम्भ करना चाहता है तो उसे एकान्त में पालथी मार करके बैठकर या अनुकूल आसन से बैठकर स्व शरीर में ही विभूततया उत्पन्न होने वाले पाँच उपादानस्कन्ध नाम रूप, धर्मों की, वे जब-जब उत्पन्न होते हैं, तब तक निरन्तर भावना करनी चाहिए।

दर्शनक्षण, श्रवणक्षण, ध्यानक्षण, आस्वादनक्षण, स्पर्शनक्षण और विजानन (ज्ञान) क्षण इन छह क्षणों में विपश्यना द्वारा विभूत तथा ज्ञान धर्मों के उपादान स्कन्ध कहते हैं।

दर्शनक्षण की विपश्यना करते समय दो प्रकार के धर्म स्पष्टतया ज्ञात होते हैं— रूप स्कन्ध और बामस्कन्ध। दर्शनक्षण में ज्ञानवर्ण (नील-पीत आदि) और रघुरिन्द्रिय—ये दोनों रूप स्कन्ध मात्र हैं। जो लोग इस रूप धर्मों के उत्पाद, स्थिति, भंग, क्षणों को पृथक पृथक देख (विपस्याकर) सकने में असमर्थ है, वे इन (रूप धर्मों)

के प्रतिक्षण विनाश को न देख सकने के कारण ये अनित्य है— ऐसा नहीं जान पाते। प्रतिक्षण विनष्ट होने के कारण ये दुःख है— ऐसा भी नहीं जान पाते तथा ये स्वभावमात्र है। इनमें आत्मा नहीं है, अर्थात् ये अनात्म है— ऐसा भी नहीं जान पाते। इसलिए दृष्ट रूप (वर्ण) और चक्षु के प्रति आश्वादबान (तृष्णवान) होकर उनका उपादान करते हैं। आस्वाद रखने वाला शाश्वत आत्मा या जीव है — ये इस प्रकार भी उपादान करते हैं। इस प्रकार उपादान किये जाने के कारण इन वर्ण (रूप) और चक्षु आदि रूपों को हेतु उपादान स्कन्ध कहते हैं।

इस प्रकार उस वर्ण (रूप) आवम्बन को जानते हुए उत्पन्न चक्षु विज्ञान, अनुभव करने वाली वेदना, संज्ञान करने वाली संज्ञा और प्रेरित करने वाला संस्कार—इन नामधर्मों को इनको उत्पाद क्षण में ही योगी विपस्यना द्वारा स्पष्टतया देखता है तथा इनके अंग को भी देखता है। वह जानता है कि ये नाम धर्म मात्र हैं, ये आत्मा नहीं है तथा ये तृष्णा करने योग्य आस्वादीय धर्म भी नहीं है। किन्तु जो पुद्गल इनके उत्पादक्षण को विपस्यना द्वारा जानने में असमर्थ है, वे इन्हें अनित्य दुःख एवं अनात्म नहीं जान पाते। फलतः वे में देखता हूँ, मैं अनुभव करता हूँ, मैं संज्ञान करता हूँ, मैं प्रयत्न पूर्वक देखता हूँ— इस प्रकार इन नाम धर्मों के प्रति तृष्णवान होकर इनमें आत्मा का उपादान करते हैं। इस प्रकार तृष्णा (आस्वाद) पूर्वक उपादान किये जाने के कारण ये धर्म उपादान विज्ञान स्कन्ध, उपादान वेदनास्कन्ध, उपादान संज्ञा—स्कन्ध एवं उपादान संस्कार स्कन्ध कहलाते हैं।

इस प्रकार यह चक्षु द्वारा वर्ण (रूप) को देखते समय नामरूप धर्मात्मक पाँच उपादान स्कन्धों का आविर्भूत होता है। इस प्रकार श्रोत द्वारा शब्द सुनने के क्षण में, घ्राण द्वारा गन्ध ग्रहण करने के क्षण में, जिह्वा द्वारा रस ग्रहण करने के क्षण में, कार्य द्वारा स्पर्श करने के क्षण में, तथा मन द्वारा आलम्बन के स्वभाव का मनन करने के क्षण में, नामरूपात्मक पाँच उपादान स्कन्धों की उत्पत्ति को भी जानना चाहिए। इस प्रकार यह चक्षु द्वारा वर्ण (रूप) को देखते समय नामरूप धर्मात्मक पाँच उपादान स्कन्धों का आविर्भूत होता है। इस प्रकार श्रोत द्वारा शब्द सुनने के क्षण में घ्राण द्वारा गन्ध ग्रहण करने के क्षण में, जिह्वा द्वारा रस ग्रहण करने के क्षण में, काय द्वारा स्पर्श करने के क्षण में तथा मन द्वारा आलम्बन के स्वभाव का मनन करने के क्षण में नाम रूपात्मक पाँच उपादान स्कन्धों की उत्पत्ति को भी जानना चाहिए।

इस प्रकार छह क्षणों में एवं छह स्थानों में (आश्रयों) में नामरूप धर्मों के

स्पष्टतया उत्पन्न होते रहने पर भी प्रारम्भिक योगी के लिए इनकी यथा विधि विपस्यना करना दुष्कर है। धर्मों के अनित्य आदि आकार को स्पष्टतः देखना ही विपस्यना है। अतः यहाँ प्रारम्भिक योगी की सुविधा के लिए विपस्यना आरम्भ करने की विधि का संक्षेप से प्रतिपादन किया जा रहा है एकान्त में पालथी मारकर या सुविधाजनक आसन में बैठकर शरीर के ऊपरी भाग को ऋजु (सीधा) करके चित्त को सर्व प्रथम नासापुट पर केंद्रित करना चाहिए। इससे नासापुट के साथ घर्षण करके प्रविष्ट एवं निर्गत होने वाले आश्वास-प्रश्वास वायु का ज्ञान हो जाता है। तदन्तर वायु के घर्षण स्थान में ध्यान लगाकर प्रविष्ट होता है निर्गत होता है इस प्रकार निरन्तर भावना करनी चाहिए। उदर में चले जाने वाले आश्वास एवं नासापुट से बाहर चले जाने वाले प्रश्वास का ध्यान नहीं करना चाहिए, अपितु नासापुटवर्ती घर्षण स्थान में ध्यान लगाकर भावना करनी चाहिए।

इस प्रकार भावना करते समय चित्त को हटाकर आश्वास-प्रश्वास में ही केंद्रित करना चाहिए। अर्थात् यह श्वास है, यह प्रश्वास है— इस प्रकार भावना करनी चाहिए।

इस प्रकार अश्वास-प्रश्वास के घर्षण स्थान पर ध्यान लगाकर भावना करने से लम्बे आश्वास-प्रश्वास करने पर लम्बा अश्वास कर रहा हूँ। लम्बा प्रश्वास कर रहा हूँ— ऐसा ज्ञान होता है। योगी नासापुट के साथ घर्षण करने वाले आश्वास-प्रश्वास के आदि मध्य एवं अन्त को भी जानता है। वह आश्वास-प्रश्वास की सूक्ष्म सूक्ष्मतर एवं सूक्ष्मतर अवस्थाओं को भी जानता है। अन्त में अत्यन्त स्थूल हो जाने से आश्वास-प्रश्वास एकदम न होने की भाँति प्रतीत होता है। उस नाम एवं रूप धर्मों में अधिक विभूत (स्थूल) है, अतः विभूत रूप से विपस्यना आरम्भ करना चाहिए। रूपों में भी दृष्ट, श्रुत आदि उपादाय रूपों से स्पष्टव्य भूतरूप अधिक स्पष्ट होते हैं, अतः शरीरस्थ स्पष्टता रूपों से विपस्यना आरम्भ करना अधिक श्रेयस्कर है।

अतिविभूत स्पष्टव्य रूपों की भावना करने के लिए बैठे हुए सम्पूर्ण शरीर की स्मृति और सम्प्रजन्य पूर्वक बैठा है, इस प्रकार निरन्तर विपस्यना करना चाहिए। इस प्रकार विपस्यना करते समय नितम्ब प्रदेश में या पाद (पैर) प्रदेश में या किसी अन्य अंग विशेष में स्पष्टव्य का अनुभव होगा। इस समय स्पष्टव्य के साथ बैठा है स्पर्श होता है— इस प्रकार बैठे हुए शरीर और स्पष्टव्य स्थान की निरन्तर विपस्यना करनी चाहिए। यदि उपर्युक्त प्रकार की विपस्यना करने में कठिनाई का अनुभव हो

तो, श्वास प्रश्वास के संघर्ष स्थल में ध्यान लगाकर स्पर्श होता है—स्पर्श होता— इस प्रकार भावना करना चाहिए। अथवा श्वास प्रश्वास लेते समय उदर प्रदेश के उत्तार—चढ़ाव के रूप में होने वाले स्पष्टव्य की ध्यान पूर्वक विपस्थाना करनी चाहिए। यदि चित्त को स्मृति पूर्वक उदर प्रदेश में लगाया जायेगा तो उत्तार चढ़ाव के रूप में उत्पन्न होने वाले स्पष्टव्य रूप स्पष्टतया ज्ञात होंगे। ध्यान लगाने मात्र से वे ज्ञान न हो सकें तो हाथ से स्पर्श करके उसका ज्ञान करना चाहिए। अपितु स्वभाविक रूप से आश्वास प्रश्वास होने देना चाहिए। श्वास लेते समय जब पेट ऊपर उठता है, तथा श्वास छोड़ते समय जब नीचे की ओर आता है तब गिरता है इस प्रकार भावना करनी चाहिए। पेट के इस उत्तार चढ़ाव के आदि, मध्य और अन्त की भी ध्यान पूर्वक निरन्तर भावना करनी चाहिए। भावना करते समय मुख से उच्चारण नहीं करना चाहिए, अपितु मन ही मन भावना करनी चाहिए। उत्तार चढ़ाव की भावना करते समय चित्त की भावना करनी चाहिए। यथा:— जब आलम्बन अन्य आलम्बन में चला जाता है तो इस प्रकार भावना करना चाहिए। यदि वह चित्त चिन्तन करने लगता है तो चिन्तन करता है, प्रीति का उत्पाद होता है, तो प्रीत होती है, क्रोध का उत्पाद होता है तो क्रोध उत्पन्न होता है, आसक्ति होती है तो, आसक्ति होती है, निराशा होती है तो निराशा होती है, आलस्य उत्पन्न होता है, तो आलस्य होता है इस प्रकार अन्यत्र आसक्ति चित्त के विलुप्त हो जाने तक भावना करनी चाहिए। जब विलुप्त हो जाए तब पुनः पेट के उत्तार—चढ़ाव को ध्यान पूर्वक भावना करनी चाहिए।

