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NEW SERIES

1997 No. 1



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**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 mountains suggests the dimensions of the field

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SOME LANGUAGE TRAITS IN THE LADWAGS VERSION OF THE GESAR EPIC

- Smt. Anandamayee Ghosh

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

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

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

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

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

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

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

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

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

- (i) Mon beloved to Gesar
- (ii) Skya ba rgod po

- (iii) Shel li bu Zhun
- (iv) Gong ma bu thsa's boy and Rgyal sa dkar po.
- (v) gSer ri bu zhun (published under the title - The paladins of Gesar Saga, The Asiatic Society Bengal, New Series Vol II 1906 pp.467ff, Vol III pp.67ff, Vol III 1907 p.261ff).

Another nine tales were published in Indian Antiquary Vol XXXI 1902.

- (i) The tales of Agu.
- (ii) dBang po rgyab bzhin's three sons.
- (iii) Don grub's fitting out for the land of gling.
- (iv) Don grub's birth on earth.
- (v) Khro mo who sought to harm Gesar.
- (vi) The maiden 'aBru gu ma.
- (vii) 'aBru gu ma who became Gesar's bride.
- (viii) Gesar who teases 'aBru gu ma.
- (ix) The wedding.

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

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

II

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

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

The Tibetan materials of Tun huang and those of Chinese Turkishtan could also avoid such grammatical liturgy.

The analysis is attempted in the following lines.

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

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

(a) ང་རི་ ná ri ང་རི་ ná'i (my) 我 自 然 wode. It presupposes that ri was an archaic particle རིག་པ་ལྟ་བུ་ tshig phrad. (b) ཡ་བི་ a bi ཡ་པོ་དང་ཡ་བོ་གཉིས་ཀྱི་ a po dan a bi gnis ka (both grandfather and grandmother) 祖父 和 祖母 同 生 祖 父 和 祖 母 同 生 zǔ fù hé zǔ mǔ liǎ. a bi = a phyi ཡ་ཕྱི་ and ཡ་ཕི་ a phi were the alternate forms. a bi ཡ་བི་ for phyi mo ཕྱི་མོ་ compare a phyim ཡ་ཕྱི་མ་ (an old woman) (Jaschke 604).—
一个 老 女 人 yi ge lao nu ren. (e) སྐྱེ་ཅས་ཅན་ (Francke 12.1) བྱིང་གྱི་ཕུ་གུ་སྐྱེ་ཅས་ ཅན་ཅང་མ་ལ་ khyed khi phru gu skye ces can tshan ma la (to your all children who would be born) 又 才 才 尔 的 将 来 的 子 孙 子 孙 ni dé jiāng lái de hai zī men. ཅས་ ces is generally used as རིག་པ་ལྟ་བུ་ (tshig phrad) as such as the sum rtags སྐུ་རྟགས་ describes. Here it is for the future particle as the verb skye སྐྱེ་ will give birth to. Compare བདག་ཅས་ btag ces, གཡོག་ཅས་ gyog ces. Francke 11.20, 75.2.

It is to note that ཅས་ cas is used in the Burig speech for ཅས་ ces (Jaschke 139, 142).

རྩལ་ rtsal cas (will) seek རྩལ་ རྩལ་ jiāng zhao: སྐར་ཅས་ skar cas (will) put on རྩལ་ chuan; གཡོག་ཅས་ gyog cas (will) cover རྩལ་ རྩལ་ jiāng gai. བསྐྱེ་ ཅས་ bsdu cas (will) assemble རྩལ་ རྩལ་ jiāng jù. བིང་ཅས་ bin cas (will) cook རྩལ་ རྩལ་ jiāng zhǔ; གཡོག་ཅས་ gyo cas (will) sti རྩལ་ རྩལ་ jiāng jí cǐ སྐུ་ཅས་ sgyur ces (will) transfer རྩལ་ རྩལ་ jiāng zhuan: རྩལ་ཅས་ zun cas (will) surround རྩལ་ རྩལ་

jiàng bao wei, but དེ་ཅས་ ha cas (will) tender 将提出 jiàng tí chū.

Some instances of vowel harmony are occasionally observed, such as རོར་བུ་ nor bu
nur bu/Jewel 宝石 bǎo shí: སྤང་པོ་ srung po song po/protector འཇམ་དཔལ་ལྷ་
bǎo hù zhě: དོན་གྲུབ་ don grub dund grub/successful 成功 chéng gōng
བུ་མོ་ བོ་མོ་ མོ་མོ་ རོ་མོ་ bu mo bo mo/po mo/to mo (Woman, daughter) 女人
nú rén, 女人 nǚ 'ér; ལུ་མོ་ nu mo རོ་མོ་ no mo daughter, ལུ་བོ་ nu bo རོ་བོ་ no
bo (same as bu mo).

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

ཀྱལ་ཀྱིལ་ kyal kyil (a well) 井 jǐng:པན་ / པན་ཟུང་ pan zuñ = pan chuñ ར་ཆུང་
(junior pandit) 年交友白学富者 jiáo nián yǒu de xué fù zhe: ཀྱ་མུས་སེ་
kra phus se (rat) 鼠 shu: ཏུ་བག་ tu bag (tu pag) (gun or rifle) 子倉 jia or
小金倉 kuai jiao: ལུས་མི་ sus mi (a courier) 信使 xìn shǐ གཡོ་ཅས་ gyo
cas (will cook) 将烹煮 jiang jí cí.

(iii) Many local expressions and usages are occasionally found in the prose and metrical composition such as.

དེ་ནས་ ཨ་བེས་ མོ་ བཏབས་པ། རྩོམ་ཅི་ སྤྲེལ་མ་ ཅི་ མཐོང་མཁན། རང་ལྟར་ མའི་ རང་
ནས་ བིང་ སོང་བས། ཨ་བེས་ རྩོམ་ལ་ ཟེར་ས། རྩོམ་ལ། མའི་ རང་ན་ མ་ བཟང་པོ་ ཡང་ མེད།
མ་ ངན་པ་ ཡང་ མི་འདུག། འབར་ཚོད་ ཅིག་ བིང་ འདུག་ ཟེར་ས། ཨ་བེ་ ཁོ་རང་གི་ ཁང་
པ་ལ་ སོང་།

(Francke 202. 6-9)

te nas A bis mo bta bs pa/jo jo'i sñi lam ci mthon mkhan nañ ltar mo'i nañ nas biñ
soñ bas/ A vis jo jo la zers/ jo jo le/ mo'i nañ na ma bzañ po yañ med/ma ñan pa yañ

mi 'dug/bar tshod cig biñ 'dug zers/ A bi kho rañ gi khañ pala soñ/
Then A bi (the witch) played the mo (oracle). Then the lady asked 'what is the meaning of the dream of the mistress?' A bi said 'The dream was neither good nor bad as the mo suggested. It remained in middle.' A bi then went her home.

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

See also ལྷ་མ་ཁྱེན་ (tsañ mkhan) (Francke p. 95.4) as explained below. Onomatopoetic formation of the first dentalised palatal is (masculine) with the (feminine) of tsa sde is not admissible. Here, Itsan appears to be an instance of archaic use. རྩོལ་ jo jo or རྩོལ་ jo mo for governess of a house which is used for occasional vocation with endearing respect to a senior lady.

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

སྒྲིལ་མ་ མཁར་བརྩན་པའི་ མིང་ལ་ གླིང་མཁར་ ཅེ་ དག་ ཟེར་ ཅེན།
དག་ས་ མཁར་བརྩན་པའི་ མིང་ལ་ ལྷམ་ལྷམ་ མི་ལྷམ་ མཁར་ ཟེར་ཅེན།

(Francke 205. 5-6)

sñon ma mkhar brtsan pa'i miñ la gliñ mkhar rtse dgu zer cen/dag sa mkhar brtsan pa'i miñ la ldem ldem mi ldem mkhar zer cen/

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

Similarly :

མདའ་ལ་ ཅེས་ བཏང་ན་ ང་ ཏང་གིས་ བཏང་ ཡིན་ལོ།
མདའ་ཅེས་ བཏང་ན་ ང་ ཏང་གིས་ བཏང་ ཡིན་ལོ།
གསྒྲིང་ལ་ དག་པ་ གླིང་མཁར་ལ་ སྒོང་ལོ།

མར་སྤྱིང་ལ་ དགའ་ན་ གླིང་མཁར་ལ་ སོང་ལོ།
ཇོ་ཇོ འབྲུ་གུ་ མ་ལ་ དགའ་ན་ གླིང་མཁར་ལ་ སོང་ལོ།

(Francke 212.19,p 213.1-4)

mda'rtse btañ na ña tañ gis btañ yig lo/
mduñ rtse btañ na na tañ gis btañ yid lo/
ša sniñ la dga' na gliñ mkhar la soñ lo/
mar sñiñ la dga' na gliñ mkhar la soñ lo/
jo jo 'bru gu ma la dga' na gliñ mkar la soñ lo//

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

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

གསེར་གྱི་ འཕྲུ་ཏེ་ ཡོལ་བ་ ཡང་ འཕྲུ་ཏེ་ ཆ་ ཡེ་ བླ་པོའི་ ཡོལ་བ་ ཞིག་ བཏང་ས།
སྤྲོ་ ཆད་པོ་ ཞིག་ མེར་ ཡོལ་ལ་ བཏང་སྟེ་ བོར་ས། དེ་ནས་ མོང་ན་གྱི་ སྤྱོད་སྤྱུག་ དེ་ ལྷུང་
མཁར་ ཆང་མས་ བླ་གི་ ཁ་པལ་ གྱིལ་ལུན་ ཏེ་ ཡབ་བཏན་པ་ དང་ ཡུམ་ སྤྲོ་མོའི་ ཁང་
པར་ བྱིར་ས།

(Franke p 95.12-15)

gser khri 'then te yol ba yañ 'then te/cha li nag po'i yol ba zhig btañs/stan chod po
zhig phir log la btiñ ste bors/te nas mo ñan gyi sroñ phrug de ltsan mkhan tshan
mas śag gi kha pal kyilkhur te yab brtan pa dañ yum shon mo'i khañ par khyers./

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

Here the construction is peculiar in usage particularly the sentence, stan chad po zhig phir log la btiñ ste bors. Such construction appears to be archaic. It suggests that the street boy (rtan ltsan) who had come forth was of unidentified origin. For rtsañ རྩལ་ཏེ་ ltsañ ལྷུང་. (S. Das p. 1008. Also Jaschke enters རྩལ་ = རྩལ་པ་ rtsa ba p 438). It is presumed that ltsan mkan is equivalent to ltsan mkhan, a grass cutter (boy).

Here it is used as an indignified expression in a society.

དེ་ནང་ལ་བསྐྱབ་པ། ལྷན་མིར་ འོག་ལ་ ཡོད་པ་ སང་། ཁོ་ མིར་ འོག་ལ་ འདུགས། དེ་ནས་
ཡལ་ བརྟན་པ་ དང་ ཡུམ་ སྤྲོན་མོས་ ཟེརས། བྱིད་ ལྷང་མཁན་ ང་ ཡིན་ རོག། སོང་པོ་ བྱིད་
ཡིན་ རོག། མིར་ འོག་ལ་ འདུག་ དེ་ཟུག་ ཟེརས་ པ།

da nañ la bslab pa/stan phir log la yod pa sañ/kho phir log la dugs/de nas yab brtan
pa dañ yum snon mos zers/khyod ltsaṅ mkhan da yin nog/sroñ po da khyod yin
nog/phir log la 'dug de zug zers pa/

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

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

Also the peculiarities of the sentence construction may be noted. བྱི་ཞ་གཉིས་ཀས་ཅི་
བརྟུལ་འདུག་ khye zha gnis kas ci brtsal 'dug. (what do you two search?) Here khye
zha was an old from of khyed cag བྱིད་ཅག་ compare khye rañ བྱི་རང་for khyed rañ
བྱིད་རང་ in honorific form (Francke p. 11.2)

III

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

The account of the heroic deeds of Gesar narrates the struggle of the human
history. In the olden days a person of leadership quality endeavoured to exhibit his
valiant prowess by his desperate courage to win over the most that one could aspire.
In this respect the tales of Rama and Sita and many other episodes in the
Mahabharata may be cited for instance. In the history of Europe similar account of
Helen and Cinderella and many others may be cited. Whether those tales had
occured or not is not our question. The historians may be assigned to the task. In

every regions of the globe the genesis of the folk tales might have some common source in the hoary past. Minor bifurcations of the common source happened to be local environmental ornamentation according to the liking of the people. It also may be presumed that such tendency of showing of valorous heroism by conquer and capture was probably the inner urge of the powerful one. In that case the tales could grow in different localities though the eventualities were almost the same.

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

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

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

ཨ་བོ་ ང་རང་ལ་ ཆ་བོ་ ཞིག་ ཐོབ་ལོ།
བཀྲ་ཤིས་ ང་རང་ལ་ བྱ་ཆ་ ཞིག་ འབྱོར་ལོ།
ངའི་ ཆ་བོ་ལོ་ མིང་ཞིག་ སྤུལ་ལོ།
ངའི་ བྱ་ཆ་ལ་ མིང་ཞིག་ སྤུལ་ལོ།

(Francke p 4. 6-9)

A po ña rañ la tsha bo zhig thob lo/
bkra sis ña rañ la bu tsha zhig 'byor lo/
ña'i tsha bo la miñ zhig stsal lo/
ña'i bu tsha la miñ zhig stsal lo/

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

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

Also :

ང་ལ་ ཏྲ་སྐལ་ མེད་པ་ མི་ཡུལ་ལ་ག་བྱུག་གིས་ ཆ་ཡིན།
ང་ལ་ ཨ་ཙོ་ཞིག་ མེད་པ་མི་ཡུལ་ལ་ག་བྱུག་གིས་ ཆ་ཡིན།
ང་ལ་ མད་འགའུ་ ལག་ཆ་ མེད་པ་ མི་ཡུལ་ལ་ག་བྱུག་གིས་ ཆ་ཡིན།
ང་ལ་ བཅའ་བུ་ མེད་པ་ མི་ཡུལ་ལ་ ག་བྱུག་གིས་ ཆ་ཡིན།
ང་ལ་ ར་སྐལ་ཞིག་ མེད་པ་ མི་ཡུལ་ལ་ག་བྱུག་གིས་ ཆ་ཡིན།

(Francke p 48. 19.49-1-4)

ña la rta skal med pa mi yul la ga zug gis cha yin/
ña la A co zhig med pa mi yul la ga zug gis cha yin/
ña la mda'i gzhu lag cha med pa mi yul ga zug gis cha yin/
ña la žans bu med pa mi yul la ga zug gis cha yin/
ña la ra skal zhig med pa mi yul la ga zug gis cha yiin//

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

(b) Orthographic change for exquisite diction.