शरीर में थकान पीड़ा आदि दुःख वेदनायें उत्पन्न होने लगे तो उन वेदनाओं की ओर ध्यान लगाकर थकान होती है, पीड़ा होती है, गर्मी होती है, इत्यादि प्रकार से वेदनाओं के अनुसार तदनुरूप भावना करनी चाहिए और तब तक भावना करनी चाहिए जब तक थकान आदि वेदनायें शान्त न हो जाएं। जब शान्त हो जाए तो पुनः पेट के उत्तार चढ़ाव की भावना करनी चाहिए। यदि थकान आदि पीड़ायें असह्य हो जाए तो शरीर की स्थिति में परिवर्तन कर देना चाहिए। परिवर्तन करते समय भी आंगिक चेष्टाओं की ध्यानपूर्वक भावना करनी चाहिए। जैसे— हाथ उठाते समय “उठता” है, प्रसारण करते समय फैलता है, संकोच करते समय सिकुड़ता है— हिलाते समय, हिलता है, रखते समय रखा जाता है, अंग विशेष का स्पर्श करते समय स्पर्श होता है— इत्यादि प्रकार से सभी शारीरिक क्रियाओं की ध्यान पूर्वक भावना करनी चाहिए— जब ये क्रियाएं समाप्त हो जाएं तो पुनः पेट के उत्तार—चढ़ाव की भावना करनी चाहिए।

किसी वस्तु को देखते समय देखता है, इच्छा न होते हुए भी यदि कोई वस्तु दिखाई पड़ जाए तो दिखलाई पड़ी इत्यादि भावना करनी चाहिए। इसी प्रकार सुनते समय सुन लिया, विचार करते समय विचारता है भावना करनी चाहिए। तदनन्तर पुनः पेट के उतार चढ़ाव की भावना करनी चाहिए।

उठते समय, बैठते समय, खड़े होते समय, लेटते समय भी जैसे-जैसे क्रियायें होती हैं, वैसे वैसे भावना करनी चाहिए। चलते समय भी पैर की सभी क्रियाओं की ओर ध्यान लगाकर भावना करनी चाहिए। यथा पैर के उठते समय, उठता है, आगे बढ़ते समय बढ़ाता है। रखते समय रखता है, स्पर्श होते समय स्पर्श होता है—आदि भावना करनी चाहिए। पेट के उतार चढ़ाव का कथन उपलक्षण मात्र है। किसी अन्य विभूत स्थल को लक्ष्य बनाकर भी भावना की जा सकती है। योगी जब अभ्यस्त हो जाता है तब वह अपने छहों द्वारों से होने वाली अनुभूतियों की स्मृति पूर्वक भावना करने में समर्थ हो जाता है।

विपश्यना समाधि ज्ञान की उत्पत्ति

उपर्युक्त नय के अनुसार प्रतिक्षण काय और मन की क्रियाओं की निरन्तर विपश्यना करने वाले योगी को प्रारम्भ से सभी क्रियाओं का ज्ञान होना असम्भव है। अर्थात् वह कभी कभी कुछ क्रियाओं की विपश्यना नहीं कर पाता तथा उसमें बीच बीच में अन्य आलम्बनों में चले जाने वाले निवारण चित्त भी होंगे। शमथ भावना में अन्यत्र मन चित्त की भावना आवश्यक नहीं है, केवल शमथ के आलम्बन की भावना ही करनी होती है। इस प्रकार के चित्तों की भावना करने के बाद ही उतार-चढ़ाव की भावना करनी होती है। इस प्रकार निवारण धर्मों का ग्रहण करना ही शमथ और विपश्यना भावना में भेदक है। शमथ भावना में किसी एक आलम्बन में चित्त स्थिर करने के लिए उस आलम्बन की ही निरन्तर भावना करनी पड़ती है। जो शमथ के आलम्बन नहीं होते ऐसे नाम रूप धर्मों की भावना आवश्यक नहीं होती फलतः जब कभी बीच में विकल्प करने वाले निवारण चित्त उत्पन्न होते हैं तब उनकी भावना न कर उन्हें हटाना ही आवश्यक होता है।

विपश्यना भावना में छहों द्वारों में उत्पन्न सभी नाम रूप धर्मों की भावना आवश्यक होने से जब कभी बीच में विचार, प्रीति इच्छा आदि करने वाले निवारण चित्त उत्पन्न होते हैं तो उनकी भी विपश्यना करनी होती है। यदि उनकी विपश्यना न की जाएगी तो नित्य सुख आत्मा आदि के उपादान का भय है। इस तरह

विपश्यना भावना में शमथ भावना की तरह निवारण चित्तों की उपेक्षा, विस्मृति या अमनस्कार करने से कृत्य सम्पन्न नहीं होता, अपितु इन चित्तों की भी स्वलक्षण सामान्य लक्षणों द्वारा यथाभूत ज्ञान करने से उपादान रहित विपश्यना कृत्य सम्पन्न होता है।

इस प्रकार की भावना करने में अभ्यस्त योगी के चित्त अन्य आलम्बनों में विक्षिप्त नहीं होते। उसकी चित्त सन्तति शान्त रहती है कभी कभी चित्त के अन्यत्र आने पर तत्काल विपश्यना कर उन्हें निरुद्ध कर दिया जाता है। कभी अन्यत्र आने वाले चित्त को पहले से ही जानकर उसकी विपश्यना कर उसे शान्त कर दिया जाता है। इस अवस्था में योगी अपने छह द्वारों में होने वाले आलम्बनों की ही प्रत्येक क्षण में विपश्यना करता है। उन आलम्बनों को स्थिर होने वाली समाधि को विपश्यनाक्षणिक समाधि कहते हैं। यह कामच्छन्द आदि निवारण कर्मों से रहित होने के कारण शमथ यान में कथित “उपाचार समाधि” सदृश होती है। निवारण धर्मों से असम्मिश्रित होने के कारण पूर्वोक्त विपश्यना भावना चित्त “चित्त विशुद्धि” भी कहलाता है।

विपश्यना करते करते योगी जिसकी विपश्यना की जा रही है, उस उतार-चढ़ाव आदि रूप को नाम एवं अन्य रूप धर्मों को पृथक परिच्छेद करके जानने लगता है। प्रत्येक बार विपश्यना करते समय वह शरीर के रूप एवं चित्तों को पृथक परिच्छेद करके जानता है। इस प्रकार नाम और रूप धर्मों को पृथक परिच्छेद करके जानने वाला ज्ञान “नाम रूप परिच्छेद” कहलाता है।

जब नाम रूप परिच्छेद ज्ञान अभ्यस्त हो जाता है तब योगी शरीर के ये उतार-चढ़ाव आदि रूपधर्म है क्योंकि ये आलम्बन को जानते हैं। इस स्कन्ध (शरीर) में ये नाम और रूप धर्म ही होते हैं। विपश्यना करते समय इस प्रकार का परिज्ञान होना “दृष्टिविशुद्धि” कहलाता है।

तदन्तर विपश्यना आदि जारी रहती है तो योगी विपश्यना के क्षण में कार्य कारण के रूप में नाम रूपों का उत्पाद भी जानने लगता है। जैसे- हस्त, पाद आदि के संकोच, प्रसार, कंपन आदि की इच्छा वाले चित्त के होने पर संकुचित, प्रसृत, कम्पित आदि रूपों का उत्पन्न होना तथा मुक्त आहार से नये नये रूपों का उत्पन्न होना आदि प्रत्यक्षतः जाने जा सकते हैं।

इसी तरह चक्षु और रूपाँ के होने पर चक्षु विज्ञान, श्रोत और शब्द के होने पर श्रोत विज्ञान आदि का उत्पन्न होना पेट के उतार-चढ़ाव रूप आलम्बन के होने पर विपस्थना चित्त का उत्पन्न होना एवं मनस्कार होने पर चित्त का आलम्बन तक पहुंचना आदि भी जाने जा सकते हैं।

अपितुः- धर्मों के प्रति शुभ और सुख प्रतिभास वाली अविध्या तथा शुभ और सुख के प्रति आसक्त तृष्णा होने पर संस्कार का उत्पन्न होना संस्कार का उपादान करके नये नये चित्तों का होना, इस भव के अन्तिम चित्त का निरोध मरण तथा आश्रय के साथ चित्त का उत्पाद भाव इत्यादि सुस्पष्टतया जाने जाते हैं। इस प्रकार प्रत्यय (कारणों) के साथ जानना "प्रत्ययपरिग्रह ज्ञान" कहलाता है।

उपर्युक्त प्रकार से प्रत्युत्पन्न धर्मों की कार्य-कारण सम्बद्धता जान लेने पर पूर्व काल में भी इसी प्रकार कार्य कारणभूत नाम रूप उत्पन्न हुए थे तथा अनागत काल में भी इसी प्रकार कार्य कारण सम्बद्ध नामरूप उत्पन्न होंगे इत्यादि ज्ञान आसानी से हो जाता है। इस प्रकार का ज्ञान "कांडक्षा-वितरण-विशुद्धि" कहलाता है। अर्थात् नामरूप धर्मों के कार्य कारण ज्ञान के पहले नामरूप धर्मों को ही आत्मा समझकर क्या पहले भी आत्मा (मैं) था। क्या यह आत्मा मरने के अनन्तर भी होगा। इत्यादि प्रकार की शंकाये हो सकती थी। किन्तु इस ज्ञान के बाद उक्त प्रकार की शंकाओं के लिए अवसर नहीं है।

यदि निरन्तर भावना की जाती है तो भावना के आलम्बन भूत नाम रूप धर्मों के क्षण-क्षण में उत्पाद को देखकर ये अनित्य हैं, इस प्रकार का "अनित्य सम्मर्शन ज्ञान" उत्पन्न होता है। उनके उत्पाद और नाश को देखकर ये सुख नहीं है। इस प्रकार का दुःख सम्मर्शन ज्ञान उत्पन्न होता है। तथा धर्मों का इस प्रकार उत्पन्न होना और विनष्ट होना स्वभाव है, इस प्रक्रिया पर किसी का वश नहीं है, अतः अन्तःसार होने से ये अनात्म है। इस प्रकार का "आत्मसम्मर्शन" उत्पन्न होता है।

इस प्रकार विपस्थना करते हुए योगी की सन्तान में सर्व प्रथम अवभास, प्रीति, प्रश्न विध, अधिक मोटा, प्रग्रह (वीर्य) सुख ज्ञान, उपस्थान, उपेक्षा और निकन्ति उत्पन्न होती है। इन धर्मों के उत्पाद के अवसर पर योगी को अपूर्व सुखनुभूति होती है। इससे सन्तुष्ट होकर और यह सोचकर कि मुझे विशेष धर्म की प्राप्ति हो गई है, विपस्थना करना छोड़ देता है तो वह लक्ष्य से परिश्रष्ट हो जाता है। यह परिपक्वता उदय व्यय ज्ञान है और मिथ्या मार्ग है। ये आलोक (अवभास) आदि विशेष धर्म नहीं