རྩ་རྩོད་མ་ཆ་ལངས་ལ།	རྩོད་རྩོད་དབྱེར་བ་སྦྱེས།
མཛོ་མོ་རུ་ཡོན་ལ།	མཛོ་མོ་རྩོད་དཀར་སྦྱེས།
ར་མ་དཀར་མོ་ལ།	ར་སྦྱེས་སྦྱེ་དམར་སྦྱེས།
ལུག་ཕྱོ་མོ་ལ།	ལུག་ཕོར་ཟེ་སྦྱེས།
བོང་བྱ་ནག་པོ་ཁ་དཀར་ལ།	བོང་བྱ་ཁམ་པ་སྦྱེས།
བྱི་མོ་དཀར་མོ་ལ།	བྱི་མོ་གསེར་གྱིང་སྦྱེས།
བི་ལ་ནག་པོ་ལ།	བི་ལ་བྱ་སྦྱེས་སྦྱེས།

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

rta rgod ma tsha lans la/
rkyan rgod dbyer ba skyes/
mdzo mo ru yon la/
mdzo pho rkan dkar skyes/
ra ma dkar mo la/
ra skyes skye dmar skyes/
lug dro mo la
lug por ze skyes/
boñ bu nag po kha dkar la/
boñ bu kham pa skyes/
khyi mo dkar mo la/
khyi pho gser lin skyes/
bi la nag po la/
bi la khra sug skyes//

On the birth day of Gesar many other creatures gave birth to their respective
children such as to the mare Thsa langs-rkyang rgod dbyer pa, to the Dzo with
crooked horns - the Dzo, 'White foot' to the white goat, - the goat 'Red neck' to the

sheep Dromo - the sheep porze, to the ass 'Black with a white mouth', - a brown ass to the white bitch - the yellow hound : to the black cat - a cat of many colours.

(c) Metrical varieties with contextual diversity.

A ne si sings :

སྒྲིང་ཕྱོགས་ ལྷ་ཡུལ་ ཀུན་ཐོན་པའི་ ཨ་མ་ལ་ བུ་ཞིག་ བལྟམས་
བར་ཕྱོགས་ བཙན་ཡུལ་ ཀུན་གཏོན་པའི་ གོག་ བཟང་ལ་ སྤུས་ཞིག་ བལྟམས་
འོག་ཕྱོགས་ ལྷ་ཡུལ་ ཀུན་ཐོན་པའི་ ཨ་མ་ལ་ བུ་ཞིག་ བལྟམས།

(Francke p 56.16-18)

steñ phyogs/lha yul/kun non/pa'i a/ma la/bu zhig/bltams - - -

bar phyogs/btsan yul/kun non/pa'i gog/bzañ la/sras sig/bltams - - -

Hog phyogs/klu yul/kun non/pa'i A/ma la bu sig/bltams - - -

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

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

rta rgod/ma tshal/lañs la/

mdzo mo/ru yon/la/

lug dro/mo la/

lug por/ze skyes/

bon bu/nag po/kha dkar/la

bon bu/kham pa/skyes/ (See above in the Tibetan script)

Also,

ཕྱིང་ ལྷ་ སྒྲིན་ཆང་ ཀུན་ པའི་ དངོས་ལ་ ཉེན་

ཕྱིང་ ལྷ་ སྒྲིན་ ཆང་མས་ བདག་ལ་ གསན་ལོ།

འབྲོང་ཆེན་ རི་རིའི་ འདུག་ས་ ག་རུ་ ཡོད་ལོ།

འབྲོང་ཆེན་ ཁམ་བའ་ ག་རུ་ འདུག་ས་ རིག་ཡིན་ ལོ།

(Francke 107. 14-17)

Khyed lha/skyin tshañ/kas nai/dnos la/nyon/
khed klu/skyin tshañ/mas bdag/la gsan/lo/
broñ chen/ri ri'i/dug sa/ga ru/yod lo/
'broñ chen/kham ba la/ga ru/'dug sa/rig yin/lo - -

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

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

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

| དུང་ ཡོ་བ་ཅི་ཅག་སྒོ་ལ་ བིང་ལོ།
| སྒོ་ལ་ བིང་སྟེ་ ལན་ གསུམ་ རིག་སྒྲུག་ལོ།
| མཚོ་མོ་འི་ མཐིལ་ན་ ལུ་སྒྲུག་ རྟོང་ལོ།
| ཚན་དན་ དམར་པོ་འི་ བསངས་ལུག་ བདུག་ལོ།

| མཁའ་ བཟོམ་ཀ་གུ་ སྒོ་འི་ བིང་ལོ།
| སྒོ་ལ་ བིང་སྟེ་ ལན་གསུམ་ རིག་ སྒྲུག་ལོ།
| མཚོ་མོ་འི་ མཐིལ་ན་ ལུ་སྒྲུག་ རིག་གཞོང་ ལོ།
| ཚན་དན་ དམར་པོ་འི་ བསངས་ལུག་ བདུག་ལོ།

(Francke p 169. 1-8)

duñ yo ba pi cag sgo la phiñ lo/
sgo lo phiñ ste lan gsum rig sprug lo/
msho mo'i mthil na chu sprug toñ lo/
tsan dan dmar po'i bsañ sug bdug lo/
mkhal bzo ma ka gu sgo de la phiñ lo/
go la phiñ sthe lan gsum rig sprug lo/
mtsho mo'i mthil na chu sprug rig ton lo/
tsan dan dmar poi bsañs sug bdug lo//

The dialogue between Gesar an 'abrugu ma in the song was highly emotional. Gesar said "take the knife with a (conch) shell handle from the house, brush it thrice and wash it thrice in the deep sea and bring an offering of the sandle wood. (དམར་པོ་ dmar po).

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

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

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

| ལྷག་ནི་ ལྷག་སོར་ བརྩ་པ་ དང་ མ་ལེན་པ།
| ཞལ་ནི་ བརྩ་ནི་ མེ་རྟོག་ དང་ ལྷག་ མ་བརྩག་པ།
| ལྷོ་མོ་ དར་གྱི་ མདུད་པ་དང་ མ་ལྷུང་པ།
| ཞོལ་ ལྷོང་ གསེར་གྱི་ བྱང་པ་ དང་མ་ སྤྲིན་པ།
| སེམས་ བྱང་རྩལ་ གྱི་ སེམས་ དང་ ལེན་རྟེ་ སེམས་ སོབ།
| ཆང་ གང་ དེ་ རྟོན་རྟེ་ ཇ་ གང་དེ་ མདུན་ལ་ སོབ་ལོ།

(Francke 93. 4-9)

Phyag ni phyag sor bcu pa dañ ma len pa/
Zhal ni pad m'i me tog dañ thug ma bcug pa/
Ice mo dar gyi mdud pa dañ ma myañ ba/
ol sdoñ gser gyi buñ pa dañ ma smin pa/rsmim
sems byan chub kyi sems dañ len te sa la phob/
cha⁷gañ te ton te za gañ te mdun la phob lo/

| ཤག་གི་ ཤག་གི་ ལྷོང་ན་ བརྩ་རྩལ་ ལྷོང་པོ་ཀྱན་འདུག་ ལོ།
| བེར་ཀའི་ བེར་གྱི་ ལྷོང་དུ་ མོང་ན་ནི་ ལྷོང་ལྷག་ ཀྱན་འདུག་ལོ།
| ལག་པ་ སེམས་ ཅན་དང་ མ་ལེན་པ་ མཐུང་ལོ།
| ཁ་དེ་ ཆག་ར་ དང་ མ་ལྷག་པ་ མཐུང་ལོ།
| ལྷོ་སག་ གང་ར་དང་ མ་ལྷུང་པ་ མཐུང་ལོ།
| ཞོལ་ ལྷོང་ རིང་མོ་ ནས་ མ་ལྷིད་ མཐུང་ལོ།

| དུག་སེམས་ དེ་ དང་ ལེན་ཏེ་ ས་ལ་ སྒོ་ལོ།
| ཆང་གང་ མཐུང་སྟེ་ ཇ་གང་ མདུན་ལ་ སྒོ་ལོ།

(Francke p 94. 1-6)

sag gi sag khri'i steñ na pen chuñ sron po kun 'dug lo/
ber ka'i bar khri steñ du mo nan ni sron phrug kun 'dug lo/
lag pa se yag can dañ ma len pa mthuñ lo/
kha de chag ra dañ ma thug pa mthuñ lo/
Ice sag dgar dañ ma myañ ba mthuñ lo/
ol sdon riñ mo nas ma rmid pa mthuñ lo/
dug sems de dañ len te sa la phob lo/
cañ gañ mthuñ ste ja gan mdun la phob lo//

Compare the two songs by 'abrug gu ma in course of search of companion abru gu ma offered beer for companionship (grogs chang གྲོགས་ཆང་) to Agu khar yi khra'i thun with the warmth of her heart but she warned him not to touch the pot with ten fingers, not to touch his lotus like mouth, not to taste it with the silken knot of his tounge, not to swallow it through the golden vessel of his throat. The maiden requested to take the beer with his soul and to place the pot on the ground

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

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

Romanised transliteration

The Tibetan alphabets

ka	kha/k'a	ga	ña
ca	cha/c'a	ja	ñä
ta	tha/t'a	da	na
pa	pha/p'a	ba	ma
tsa	tsha/ts'a	dza/tza	wa
zh/hs	za/ss	'a/h	ya
ra	la	s'a	sa
ha	A		
		i	(i)

Chinese phonemes

a	(a)	n	(ng)
b	(pe)	o	(o)
c	(ts'e)	p	(p'e)
d	(te)	q	(tc 'io)
e	(a)	r	(ar)
f	(ef)	s	(es)
g	(ke)	t	(t'e)
h	(xa)	u	(u)
v	(ve)		
j	(tcie)	w	(wa)
k	(k'e)	x	(ci)
l	(el)	y	(ja)
m	(em)	z	(tse)

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BUDDHA'S APPROACH TOWARDS WOMEN STATUS

- Ashwani Kumar and Namita Singh

One of the best ways to understand the spirit of civilisation and to appreciate its excellences and realise its limitations is to study the history of the position of women in it.¹ The position of women in a society is the true index of its cultural, religious and spiritual levels. The position of women is the best criteria for estimating with precision the degree of civilization attained by a particular society during various periods of its history. We observe that in the pre-Buddhist period the position of women in India was considerably lowered down, especially when one compares it to the early *Vedic period*. In ancient times in all patriarchal societies the birth of a girl was generally an unwelcome event. Almost everywhere the son was valued more than the daughter.² In the *Brahmana* literature there is one passage observing that while the son is the hope of the family, the daughter is a source of trouble to it.³ From the Vedic time downwards women have been regarded as impure during the time of confinement also.⁴ P. Lakshmi Narasu writes that,⁵ "ancient India was notorious for the looseness of its morality. *Vedic* worship was highly sensual. Indra the principal *Vedic* deity, was not only an indulger in the intoxicating *Soma*, but also an adulterer. *Paundarikam* was a sacrifice in which the sexual act was worshipped, and which in later times developed into the worship of the phallus as Mahadeva. The priests, who spoke of themselves as the representatives of gods on earth, indulged largely in sexual debauchery. The priest was enjoyed by a special rule to commit adultery with the wife or another during a particularly holy ceremony, but if he could not practise continence, he might expiate his sin by a milk-offering to Varuna and Mitra. Naturally the sentiments towards women was low. Altekars mention that,⁶ "in his early history man is seen excluding woman from religious service almost everywhere because he regarded her as un-clean, mainly on account of her periodical menstruation..... The Aryans also regarded the women as untouchable during her monthly period..... The *Vedic* age assigned this temporary impurity of women to their taking over from Indra one third the sin of *Brahmana* murder, which he incurred when he had killed *Vritra*. During this period, therefore, Hindu society has been regarding women as extremely impure and temporarily untouchable." But in the *Vedic* age women enjoyed all the religious rights and privileges, which men possessed.⁷ The present attitude of Hindu society towards women is unsympathetic; if a woman has the misfortune of falling into captivity even for a short time, she finds it impossible to get readmission into her family and society. We just take the example of Shri Ramachandra, who refused to accept back Sita Devi after the overthrow of Ravana. He informed her that all his efforts to kill Ravana were only for the purpose of avenging the wrong done to him; he had no idea whatsoever of accepting back a wife, who had stayed so long in the house of the enemy.⁸ After this Ramachandra's attitude, Sita replied that being in captivity, she was no longer the master of her person; she could command only her mind and that was always faithful to her husband.⁹ This explanation did not satisfy Sri Rama; he accepted Sita

only when a superhuman agency vouchsafed her continuous chastity. In the *Mahabharata* in one place we are told that sensual enjoyment is the sole aim of woman's existence.¹⁰ Another mention that "women deserve no independence was not literally interpreted even by those who neglected the protection aspect of the doctrine. Manu, for instance, allows the wife large powers in the management of the household. It was she who was to control its expenditure and supervise the general arrangements of the kitchen furniture."¹¹ Altekar mention that the history of the most of the known civilizations shows that the further back we go into antiquity, the more unsatisfactory is found to be the general position of women.¹² Through the study of literature pertaining to the position of women, we come to a conclusion that the general position and status of women were changing from time to time, and so naturally the attitude of society towards them could not remain the same in different periods. In one side women play an important role in the religious activity and on the other side she is restricted to take part in religious activities.