है। उपस्थित आलम्बन की निरन्तर विपस्यना करना ही विशेष धर्म की प्राप्ति का मार्ग है। इस प्रकार ग्रन्थों से या मुख्य रूप देश से मार्ग और अमार्ग को जानकर विपस्यना करने के प्रति श्राद्धा और निश्चय करना “मार्गमार्ग ज्ञान दर्शन विशुद्धि” कहलाता है।

इस प्रकार मार्ग का निश्चय कर निरन्तर विपस्यना करते रहने से आलोक (अवभास) आदि उपक्लेश धीरे-धीरे विलुप्त हो जाते हैं। और विपस्यना ज्ञान भी अधिक स्पष्ट हो जाता है। इसके बल से योगी हस्त पाद आदि के संकोच, विस्तार, कम्पन आदि के समय सूक्ष्मातिसूक्ष्म क्षण में होने वाले उनके उत्पान-निरोध को साक्षात् देखने लगता है। इस अवस्था का ज्ञान उपकलेशों से मुक्त “परिपक्व उदय व्यय ज्ञान” कहलाता है।

यह ज्ञान प्रबल होने पर अतिशीघ्र प्रवृत्त होता है फलतः आलम्बनों के उदय और व्यय इन दोनों क्षणों में से उस योगी को व्यय क्षण ही अधिक स्पष्ट होता है। उसे समस्त धर्म विनष्ट (निरुद्ध) होते हुए दिखाई देते हैं। विपस्यना के आलम्बन और विपस्यना चित्त भी निरुद्ध होते हुए प्रतिभासित होते हैं। इस तरह आलम्बन और चित्त के भंग का ज्ञान “भंग ज्ञान” कहलाता है। आलम्बनों और चित्तों का भंग ज्ञान होने से ये धर्म प्रद है— इस प्रकार का भय ज्ञान होता है ये धर्म सदोर्ष है इस प्रकार का अभिनव ज्ञान होता है। ये इष्ट एवं हितप्रद नहीं है। इस प्रकार का निर्वेद ज्ञान होता है। इस प्रकार के ये धर्म उपादेय नहीं है— इनसे मुक्त होना ही श्रेयस्कर है। इस प्रकार का ज्ञान “मौक्तुकाम्यता ज्ञान” कहलाता है।

इस अवस्था में मुक्त होने के लिए उत्साह पूर्वक विपस्यना करने से धर्मों के अनित्य, दुःख एवं अनात्म स्वभाव सुस्पष्ट हो जाते हैं। उनमें भी दुःख स्वभाव अत्यन्त सुस्पष्ट होता है। जब यह प्रति संख्या ज्ञान अभ्यस्त होकर प्रबल हो जाता है तो विपस्यना के लिए विशेष प्रयत्न न करने पर भी वह अपने आप प्रवृत्त होता रहता है। वह आलम्बन की अच्छाई या बुराई की ओर अभिमुख न होकर उपेक्षा भाव से केवल जानता रहता है। यह अत्यन्त सूक्ष्म होता है। यह ज्ञान स्वयं अपनी क्षणिकता को जानते हुए घंटे दो घंटे या इससे अधिक समय तक स्थित रह सकता है। इतने पर भी किसी प्रकार की थकावट या कष्ट का भाव नहीं होता इस प्रकार के ज्ञान को “संस्कारोपेक्ष ज्ञान” कहते हैं। यह उत्तम कोटि का ज्ञान है व्युत्थान नाम मार्ग की ओर जाने में समर्थ होने से इसे “व्युत्थानमामिनी विपस्यना” भी कहते हैं।

उपर्युक्त परिक्रम उदयव्यय ज्ञान से लेकर इस अनुलोम ज्ञान पर्यन्त ज्ञान "प्रतिपदा ज्ञान विशुद्धि" कहे जाते हैं— अनुलोम ज्ञान होने के अनन्तर जब यह विपश्यना चित्तनामरूपात्मक दुःखों के निरोध स्थान निर्वाण आलम्बन तक पहुंच जाता है। तब उसे "गोत्रम् ज्ञान" कहते हैं। इस अवस्था में पुद्गल पृथक जब गोत्र का उच्छेद कर आर्य गोत्र में प्रविष्ट होता है।

तदनन्तर उस निर्वाण का साक्षात्कार करने वाले मार्ग एवं फलचिन्तन प्रवृत्त होते हैं। इनमें से मार्ग ज्ञान को ज्ञान दर्शन विशुद्धि कहते हैं। इन मार्ग एवं फल चिन्तों की प्रवृत्ति अतिशीघ्र घटित हो जाती है। अतः पूर्व दृष्ट निर्वाण मार्ग एवं फल का पुनः आवर्जन करने वाला "प्रत्यवेक्षण" ज्ञान उत्पन्न होता है।

इस प्रकार प्रत्यवेक्षण पर्यन्त ज्ञान सम्पन्न पुद्गल श्रोतापन्न पुद्गल कहलाता है। यह पुद्गल सत्काय दृष्टि (नाम रूपम धर्मों में आत्मग्रह) विचिकित्सा बुद्ध, धर्म, संघ एवं मार्ग में संशय और शीलव्रत परामर्श अमार्ग को निर्वाण का मार्ग समझना नामक, तीन संयोजनों से विमुक्त होता है। इसके पाँचों शील खण्डित न होकर अपने आप सुरक्षित रहते हैं। यह चार अपाय भूमियों से सर्वदा के लिए मुक्त हो जाता है। इसका कामावचर भूमि में अधिक से अधिक सात बार जन्म होता है। इस बीच वह अर्हत होकर निर्वाण प्राप्त कर लेता है।

श्रोतापन्न पुद्गल आदि अपने द्वारा प्राप्त फल के समावर्जन के लिए विपश्यना करता है तो वह अनेकक्षण पर्यन्त प्राप्त फल समापत्ति में समापन्न रह सकता है। किन्तु एक सप्ताह से अधिक नहीं रह सकता। वह श्रोतापन्न पुद्गल आदि अप्राप्तमार्ग एवं फल की प्राप्ति के लिए अपने उपादान स्कन्धों की विपश्यना आरम्भ करता है तो उसमें सर्व प्रथम उपर्युक्त प्रकार से उदय व्यय आदि ६-ज्ञान उत्पन्न होते हैं, तदनन्तर इन्द्रियों के परिपक्व होने पर वह सकृदागामी मार्ग और फल द्वारा निर्वाण का साक्षात्कार करके "सकृदागामी पुद्गल हो जाता है। उसमें स्थूल का मार्ग और व्यापाद का अपशम हो जाता है, अतः वह कामावचर भूमि में दो बार से अधिक उत्पन्न नहीं होता इस बीच वह अर्हत होकर निर्वाण प्राप्त कर लेता है।

वह सकृदागामी आदि अपने द्वारा प्राप्त फल के समावर्जन के लिए विपश्यना करता है, तो अनेक क्षण पर्यन्त प्राप्त फल समापत्ति में समापन्न हो सकता है। यदि

वह ऊपर के मार्ग एवं फल की प्राप्ति के लिए विपस्यना करता है तो उपर्युक्त उदय व्यय आदि विपस्यना ज्ञान क्रमशः उत्पन्न होकर अनागामी मार्ग एवं फल द्वारा निर्वाण का साक्षात्कार करके "अनागामी पुद्गल" हो जाता है। उसके कामराग और व्यापाद अशेष उच्छिन्न हो जाते हैं अतः कामावचर भूमि में पुनः उत्पन्न न होकर रूप अरूप भूमियों में ही उत्पन्न होकर तथा वही अर्हत् होकर निर्वाण प्राप्त कर लेता है। वह भी यदि अपने द्वारा प्राप्त फल के लिए विपस्यना करता है तो प्राप्त फल समाप्ति में समापन्न हो सकता है तथा यदि ऊपर के मार्ग और फल की प्राप्ति के लिए विपस्यना करता है तो उपर्युक्त नय के अनुसार क्रमशः विपस्यना ज्ञान होने के बाद अर्हत् मार्ग एवं फल द्वारा निर्वाण का साक्षात्कार करके "अर्हत् पुद्गल" हो जाता है।

अर्हत् पुद्गल में रूपराग, अरूपराग, मान औद्धत्य एवं अविध्या नामक अवशिष्ट पाँच अर्ध्वमागीय संयोजनों के साथ सभी क्लेश सर्वथा ग्रहीण हो जाते हैं। फलतः अर्हत् पुद्गल का पुनर्भव नहीं होता। इसी भव में आयु क्षय होने पर परिनिर्वाण भी होता है। पुनर्भव होने से जरा, मरण आदि समस्त दुःखों से मुक्त होता है। इसलिए जरा मरण आदि दुःखों से विमुक्ति चाहने वाले पुद्गलों को उपर्युक्त विधि से विपस्यना भावना करना चाहिए।

पटिप्पस्सद्वदरथं अभतारम्णंतुभं ।
 बन्तलो कामिसं सन्तं सामन्नफलमुत्रमं ॥
 ओजवन्तेन सुधिना सुखेन अभिसन्दितं ।
 येन सातातिसातेन अमतेन मधुं विय ॥
 तं सुखं तस्स अरिसस्स रसभूतभनुत्तरं ।
 फलस्स पन्चं भावेत्वा तस्मा विन्दतिपिञ्जितो ॥
 तस्मारिय—फलस्सेतं रसानुभवनं इध ।
 विपस्सनाभावनाय अनिसंसोति वुच्चति ॥

क्लेश पीड़ा की शान्ति, अमृत निर्वाण का आलम्बन, शुभ लोक के आमिष से रहित, शान्त उत्तम श्रावण्यफल, ओजवान पवित्र अमृत मधु के समान जिस अत्यन्त मधुर सुख से व्याप्त है, वह सुख उस आर्य का अनुत्तर रस हुआ है। चूंकि प्रज्ञा की भावना करके पण्डित उस सुख को प्राप्त करता है, इसलिए आर्य—फल के रस अनुभव यहां विपस्यना भावना का अनृशंस कहा जाता है।

(ए) – अट्ठाइस प्रकार के रूपों का ग्यारह (११) प्रकार से संग्रह होता है, जो दो भागों में बंटे हुए हैं यथा:-

(१) निस्पन्न रूप

१.	पृथ्वीधातु, जलधातु, अग्निधातु, वायुधातु	= ४ भूत रूप
२.	चक्षु, श्रोत, घ्राण, जिह्वा, काय	= ५ प्रसाद रूप
३.	रूप, शब्द, गन्ध, रस	= ४ विषय या गोचर रूप
४.	स्त्री-इन्द्रिय (स्त्रीत्व) पुरुषेन्द्रिय (पुरुषत्व)	= २ भाव रूप
५.	हृदयवस्तु	= १ हृदय रूप
६.	जीवितेन्द्रिय	= १ जीवित रूप
७.	कवलिकार आहार	= १ आहार रूप
		= १८ निस्पन्न रूप

(२) अनिस्पन्नरूप

८.	आकाशधातु	= १ परिच्छेद रूप
९.	काय विज्ञप्ति, वचीविज्ञप्ति	= २ विज्ञप्ति रूप
१०.	रूप की लघुता, मृदुता, कर्मण्यता	= ३ विकार रूप
११.	रूप का उपचाय, सन्तति, जरता, अनित्यता	= ४ लक्षण रूप
		= १० अनिस्पन्न रूप

(बी) – शैक्ष्य, अशैक्ष्य और पृथगजन की साधारण होती है, किन्तु असाधारण तो अशैक्ष्यों की होती है।

विज्ञान विवरण:- स्कन्ध निर्देश

भूमि	कुशल	अकुशल	विपाक	क्रिया	योग
कामावचर	८	१२	२३	११	५४
रूपावचर	५	—	५	५	१५
अरूपावचर	४	—	४	४	१२
लोकोत्तर	४	—	४	—	८
योग:-	२१	१२	३६	२०	८६

(सी) आयतनधातु विज्ञान निर्देश - ८१ + ४० = १२१ विज्ञान:

भूमि	कुशल	अकुशल	विपाक	किया	योग
कामावचर	८	१२	२३	११	५४
रूपावचर	५	—	५	५	१५
अरूपावचर	४	—	४	४	१४
योग:-	१७	१२	३२	२०	८९

(डी) - अट्ठारह धातुएँ हैं:-

१. चक्षु धातु	१०. जिह्वा धातु
२. रूप धातु	११. रस धातु
३. चक्षु विज्ञान धातु	१२. जिह्वा विज्ञान धातु
४. श्रोत विज्ञान धातु	१३. काय धातु
५. शब्द धातु	१४. स्पर्श धातु
६. श्रोत विज्ञान धातु	१५. काय विज्ञान धातु
७. घ्राण धातु	१६. मनो धातु
८. गन्ध धातु	१७. धर्म धातु
९. घ्राण विज्ञान धातु	१८. मनो विज्ञान धातु

लोकोत्तर विज्ञान

अंडग	मार्ग	फल	योग
स्त्रोतापत्ति	५	५	१०
सकृदागामी	५	५	१०
अनागामी	५	५	१०
अर्हत	५	५	१०
योग:-	२०	२०	४०

इति शुभमस्तु

सन्दर्भ ग्रन्थ:

१. अभिधम्मपिटक	३. विशुद्धिमग्ग
२. अभिधम्मत्थसंगहो	४. अभिधर्म कोश

NOTES AND TOPICS

In this issue of Bulletin of Tibetology, Prof. S.K. Pathak has contributed an interesting and informative article on Sanskrit Studies in Sikkim. Here under one article and note by Late **Maharaj Palden Thondup Namgyal**, the article on Buddhistic (Hybrid) Sanskrit by Dr. Sukumar Sen, a well known authority on comparative philology and Linguistics and a Professor of Khaira in the Indian Linguistics and Phonetics at Calcutta University, as well as the article Sanskrit Across the Himalayas contributed by Prof. Nirmal Chandra Sinha, founder Director of SRIT and a veteran authority on Tibetan Studies. These articles will furnish a comprehensive idea on the Sanskrit and Tibetan Studies Across the Himalayas.

B. GHOSH

ON TIBETOLOGY*

—Palden Thondup Namgyal

I feel extremely honoured to address this galaxy and at the same time have my own reasons of diffidence. Though not a scholar I have the honour to represent a subject—Tibetology—the importance of which is well known to you. I happen to be the President of the Namgyal Institute of Tibetology of which I propose to speak a few words later.

Tibetology, that is, study of culture or cultures expressed through the medium of Po Key (Bod Sked=Tibetan language), is not confined to the geographical boundaries of Tibet only. Po Key, with variations of dialect, is spoken in many adjoining countries. In earlier days Po Key was the vehicle of the Doctrine of the Buddha in Mongolia. Till a hundred years ago Po Key was lingua franca in the eastern half of the mass of countries conventionally called Central Asia. The perimeter of Po Key thus indicates one of the many facets of Tibetology.

Po Key came into its own as the vehicle of the Buddha's message. I need not tell this gathering as to how Po Key came to preserve for posterity the treasures of Mahayana literature. As the repository of the sublime Doctrine of Nirvana and Sunyata, the humanitarianism of Bodhisattvavada and the canons of Buddhist iconography, Po Key has its own importance. The sacred collection Tanjur contains, besides works of strictly doctrinal interest, books on medicine, astrology, chemistry, poetry etc. If we add to this the associations of Tibetan Culture with Indian, Iranian, Mongol and Han Tibetology represents a variety of subjects each worthy of specialization.

As one interested in the promotion of Tibetology I consider this session of Oriental Congress in Russia very much in the fitness of things. Russian scholarship in Sanskrit and Tibetan studies is as ancient as it is profound. For more than a century now Leningrad is reported to have the largest Tibetan collection outside Tibetan speaking countries. Numerous Russian scholars have made worthy contributions to appreciation of Mahayana. I may however mention only two. The great scholar Stcherbatsky in making a thorough exploration into Mahayana, in

Address at the XXV International Congress of Orientalists (Moscow, 12 August 1960); previously published in the *Proceedings* (Moscow 1963).

Sanskrit as well as Tibetan texts, found it necessary to visit Mahayana monasteries in the highlands of Asia and live with the Lamas. This scholar who astounded the Western World by tracing anticipation of thought mechanics of Kant, Hegel and Bradley in the philosophy of Nagarjuna, Vasubandhu and Dharmakirti,¹ built a small Buddhist Temple in Leningrad. I should also mention our friend late lamented Dr. George Roerich whom we miss here so much today.

With these prefatory remarks I may speak on the problems of a Tibetologist. The very first difficulty which a Tibetologist faces is that of non-availability of literary data. Study in the Mahayana monasteries and educational establishments has all along been pursued in an exclusive manner, that is, the cultivation of literature and learning of the particular sect with which the establishment is concerned. Such sectarian study was necessary for the field was so great and so much had to be acquired both in literary and spiritual treasures that specialization, to choose a modern word, was rather obligatory. Meditation (Sgom) for instance could not be cultivated without being attached to a particular sect or master. But as a result of this tradition nowhere in Sikkim, Bhutan, Tibet, Nepal or Mongolia there is a single repository of literature pertaining to all sects and schools. Scholars from the outside world who spend a few months or at best a couple of years in a Mahayana monastery naturally form somewhat incomplete notions of Mahayana. The Namgyal Institute of Tibetology, opened in October 1958, by His Excellency Pandit Jawaharlal Nehru, Prime Minister of India, seeks to remove this deficiency. His Highness the Maharaja of Sikkim, whose patronage made the establishment of the Namgyal Institute of Tibetology possible, has by Charter incorporated the Institute into an autonomous body and has given us powers to collect books of all the sects. His Highness, himself a staunch and devout follower of the Nyingma tradition, desires us to hold aloft the lamp of the Freedom of Mind which is the special legacy of the Buddha. This is indeed the first time that in a public establishment under Government auspices anywhere in the Tibetan speaking countries books of different sects are being stored and preserved in one repository. Lama of different sects work in our Institute and speak from same platform. Modern, non-Tibetan speaking, scholars who come to consult our collection have the advantage of collaboration from Lamas of all sects. We do not claim of collaboration from Lamas of all sects. We do not claim that we have in two years built a complete collection representing all schools and sects. Book production in Tibet is not exactly the same as in other countries. Blocks of xylographs have to be located in different monasteries, requisite paper is to be supplied and then prints are obtained. This is quite a job in normal times. Even before we could get our first orders complied with unhappy events took place in Tibet. So for more than a year we have not been able to procure any books. With the turn of normal times, now in sight, we propose to request Government of India and Government of China for provision of facilities to visit monastic presses in Tibet.

Speaking of literary sources I need not tell you that even a complete bibliography of all printed works is not available. There are incomplete catalogues of different sects from printing establishments. But a long felt desideratum is a complete bibliography of all works, doctrinal and secular, in print or in manuscript. The Namgyal Institute of Tibetology has undertaken compilation of bibliography of printed works in the first instance.

Though good work has been done to bring to light many Tibetan works for about a century now, much has yet to be done. A considerable portion of the work done relates to Kanjur and Tanjur. There are other sacred collections which can be fruitfully studied. Rin Chen Ter Zod (Treasury of Revelations) which have not been studied so far may reveal many Agamas, Dharanis and other texts lost in India. The same is true of the collection which opens with Jam Gon.

For secular subjects literature of Tibet is very rich, a fact not much realized till recently. Sakya Kabum and Pao Tsug La Thengwa, for instance, contain much data for subjects like history and economy. PETECH has made a very happy beginning in this field.² Jam-Ling Gya-She, it is understood, is being printed and edited in University of Washington (Seattle).³ Good data may be available from Tibetan translation of Yuan Chwang's Travels. A systematic study of Chronicles and Annals is thus much needed. The result should be of use to students of Indolog and Singology also. Even Nam-Thars may yield data for history of other countries as TUCCI has so ably demonstrated from pilgrimages to Orgyan (Swat).⁴ A large part of Tibetan original works— that is, works not based on Indian or any other foreign sources— is in manuscript form. Studies in history and economy are primarily dependent on such original constructions. For an exploration of such material this Congress of Orientalists may form a team to visit monasteries in Tibet.

Tibetan literary and epigraphic data studied with similar Indian evidence may throw much light on the history of India. During the centuries following Harsha's death a number of Tibetan invasions are on record. But the chronology and extent of these invasions have yet to be settled. For one thing these were perhaps not expeditions for well-planned material gain. Tibetans, after conversion to Buddhism, looked upon India as the sacred land and a spirit of adventure stimulated them to reach Vajrasana and other sacred place in their own way. Indian records speak of Kambojas, identified by BANERJI and THOMAS with Tibetans,⁵ having ruled portions of Eastern India but not much of depredations. On the other hand a Kamboja ruler is said to have built a large and beautiful temple of Siva in Dinajpur.⁶

Literary sources are however not the only material with which Tibetology is concerned. Mahayana iconography and art provide a key not only to appreciation of doctrinal matter but also to a history of aesthetic ideas. Many contributions have been made particularly by BHATTACHARYYA FOUCHER, GETTY,

GORDON, JISL, ROERICH and TUCCI.⁷ Even then a vast field remains unexplored. I should diffidently suggest a comparative study of art objects country-wise: Indo-Nepalese, Mongol and Chinese besides pure Tibetan. This will reveal contributions of different countries. I may just refer to two or three peculiarities within my knowledge. Dorje (Vajra) and Phurpa (Kila) are instruments of Indian origin⁸ but the iconic representation Yab-Yum Dorje Phurpa provides subject of research.⁹ Jam-Yang (Manjusri) is generally depicted with sword of wisdom in right hand and the book (Prajna-Paramita) in left hand. We have in a painted scroll, done by a previous gyalwa Karmapa (1670 A.C.), Jam-Yang holding in two hands a pair of Wheels of Law. This is unique but not against canon. In sadhanamala such representation is also prescribed.¹⁰ This Thangka with distinct Chinese influence is however the only such instance known to us. Tara (Drolma) images in Tibet, Sikkim or Bhutan are generally after Indo-Nepalese patterns. There is however a Chinese Tara (Gya-nag Drolma) also popular in Tibet. It is from Maha Cheena. "These are just a few points I submit to the consideration of scholars.