In the sixth century B. C. when the Buddha was born at that time the position of women was not in a good condition like in the early *Vedic* period. In all cultures and during all times, women have never been considered mere entities or totally ignored. However, they have never been accorded the same kind of universal respect conferred upon men. But the course of history also shows that however much men were regarded as superior, women frequently challenged this conception and sometimes won a more honoured standing both in life and literature.¹³ It is generally believed that the Buddha was a great social reformer, a believer in the equality of all human beings, a democrat and that his efforts for the emancipation of women and lower castes created a sort of social revolution in society.¹⁴ Before Buddhism, women was also participating in religious activities, but their participation was not so independent like Buddhism. In the *Saddharmapundarikam* the Buddha appears on his holy mountain surrounded by multitudes of disciples, and among them are six thousand female saints. In the Buddhist texts women are always named before men. That the Buddha often warned men against the dangers that lurk in man's attraction for women as naturally wicked.¹⁵ According to I. B. Horner, in the pre-Buddhist days the situation of women in India was on the whole low and without honour. During the Buddhist epoch there was change. Women came to enjoy more equality and greater respect and authority than ever hitherto accorded to them. Horner given the credit for this supposed change to the Buddha for he "gave the *Dharma* to both (men and women)". "Under Buddhism, more than ever before, she was an individual in command of her own life until the dissolution of the body and less of a chattel, to be only respected of she lived through and on a men. The old complete dependance, in which the will never functioned but to obey, was gradually vanishing."¹⁶ According to another Buddhist historian, "Buddhism alongwith Jainism but unlike *Brahmanism* gave equal opportunity in religious culture to women."¹⁷ According to Ambedkar also the Buddha was an upholder of the doctrine of the equality of sexes.¹⁸ P. Lakshmi Narasu mention that, "man and woman are placed by the Buddha on the same footing of equality."¹⁹ It is mentioned that Buddha was firstly not in favour of admitting women as nuns in his order and agreed to do so

after the repeated requests of his foster mother *Mahaprajapati* Gotami were supported by Ananda. While admitting women into the order eight rules was imposed upon them.²⁰ But the attitude of the Buddha at all more sympathetic to women than the attitude of other contemporary leaders and thinkers. The Buddha's firstly denying to enter the women into the *Sangha* did not shows his views against women. He may think that the women who is performing their household acstivity efficiently can get salvation their also by performing them according to the rules laid down for lay devotees.²¹ Some scholar mention the eight rules to say the least highly insulting for women. It is not like this some of those rules were obviously framed from the point of view of the security of the nuns (for example rule no.-2) and the other was framed with the other purpose in view. In starting the Buddha made nuns to dependent on monks. It may be possible due to that the Buddha had already delivered teaching to the monks and in place of repeating it again he preferred women to consult and get knowledge from monks. Which was later misinterpreted that the Buddha made rules for nuns to made them dependance on monks. These rules was not to be forever it may be for some period, when they get all the teachings from monks then they can manage by herself. It is no wonder that rules were laid down for the intercourse of *Bhikhus* with women and of *Bhikshunis* with men, and for their admitting into the *Sangha*. But no where in any of the utterances of the Buddha do we find any thing to show that he made any differences between men and women. If he honoured Maudgalyana and Sariputra he also held in high esteem Khema, the wife of the king Bimbisara, and Dhammadinna, the chief among the *Bhikshunis* that preached the *Dharma*. Unlike the nuns of Christendom the *Bhikshunis* were allowed as much freedom to preach the *Dharma* as the *Bhikshus*. It is said that no religion has a woman played such a prominent part as Visakha has done in Buddhism.²² It is said that five year after he attained enlightenment Gotama is said to have received a deputation in the Nigrodha Park from a large company of women, who arrived led by Mahaprajapati the Gotami, his aunt and foster mother, all of them dressed in the yellow robes, travel-stained their feet swollen. On the plea of Ananda they were admitted into the *Sangha*. I. B. Horner mention that Gotama never hinted that women had not the same chance as man or was in any way unfitted by her nature to attain *Nirvana*. The way of salvation was not closed to women.

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

These lines clearly show that the Buddha himself was willing to afford women equal chances and opportunities with men and never suspected their capacities. The unequivocal frankness of this statement is not unique. Besides the *dictum*, already mentioned, that "they are capable", in the *Anguthra Nikaya* Gotama is represented as saying that mother and son by following the Noble Eightfold Way are able to overcome the three terrors²⁴ P. Lakshmi Narasu mention that the Buddha,

admitted women into the *Sangha* with the following reply : "Are the Buddha born only for the benefit of men? Have not Visakha and many others entered the paths? The entrance is open to women as well as men. "Thus did the Buddha give woman an independent status and place her on a footing of equality with man.²⁵ According to Ambedkar, "no caste, no inequality, no superiority : all are equal. That is the Buddha stood for.²⁶ Rhys Davids has stressed that Buddhism "ignores completely and absolutely all advantage and disadvantages arising from birth, occupation or social status and sweeps away all barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity.²⁷ It is possible that Mahaprajapati Gotami came late into the order, after her husband had died. There were lay-women adherents from the quite early days. The first women to become lay disciples by the formula of the holy triad were the mother and the former wife of Yasa, the noble youth. Their conversion took place soon after the first sermon preached in the Deer-Park at Sarnath, and just after Yasa's father, the merchant had become a lay-disciple, and Yasa himself had attained full enlightenment and had become freed from the *Asavas* (Cankers).²⁸ In the *Chullavaga*, the Buddha's opinion regarding women are mentioned that : "If Ananda, women had not received permission to go out from the household life and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion have lasted long. The good law would have stood fast for a thousand years. But since Ananda, women have now received that permission, the pure religion will not now last so long the good law will stand only for 500 years.²⁹ It can be hardly denied that the Buddha was always sympathetic, courteous and helpful to his women contemporaries.³⁰ It may be the wrong interpretation of monks because the commentary and interpretation of Buddha's teaching is done by monks and they may have shown their own superiority over women. The Buddha gave the *Dharma* to both; he also gave talks to the householders and their wives.³¹ Buddhism is a religion of humanity and is a religion of welfare of human beings (*Bahu jana hitaya* and *bahu jana sukhaya*). Buddha talk about for the welfare of all living beings then how can he have negative attitude towards women. He gave his teachings to human beings so that their suffering can be removed. The main motto of his teachings was to bring happiness for human beings and make them free from sufferings. The word human beings includes both men and women then how he is against women?

Many scholar are of the opinion that the Buddha was more a social reformer than a philosopher. His attitude towards women was therefore more enlightened and considerate. Ancient Indian history reveals that women enjoyed more freedom in the Buddhist period than in any other period of Ancient India. Horner also mention regarding the above anti- women statement of Buddha that "although this statement is strongly worded, and is usually interpreted to mean that Gotama grudged women their entry into the order, it would be mistaken to let one utterance colour our entire opinion of his attitude towards this situation. It should be remembered too, that monks edited the sayings attributed to Gotama, and they would naturally try to minimise the importance which he gave to women.³² Alongwith many reformative activities such as not to believe in caste system, sacrifices and ritual ceremonies,

Buddhism tried to uplift the position of women in the society. At least a general awareness was created as to regard women as human beings and allow them to express their rights. It was definitely not a period when law-givers acted upon the slogan, *Nastri svatantrayamarhati* (women does not deserve a freedom).³³ When the eight rules was imposed on the women to admitted in the *Sangha* at that time mahaprajapati was confident that women would gradually reach the respectable position in the *Sangha*. The observation of these eight laws reveals that they were not humillating or harmful but were promulgated to keep a pure and amicable atmosphere in both the *Sanghas*.³⁴ *Therigatha* states that many women after listening to Gotami religious sermons had joined the order which speaks of her missionary activities. She was very popular amongst the people and had a great rapport with them. The Buddha had appreciated her work and had declared that "she is the foremost jewel amongst women disciples."³⁵ With the admission of Mahaprajapati started the *Bhikshuni Sangha*. Altekar mention the admission of women to the Buddhist order gave a great impetus to the cause of female education among the ladies in commercial and aristocratic families.³⁶ He also mention that among the famous ladies in Buddhism are of them like Sanghamitra went even to foreign countries like Ceylon and became famous there as teacher of the Holy scriptures. Among the authoresses of *Therigatha*, who were all believed to have obtained the salvation, 32 were unmarried women and 10 married ones.³⁷ Buddhism declared that womanhood was no bar to salvation.³⁸ The permission that was given to women to join the Church by Jainism and Buddhism raised a new and respectable carrier before them.³⁹ Buddha owing to the pressing entreaties of his foster mother, he eventually decided with great reluctance to admit nuns into his Church.⁴⁰ Among the nuns of the *Therigatha* the majority consists of women, who had renounced the world during their maidenhood. The carrier of preaching and evangelising that was thus opened before women by Jainism and Buddhism attracted a large number of talented ladies, who distinguished themselves as teachers and preachers. Several inscriptions shows that senior nuns had their own female disciples and novices and used to possess influence sufficient to collect funds necessary for the maintenance of the establishments. We find such heiresses, refusing tempting marriage offers and joining the preaching army of the new religions. Such for instance, was the care of Gutta, Anopama and Sumedha, who eventually become very famous preachers.⁴¹ Similar was the case of Sanghamitra, the daughter of Asoka, who went to far off Ceylon, to spread the teachings of the Buddha. Self-mastery, the taming of the self, and formation of character are among the highest ideals set forth by Buddhism; and Gotama might have conceived that an added reason for admitting women would be on account of the more stringent discipline that their presence would necessitate.⁴² he further added that conscious of all this he would have realised that now was the time to open the order without distinction of sex, as it had been opened earlier without distinction of caste.⁴³ The eventual permission, which the Buddha accorded to the admission of women to his order, gave an impetus to the spread of education and philosophy among the women. Many women used to lead a life of celibacy, with the aim of understanding and following the eternal truths of

religion and philosophy. By this it is but natural that the general average of intelligence and education among women must have been fairly high. A. S. Altekar mentioned that in the early period the Buddhist movement gave an indirect impetus to female education and produced a number of nun poetesses.⁴⁴ What Gotama did for women shines as a bright light in the history of freedom; and it brought its own rewards, not fugitive but lasting.⁴⁵

In the pre-Buddhist period women rights to pursue religious life and move freely in the society were considerably restricted. However with the rise of Buddhism the Indian women found new dimension of life which made her to stand boldly in the society. She became more assertive and conscious of the latent individuality. According to Horner the association of the large number of educated women with early Buddhism proves what Buddha had done for the emancipation of the weaker sex.⁴⁶ It was a period, which seemed to have revived the memories of ancient *Rsikas* like Gargi, Ghosa, Apala etc, who had contributed to *Rigvedic* society. A period from the sixth century to second century B.C. was the one where women enjoyed a fair amount of social freedom.⁴⁷ Mahrajapati Gotami as a nun she was always alert about injustices being inflicted on women. *Nissaggiya* rule number seventeen⁴⁸ states that some monk took under advantage of nuns and made them to wash, dye and comb sheep's wool for making woollen garments. This type of exploitation was so great that nuns could hardly get enough time for meditations and spiritual practices. Maharajapati Gotami protested against this and brought it to the notice of the Buddha who took prompt action and made laws to forbid such types of oppression on nuns. It shows monks wants to make their superiority over women, and in the Buddha's perception he did not make any difference between men and women. After her ordination Mahaprajapati came to Buddha and the Buddha preached to her and gave her a subject for meditation, with this topic she developed insight and soon after won *Arahatship*, while her five hundred companions attained to the same after listening to the *Nandakovada Sutta*. Later, at an assembly of monks and nuns in Jetavana, the Buddha declared Pajapati chief of those who had experience (*Rattannunam*).⁴⁹ In *Therigatha* we come across many widows like Canda, Sona, Vuddhamata, etc., who took refuge in the Buddhism under the guidance of Mahaprajapati Gotami. The act of Gotami definitely contributes in enhancing the social status of a women in the society. She must have proved an angel of mercy to many women, especially widows. She was therefore very popular and after his death she was given a unique honour which was impossible for any ancient Indian women to receive. The miracles at her cremation rites were second only to those of the Buddha.⁵⁰

Another Buddhist famous women Visakha⁵¹ was a house wife who served the Buddha and his order. Householders (*Upasaka*) formed an important part of Buddhist religion and Visakha was the most prominent amongst female lay devotees. She was a very prominent *Upasika* (housewife) and portrayed in *Vinaya Pitaka* and *Nikaya*. She took keen interest in the progress of Buddhist *Sangha*, fortunately she was very lucky and could make lavish donations to the *Sangha*. She had donated eighteen crores of golden coins to a monastery named Pubbarama Vihara.⁵² Rahul

Sankrityayana⁵³ has pointed out that she had made a charity worth of twenty seven crores in the cause of *Sangha*. Besides such philanthropic deeds she vigorously took interest in the activities of the *Sangha*. She was the first and perhaps the last lady in the Buddhist community to promulgate eight laws⁵⁴ for the monks which were sanctioned by the Buddha and incorporated in the *Vinaya* Laws. She had given explanations and reasons for the need of making such laws for the monks. She requested the Buddha to allow monks to use a little Jar, broom, fan, and palmyra whisk⁵⁵, which would give little comforts to them. She had also made a house of grass (*Salinda Pasadam*) for the *Sangha*.⁵⁶ The Buddha often sought her advice at the time of crisis. Once a certain lady not knowing that she was pregnant joined the nunnery.⁵⁷ As she realized her condition she narrated it to her preceptor, Devadatta. Devadatta expelled her from the *Sangha*; she then came to the Buddha who appointed a tribunal. Visakha was appointed as one of the members of this tribunal. She found the nun innocent and pleaded to give her shelter in the nunnery, as a special case. At this juncture she requested the Buddha to promulgate two rules which are known as *Aniyata Rules*.⁵⁸ These two rules are very important as they insist from the society on a treatment of decency and decor towards women. The Buddha gave consent to her suggestions that reveals his confidence in her. I. B. Horner mention, then Visakha herself eminent, trustworthy and single-minded in her efforts improved the conditions in the order, is instrumental in bringing to all reliable women lay followers the responsibility of procuring investigation into monks conduct.⁵⁹ Visakha helped the Buddhist Church in various ways and become a part of *Sangha*. she helped monks. instructed them and imposed rules on them.

Another famous Buddhist lady was Sanghamitra, daughter of the King Ashoka, who requested her to renounce the world and she become a nun.⁶⁰ She become a very successful nun and according to commentators, she was a well wisher of all the people and cared for their benefit and happiness.⁶¹ She was the first women missionary of India who went abroad to propagate the religious teachings at Sri Lanka. She converted Anuladevi along with five hundred ladies and establish a nunnery in Lanka. She became very popular figure and all respected her. She died at the age of fifty nine and King Uttiya of Lanka constructed a stupa over her relics. This stupa was known as Thuparama Puratha.⁶² Through the study we can say in the early history of Buddhism, however, the permission given to women to enter the order gave a fairly good impetus to the cause of female education, a large number of ladies joined the order and became life long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well. During the Buddhist epoch there was a change. Women came to enjoy more equality, and greater respect and authority than ever hitherto accorded them. Although their activities were confined within certain sphere-principally the domestic social and religious-their position in general began to improve. The exclusive supremacy of man began to give way before the increasing emancipation of women.⁶³ In India for a long time education was imparted by individual teachers on their own houses and responsibility. With the development of Buddhism as organised public educational institution came into existence. Buddhism

threw their doors open to all, irrespective of any considerations of caste or country. It raised the international status of India by the efficiency of its higher education, which attracted students from distant countries.

During the Buddhist period, the women of India attained remarkable success and achieved glory in the sphere of education, culture and spiritual potentialities. The Buddha spread his message for the good of the many (*Bahu jana hitaya, bahu jana sukhaya*). Based on the compassion for humanity, a tradition matured in North India under the Kusanas (70-480 A.D.) and the Guptas (320-650 A.D.), it developed the ideal of salvation of all, the discipline of devotion and the way of universal service. In its essence and inner core Buddhism was primarily a religion for recluses, male and female. During this period, *Bhikshuni* attained the highest stage of *Arhathood*.⁶⁴ The *Therigatha* clearly illustrates the high degree of proficiency attained by the women in Buddhism. *Therigatha* is a celebrated volume of psalms, consisting of more than five hundred stanzas, and attributed to seventy-one Buddhist *Theris*. The central core of these songs was the glorification of the Buddhist ideals of renunciation and attainment of *Nirvana*. We note a galaxy of reputed Buddhist women preachers and teachers of the day recorded in classical Buddhist works. To mention only a few, Dhammadinna was regarded as the most celebrated women preacher (*Dhammakattika*), Sukka was another great woman, who revealed the essence of Buddhist religion to a wide circle of followers. Patachara influenced as many as five hundred women to join the order to gain salvation. Khema, wife of King Bimbisara was another great soul who was described by the Buddha himself as nun par-excellence. In the *Vinaya Pitaka*, Thullananda is referred to as a great women teacher of the Dhamma and as a famous recitor, Princess Sumona and Princess Chandi, entered into enlightening dialogues with the master-the Buddha and earned the recognition as women of great enlightenment. The detail discussion shows the position of women in the Buddha's time high comparatively to the later *Vedic* period. Buddha never made any differences between men and women and his main motto was to remove sufferings of human beings, then they can attain *Nirvana*.

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K: punam hi kule jata Sitriyam prjhasotam
Te-jsve punradhitsuhllekhyan chetsa (17)
Ravanam kpribhrstam drsta dunstan chkssa
Kanth tvih purridh kul vypdisnmht (20)
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Na thasim mhabiho yatha tumvjchchhesi
Privyyj jchchh me yan chiriitrisis Le spe (6)
Vadhyh jitrshsusr jhsimh vivsi prbho
Kam karo na me tantra divh tksipridhyita (7)
Madhenv tu-yammte hdyam vuiyt prvte
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 1. A nun, even of a hundred years standing, must make salutation to and bow down before a monk if only just initiated.
 2. A nun must not spend the rainy season in a district in which there was no monk.
 3. Every fortnight a nun must know from the monks the date of *Uposatha* and the day fixed for monks address (*Ovada*) to nuns.
 4. A nun must perform *Pavarana* first in the *Bhikkhu Sangha* and then in the *Bhikkhuni Sangha*.
 5. A nun trained in six *Pachittiya* rule of *Bhikkhuni Patimokkha* should seek *Upasampada* from both the *Sanghas*.
 7. On no pretext a nun was to revile or abuse a *Bhikkhu*.
 8. A nun must not admonish a monk and she must not prescribe any date for *Uposatha* or *Pavarana* for monks ; the official admonition of the nuns by monks, however, was not forbidden.
21. Vide *Lalitavistara* ed. by Leftamnn, P. 15.
 1. One should not kill.
 2. One should not steal.
 3. One should not be sexually sinful.
 4. One should not speak a lie.
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58. R. D. Vedekar, op. cit., pp. 5-6
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60. S. V. Sohani, *Mahavamso Tika*, Nara Nalanda Publication, Bihar, 1971, p. 185.
61. Ibid., p. 186.
62. Ibid., p. 380.
63. I. B. Horner, op.cit.,p. 2.
64. B. K. Vashista (ed.), *Encyclopaedia of Women in India*, Praveen Encyclopaedia publication, New Delhi, 1976,p.41.

AN INTRODUCTION TO THE PERFECTION OF WISDOM (PRAJNA - PARAMITA)

- Thupten Tenzing

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

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

Principal Texts :

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

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

II. The 11 "Filial" works (Sras bCu-gcig) - (1) The saptasatika-prajna-paramita, (bDun-brgya-pa)² (2) The Pancasatika (lNa-brgya-pa)³, (3) The Trisatika (gSum-brgya-pa), (4) The Prajna paramita-naya-sata-pancasatika (Tshul-brgya-lna-bcu-pa).⁴ (5) The Ardhasatika (lNa-ben-pa)⁵, (6) The Pancavimsati-prajna-paramita-mukha (sGo-nyer-lna-pa)⁶, (7) The Suvikrantavikrami-pariprccha (Rab-rtsal rNam-gnon Shus-pa)⁷, (8) The Kausika-prajna-paramita⁸ (9) The Ekaksari (Yi-ge-gcig-ma)⁹, (10) The Svalpaksara-prajna-paramita (Yi-ge-nyun-nu)¹⁰, (11) The Prajnahrdaya (Ses-rab-snyin-po)¹¹.

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1. bKa' - 'gyur. SES-PHYIN, I. No. 1.
 2. Ibid. No.3.
 3. Ibid. No. 4.
 4. bKa' - 'gyur. RGYUD. IX
 5. bKa' - 'gyur. SES-PHYIN, I. No. 6.
 6. bKa' - 'gyur. RGYUD. X.
 7. bKa' - 'gyur. SES-PHYIN, I. No. 2.
 8. bKa' - 'gyur. RGYUD. XIII.
 9. bKa' - 'gyur. SES-PHYIN, I. No. 7.
 10. bKa' - 'gyur. RGYUD. XII
 11. bKa' - 'gyur. RGYUD. XII.

The principal difference between the "Mother" and the "Filial" work is that the former contain the teaching about the process of intuition (Sans. Abhisamaya, Tib. mNon-rtogs) whereas the latter are dedicated only to the theoretical part, viz. the teaching of non-substantiality.

In the 136 volume of the Sutra (mDo) section of bsTan-'gyur, the first 16 volumes consist of commentaries on the Prajna-paramita. The exposition of Madhyamika (dBu-ma) philosophy of Nagarjuna (Klu-sgrub, c. 150 A. D.) and Aryadeva ('Phags-pa-lha) which runs into 13 volumes (XVII-XXIX) is based on non-else than Prajna-paramita.

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

(i) The 6 fundamental treatises of Nagarjuna on the Madhyamika system¹, viz. the Prajna-mula (rTsa-ba'i-Ses-rab), the Sunyata-saptati (sTon-nyid bDun-cu-pa), the Yukti-sastika (Rigs-pa Drug-cu-pa), the Vighraha-vyavartani (rTsod pa Zlog-pa), the Vaidalya-sutra (Zib-me rNam-thag-pa'i mDo). and the Vyavaharasiddhi (Tho-syad-grub-pa).

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

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

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

1. dBu-ma'i Rig - tshog Drug. Klu - sgrub.

2. bsTan - 'gyur. MDO. XIV.

A SUMMARY DEFINITION OF PRAJNA-PARAMITA (SES-PHYIN)

Prajna is the knowledge of things as they are (Yatha-bhutanana) which consist in knowing 'what exist as existing and what does not exist as 'not existing'(Santam va atthiti nassati, asantam van' atthiti nassati)¹. It is the non-dual knowledge (Jhanam advayam, Tib. gNyan-su-med-pa'i Ye-ses).

Non-dual knowledge of Prajna is the abolition of all particular view points which restrict and distort reality. Prajna as a non-dual knowledge is attained by the negation of synthesis of particular point of view. Therefore absolutism is established by the negation of duality as illusion.² In Udayana, absolute has been defined as-unborn (ajata), unbecome (abhuta), unmade (akata), uncompounded (asankhata). It as non-conceptual knowledge removes ignorance (Sans. Avidya, Tib. Ma-rig-pa) which conceptualize things.

Function :

Prajna, in a text is always referred as a function, never a quality although this does not mean that the former is not qualitatively determined. As a Tathagata (absolute) it function as a principle of mediation between the absolute (sunyata) and phenomenal beings.³

The transcending function of Prajna is that instead of bringing it into conflict with the nominal existence of all separate things it enlarges and expounded on it.⁴

Discriminating Awareness :

As a discriminating awareness (Sans. Pratyaveksana-jnana, Tib So sor-rto-gpa'i Yes-ses) it cognize all the separate objects and elements without confounding any of them.⁵

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

Non-substantial Nature :

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

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1. Buddhist philosophy ; a historical analysis. David J. Kalupahana. Hawaii.
 2. Central philosophy of Buddhism. T.R.V. Murti.
 3. Central philosophy of Buddhism. T.R.V. Murti.
 4. Jewel ornament of Liberation. Chapter on Discriminating Awareness. Gampopa, trans. H.V.Guenther, Riden & Co. London, 1969.
 5. Sa-lam-gyl rNam-gshag mkhas-pa'i Yid-'phrog. mkhas-grub-rje.

Tib. Du-s'es-Kyi Phun-po), disposition Samskrata-skandha, Tib 'Du-byed-Kyi Phun-po) and consciousness (Sans. Vijnana-skandha, Tib. rNam-par-s'es-pa'i Phun-po) are broken up. The immoral roots of lust, hatred, ignorance and anger will be transformed into 3 moral roots of right conduct, right concentration and right insight.

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

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

Conclusion :

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

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

HIMALAYAN DRAMA

- Bhajagovinda Ghosh

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

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

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

The Kanjur is divided in three great sections :- Tripitaks (Tib. sde-snod-gsum).

(i) The Vinaya Pitaka (Tib. 'Dul-wa) or Discipline

(ii) The Sutra Pitaka (Tib. MDo) sermon of the Buddha inclusive Tantra.

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

Tibetan literature also abound in secular works like drama (Dogar), biography (Namthar), historical works on Buddhism in India, Mongolia and China (Chosjung), popular tales (Sgrungs) of Gesar Saga mighty mythical war like king of Northern Asia, Avandana, legendary story of Buddhas (rtogs-brjod). Enormous collection of

Tibetan religious and secular works are preserved in St. Petersburg, Toyo Bunko. (Oriental Library, Japan and Sikkim Research Institute of Tibetology, Gangtok). Besides the substantial collection of Tibetan works are available in Asiatic Society, Calcutta ; Visvabharati and Library of Tibetan works and archives, Dharamsala, Himachal Pradesh, Bihar Research Society, Patna.

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

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

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

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

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

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

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

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

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

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

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

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

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

In the possession of king is the famous cinta-mani gem (thought-granting gem) which grants all desires. One day a Brahmin appeared unannounced at the court. He has been sent by a king of the neighbouring country to inveigle from the holy this treasure of his father collection. The youth unable to resist any appeal for charity,

parts with the jewel. He and his wife are tried before hostile judge, they are condemned to wander forth to a destination called "The mountain of the Demons". Where they will be subjected to all sorts of trials. The exile is to be for twelve years.

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

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

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

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

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

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

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

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

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

I think it would be relevant to mention here that Vessantara Jataka is depicted in the central Asian fragment. In the Stein collection of Central Asian Antiquities in the National Museum, New Delhi, there is an interesting fragment of wall painting from Miran. Which was not identified as late as 1974. Dr. P. Banerjee, then Assistant Director, National Museum, in an article entitled "The Vessantara Jataka from Central Asia" (*Bulletin of Tibetology*, Vol. X, No.2, 1974), has observed "According to Stein and Andrews the main or central figure of the panel represent probably Gautama before his enlightenment and the figures at his feet, on the right, is an worshipper. I have studied the panel closely and find nothing in it to justify this probability, which invariably associated with the Buddha and Bodhisattva figure at central Asia. Again

in dress and appearance it bears no resemblance to any Buddha figure from miran or any other part of central Asia. In my opinion, the fragment depicts a part of the vessantara Jakata i.e., vessantara meeting his father before going to exile".

In my view even the central Asian Buddhist like Tibetan might have performed the drama of Thime Kundan.

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

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

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

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

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

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

Other plays based on a kind of Lamaistic Jatakas relating to the former lives of certain great Lamas. One such popular play is the rGyal-bza Bal-bza's commemorates Srong-tsan sGampo's marriage to the Chinese and Nepalese princess, taking the plot from an identically named romance found in Manikabum

(Ma-ni bka' - 'bum), nothing whatsoever is known about their authors and dates of compilation.

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

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

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

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

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

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

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

If these dramas are popularised in India through rendering in different Indian language and dramatised, this will have harmonising potency and better understanding between the people of Himalayas and the people of plains. The dramas of all countries of world have an effect of universalization of individual

consciousness (Sadharanikriti) and uplift the mundane individuality to lofty supramundane harmonious state.

Brief Life sketch of THANG STONG RGYAL PO

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

A STUDY ON THE "NIRVANA"

- P. G. Yogi

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

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

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

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

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

The Buddha's path followed neither, but led to vision, knowledge, tranquility

and nirvana. Formulated by the Buddha, it is an evidence of his logical reasoning and practical wisdom. Each step in the process is an inevitable advance on the path leading to the ideal (Nirvana).

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

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

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

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

"Bhavatu Sabba Mungalam" "With Metta" !!!