Speaking of the provenance of the images I may say that some of the finest sculptors were not Buddhists. Exquisite works, strictly according to canon, came to Tibet and Mongolia from Turkestan and Eastern Europe. This is reminiscent of the historical fact that Mahayana had in earlier days prevailed in these places.¹² This matter besides being of interest to students of art is an evidence of active trade relations between Tibet and the West.

While speaking of fine arts one may notice the finding of an authority on Indian music that one of the Indian ragas, BHOTTARAGA, is not of classical Aryan origin but as an adaptation from a Tibetan chord.¹³ Is it a relic of Tibetan inroads into north India? Tibetan contributions to Indian culture may be recalled in the poetic words of TAGORE: "a river belonging to a country is not fed by its own waters alone. The Tibetan Bramhamputra in a tributary to the Indian Ganges."¹⁴

If I have stressed the utilization of Tibetan data for research in history or fine arts it is not that religion has been adequately studied. There are still many obscure chapters in our knowledge of religion. There is, for instance, a widely prevalent notion that Buddhism came to Tibet during the reign of Srongtsen Gampo. Srongtsen Gampo is indeed the Asoka or the Constantine of Tibet but it would be contrary facts to say that Buddhism first entered Tibet under his auspices. There is firm evidence to hold that Buddhist scriptures and Buddhist scholars had been coming at least five generations earlier to Tibet. King Lha Tho-tho-ri who ruled about 150 years before Srongtsen Gampo could not use these scholars and their books because of lack of script. Nevertheless there was no lack of respect in the Royal House for the Noble Doctrine from India.¹⁵ It is however difficult to fix the date of first entry of Buddhism. In view of these contact between Tibet and India

from very early days as condensed in the field of mystic practices and meditation and in view of Asokan missionaries having preached both the Himavats and the borderlands up to Khotan,¹⁶ it may not be surprising if we discover that Buddhism made its first entry in Asoka's time either through Nepal or through Ladakh. Asoka in Tibetan tradition occupies a niche which is not enjoyed by any other foreign king.

I have no intention to tire you with a long address. I have taken the liberty to present some ideas for exploration by academicians. It is, however, not to be understood that Tibetology concerns only students of religion, art and history. It provides a rich field to students of linguistics, ethnology, science and sociology as well. With these words I should conclude with greetings on behalf of India where the Buddha was destined to be born and on behalf of Sikkim and the Namgyal Institute of Tibetology where we strive to preserve the lamp of the Freedom of Mind as lit by the Buddha.

NOTES

1. *Buddhist Logic* (Bibliotheca Buddhica, Leningrad 1930-32).
2. e.g. *Chronicles of Ladakh* (Calcutta 1939); *Missions of Bogle and Turner in Tibetan Texts: Toung Pao* (1949-50); and *China and Tibet in Early 18th Century* (Leiden 1950). Also noteworthy is Richardson: *Ancient Historical Edicts at Lasha* (London 1952).
3. Turrel Wylie.
4. *Travels of Tibetan Pilgrims to Swat Valley* (Calcutta 1940). *Memoirs: ASB V and Tibetan Texts*, Pt. I.
6. *Indian Antiquary*, I and *JASB NS VII*.
7. Bhattacharyya: *Indian Buddhist Iconography*, (Calcutta 1924 & 1958); Foucher; *l'Iconographie Bouddhique de l'Inde* (Paris 1900-5) and *Beginnings of Buddhist Art* (Oxford 1917); Getty: *Gods of Northern Buddhism* (Oxford 1914 & 1928); Gordon: *Iconography of Tibetan Lamaism* (New York 1939); Jisl: *Tibetan Art* (London 1959); Roerich: *Tibetan Paintings* (Paris 1952); Tucci: *Indo-Tibetica* (Rome 1932-41) and *Tibetan Painted Scrolls* (Rome 1949).
8. Vajra of the shape of a peg was not unknown e.g. an exhibit from Java in British Museum. Evans-Wentz describes Phurpa as Tibetan. *Tibetan Book of the Great Liberation* (Oxford 1954).
9. Bhattacharyya obviously considers Dorje Phurpa as non-Indian. He does not notice this in *Indian Buddhist Iconography*. Roerich, Tucci and Nebesky (*Oracles and Demons of Tibet* Oxford 1956) render Dorje Phurpa as Vajrakila.

10. Bhattacharyya.
11. Re: Mahacheena, Woodroffe: *Shakti and Shakta* and Shastri: *Cult of Tara* (Memoirs ASI: 20); also Bagchi: *Studies in the Tantras* (Calcutta 1939).
12. e.g. Koeppen.
13. Swami Prajnanananda.
14. *The Centre of Indian Culture* (Visvabharati 1919).
15. Tibetan authorities (Theb Ter Ngon Po, Gya Po Yig Tsang etc.) allude to pre Srong-tsen Gampo events about Buddhism.
16. The border tribes mentioned in Asokan records might have spread even beyond Pamirs and Oxus. Barua: *Asoka and His Inscriptions* (Calcutta 1946 & 1955).

SANSKRIT AND TIBETAN

[Maharajkumar Palden Thondup Namgyal, President of Sikkim Research Institute of Tibetology, while regretting his inability to attend the Puri Session of Sanskrit Vishva Parishad meeting under the presidentship of Rashtrapati Dr. Rajendra Prasad on April 3 and 4, has referred to Sanskritic associations of Tibetan language and literature. Following paras of Maharajkumar's letter, now released, will be of interest to all students of humanities.]

Our interest in the revival of Sanskritic studies is not less deep than of those who specialise in Sanskritic studies or who speak languages developing from or associated with Sanskrit.

Tibetan is perhaps the only non-Indian language which has most fundamental links with Sanskrit. Tibetan speaking peoples had a highly developed literature even before the introduction of Doctrine of the Buddha, But this literature was handed down from generation to generation orally. The translation of Buddhist scriptures called for a script. Thomi Sambhota, the leading Tibetan scholar came to India—the Land of Enlightenment, discussed the problem with Indian scholars and returned to Tibet with a phonetic system of script modelled on the current Devanagari characters. Then followed a period of 1000 years of translation of Buddhist literature mostly Sanskritic. This task of translation was as much a matter of scholarship as of faith. There is no other instance of translation on a national scale and rendered word for word. The translation was faithful but not slavish. The Tibetan syntax was strictly observed and fundamental notions of Tibetan literature or culture were not ruthlessly supplanted by exotic forms. The translation covered not only the sacred literature but also quite a number of secular works like Ashtadhayi, Amarakosa, Megahduta, Kavyadarsa, Ayurvedasara Samuchchaya, Nagananda and Pratimamanalaksana. Quite a large number of such secular works were incorporated in the sacred collection called Tanjur—a testimony to the esteem for the literature of the Land of Enlightenment. But for these translations some of the priceless treasures of Sanskrit literature would have been altogether forgotten and even the names of many of such works would have been lost for good. The period which witnessed the destruction of Sanskrit works in Northern India, thanks to foreign invasions and ravages of time, was the period of this monumental enterprise in rendering the genius and form of one language into another. Without good knowledge of such lost works, no study of Sanskrit literature can be complete. The Sikkim Research Institute of Tibetology nurses the ambition of aiding this task of supplementing Sanskrit studies.

Revival of Sanskrit studies is called for, not merely by any narrow nationalistic interest. Under the impact of Western literature, Indian scholarship almost lost sight of the real genius of Sanskrit. Sanskrit culture, under such impact, was

supposed to represent ritual and dogma, superstition and obscurantism. Very few outside the advanced students of Sanskrit cared to know that Sanskrit literature was associated with most fearless freedom of thought.

The scholars of modern educational system turned to Comte, Kant, Hegel and Bradley while oblivious of the great contributions of the Land of Enlightenment. The intellectualism and dialectic, which started with the Buddha and the sages of the Upanishads and which reached efflorescence with sages like Nagarjuna, Asanga, Gaudapada and Sankara, were forgotten. Paradoxically enough, European scholars like Stcherbatsky had to reveal the truth about the monumental contributions of Sanskrit literature. Now the large bulk of this literature is not available in their original form. They are however available in Tibetan. History of Mankind presents instances of migration of languages, literatures and cultures. In the wake of Buddhism Sanskrit literature travelled from the river plains of North India to the Himalayas and Trans-Himalayas and stimulated the growth of a turn of mind evincing interest in collective welfare and fearless freedom of thought viz—Bodhisattvavada and Sunyavada. This was in the so-called middle ages. In the current century, which marks the terminus of cycle of 2500 years of Gautama Buddha, the discovery of the treasures of Sanskrit literature in Trans-Himalayas and their return to the Land of Enlightenment may very well usher in a much greater renaissance than that caused in Europe by transfer of seat of classical learning from Constantinople to Rome in the 15th century. The challenge to mankind today is that of gross materialism and dogma. The philosophy enshrined in Sanskrit literature can answer this challenge.

It is also interesting to note that the Sixth Session is meeting in Puri. In many ways, Orissa has been the focal point in India's history. It was a war fought in Kalinga that turned the mind of Maurya Emperor Asoka to the more substantial pursuit of the path of the Dharma, an event which led to the spread of Buddhism all over India and to all parts of Asia. Asoka lives in the history of Tibetan speaking peoples as much in the history of India as a symbol of power which has its roots in the Dharma. It was also in Orissa that Mahayana underwent much development. It is a moot point whether the temple of Jagannath began under Buddhist auspices. Evidences of congregational forms and democracy in the temple recall the noblest traditions of Buddhism.

ON BUDDHISTIC (HYBRID) SANSKRIT

—SUKUMAR SEN

I

Before the publication of Franklin Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary* (1953) the language of the scriptures of the Northern Buddhists—such as the *Mahāvastu*, the *Lalitavistara*, the *Divyāvadāna* etc—was known as Buddhistic Sanskrit. The amended nomenclature seems to have been accepted by scholars without a demur. But is the insertion of the word 'hybrid' at all necessary or desirable?

The early Buddhist scriptural works that seem to have been produced in the northern half of the sub-continent of India, as known to us, are either in Middle Indo-Aryan (Prakrit) or in a style of Sanskrit more or less removed from the language to which Pāṇini had set the standard. The Prakrit texts (mainly represented by the Kharosthi Dhammapada) are written in the current language in the North-Western mountainous region where Sanskrit did not appear to have been much cultivated before the Christian era progressed a few centuries. The Buddhist scriptural works in "Sanskrit" belonged to the plains of the Madhyadesa and to the eastern region. No manuscript of the "Sanskrit" texts is written in Kharosthi, which lacked the long vowels and therefore was unsuitable for Sanskrit. The Gilgit Manuscripts of the *Vinaya Vastu* (edited by N. Dutt) are written in the Brahmi script.