“नमोतस्सभगवतो - अरहतोसम्मासम्बुद्धस्स”

निर्वाण

एक अध्ययन

- पी. जी. योगी

समस्त भारतीय एवं पश्चात्य दर्शनों का शिक्षा का एक मात्र केन्द्रबिन्दू निर्वाण हैं, किन्तु निर्वाण के स्वरूप के सम्बन्ध में अवश्य मत भेद हैं। निर्वाण का स्वरूप चाहे जो हो, यह समान रूप से स्पष्ट हैं। कि निर्वाण संसार-दुःख का अत्यन्त निरोध हैं, विद्वानों का विचार हैं, कि आत्म-प्रतिषेध, इश्वर-प्रतिषेध, सहेतुक और क्षणिक सत्ता का सिद्धान्तों के होते हुए निर्वाण निरोध मात्र, अभाव मात्र ही हो सकता है।

पाश्चात्य विद्वानों का मत :- सेण्टहिलेरी, चाइल्डर्स, रोजडेविड्स और विशल का विचार हैं कि बुद्ध तथा उनके अनुयायियों ने अपने सिद्धान्तों के इस अनिवार्य निष्कर्ष को विचार कोटी में लिया है। और वह निर्वाण का स्वरूप अभाव मात्र ठहराते हैं। रीज डेविड के अनुसार निर्वाण श्रमण्य (श्रमणधर्म) हैं। बर्थ और ओल्डनबर्ग का मत है कि बौद्ध जानते हैं, उनके सिद्धान्तों का झुकाव किस ओर है, तथापि स्पष्ट कहने में विचिकित्सा (संका) होती है। इनके अनुसार निर्वाण का स्वरूप का वर्णन अलंकारिक भाषा में किया है। जैसे :- द्वीप, शरण और अमृत तथा यह स्वीकार किया है, कि निर्वाण के स्वरूप का व्याकरण बुद्ध ने नहीं किया है। बुद्ध ने इसे “स्थापनीय” प्रश्न कह कर इसका व्याकरण नहीं किया है। और कहा कि इन प्रश्नों की उलझन में पड़ना निरर्थक और निस्प्रयोजनीय हैं। किन्तु सब विद्वान् समानरूप से मानते हैं कि बौद्ध उपासकों की दृष्टि में निर्वाण एक प्रकार का स्वर्ग है।

पालि अमिधम्म में चित्त और रूप दोनो के नैरात्म्य की प्रतिज्ञा है। वह आत्मा का सर्वथा प्रतिषेध करते हैं और निर्वाण का ‘लक्षण दुःख का नाश’ और ‘विराग’ तथा ‘रागक्षय’ बताते हैं। इस प्रकार हम निर्वाण को ऐहिक सुख मान सकते हैं किन्तु परम लक्ष्य नहीं। सूत्रान्त इसे स्थापनीय प्रश्न मानते हैं और कुछ सूत्रान्त ऐसे हैं जो निर्वाण को अजात, अमृत, अनन्त कहते हैं। बर्नूफ के समय से यूरोपीय दार्शनीक बार बार यही मत प्रकट करते आये हैं कि ‘निर्वाण’ अभावमात्र ही हो सकता है। पूसें का मत है कि ‘बुद्ध’ योगी थे और अवाच्य की अभिज्ञता रखते थे जो न भाव है और न अभाव। यह प्रपंचातीत है। वह कहते हैं कि यह समझना कठिन है कि बौद्ध निर्वाण को अमृत, योगक्षेम और अच्युत क्यों कहते हैं। रीजडेविड ‘अमृत’ का यह निरूपण करते हैं कि यह आयु का आहार है। और निर्वाण का अर्थ वीत राग पुरुषकी सम्यक प्रज्ञा कहते हैं। कर्न यह कहते हैं मि बुद्ध पर मृत्यु का कोई अधिकार नहीं है। और उन्होंने ने उस अमृत पद का अविष्कार किया है, जिसके द्वारा उस परम सत्यका अधिगम होता है जो

मनुष्यको मृत्यु पर अधिपत्य प्रदान करता है और निर्भय बनाता है।

रीजडेविड्स के अनुसार बुद्ध का आदर्श आध्यात्मिक और उनके निर्वाण का अर्थ इस लोक में प्रज्ञा और सम्यक् शान्ति द्वारा मोक्ष प्राप्त करना था। किन्तु श्रावक शास्ता के विचारों को सम्यकरूप से समझने में असमर्थ थे और उन्होंने ने इस आदर्श को अमृत, अनन्त द्वीपादि की आख्याएँ दी।

पूसें के अनुसार इन विद्वानों की भूल इस में है कि वे बौद्धधर्म को वैज्ञानिक मतवाद समझते हैं। वे यह भूलगये कि बौद्ध धर्म एक वैराग्य प्रधान धार्मिक संस्था है। सेनार्त ने इस विचार का विरोध किया कि बौद्धधर्म एक वैज्ञानिकमतवाद है।

सेनार्त के अनुसार निर्वाण का अर्थ भारतवर्ष में सदा से परमक्षेम और मोक्ष रहा है, जो अभावकी संज्ञा से सर्वथापरे है। सेनार्त ने बौद्धधर्म के प्रभाव की परीक्षा की है, उनका कहना है कि बौद्धधर्म का उद्गमस्थान 'योग' है। योग भारत की पुरातन शिक्षा है। इस में यम, नियम, ध्यान, धारणा, समाधि और ऋद्धि-सिद्धिका समावेश है। योगी लोकोत्तर-शक्ति की प्राप्ति तथा मोक्षलाभ के लिए समानरूप से यत्नवान् होता है।

यह धारणा है कि बुद्ध की शिक्षा का आधार वेदान्त, उपनिषद् अथवा सांख्य हैं। उन्होंने ने वेदान्त के परमात्मा का और सांख्य के पुरुष का निषेध किया है और यह भी कि बुद्ध शीलव्रत, पौरोहित्य और वर्ण-धर्म के विरोधी थे तथा आरम्भ में ही बौद्धधर्म निरोधवादी था किन्तु सेनार्त के मत में यह विचार अयथार्थ है।

पूसें कहते हैं कि मैं निश्चितरूप से यह नहीं कह सकता कि प्रस्तुत वाक्य बुद्ध वचन हैं :- मैं वेदना का अस्तित्व मानता हूँ किन्तु मैं यह नहीं कहता कि कोई वेदक है। किन्तु यह वाक्य बुद्ध का हो सकता है :- 'जाति, जरा, रोग, मरण से अभिभूत मैंने अजात, अजीर्ण अरूग्ण अमृत का अन्वेषण किया है। एक अजात, अजीर्ण, अमृत आकृत हैं। यदि अजात न होता तो जात के लिए शरण न होता।

बर्थ ने लिखा है कि यदि हम यह चाहते हैं, कि निर्वाण अभाव नहीं है तो हमको उस धर्म की संज्ञा बतानी चाहिए, जिसका लक्षण बौद्धों के अनुसार शाश्वत (नित्य) है किन्तु क्या? यह शाश्वत धर्म निर्वाण नहीं है, जिसे पालि में अमताधातु कहते हैं।

पूसें कहते हैं कि बौद्धों का लक्ष्य संसार के निःसरण (पार) नैःश्रेयस-सुख अनिर्वाच्य अवस्था की प्राप्ति था। कई वचनों से स्पष्ट है कि निर्वाण से उनका अर्थ एक परमार्थ सत् से था। अभाव एक निकाय विशेष का ही मत रहा है।

इनके विचार से प्रारम्भ की अवस्था में बौद्धधर्म निर्वाण को एक अनिर्वयनीच वस्तु-सत् मानता था। वे इस निष्कर्ष तक पहुँचते हैं कि कोई एक निकाय 'अजात' को वस्तुसत् मानते हैं।

पूसें कहते हैं, कि बौद्धधर्म के दो रूप हैं इन में भेद करना चाहिये। एक उपासकों का धर्म दूसरा भिक्षुओं का। उपासक स्वर्ग (निर्वाण) की प्राप्ति के लिए प्रयत्नशील होते हैं और भिक्षु निर्वाण मार्ग का पथिक हैं। उपासक स्तुप, चैत्य की पूजा करते हैं और बौद्ध तीर्थों की यात्रा करते हैं। वे पंचशील का समादान करते हैं, पाप से विरत रहते हैं, उपवास-व्रत रखते हैं। भिक्षुओं

को दान देते हैं, और धर्म श्रवण करते हैं। शील की रक्षा और दान पुजा से वह पुण्य संचय करते हैं। उनके धर्म में निर्वाणका कोई बड़ा स्थान नहीं है किन्तु प्रत्येक बौद्ध निर्वाण के प्राप्ति की आशा (इच्छा) रखता है। {अभिधर्मकोश 4/49} किन्तु सामान्यतः निर्वाण मार्ग में प्रवेश करने के लिए भिक्षु भाव का होना आवश्यक है। अभिधर्मकोश का विचार है कि उपासक 'अर्हत' हो सकता है। जिसक्षण में वह अर्हत होता है। उसी क्षण में वह 'भिक्षु' होता है, उसी दिन वह 'संघ' में प्रवेश करता है। मिलिन्दप्रश्न का भी यही मत है। कुछ विचारकों के अनुसार वह 'अनागामि फल' का लाभ कर सकता है किन्तु किसी अवस्था में भी वह अर्हत नहीं होता। केवल भिक्षु ही अर्हत होता है। भिक्षु के लिए ही 'निर्वाण' का मार्ग है।

आर्य मार्ग की चर्चा निर्वाण की चर्चा है। संघभद्र कहते हैं कि निर्वाण के विचार विमर्श में विचिकित्सा (संका) का उत्पाद नहीं करना चाहिये। क्यों कि निर्वाण के अधिगम के लिए ही श्रमण संसार का परित्याग करते हैं और संघ में प्रवेश करते हैं। निर्वाण स्वर्ग का विपर्याय सा है। जीव के दीर्घकालीन संसरण में स्वर्ग का एक स्थान है, किन्तु निर्वाण संसार का अन्त है। स्वर्ग पुण्य का विपाक है, किन्तु निर्वाण संसार का अन्त है। स्वर्ग पुण्य का विपाक है, किन्तु निर्वाण पाप पुण्य दोनों से परे है। इसका एकमात्र लक्ष्य क्लेशराग का विनाश है। निर्वाण का अधिगम प्रत्येक को स्वयं करना पड़ता है। प्रत्येक पुद्गल (जिव) को स्वयं इसका साक्षात्कार करना होता है। 'बुद्ध' की विशेषता है कि उन्होंने ने सर्वप्रथम मोक्ष मार्ग का अविष्कार किया और दूसरों को मार्ग - संदर्शन किया।

इसी अर्थ में बुद्ध ज्येष्ठ और श्रेष्ठ हैं। वे दूसरों का त्राण, वरप्रदान कर या अपनी ऋद्धि के बल से या प्रभाव से नहीं करते किन्तु सद्धर्म की देशना से करते हैं।

निर्वाण क्या है? इस में सन्देह नहीं की यह परमक्षेम है, दुःख और संसार का अन्त है, मृत्यु पर विजय है। निर्वाण का यह लक्षण क्या इसलिए है कि यह अभाव मात्र है? अथवा यह अमृत है? यह अमृत पद है, यह सर्वराग दुःख पुनर्जन्म का निरोध मात्र है। यह अभिधर्म का प्रश्न है।

कई वचन ऐसे हैं जिन से ज्ञात होता है कि भिक्षु और उपासक में बड़ाभेद रखा गया है। जब आनन्द बुद्ध से पूछते हैं कि सुगत के प्रति भिक्षुओं का क्या भाव होना चाहिये तब बुद्ध उनसे कहते हैं कि :- 'हे आनन्द! मेरे धातुओं की पुजा की फिक्र न करो सुश्रुत एवं श्रद्धालु क्षत्रिय, ब्राह्मण और नैगम मेरे धातुओं की पुजा करेंगे। तुम भिक्षुओं को मोक्ष की साधना में संलग्न होना चाहिये।' (दीघणिकाय 2/141)। कभी-कभी ऐसी प्रतीति होती है कि भिक्षु-संवर से भक्ति पुजा और लोकोत्तर बुद्धवाद से कोई सम्बन्ध नहीं है। इसका प्रमाण है कि बुद्ध ने भिक्षुओं को तीर्थाटन का आदेश दिया था और भिक्षु स्तुप पुजा करते थे। (कथावत्थु 17/1) से पता चलता है कि अर्हत स्तुपों को माल्य-गन्ध-विलेपन-चढ़ाते थे। हम निर्वाण की चर्चा को धर्म से पृथक् नहीं कर सकते। मार्ग में वही प्रवेश कर सकता है जिसने पूर्वजन्म में कुशल मूल का आरोपण किया है। (अभिधर्म कोश 4/125, 6/24, 7/30,34)।

पूसें का कहना है कि बौद्धधर्म योग की एक साखा है। योग में ब्रह्मचर्य, यमनियम, ध्यान-

धारणा, समाधि, नासाग्रभू - मध्यादिका दर्शन, काय स्थैर्य, मन्त्र जप, प्राणायाम, तालु में जिह्वा का धारण, महाभूतों का ध्यान, भूत जय, अणिमादिअष्ट ऐश्वर्यों की प्राप्ति लोकोत्तर ज्ञान संगृहीत हैं।