The northern Buddhist texts do not present an identical language or dialect but they do represent a language style where beside the pure (i.e. Paninian) Sanskrit words are used along with Old Indo-Aryan words not formed according to Pāṇini, the words that are Prakritic (i.e. Middle Indo-Aryan) and the words that present an Old Indo-Aryan base and a middle Indo-Aryan suffix (ending or formative) and *vice-versa*. But the proportion of the three types of words are not the same in the texts. In some texts the first type of words preponderates, in some the second type and in some the third type,—but all in different degrees. The three types may be thus illustrated.

(i) Old Indo-Aryan (not found in classical Sanskrit): *kampe* 'it trembled' (perfect ending but no reduplication of the root); *prcchita* '(she was) asked' (the suffix *-ita* added to the present stem instead of the root); *imā* (neuter plural; Vedic); *praṇipatīvā* 'having dropped down and forward for salutation' (*-ivā* attached to a root compounded to prepositions); etc.

(ii) *ratana* 'jewel' (as in *saptaratanaṃ*); *dāni* (for *idānim*); *āsi* (for *āsīt*); *yenimā* (Sandhi form; for *yenemā*); etc.

(iii) (a) *Buddhāna* 'of the Buddhas' (*buddha*+MIA gen. pl. ending), *naravarasmin* 'in the superior man' (*naravara*+MIA loc. sg. ending); *purāṇaśatehi* 'with a hundred purana coins' (*purāṇaśata*+MIA+*ehi* instr. pl. ending); *abhūsi* 'it occurred' (*a-bhū*+MIA ending, third per. sg.); etc.

(iii) (b) *bhesyati* 'it shall be' (OIA *bhū*+OIA-*iṣyati*); *dhārenti* 'they hold' (MIA *dhāre*-*dhāraya*+OIA-*anti*); *okasto* 'come down to' (MIA

*okas- \angle ava-kas- OIA-ta); *okirivā* 'having cast about' (MIA *okir- \angle avakr \ddagger -(i)tva*); etc.*

Buddhistic Sanskrit is not a hybrid language although its words are often not homogeneous. The over all pattern or structure of the language is an Old Indo-Aryan language that was much akin to Sanskrit but unlike it was not rigidly controlled by the grammarians. It was a free kind of language that was used by ordinary men, not aspiring for Brahmanical scholarship or veneration. It was what may be called Spoken Sanskrit. By its nature it was an unstable literary or business language varying according to time and place. To call such a language "hybrid" is not correct. Buddhistic Sanskrit was not an artificially made up language fashioned by fusing Sanskrit and the Prakrits. Any language whether spoken or literary, including the Pidgin and Creole etc has its distinct basic or seed language, however, inscrutable it may be. As regards the vocabulary there is no language which is not more or less heterodox. There is bound to be some borrowed element. In the case of Buddhistic Sanskrit its indebtedness in this respect is heavy. But that is only natural. Both Sanskrit and the Prakrits were influential contemporary speeches which controlled between them its career which ultimately vanished into Sanskrit.

Buddhistic Sanskrit was not a hieretic language; it was a general language, the spoken Sanskrit of the few centuries before and after Christ. It was used as an administrative language in Madhyadesa by Kanishka and his successors. The Sarnath Buddhist Image Inscription of Kanishka (*Epigraphia Indica* VIII p.173 ff), the Set-Mahet Image and Umbrella Staff Inscription of the same (*Ep. Ind.* VIII p. 180 f; p. 291), the Mathura Stone inscription of Huvishka (*Ep. Ind.* XXI p. 60 f) etc are written in almost the same language as Buddhistic Sanskrit. It also appears in a few documents from Niya region. I quote below the Inscription of Huvishka which refers to the establishment of an alms or charity house. The date of the inscription is the year 28, probably the Saka year (=106 A.D.).

ayanī puṇyāśālā pracinikāna (=pracinikēna) sarukamāna-putrena kharasālera-patinā vakana-patinā akṣayanivī dinnā tuto (= tato) vṛddhito māsānumāsam śuddhasya catudīśi puṇyāśā(lā)ṭam brāhmaṇa-satam pari-ṣitavyaṃ divase diva(se) ca puṇya-śālāye dvāramūle dhāriye sādyaṃ saktana (= sadyahśaktūnām) ādhaka 3 lavṛṇa (=lavaṇa) prastho 1 sakta (=śukta) prastho 1 harita-kalāpaka-gḥatakā 3 mallakā 5 etam anāghanam kṛtena da (tavya) vabhakṣitana (= bubhukṣitānām) pivasitana (=pipāsītānām) ya catra puṇyam taṃ devaputrasya sāhisya huviṣkasya yeṣam ca devaputro priyah teṣam api puṇya bhavatu sarvāyi ca pṛthiviye puṇya bhavatu akṣayanivī-dinnā.

'This hall of piety (i.e. charity house) is established as a perpetual endowment by Pracinaka the Lord of the Kharasālera the governor of charitable institutions, son of Sarukamāna. From out of that deposit (*vṛddhitah*) the interest (*śuddha*; Bengali *sud*) should be spent month by month for the maintenance of Brahmans (who come) from the four quarters to the hall of piety. Day by day at the gate of the hall of piety should be stocked freshly made (*sādyaḥ*; Bengali *sājo*) barley meal 3 Aḍhakas, 1 Prastha of salt, 1 Prastha of tamarind (literally, acid stuff), 3 jars of green peas, and 5 earthenware bowls. These are for charity to the destitutes and also for the hungry and the thirsty. Whatever merit there is goes to the Sou of Divinity, Sāhi

Huvishka. May there be merit also for those who are dear to his majesty, May there be merit for the entire earth. The perpetual gift is made

II

Spoken Sanskrit, the basic language of the typical Buddhistic Sanskrit, as for instance in the *Mahavastu*, has the following characteristics in general.

1. The Phonological pattern is almost the same as that of classical Sanskrit. There are, however, exceptions.

a. There are Middle Indo-Aryan vocables which show the expected simplification.

b. There is no rigidity of Sandhi rules. It follows the Sandhi rules of MIA. The final *visarga* after a vowel other than *a* is more often dropped than retained. The final *-ah* becomes more often *-o* than not; e.g. *nando ca bhikṣuḥ*; *vanato ānetvā*; etc.

c. The final *-n* generally becomes *-ṇ*. e.g. *bhagavaṇ*, *balavaṇ*, *mahat-tarakāṇ* (acc. pl. msc.); etc.

d. The length of the stem vowel is as often retained as not; e.g. *sarvābhibhū* 'All overcome' (nom.sg.); *sarvābhibhūṃ* (acc.sg.); *sarvābhibhuṣya*/*-bhūṣya* (gen. sg.). There is always metrical shortening when necessary.

e. There is often *samprasāraṇa* of *ya* and *va* : e.g. *vīriyaṇ* (*vīryam*).

2. Morphological characteristics are as follows.

a. The dual number is replaced by the plural as in MIA e.g. *duve gandha-mahattarakāṃ* 'the two leading spice merchants' (acc.); *duve asthānsu* 'the two stayed'.

b. The noun stems ending in consonants are lost as in MIA, leaving a few fossils such as *rañṇaḥ*, *bhagavān*, *bhagavatā*, *arhan*, *arhatām*, etc. The gender remains unchanged. Thus : *pariṣā* (for *pariṣat*).

c. The *a*- declension influences all other non-feminine declensions. Thus : *ṛṣiṣya* (gen. sg.), *bhikṣuṣya* (gen. sg.), *bhrātarān* (acc. pl.).

d. The ablative singular is formed with the adverbial suffix *-tas*; e.g. *vanato* (for *vanāt*).

e. The regular locative singular ending for the non-feminine is *-smin*. But the regular form for the *a*-stems is also current; e.g. *lokamin* as well as *loke*.

f. The ending for the instrumental, dative, ablative, genitive and locative singular fem. is *-(a)ye* (*-yāi*, the OIA dative singular).

g. The ending for the instrumental, dative, ablative and locative plural for all stems is *-hi* (*-bhis*).

h. The personal pronouns have developed some additional forms such as *mamam* (acc. sg.), *maye*, *tvaye* (inst. sg.) etc.

i. In the conjugation of the verb the *Atmanepada* forms are replaced by the *Parasmaipada*, even in the passive voice. A few *Atmanepada* forms survive in the verses mainly.

j. The *-a-* (and *-aya-*) conjugation predominates. The *-ya-* conjugation survives in the passive. The other conjugations survive sporadically.

k. The root *bhū-* (*bhavati*) generally becomes *bho-* (*ho-*) and *bhe-*; e.g. *bhoti*, *bhoṣyati*, *bheṣyati*; etc.

l. The gerundial suffix *-tvā* generally stands for *-ya* also, e.g. *pratiśrutvā*. Sporadically *-ya* stands for *-tvā*, e.g. *bandhiya* (*bandhya*, for *baddhvā*).

There is an additional suffix *-tvāna*, e.g. *karitvāna*, *kṛtvāna*, *dattvāna*, *vijahitvāna*, etc.

m. There is only one form of the finite past tense. It is a mixture of the perfect, the aorist and the imperfect. There are also relics from the old; e.g. *abhūsi* (3, sg. pl.); *asī* (1.3 sg.); etc.

3. The more important syntactical characteristics are as follows.

a. There are many new idioms in the use of the cases. Thus : *bhagavatā* (instr. of the cause) *te amanusyakā palānā* 'on account of the Lord the non-humans fled'; *kālena kālam* 'from time to time'; *imasya śatasahasrasya* (gen. of exchange) *kesaram* 'the perfume bought by hundred thousand coins'; etc.

b. The compound verb also presents fresh idioms. Thus : *āhāraṃ kariṣyāmi* 'I shall eat (it)'; *prahāraṃ dattvā* 'having beaten up.'

SANSKRIT ACROSS THE HIMALAYAS

—NIRMAL C. SINHA

I

It is a common place of Oriental studies that India has shared the heritage of Sanskrit with other countries. On purely philological considerations the ancient-most Sanskrit is the matrix of the speeches of more than half of mankind through ancient and modern times. On deeper philosophical considerations Sanskrit is reputed to have made profound impact on foreign mind, Mleccha or Yavana. The response to Vedānta or Kālidāsa of distant foreigner from Plato and Plotinus to Schopenhauer and William Jones has so much exercised the imagination of our scholars that the role of Sanskrit in the cultural milieu of our neighbours is often overlooked. Countries across the Himalayas happened to be most important acquisitions of Sanskrit abroad and yet more than the Trans-Himalayan highlands other lands interest Indian Sanskritists. This is despite the fact that India produced two pioneers in the field, namely, Sarat Chandra Das and Rahul Sankrityayana. I have no claim to be a Sanskrit scholar. It is only as a student of history, specializing in the survivals of Indian culture abroad, that I venture to present the contribution of Tibet and Mongolia to Sanskrit through the ages. The story of Indian Panditas and their Bhota collaborators is an edifying chapter in the history of Asia.

The history of Asia is a sort of triangular complex composed of Iranic, Sanskritic and Sinic traditions. Much of Asian history is the product of permutation and combination of the three. In Northern Buddhist terms, history is a process of flux and there is no set pattern in history except the *Dharma*; and strange are the ways of the *Dharma*. The encounter between Sanskrit and other traditions had thus no fixed norm in history. It is now well known that in the confines of Indic sub-continent Sanskrit yielded, in different ways, to Irano-Persian and Sino-Mongoloid encroachments while in the highlands of Trans-Himalayas Sanskrit most successfully encountered Iranic and Sinic traditions, both in linguistic form and literary expression.

Yet the Sanskrit which accomplished this *Digvijaya*, from Kashmir to Kokonor or from Bangala to Baikala, had no title to high caste; this Sanskrit hardly conformed to the grammar or finesse of what is called Vedic or Classical form. Buddha Śākyamuni is known to have spoken the dialects of the diverse regions. In short Buddha did not preach in "perfected and refined form" which happened to be the preserve of the Brāhmaṇa and the Kṣatriya. So Sanskrit, Vedic or Classical, was first ruled out "for the profit of the many, for the bliss of the many and out of compassion for the world". Yet Sanskrit and nothing but Sanskrit was found worthy and capable of expressing or expounding the Perfected Wisdom or Transcendental Learning. Thus the texts of *Prajñāpāramitā* and the commentaries and dissertations of the saints and scholars from Nāgārjuna (c. 150) to Aśīśa (c. 980-1054) happened to be in

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Sanskrit which Brahmanical and Hindu scholars described as bad or impure Sanskrit. Recently, some western scholars have started calling this medium Hybrid Sanskrit. Nepali scholars and Vajracaryas are also not happy with the label Hybrid as Nepal for centuries has preserved the learning enshrined in Buddhist Sanskrit and for a century now has been helping the modern scholars to explore the esoteric texts in this medium. The Buddhist Sanskrit had to be bad or impure, as conformity to Vedic or Classical grammar would have made the new lore more obscure and less open than the ancient one. The spirit of tolerance and the anxiety for adaptation, which made Buddhism the national creed wherever the *Dharma* migrated, accounted for the historic success of Sanskrit Buddhism outside India, particularly in Tibet and Mongolia.

II

“The waters of Ganga made fertile the arid steppes of Inner Asia”. That is how a German scholar had described the great efflorescence of Buddhist literature in the sands and snows of Inner Asia. The Bhagiratha who took the stream to the arid north was in the grateful imagination of Northern Buddhists, come from Vārānaśī, where Buddha Śākyamuni had turned the Wheel of Law. In trans-Himalayan legend the Sacred Lotus after it withered away in Vārānaśī blossomed in Lhāsa, and the Master’s “body, speech and mind” made a re-appearance in the Trans-Himalayan highlands. Lhāsa in welcoming Sanskrit was no doubt sheltering the language of the Land of Enlightenment and Bod-skad (Tibetan) as the medium of the *Dharma* became as sacred as Sanskrit. The layout, content and presentation of Tibetan canon and all later works down to the last days of Lamaism have been such that a Nepali Vajracārya proud of his country having been the refuge of Sanskrit learning has no hesitation to describe Bod-skad (Tibetan) as Lhāsa Sanskrit. By the label Lhāsa Sanskrit a Nepali Buddhist would not merely imply that the Tibetan script is derived from Sanskrit source but also acclaim that Tibetan literature preserves the treasures of Sanskrit literature. Much of the original are lost to the world today while most of the remnants in Sanskrit the world owes to the care and zeal of Nepali scholars during the centuries when Sanskrit learning in the Land of Enlightenment was in shade. Western scholarship would testify further that the monastic universities in Tibet and Mongolia not merely preserved the treasures of Sanskrit but also developed the Sanskrit traditions in their seats. Thus Logic and Metaphysics, Medicine and Chemistry from India flourished in Sakya, Tashilhunpo, Drepung, Derge, Kumbum and Urga.

Why the legendary author of Tibetan alphabet, Thomi Sambhota, did not seek inspiration for a script from the great neighbouring country in the east, has puzzled many Sinologists today. As the medium of expression in the Celestial Empire, the Chinese script had a sanctity of its own. Mastery of the ideograph was a hall-mark of academic and bureaucratic power inside the Middle Kingdom while beyond the outermost frontiers of the Middle Kingdom the ideograph was a symbol of culture. A barbarian speaking the Celestial language was a lesser barbarian and if a barbarian could read and write the script his access to power and privilege in the Celestial court was ensured. Besides dissemination of Chinese language and Chinese script beyond the Han frontiers was a fundamental principle of imperial statecraft throughout history. Thus the Manchu, the Mongol and even the Turki (Uighur) had to accept Chinese language and script for varying periods to

varying degrees and the vertical form was adopted in Manchu and Mongol scripts. An American Sinologist has therefore described the Tibetan escape from Chinese language and script as an inexplicable phenomenon. The truth of the matter is that the Tibetan speech is not as near the Han as many Sinologists presume. If the term Mongoloid is used in a wide sense both Tibetan and Chinese languages are Mongoloid languages. Tibetan is also a tonal speech like Chinese but Tibetan is not so predominantly monosyllabic as Chinese. Even if there are affinities, as presumed by some Sinologists, an ideograph established in one language is not necessarily adequate for the imagery and idiom of another. While linguistics and morphology conceal the secrets of failure of Chinese ideograph in Tibet, Tibetans have their own explanation for the success of Sanskrit *Akṣara*. Sixteen years ago in Tashilhunpo and Drepung I made enquiries as to why the pictograph was found unsuitable for transcription of Tibetan speech and how did Thomi Sambhota and his colleagues adjudicate the claims of different Indo-Iranian and Mediterranean scripts. I had in mind that the Brāhmī script was possibly an import from the west of *Saptasindhu* and that in the first half of the seventh century Kharosthi and several other scripts were prevalent in the regions west and northwest of Tibet. The answer of the Tibetan scholars was, however, as simple as the Tibetan mind. I was told that there was no need to adjudicate the merits of different phonetic scripts known to Thomi and his friends. The need for a script had arisen out of the need for translating Buddhist texts in Tibetan language. It was thus "a good act" or "a natural process", interdependent on the other processes of *Dharma* as in *Pratītyasamutpāda*. Thus the script had to be looked for in the same region from where came the Sacred Books. The process did not end with the *Svara Vyāñjana* of Sanskrit or the horizontal *Rūpa* from left to right. The Tibetan book, though made of paper, did not follow the format of Chinese scroll but adopted the palm-leaf format of India. * An honorific designation for a Tibetan loose-leaf book is *Poti* derived from Sanskrit *Punthi/Pustika*. Indic or Sanskritic sentiments for books and learning have influenced Tibetan mind ever since.

To start with, the invention of alphabet was treated as a divine gift as in Sanskrit tradition; Brāhmī was reputed to have come from the mouth of Brahmā. It is not certain whether Thomi Sambhota, the formulator of alphabet, devised his set of thirty letters from the archaic Nāgarī (Ranjana/Lantsha) or from Kāshmiri (Sārāda) characters. What is certain and indisputable, both among Tibetan believers and modern scholars, is that the Tibetan alphabet was of Brāhmī origin. It is curious that while the words Brāhmī and Nāgarī were obsolete in many Indian vernaculars by the beginning of the nineteenth century, these words were current among the Lamas and other learned people all over the Tibetan-speaking world. A Sanskrit-Tibetan Thesaurus of 1771 from Kham enters the word Brāhmī with its Tibetan equivalent as the first item under the head "speech". This was undoubtedly following the ancient Sanskrit tradition. For instance, the *Lalitavistara* list of sixty-four kinds of writing begins with Brāhmī. It is relevant to point out that in India the term Brāhmī was a re-discovery towards the middle of the nineteenth century, thanks to archaeologists and epigraphists. In Tibet terms like *Akṣara*, *Śabda*, *Vāk* or *Varṇa* came to be sanctified exactly as in India and each term was most meticulously translated to convey the different meaning under different contexts. The veneration for *Akṣara* as in traditional India was fully reflected in Tibet in handling of books as if they were icons. I was surprised to notice such usage in Tibet in 1955-56. A Tibetan book, even if it be on a mundane matter, cannot be left on the floor or cast away

like an old pair of shoes. The Imperishable Object, as the Sacred Letter or *Akṣara*, is the heart of the matter. Much later in Sikkim I had another experience. A signboard warning the visitors to take off their shoes while entering the temple was fixed right on the floor. The signboard was intended mainly for the foreigners and the trilingual inscription : Tibetan, Hindi and English, was my responsibility. On protest against the written word being on the floor I had proposed that the Tibetan inscription could be erased and the signboard left as it was. An ordinary man, who was not a monk or priest, protested that Nāgarī script being the matrix was more sacred than even the Tibetan. The signboard had to be raised a few inches from the floor but still today no Tibetan or Sikkimese would keep his shoes near that trilingual inscription. The Tibetan veneration for Nāgarī as the kin of Brāhmī should be an enlightenment to several Indian scholars who, having read Sanskrit in the Western seats of Occidental learning, champion transcription of Sanskrit works in Roman and would discard Nāgarī as internationally less honourable than Roman. I am not a linguist nor by any means am good in reading scripts obsolete in our country today. But for me the most important evidence of Indian culture in Sikkim, Tibet and even the Baikals has been the most ubiquitous presence of the Six Mystic Syllables OM-MA-NI-PAD-ME-HUM on rocks and boulders, *stūpas* and temples, prayer-wheels and altars; and I had not the least doubt on my first sight of Six Mystic Syllables that the Tibetan *Akṣara* was a *Rūpa* of Sanskrit *Akṣara*.

The Tibetan veneration for the Sacred Letter from the Land of Enlightenment was also expressed in calling the vowels and consonants as *Ali* and *Kali*, the two mystic terms used in Tantra but can be traced back to the Veda. The learned Tibetan unhesitatingly affirms that *Akṣara* goes back to pre-Buddhist times in Rig-jhe, that is the Veda. The adoration of *Vāk* and *Akṣara*, Brahman and Sarasvatī in *Rg Veda* and later literature needs no presentation to an assemblage of Sanskritists. What needs emphasis here is that Sarasvatī is the only Vedic deity and for that matter the only Brahmanical or Hindu deity who is held in highest adoration in Mahāyāna pantheon and therefore in Northern Buddhist countries like Tibet and Mongolia. While other Hindu deities like Brahmā, Indra or Gaṇeśa were incorporated into Mahāyāna pantheon simply as accessory deities aiding and serving Buddha Śākyamuni or other Buddhas and while even some Hindu deities were depicted under the feet of a Buddha or held in utmost ridicule, Sarasvatī was admitted as a goddess on her own right. The Mahāyāna veneration for Sarasvatī progressed across the Himalayas, and as Yang-chen in Tibet and Mongolia, Sarasvatī is the deity for scholars and laymen alike irrespective of any sectarian considerations. The Tibetan literature from Thomi Sambhota down to the twentieth century abounds with utterances and remarks about the significance and sanctity of Śabda Brahman.