योग की इस प्रक्रिया का धार्मिक जीवन और शील से कोई सम्बन्ध नहीं है किन्तु इसका उनसे योग हो सकता है। बौद्धधर्म का केन्द्र विन्दू भिक्षु संघ है, बुद्ध के पहले श्रमणों के अनेक संघ थे। बुद्ध का भिक्षु संघ भी इसी प्रकार का एक संघ था। अन्य संघों के समान इनके भी शील समाधि के नियम थे। इनकी विशेषता यह थी की इनको बुद्ध जैसा शास्ता मिला, जिनकी शिक्षा से योग की चर्चा और उनके सिद्धान्तों को नया रूप मिला मज्झिमनिकाय, (1/164, दीघनिकाय 3/223)। विनय के ग्रन्थों से ज्ञात होता है कि विविध सम्प्रदायों में आचार की विविधता थी उन में दो प्रकार के श्रमणों के बारे में उल्लेख मिलता है :- आरण्यक और विहार में रहने वाले भिक्षु परन्तु सब प्रकार के भिक्षु बुद्ध को शास्ता मानते थे और कर्मफल को स्वीकार करते थे। वे संघ में प्रवेश कर सकते थे, सीर्फ वे अचेलक नहीं रह सकते थे (वस्त्रको न धारण करने का व्रत विसुद्धिमार्ग 112 पृ०)। विनय के नियमों के साथ साथ मार्ग काभी बड़ा महत्व था, आगम से ज्ञात होता है कि आजीव, प्राप्तिमोक्ष, और अभिधर्म के सम्बन्ध में संघ में विवाद होता था किन्तु चारस्मृत्युपस्थान, चारसम्यक्प्रधान, चारत्रयिपद श्रद्धादिपंचेन्द्रिय, पाँचवल, सात बोध्यंग और आर्यअष्टांगिक मार्ग के विषय में मतभेद न था। भगवान आनन्द से कहते हैं जो विवाद आजीव और प्राप्तिमोक्ष के विषय में होता है वह अल्प मात्र है किन्तु मार्ग के विषय में विवाद उत्पन्न होता है तो वह बहुजन का अहित और अनर्थ करेगा (मज्झिमनिकाय 2/245) किन्तु शीतीभूत, विरक्त, वीतराग, आर्य बौद्धधर्म की देन नहीं हैं। यह योग की देन है। यह स्पष्ट है कि बौद्धधर्मका आधार योग की क्रियाएँ थी किन्तु इनका उपयोग शील और प्रज्ञा के लिए किया जो समाधि का मार्ग था जिसका लक्ष्य निर्वाणलाभ था (मज्झ 1/455, 3/28, अंगुत्तर 4/423, अभिधर्म कोश 6/43)। ऐतिहासिक काल में निकाय और सिद्धान्तों का निरोध बौद्धों की एकताको नष्ट नहीं करता अपितु सामान्य विश्वास पाया जाता है। यह विश्वास योग से भिन्न नहीं है। इसके तीन, चार प्रधान विचार हैं :- पुर्नजन्म, स्वर्गनरक, की कल्पना, पुण्य-अपुण्य, मोक्षपरम और आत्यन्तिकमोक्ष तथा मार्ग। विश्वास एवं सिद्धान्तों में भेद करना तर्क संगत है। बौद्धों का विश्वास है कि सव्व (प्राणी) अनेक जन्मों में संसरण कर अपने कर्मों के फल का भोग करता है और अभिसमय द्वारा मुक्त होता है। बौद्ध विश्वास की यह मूल भित्ति है। इसमें दार्शनिक विश्वास जोड़े गये हैं। इस में कुछ विश्वास को आघात पहुँचाने वाले हैं किन्तु विश्वास अड़िग होता है।

बौद्धधर्म ने पुनर्जन्म और कर्मफल के वाद को योग से लिया है। इस में कुशल, अकुशल स्वभाव और बुद्धि पूर्वक किये गये कर्म की महत्ता पर जोर दिया गया है। मौन, व्रत, स्नानादिको निरर्थक समझा गया है। बौद्धधर्म का मानना है, कि 'धम्मपद' - कर्म ही गृह कारक है। कर्म और इसके फल का निषेध करना मिथ्यादृष्टि है। बौद्धधर्म ने विवेचनात्मक मनो विज्ञान का आश्रय लिया है। इनके अनुसार आत्मा, शरीर, वेदना, संज्ञा-संस्कार विज्ञानात्मक हैं। यह नित्यधर्म नहीं

हैं। वह आत्मा के धर्मों का नैरात्म्य और उनकी शुन्यता मानता है। 'मन' आत्मा नहीं है, मन आत्माका नहीं है। इसका तत्पर्य यह नहीं की आत्माका अस्तित्व नहीं है, यह केवल इस बात का ध्योतक है कि आत्मा मनके परे है। (संयुक्तनिकाय : 3/33, 4/82/) - उपनिषद् के अनुसार आत्मा नित्य एवं लोकात्तर है। बौद्धधर्म आत्मा का प्रतिषेध कारता है, यह अपवादिका बुद्धि कर्म, कर्मफल, और प्रतिसन्धि (जन्म) की बुद्धि का विनाश करती है।

"पुद्गल" का निर्वचन स्वष्ट नहीं है। जैनागम में (जीव) "पुद्गलास्तिकाय" नाम की संज्ञा है, इसका अर्थ 'आजीव' है। बौद्धों में आत्मा के लिए पुरुष, जीव, सत्त्व, पोष, जन्तु, यक्ष और पुद्गल मिलती है। सुत्तनिपात-874/ पुद्गल का चीनी अनुवाद 'पुरुष' है।

'पूयते, गलतिचेति पुद्गल' : इति वुत्तक 24 में कहा है कि पुद्गल के विविधभवों की सब अस्थियाँ एकत्र की जाय तो उनका एक पर्वत हो जायेगा। भारहार सूत्र के अनुसार पाँचस्कन्ध भार है और पुद्गलभार हारक है। इसका निक्षेप तृष्णाका सर्वथा क्षय है। संयुक्त 3/5/22/23 तथा उध्योतकार कृत न्यायवार्तिक 342/ संक्षेप में पुद्गल कर्म का सम्पादन करता है, संसरण करता है। अपने कर्मों को भोगता है और निर्वाण का लाभ होता है। अतः पुद्गल एक वस्तुसत् है, एक द्रव्य है किन्तु इसका स्कन्धों से सम्बन्ध अनिर्वचनीय है अतः यह न नित्य है न अनित्य।

जिसे लोक में आत्मा आदि कहते हैं, वह एक सन्तान 'सन्तति' है, जिसके अंगों का हेतु फल सम्बन्ध है। यह आत्मा का अपवाद है किन्तु आत्मा जीवित है परन्तु वह एक नित्यद्रव्य नहीं है। आत्मा का यह समाधान प्रायः मान्य है। किन्तु सन्तति का निर्देश भिन्न प्रकार से किया जाता है। यह बौद्ध धर्म की विचित्रता है कि आगम, कर्म और कर्मफल को स्वीकार करता है। किन्तु कारक का प्रतिषेध करता है। कोई सत्त्व नहीं है जिसका संचार संक्रान्ति हो किन्तु यह सन्तति जीवित है। मृत्यु से इसका कोई उच्छेद नहीं होता। मृत्यु केवल उस क्षण को सूचित करती है जब नई परिस्थितियों में नवीन कर्म समूह का प्रारम्भ होता है। इस से यह प्रतीत होता है, कि सन्तति स्वतन्त्र है, अपने कर्म और अपनी इच्छाओं के वश इसकी प्रवृत्ति होती है। यह स्वष्ट है, कि अपवादिका दृष्टि एक विशेष प्रकार की है। यह अवयवों को देखती है, अवयवी को नहीं। यह केवल धर्मों की सत्ता स्वीकार करती है धर्मों को नहीं। कोई नित्य आत्मा नहीं है। शरीर को आत्मा अवधारित करना मूढ़ता नहीं है क्यों कि उसका दीर्घकालीन अवस्थान होता है किन्तु जो प्रतिक्षण विसृष्ट होता है कैसे आत्मा हो सकता है?

आत्मा की प्रतिज्ञा करना भूल है, सन्तति का उल्लेख करना चाहिये। संक्रान्ति का उल्लेख कारना भूल है, मरणचित्त प्रतिसन्धि चित्तका उत्पाद करता है, "विज्ञान का अस्तित्व है किन्तु विज्ञान नहीं जानता"। यह एक वाक् चातुरी का पहेली है। एक सुत्रान्त में कहा है कि बुद्ध सर्वज्ञ है, क्यों कि जिस सन्तति की संज्ञा बुद्ध है, उसका यह सामर्थ्य है, कि चित्त के आभोग मात्र से इस सन्तति में प्रत्येक विषय की यथाभूत प्रज्ञा उपस्थित होती है। जिस सन्तति की कल्पना बौद्ध करते हैं, उस में आत्मा के सब सामर्थ्य पाये जाते हैं।

निर्वाण पर विचार :- बुद्ध अभिज्ञाओं के बिना आर्यत्व को सम्भव नहीं मानते किन्तु यथार्थ

भिक्षु अधुव में ध्रुव (नित्य) का अन्वेषण करता है। मोक्ष की एक अति प्राचीन और लाक्षणिक संज्ञा अमृत है। मोक्ष संज्ञा निश्चित थी। यह 'चेतोविमुक्ति' है (चित्त संस्कारों से मुक्त)। मृत्यु पर विजय प्राप्त कर के ही 'बुद्ध' 'बुद्ध' हुए हैं। बुद्धत्व प्राप्त करने के अनन्तर जो पहला उद्गार था वह यह था कि उन्होंने 'अमृत' का लाभ किया है (मज्झिमनिकाय 1/172, महावग्ग, 1/6/92)। उपनिषदों में अमृत का निर्देश है और वह उसे 'ब्रह्म' के नाम से संकीर्तित करते हैं। बौद्ध धर्म में ब्रह्मा की उपेक्षा की गई है किन्तु उसकी प्रतिज्ञा है, कि 'अमृत' है। इस अमृत को निर्वाण, निरोध, परममोक्ष, विराग कहते हैं।

बौद्धधर्म में श्रामण्य का आख्या 'ब्रह्मचर्य' है, और आर्य समापत्ति को 'ब्रह्मविहार' कहते हैं। भिक्षु के लिए सब से बड़ा दण्ड 'ब्रह्मदण्ड' है। 'श्रामण्य' - ब्राह्मण्य है। आर्य की संज्ञाएँ हैं ब्राह्मण, वेदगु, श्रोत्रिय और स्नातक हैं। किन्तु बौद्ध उपनिषदों के आत्मा और ब्रह्माकी उपेक्षा करते हैं। वह वेदान्त वर्णितयोग का उल्लेख नहीं करते जो ईश्वर में जीवात्मा के लीन होने की प्रक्रिया है।

बौद्धों के निर्वाण की कल्पना ब्राह्मणों की किसी कल्पना का प्रति पक्ष थी इसका प्रमाण नहीं है। निर्वाण एक अदृशस्थान है, जहाँ आर्यतिरोहित (लिन) हो जाते हैं। उनको उदान में (8/10, उदानवर्ग 30/26 में "अचलंपदं" कहा है। (अभिधर्म कोश 4/229) - बुद्ध कहते हैं कि जैसे हम यह नहीं जानते कि निर्वापित (वुझजाना) - अग्नि कहाँ जाती है, उसी प्रकार हम नहीं कह सकते कि वह विमुक्त आर्य कहाँ जाते हैं, जिन्होंने तुष्णारूपी ओघ का समति कम किया है और जिन्होंने अकोप्य (कोधरहीत) क्षेम का लाभ किया है। निर्वापित होने पर अग्नि अदृश हो जाती है। इसी प्रकार परिनिवृत्त आर्य, जीव, पुद्गल चित्त नहीं रह जाता। भव के समस्त आकार कल्पनाओं का अतिक्रमण करना ही मोक्ष है। यह अभाव नहीं है।

यहाँ अर्हत् के वाक्य विचारणीय हैं जैसे - "मेरे लिए जाति (जन्म) नहीं है, मैं ने अपना कर्तव्य सम्पन्न किया अब और करणीय नहीं है अब यहाँ मेरे पुनः आगमन का कोई कारण नहीं है अतः निर्वाणसर्व श्रेष्ठ सुख है"। किन्तु उदायी पूछता है कि निर्वाण में सुख कैसे है? क्यों कि वहाँ वेदना का अभाव है। शारिपुत्र उत्तर देते हैं कि निर्वाण सुख वेदना का अभाव नहीं है। (अंगुत्तर निकाय 4/414) इस से अनुमान होता है कि निर्वाण अचेतन अवस्था है जहाँ वेदना का अभाव है किन्तु पुद्गल और सुख क्या है? यह समझना कठिन है। अवाच्य का लक्षण नहीं बताया जा सकता। कहा जाता है कि संज्ञावेदित निरोध 'निर्वाण' सदृश है। जो निकाय 'आत्मा' या 'प्रमाश्वर चित्त' स्वीकार करते हैं, वह उसे चैतसिक धर्मों का आश्रय मानते हैं और अमृत तथा ईश्वर की संज्ञाओं को परस्पर सम्बद्ध करते हैं। पुद्गलवादी (जीवात्मवादी) मानते हैं कि आत्मा एक भव से भवान्तर में संक्रमण करता है और निर्वाण प्राप्त कर धर्मों के रूप में विध्यमान रह सकता है।

भव्य के अनुसार निर्वाण धर्म है और न उस से भिन्न है। विज्ञानवाद ग्राह्यग्राहक कल्पना से क्लिष्ट विशिष्ट चित्तों से भिन्न एक विसुद्ध प्रमाश्वर चित्त मानता है। हीनयान में इस मत का पूर्वरूप है। अंगुत्तर 1/10, अभिधर्म कोश, 6/77, द्वाधनिकाय, 1/73, बुद्धघोष, अट्ठसालिनी,

पृ 140। पुद्गलवादी निकाय, चार महा सांघिक निकाय, एक व्यवहारिक, लोकात्तरवादी कुक्कुटीक इस विभज्यवादी निर्वाण की कल्पना को मानते हैं। नैरात्म्य को मानते हुए सन्तति के नैरन्तर्य में विश्वास किया जा सकता है। आर्य दग्ध बीज के सदृश अक्लिष्ट एवं बन्ध्य चित्त का उत्पाद के सन्तति का उच्छेद करता है। प्रशस्तपादभाष्य में कहा है :- “अत्यन्त मुच्छिध्यते सन्ततित्वाद्दीपसन्ततिवत्”। मज्झिमनिकाय में :- नक्तथचि उप्पज्जति न कुहिचि उप्पज्जति, 3/103।

बौद्धों के दृष्टि में निर्वाण और आत्मा एक दूसरे से सम्बद्ध नहीं हैं। (क) सौत्रान्तिक निर्वाण को अभाव मानते हैं, (ख) बैभाषिक उसे द्रव्यसत् (वस्तु) मानते हैं। सौत्रान्तिक का मत है कि निर्वाण हेतु फल परम्परा का उच्छेद है। बैभाषिक इस उच्छेद का हेतु निर्वाण का प्रतिलाभ है। बैभाषिकों के अनुसार निर्वाण में प्रतिसन्धि और मृत्यु का सर्वथा निरोध है, निर्वाण अजात और अविपरिणामी है। यह क्लेश दुःख और भवका निरोध करने वाला सेतु है। चित्त का निरोध ही निर्वाण है और यही मोक्ष है। (संघभद्र अभिधर्म कोश 5/8) किन्तु यह कहना कि इसका अस्तित्व है और न यह कह सकते हैं कि नहीं है। जन्म में अमृत का सुख होता है अंगुत्तरनिकाय 2/206, मज्झिमनिकाय, 1/341, अभिधर्मकोश अ/12। में वह विमुक्त है, - निवृत्त है इत्यादि कहा गया है।

जिस क्षण में प्रज्ञा का उत्पाद होता है, उसक्षण में निर्वाण का साक्षात्कार होता है, मज्झिम 1/510, अंगुत्तर 1/149, “निब्बानं पच्चत्तं वेदितब्बं विञ्जहि”। आर्य ही निर्वाण का दर्शन करता है। अमिधर्मवोश, 1/101, 2/110, 112, 116। “बौद्ध कहते हैं रागके प्रहाण से अमृतत्व का साक्षात्कार होता है, संयुक्त 5/181 अंगुत्तर 4/454, ज्ञान के द्वारा क्लेशक्षीण की अवस्था को “बौद्ध” दृष्टधर्म निर्वाण कहते हैं, अंगुत्तर 4/454।

निर्वाण की प्राप्ति जो सर्व क्लेश और अपूर्व भव को अनुत्पत्ति धर्मा बनाती है। यह सोपधिशेष निर्वाण है। निर्वाण-प्राप्ति का ज्ञान का लाभध्यान में होता है। यह सुख है जो इस लोक का अग्र निर्वाण है। संज्ञा वेदित निरोध की प्राप्ति। इसका संवेदन काय से होता है, जो चरम चित्त में निर्वाण का प्रवेश ही निरूपधिशेष निर्वाण है। निर्वाण का प्रश्न स्थापनीय नहीं है किन्तु निवृत्त आर्य का प्रश्नस्थापनीय है। निर्वाण है किन्तु यह क्या है? इस का उत्तर नहीं है। निर्वाण है किन्तु उसका स्वरूप हम क्या समझते हैं? क्या हम यह कह सकते हैं कि मुक्तावास्था का अस्तित्व कहाँ है? क्या यह कहना अधिक ठीक होगा कि इसका अस्तित्व नहीं है, अथवा क्या हम यह कह सकते हैं कि यह है भी और नहीं भी है या इन में से कुछ भी नहीं कह सकते? इन प्रश्नों का उत्तर ‘बुद्ध’ ने नहीं दिया है।

निर्वाण है, किन्तु वह अनाख्यात है। “तथागत” के सम्बन्ध में प्रज्ञप्ति नहीं हो सकती कि वह रूपादि है। इन प्रज्ञप्तियों से वह विनिर्मुक्त है। वह महोदधिके सदृश गम्भीर और अप्रमेय है। उसके लिए यह कहना कि वह है वह नहीं है उचित प्रतीत नहीं होता, संयुक्त 4/374। क्यों कि वह गम्भीर, उप्रमेय, असंख्य है, उसे निवृत्त कहते हैं क्यों कि उसके राग, द्वेष और मोह क्षीण हो चुके हैं। “नेत्तिरप्पकरण”। इन वचनों से हम कह सकते हैं, कि अभिधम्मकोश 5/19,

संयुक्त 3/109 - निर्वाण का लक्षण 'आरोग्या' वस्था है।

पूसें के अनुसार आरम्भ में बौद्धधर्म आत्मा, पुनर्जन्म और निर्वाण में विश्वास करता था। वह दर्शन न था। वाद में धर्म नैरात्म्य की भावना और मद-निर्मर्दन के लिए नैरात्म्य वाद का प्रारम्भ हुआ इसके दो रूप हुए :- पुद्गलवाद और सन्ततिवाद। किन्तु पूणर्जन्म में जो विश्वास था वह नष्ट न हो सका। सन्ततिवाद के माननेवाले निर्वाण को वस्तुसत् मानते हैं, कोई निर्वाण को क्लेश और पुनर्भव का अभाव मात्र मानते हैं जो सौत्रान्तिक और पुब्बसेलिय हैं। इनमें हमस्थविरो को भी सम्मिलित कर सकते हैं। प्रथम कोटी में विभज्यवादी, सर्वास्तिवादी, और वैभाषिक हैं। पुब्बसेलिय निर्वाण को वस्तुसत् नहीं मानते (बुद्धघोष के अनुसार) स्थविरो का भी मत है कि निर्वाण का अस्तित्व नहीं है।

सौत्रान्तिकों का कहना है कि जो वह हेतुप्रत्यय जनित है अर्थात् वह संस्कृत प्रतीत्य समुत्पन्न, हेतु प्रभव हैं। संस्कृत संस्कार भी हैं। यह अन्य संस्कृतों का उत्पाद करता है। हेतु-फल परम्परा के बाहर कुछभी नहीं हैं। यह परम्परा प्रवृत्ति संसार है। निर्वाण केवल क्लेशजन्म का अभाव है, क्लेशकर्मजन्मरूपी प्रवृत्ति की निवृत्ति मात्र है। एक शब्दों में केवल संस्कृत का अस्तित्व है। वे असंस्कृत का प्रत्याख्यान नहीं करते, किन्तु वह कहते हैं, कि यह कोई लोकोत्तर वस्तु सत् नहीं है, यह असदभूत है, यथा लोक में कहते हैं कि उत्पत्ति के पूर्व या निष्पत्ति के पश्चात् शब्द का अस्तित्व नहीं होता। (अभिधर्मकोश 4/2)। निर्वाण अभाव मात्र, अप्रवृत्तिमात्र अप्पवट है। सूत्र में निर्दिष्टलक्षण इस प्रकार हैं :- सर्वथाप्रहाण, वैराग्य, विसुद्धि, क्षय, निरोध, दुःख का अत्यन्त अनुत्पाद, अनुपादान और अप्रादुर्भाव। यह शान्त प्रणीत है अर्थात् सर्वोपधि का प्रत्याख्यान, तृष्णाक्षय, निर्वाण है (संयुक्तनिकाय 13/5, अभिधर्मकोश 2 पृष्ठ 284)।

आगम के अनुसार निर्वाण तृतीय सत्य है। यह दुःख का निरोध है अर्थात् तृष्णा का क्षय, तृष्णा का प्रत्याख्यान, तृष्णा से विमुक्ति है। निर्वाण का लक्षण कुछ भी क्यों न हो यह "अनुत्पाद" है। अभिधर्मकोश 6/4। स्थविर के अनुसार 'निर्वाण' अंगुत्तर 2/164, संघभद्रकी आलोचना के लिए अभिधर्मकोश 6/4)।

सौत्रान्तिक यह निष्कर्ष निकालते हैं कि जैसे :- अग्निका निर्वाण है, तथा चेतो विमुक्ति है। अग्निका निर्वाण, अग्निका अप्रत्यय मात्र है, यह द्रव्यमात्र है, (कोश 2/55) पर सन्दर्भ से ज्ञात होता है कि अग्नि का निर्वाण अग्निका अभाव नहीं है, उदान :- 8/10, मज्झिम, 1/487, में थेरीगाथा, 115, सुत्तनिपात, 1074/ मज्झिम, 1/167 निर्वाण को - अनुत्तर - योगक्खेम, अनुत्पन्न कहा है। असंस्कृत को उदान, 8/3, इतिवृत्तक, 43, में अनुत्पन्न, अकत (अकृत) कहा है। अंगुत्तर 2/34, संयुक्त, 31/12 में सब संस्कृत और असंस्कृत वस्तुओं में वर्त्मच्छेद, तृष्णाक्षय, विराग, निर्वाण, अग्र हैं। निर्वाण अग्रधर्म, द्वितीय, रत्न, अग्रप्रसाद शरण है। संयुक्त के असंखतवग, 4/357, में अनेक पर्यायवाची शब्द हैं। यह राग, द्वेष और मोह का क्षय है। मैं तुम को अन्त, अनाश्रव, सत्य, पार, निपुण, सुदुर्दर्श, अजर, ध्रुव, अनिदर्शन, निष्प्रपंच, सत्, अमृत, प्रणीत, शिव, क्षेम, आश्चर्य, अद्भूत, निर्वाण, विराग, शुद्धि, मुक्ति, अनालय, द्वीप, लेण, त्राण, परायण का निर्देश करूँगा। निर्वाण असंस्कृत, अमृत, निरोध इन शब्दों के आगे धातु शब्द जोड़े जाते हैं। सर्वास्तिवादी

के लिए विरागधातु, प्रहाणधातु, निरोधधातु, आदि निर्वाण को प्रज्ञप्त करता है। निर्वाण का अर्थ चित्त की शान्ति होता है। 'निर्वाणधातु' केवल शाश्वत 'निर्वाण' है। अभिसमया लंकार के अनुसार 'निर्वाण' धातु कहे जाते हैं, इतिवृत्तक, 51, अंगुत्तर 4/423।

निर्वाण का सबसे मुख्य आकार 'क्षय' का है। वस्तुतः निर्वाण निरोध है। निर्वाण प्रादुर्भाव है। यह तृष्णा क्षय और दुःख निरोध है। सर्वास्तिवादी उसे प्रतिसंख्या निरोध कहते हैं। आर्य समाधि में इसका दर्शन करते हैं, यदि तत्त्व का साक्षात् कार केवल समाधि की अवस्था में होता है, तो वह वाणी का विषय नहीं हो सकता है 'तथागत' ने इसे 'निरोध' व्याकृत किया है। यह 'द्रव्य' है, 'कुशल' है, 'नित्य' है। निरोधवस्तु-सत् है। आचार्य मण्डनमिश्र तथा न्याय वैशेषिक मानते हैं कि निरोध केवल एक आधार है, निर्वाण में अन्य आकार शान्त, प्रणीत, निःसरण है। निरोध द्रव्य है, अभाव नहीं। निर्वाण रागक्षय है, उस क्लेश से भिन्न एक धर्म है, जिसका यह क्षय करता है, उस मार्ग से अन्य है, जो निर्वाण का प्रतिपादन करता है। अर्हत्व निर्वाण नहीं किन्तु निर्वाण का लाभ है। निर्वाण सुख है, शान्त है, प्रणीत है। जो उसे दुःख वत देखता है, उसके लिए मोक्ष संभव नहीं (अंगुत्तर 4/442, अभिधर्मकोश, 7/13) में इन का वर्णन है। मिलिन्द प्रश्न में है कि निर्वाणधातु 'अतिधम्म' (अस्तिधर्म), एकान्त सुख, अप्रतिभाग है। मिलिन्द पुनः कहते हैं कि उसका लक्षण 'स्वरूपः' नहीं बताया जा सकता, किन्तु 'गुणतः' दृष्टान्त के रूप में कुछ कहा जा सकता है, यथा - जल पिपासा को शान्त (निब्बापन) करता है, उसी प्रकार निर्वाण त्रिविध तृष्णा का निरोध करता है।

"तपो य ब्रह्मचरियञ्च अरिय सज्जानदस्सनं।

निब्बान सच्छिकिरिया च एतं मङ्गलमुत्तमं"।। - सुत्तनिपात-मंगलसुत्त।

"तप - साधन करना, ब्रह्मचर्य पालन करना -

चारआर्य सत्यों का दर्शन करना और निर्वाण का साक्षात्कार करना ये उत्तम मङ्गल हैं।

"दुक्खञ्चेव पञ्चापेमि दुस्वस्स निरोधं" - मज्झिम निकाय।

"निर्वाण" बौद्ध धर्म का लक्ष्य है। भगवान् ने कहा है कि जिस प्रकार समुद्र का रस एकमात्र लवण रस है, उसी प्रकार मेरी शिक्षा का एकमात्र रस निर्वाण है। भगवान् की समस्त शिक्षा निर्वाण-प्रापक है। इस विषय में क्रमागत आम्नाय को अधिक प्रमाणिक मानते हैं।

खीणं पुराणं नव नत्थि सम्भवं,

विरत्तचित्तायतिके भवस्मिं।

ते खीण बीजा अविच्छिन्नान्दा,

निब्बन्ति धीरा यथायं पदीपो।। सुत्रनिपात - 238

"जिनके सारे पुराने कर्म क्षीण हो गये हैं और नये कर्मों की उत्पत्ति होती नहीं, पुनर्जन्म के प्रति जिनकी आसक्ति समाप्त हो गयी है, वे क्षीण-बीज (अरहंत) तृष्णा विमुक्त हो गये हैं। वे इसी प्रकार "निर्वाण" को प्राप्त होते हैं जैसे कि तेल समाप्त होने पर प्रदीप।"

जिस समय तथागत निर्वाण मार्ग में प्रवेश कर रहे थे - कुशीनारा (वर्तमानकुशीनगर)

में तब उनका अन्तिम उद्गार :- भगवान् ने भिक्षुओं को आमंत्रित किया :- “हन्त! भिक्षुओं अब तुम्हें कहता हूँ :- संस्कार (कृतवस्तु) व्ययधर्मा (नाशवान) हैं; अप्रभाद के साथ (आलस न कर) जीवन के लक्ष्य को संपादन करो” - यह “तथागत” का अन्तिम वचन है।

“अथ खो भगवा-भिक्षू आमन्तेसि :- हन्द दानि भिक्षव वे, आमन्तयामि वो, वयधम्मा सख्खारा, अप्पमादेन सम्पादेथा ‘ति’। अयं “तथागतस्स” पच्छिमावाचा। दीधनिकाय - महापरि निब्बानसुत्तं - 235

और उनका कथन है, कि :- मैं केवल दुःख और दुःख-निरोध का ही प्रज्ञापन करता हूँ।

“दुम्खञ्चेव पज्जापेमि दुम्खस्सनिरोधं।” - मज्झिमनिकाय।

ये धर्मा हेतुं प्रभवा हेतुस्तेषां तथागतोह्यवदत्।

तेषां यो निरोध एवं वादी महाश्रमणः।।

-‘भिवतुसब्बमंगलम्’।

“इति”