III

The translation of the Buddhist canon from Sanskrit into Tibetan has been universally admitted as the most scientific and yet lucid ever before the present day UNESCO programme. The national endeavour in Bod-yul (Tibet) running through four centuries may be best described in esoteric diction as the union of *Prajñā* (Wisdom) of India and *Upāyakaūśalya* (Ingenuity) of Tibet. Infinite wealth and refinement of Sanskrit had to come to terms with the originality and independence of Tibetan. Western scholars who have mastered Iranian, Sanskritic and Sinic languages have not discovered any

affinities between Tibetan and any of these groups. Basil Gould and Hugh Richardson—speaking, reading and writing Tibetan almost like the Bod-pa (Tibetan)—wrote in 1943 that “Tibetan is widely separated in vocabulary, grammar and mode of thought from any language with which the learner is expected to be familiar”. Earlier a renowned master of languages, Denison Ross, had admitted the same, though he felt that his mastery of Russian was complementary to his mastery of Tibetan and *vice-versa*. Knowledge of Sanskrit, which Denison Ross and Hugh Richardson had acquired before beginning Tibetan, did not determine the proficiency of such eminent Tibetologists.

To obtain the exact meaning of Sanskrit words and phrases Thomi Sambhota and his successors had first resorted to a servile imitation of Sanskrit layout and style and ignored the claims of Tibetan syntax. This resulted in monstrous compositions which misrepresented the potentialities of Sanskrit and denied the genius of Tibetan language. These translations were later on considerably revised or altogether replaced; a few survive in the manuscripts discovered from the Caves of Thousand Buddhas and other sites in the north and north-west of Tibet. In the later or revised translations imagery and idiom of Sanskrit underwent welcome Tibetanization along with honourable acceptance of native idiom imagery.

No effort was spared to probe into the etymology of a *Śabda* or to unravel the aphorisms of *Vyākaraṇa*. Pāṇini and later *Sārasvata Vyākaraṇa* were studied with the same zeal as in the Tols in India. Thus while each word of the original was rendered into its exact appropriate in Tibetan, the Tibetan syntax was complied with. For every translation there would be one (or two) Indian scholar knowing Tibetan and one (or two) Tibetan scholar knowing Sanskrit. For support to translators, compilation of grammars and lexicons was also taken in hand. For widely used or commonplace terms like Buddha, Dharma or Sangha uniform sets of equivalents were fixed by a central council of translators. The result of the translations from the time of Thomi (c. 650) till the propagation by Atiśa (c. 1050) were later incorporated into two encyclopaedic collections called Kanjur and Tanjur. Kanjur stands for *Buddh-avacana* and Tanjur for *Sāstra*. Thus *Abhidharma*, *Prajñāpāramitā* and *Vinaya*, the treatises of Nāgārjuna, Aśaṅga and Dīnāga or the latest Mahāyāna tracts from Pāla Bengal are all enshrined in these collections. But for this faithful and yet idiomatic translation many of the Buddhist Sanskrit works would have been lost forever. I need not recite the great Mahāyāna works recovered by Brian Hodgson and Rahula Sankrityayana or refer to the Gilgit Manuscripts read by Nalinaksha Dutt. I would however remind that Nāgārjuna’s *Suḥrillekha* or Dīnāga’s *Pramāṇasmuccaya* are yet to be discovered.

Through such scientific translations and regular exchanges with Nepali and Indian scholars, imagery and idiom of Sanskrit became a part and parcel of Tibetan literature and later, when Mongols embraced the *Dharma*, of Mongol literature. This impact is noticed most in the art of dialectics, science of poetics, and historiography. Buddhist logic with Indian art of polemics and Indian logician’s mannerisms flourished in refuge in Sakya, Drepung and Urga. For models of rhetoric and prosody, men of letters in Tibet and Mongolia invariably referred back to *Kāvya-darśa* and such works from India. Dialectics or poetics were, however, not much developed in Tibet before the advent of *Dharma*; therefore such Indic elements in Tibetan literature

were more in the nature of innovations than revolutions. For a true revolution in Tibetan literature one has to notice the historiographical writings in Tibet. In the beginning, that is, before Sanskrit made its impact, the annals and chronicles of Tibet were inspired by the Chinese tradition of Shih-chi (the Record of the Scribe—the Record of a Historian). The Chinese method of record-keeping meant a meticulous regard for events and their dates. The Indian tradition of historical writings, as will be accepted by this distinguished gathering of Sanskritists, was indifferent to mundane happenings and their chronological sequence. The victory of Buddhism in Tibet was eventually the victory of Indian attitude to objects mundane. Men of letters, including historical scholars, submitted to the Indian school of history. The Tibetan nomenclature for records, Yig-tshang, yielded to a new form Chon-jung (Chos-hbyung) or the Growth of Religion. As the new nomenclature suggests the content of chronicles, that is, the subject-matter of history, was now the *Dharma*, its origin in India and its growth in the Trans-Himalayas. The *Dharma* was eternal and everything else was transitory; therefore the story of *Dharma* was history *par excellence*. The ideal history was no longer the Records (Yig-tshang) or the Line of Kings (Rgyal-rabs) but the Dharmakahini (Chos-hbyung). The lives and thoughts of the saints and scholars, the doctrinal debates and the construction of temples and monasteries were now the stuff for the historiographer. Even then a strong sense for historical sequence and a high regard for firm chronology continued to characterize the chronicles of Tibet. It cannot be denied that Tibetan historical writings contained much useful data for history of the neighbouring countries. Tārānātha's 'History of Buddhism' abounds with legends and myths but provides some unimpeachable evidence where Indian literary sources are silent.

A measure of Sanskrit impact on Tibetan and Mongol languages is provided by the wide currency of loan-words from Sanskrit. While a most faithful and yet perfect translation of the entire corpus of Sanskrit vocabulary was achieved and even many proper names like Aśoka and Vaiśālī were rendered into Tibetan, for academic as well as sentimental grounds the Sanskrit forms of certain words were preferred. Thus while Buddha, Dharma and Sangha or Veda and *Vijñāna* were always expressed in Tibetan forms, terms like *Guru* and *Muni* or Śākyamuni and Pāṇini have been used in the original form down to our times. Not that good Tibetan equivalents could not be coined but that such coinage could not satisfactorily convey the full context of the term. It will be interesting to give a few examples of Sanskrit loan-words : Om, Mani, Padma, Vārāṇasī, Nālandā, Takṣaṣilā. Some Sanskrit words underwent sea-change in spelling and pronunciation. Five such loan-words common to Tibetan and Mongol would be - Ārya, Dharma, Paṇḍita, Ratna, Vajra. In Mongol there was a greater zeal to have as many Sanskrit words as possible for the Mongol translators rightly found that in the relay of *Dharma* from Sanskrit to Mongol via Tibetan the original context would be more obscure. A thirteenth century Mongol version of *Lalitavistara* is conspicuously punctuated with Sanskrit words. I cull here some as per transcription of Professor Nicholas Poppe with regular Sanskrit form in brackets. Duvaja (Dhvaja), Lakṣa (Lakṣmaṇa), Bodi (Bodhi), Dibangkara (Dīpaṅkara), Erdini (Ratna), Arsi (Rṣi), Diyan (Dhyāna), Esrua (Iṣvara), Kadali (Kadali), Tusid (Tuṣita), Manggal ((Maṅgala), Sarati (Sārathi), Vinai (Vinaya), Yaśodari (Yaśodharā), Sidi (Siddhi), Darm-acari (Dharmacari), Kumuda (Kumuda), Vcir (Vajra), Maqaraja (Mahārāja), Maiydari (Maitreya), Sarvaartasidi (Sarvārthasiddhi), Akas (Ākāśa), Citiri (Citra), Usnir (Uṣṇīṣa), Arata Kalmi (Arāḍa Kalama), Badir (Patra), Badmi (Padma), Samadi

(Samādhi), Maṣamayi (Mahāmāyā), Siramani (Śramaṇa), Vayiduri (Vaiḍūrya), Gunamati (Guṇamati), Ratnagarci (Ratnagarbha), Ridi (Riddhi). It is not necessary to extend the list of Sanskrit words in the Trans-Himalayas. I need however record my most pleasant experience in the Baikals regions to hear the Buriat Mongols uttering the words like Adisa (Atisa), Bandita (Paṇḍita) and Erteni (Ratna) without any efforts in their prayers in Mongol and their talks in Russian.

If I tell a Lāmā (Mongol or Tibetan) that modern researches have proved that there are substantial non-Āryan elements in Sanskrit vocabulary and that such words as Candana, Daṇḍa, Paṇḍita and Bilva are probably of Dravidian stock the Lāmā would retort that whatever is Sanskrit is Ārya. If I argue further I may offend the Trans-Himalayan believer be he a monk or a layman, a scholar or a muleteer. I had on several occasions told Lāmās that in modern Indian opinion Buddha Śākyamuni would be traced to Tibeto-Mongoloid stock and not Indo-Āryan. Far from pleasing the Lāmās my statement was a sort of blasphemy which pained them considerably. To a Northern Buddhist all moral and spiritual values are from Āryabhūmi (Phags-yul in Tibetan) and Buddha Śākyamuni could not but be Ārya and the language of *Prajñāpāramitā* was indeed Ārya or Sanskrit *par excellence*.

[Acknowledgement : My own on-the-spot observations as well as the words of pioneers in the study of Trans-Himalayas provide data for this paper. All necessary references will be found in V. Bhattacharya ; *Bhojaparakāśa* (Calcutta 1939); N. Dutt : *Gilgit Manuscripts I* (Srinagar 1939); N. Dutt (ed) : *Prajna* (Gangtok 1961); and F. W. Thomas : "Brahmi Script in Central Asian Sanskrit Manuscripts" in *Asiatica Festsehrift Friedrich Weller* (Leipzig 1954). In a recent paper entitled "Study of Sanskrit Grammar in Tibet" (*Bulletin of Tibetology*, Vol. VII No. 2) B. Ghosh narrates the history of Sanskrit grammar in Tibet down to the nineteenth century. Regarding Tibetan (and Mongol) sentiments on Buddha's nationality vide N. C. Sinha : *Greater India : Fact, Fiction & Fetish* (Bhagalpur, 1971) and "Indic elements in Tibetan culture" in *Man in India*, Vol. 49, No. 1. For an authoritative statement of Tibetan sentiments about Tibet's indebtedness to Sanskrit vide the Dalai Lama's address to the Buddha Jayanti Symposium on November 29, 1956, in Shakabpa : *Tibet* (New Haven 1967), Appendix.]

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