**BIBLIOGRAPHY AND NOTES ON METAPHISICAL
AND PHYLOSOPHICAL TERMS**

विशिष्ट बौद्ध दार्शनिक शब्दों का सूची

त्रिवर्ग-साधक - अर्थ धर्म और काम की प्रप्ति कराने वाली।

1 - प्रतीत्यसमुत्पाद - संक्षेप में कार्य कारण के सिद्धान्त को ही प्रतीत्यसमुत्पाद कहते हैं। यह हेतु फल परम्परा है। इस को प्रत्याकार निदान भी कहते हैं। इस भव चक्र के तीन अध्व या मार्ग हैं। (1) अतीतयापूर्वभाव। (2) अनागत या अपरभाव (3) वर्तमान या प्रत्युत्पन्नभव। यह द्वादशाकारचक्र भी कहा जाता है।

1 - अविद्या - इस जीवन में जितने क्लेश हैं, वे जन्मके पूर्व अविद्या के रूप में रहते हैं। अविद्या पूर्व जन्म की क्लेश दशा है। जितने क्लेश या दुःख हैं सब अविद्या के सहचारी हैं। पंच स्कन्धों की पूर्वजन्म सन्तति अविद्या है।

2 - संस्कार - जीवन के पुण्यापुण्य कर्मों की पूर्वदशा या पूर्व जन्म के अस्तित्व संस्कार कहलाते हैं। संस्कार पूर्व जन्म की कर्मवस्था है। अविद्या और संस्कार वर्तमान जीवन के लिए आलम्बन या प्रतिष्ठा का कार्य करते हैं। दोनों में एक के अभाव में वर्तमान भव नहीं हो सकता।

3 - विज्ञान - इस जन्म के लिए रूप-वेदना-संज्ञा-संस्कार-विज्ञान का जो बीजारोपण है, वही विज्ञान है। यह पंच स्मन्धों की योनिगत पूर्वावस्था है। यह अवस्था विज्ञान या मन रूप है जो सूक्ष्म होते हुए स्थूल को अपने में अन्तर्लीन रखती है। चित्तया मन ही विज्ञान है।

4 - नामरूप - जन्मसे पूर्व जो गर्भित दशा में पंचस्कन्धों की संवृद्धि है, वह नाम रूप अवस्था है। विज्ञान क्षण से षडायतन या स्थूल देह की उत्पत्ति के क्षण की अवस्था नाम रूप है।

5 - षडायतन - मन और पाँच इन्द्रियों वाला स्थूल शरीर षडायतन है।

6 - स्पर्श - सुख-दुःखात्मक अनुभव वेदना है। मन सहित ज्ञानेन्द्रियाँ उनके विषय और विषयों से इन्द्रिय द्वारा उत्पन्न ज्ञान इन तीनों के एकत्र होने पर स्पर्श उत्पन्न होता है।

7 - वेदना - सुख-दुःख की अनुभूति का नामवेदना है। यावत् मैथुन राग का समुदाचार नहीं होता, तब तक की अवस्था वेदना है।

8 - तृष्णा - रूपादि कामगुण एवं मैथुन के प्रति राग और भोग की कामना तृष्णा है।

9 - उपादान - भोगों की सम्प्राप्ति के लिए पुद्गल का सक्रिय प्रयत्न उपादान है। इस अवस्था को उपादान कहते हैं, जिस में चतुर्विध क्लेशों का समुदाचार होता है।

10 - भव - स्कन्धोंके बिखर जाने पर फिर समुहन होने की शक्ति भव है। गर्भावस्था से पहले पाँच स्मन्धों की जिस अवस्था को अविद्या और संस्कार कहा गया है, संसारिक वर्तमान जन्म में जिसे तृष्णा और उपादान कहा जाता है, अनागत या आनेवाले जीवन में वही भव है।

11 - जाति - मरण के अनन्तर प्रति सन्धि काल में पाँचो स्कन्धों के जो अवस्था होती है, उसे जाति कहा जाता है। गर्भ के आरम्भ में जो विज्ञान है, वही अनागत अवस्था में जाती है।

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

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

आगम - त्रिपिटक हैं। (सूत्र विनय और अभिधर्म)

अधिगम - अधिगमउन धर्मों की संज्ञा है, जिनके आचार में परिगृहीत करने और साक्षात्कार से बोधिकी प्राप्ति होती है आगम शास्त्रों के रूप में एवं अधिगम आचारवान् धर्म के साक्षात्कर्ता बुद्धों के रूप में लोक में सुरक्षित रहता है।

धर्म - धर्म वह है जो स्वणक्षणधारण करता है। (मध्यमकवृत्ति, 457 सिद्धि 4, 568)

इन्द्रिय - 'इदि' धातु का अर्थ परमैश्वर्य है (धातुपाठ 164)। जिसको परमैश्वर्य की प्रवृत्ति होती है, वह इन्द्रिय कहलाता है।

अतः : सामान्यतः; इन्द्रिय का अर्थ अधिपति है।

चित्त - चित्त से लोक उपनिर्गत होता है, चित्त से परिकृष्ट होता है। सब धर्म इस एक धर्म चित्त वशानुवर्ती हैं

चित्तेन नीयते लोकश्चित्तेन परिकृष्यते

एक धर्मस्य चित्तस्य सर्वधर्मा वशानुगाः ॥ व्या 95,22, संयुक्त 1:39

नैष्कर्म्य - "अनास्त्रवया सास्त्रवमार्ग" अथवा 'निष्क्रमण' अथवा धातुया संसार से वैराग्य" -

मज्झिम 3.218, संयुक्त 232 मिलिन्द 45

चैत - चित्त-चैत का अवश्य सहोत्पाद होता है। चित्त और चैत एक दूसरे के बिना उत्पन्न नहीं होते। संस्कृत लक्षणों के साथ उत्पन्न होते हैं।

चित्ति चैता : सहावश्यम् (व्या 127:3) चित्त मनस् = विज्ञान

चैत = चैतस = चैतसिक = चित्त सम्प्रयुक्त । सर्वम् संस्कृत लक्षणै :

क्लेश - कामराग, रूपराग, प्रतिघ, विचिकित्सा (कोश 5.1) व्या 127:7)

दृष्टि - सत्कायदृष्टि, अन्तर्ग्राहदृष्टि, मिथ्यादृष्टि, दृष्टिपरामर्श - शीलव्रतपरामर्श (5.3) कोश

संस्पर्श - प्रतिघ, अधिवचन, विद्या, अविद्या, नैवविद्यानाविद्यासंस्पर्श

इन्द्रिय - सुखेन्द्रिय, दुःखेन्द्रिय, सौमनस्येन्द्रिय, दोर्मनस्येन्द्रिय, उपेक्षेन्द्रिय।

धर्म - वितर्क, विचार, विज्ञान, आहीक्य अनपत्राप्य (कोश 2.27)

विज्ञानकाय - चक्षुर्विज्ञान, मनोविज्ञान,

स्पर्शकाय - चक्षु : संस्पर्श, मनःसंस्पर्श

वेदनाकाय - चक्षुःसंस्पर्शजवेदना

संज्ञाकाय - चक्षुःसंस्पर्शजसंज्ञा

चेतनाकाय - चक्षुःसंस्पर्शजचेतना

तृष्णाकाय - यक्षुःसंस्पर्शजतृष्णा

भूमि - भूमि का अर्थ गतिविषय (उत्पत्तिविषय) है। एक धर्म का उत्पत्ति-स्थान उसधर्म की भूमि है।

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

महाभूमिककौमुना - वेदना, चेतना, संज्ञा, छन्द, स्पर्श, मति, स्मृति, मनस्कार अधिमोक्ष और समाधि सर्वचित्त में सहवर्तमान होते हैं।

वेदनात्रिविधअनुभव हैं - सुखा, दुःखा, अदुःखा सुखा।

चेतना - वह हैं जो चित्त का अभि संस्कार, चित्तका प्रस्यन्द करती हैं। 1.15.4.1.

संज्ञा - संज्ञान हैं जो विषय निमित्त (पुरुष, स्त्री आदि) का ग्रहण करता हैं

छन्द - कार्य की इच्छा।

स्पर्श - इन्द्रिय, विषय और विज्ञान के सन्निपात से संजात स्पृष्टि हैं। यह वह धर्म हैं जिसके योग से इन्द्रिय, विषय और विज्ञान अन्योन्य का मानो स्पर्श करते हैं।

प्रज्ञा - जिसे कारिका में मति कहा गया हैं धर्मों का प्रविचय हैं।

स्मृति - आलम्बन का असंप्रमोष हैं। यह वह धर्म हैं जिस के योग से मन आलम्बन को विस्मृत नहीं करता, जिसके योग से मानो यह उसकी अभिलाषा करता हैं। अभिलषतीव (व्य 1.127.33)

ननस्कार - चित्त का आमोह हैं। मनसःकारःअथवा मनःकरोति आवर्जयति (व्या 128.1) चेतस अभोग आलम्बने चित्तधारण धर्मक : (अभिसमय)

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

समाधि - समाधिचित्तकी एकाग्रता हैं। यह वह धर्म हैं जिस के योग से चित्त प्रबन्धेन आलम्बन में एकत्र वर्तमान होता हैं।

अष्टाङ्गिक मार्ग - बुद्ध के द्वारा उपदिष्ट मार्ग जिसके (1) सम्यक् दृष्टि (2) सम्यक् संकल्प (3) सम्यक्वाचा आदि आठ अंग होते हैं।

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

असंस्कृत - असंस्कृत कारण हेतु हैं क्यों कि धर्मों की उत्पत्ति के प्रति इसका अनावरण भाव हैं, किन्तु इसका फल नहीं हैं। क्यों कि अध्व विनिर्मुक्त होने से यह फल के प्रति ग्रहण और दान में असमर्थ हैं। सूत- वचन हैं कि इस असंस्कृत आलम्बन प्रत्यय हैं।

आर्यसत्य - आर्यो - विद्वानों के द्वारा ज्ञेय सत्य जो संख्या में चार हैं इन्हीं के ज्ञान के द्वारा ही गौतम को बोधि या बुद्धत्व प्राप्त हुआ।

1 - अलं वकूलि किं ते पुत्तिकायेन दिट्ठेन। यो खो वकूलिधम्मं पस्सति सोमं पस्सति। यो मं पस्सति सो धम्मं पस्सति।

(वक्कलिसुत्र - 22.86.94. पृ 341)

2 - "भगवा अनुप्पन्नस्स मग्गस्स उप्पादेता, असज्जातस्स मग्गस्स सज्जनेता, अक्खातस्स मग्गस्स अक्खाता, मग्गन्नू, मग्गविद् मग्गकोविदो" -

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पृष्ठ - 399, विसुद्धिमग्ग, 7/52

3 - "भगवा अरहं सम्मासम्बुद्धो, विज्जायरणसम्पन्नो, सुगतो, लोकविद्, अनुत्तरो पुरिसो धम्मसारथि सत्थादेव मनुससानं बुद्धो भगवा"। दीघनिकाय 3/7/264,87 अंगुत्तरनिकाय एवं विसुद्धिमग्ग।

4 - "सुखोबुद्धानमुप्पादो" बुद्धों का उत्पन्न होना सुखकारी हैं।

5 - 'बुद्धोति केनट्ठेन बुद्धो? बुज्झिता सच्चानी ति बुद्धो बोधेता पजायाति बुद्धो सब्बज्जुताय बुद्धो, सब्बदस्साविताय बुद्धो, अभिज्जेयुताय बुद्धो विकासिताय बुद्धो वीणासख्सङ्खातेन बुद्धो, एकन्तवीतरागो ति बुद्धो, एकन्तवीत दोसो ति बुद्धो, एकन्तवीतमाहो ति बुद्धो, एकन्तनिक्किलेसो ति बुद्धो, एकायनमग्गं गतो ति बुद्धो, एको अनुत्तरा धम्मा सम्बोधिं अभिसम्बुद्धो ति बुद्धो, अबुद्धि विहतता, बुद्धिपटिलाभाति बुद्धो।'।

खुद्धकमनिकाय भाग 4 (2) चक्कलनिद्धेस, पृ 208-209।

6 - बुद्ध - 'बुद्धो ति नेतं मातरा कतं, नपितराकतं, नभातरा कतं, नभगनियकतं, नमित्तामच्चेहि कतं, न जातिसालोहितेहिकतं, न समण ब्राह्मणेहिकतं, न देवताहिकतं। विमोक्खन्तिकमेतं बुद्धानं - भगवन्तानं बोधियामूले सह सब्ब ज्जुतज्जणस्स - पटिलाभा सच्छिका पज्जति यदिदं बुद्धोति - तं बुद्धं'।

खुद्धकनिकाय भाग 4 (1) महानिद्धेस - 16/192 पृष्ठ 399, चुक्कलनिद्धेस पृ 209।

7 - "बोधिचित्तं हि कुलपुत्र बीजभूतं सर्वबुद्धधर्माणाम्"

आर्यगण्डव्यूहसूत्र में भगवान अजित ने कहा हैं कि बोधिचित्त ही सब बुद्ध धर्मों का बीज हैं।

(क) अर्हत् - वे बुद्ध के उपदेशों से प्रेरित हो कर साधना करते हैं, और तृष्णा का उच्छेद कर दुःख विमुक्त हो अर्हत् पद प्राप्त करते हैं और अन्त में निर्वाण प्राप्त करते हैं। अर्हत् पदके साधक का लक्ष्य स्वयं की मुक्ति प्राप्त करना होता है, दूसरे प्राणियों के दुःख दूर करने के लिए

वह कोई भी प्रयत्न नहीं करता है न ही लोक-कल्याण के लिए उपदेश ही देता है। अर्हत अवस्था को प्राप्त करने के बाद भी साधन संघ में ही रहता है। संघीय अनुसासन में रह कर साधना करते हुए अन्त में निर्वाण प्राप्त करता है।

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

(ग) सम्यक्सम्बुद्धयाबुद्ध - अर्हत और प्रत्येक बुद्ध की अपेक्षा बुद्ध या सम्यक् सम्बुद्ध का आदर्श श्रेष्ठ होता है। क्योंकि वे अनुत्तर - सम्यक् - सम्बोधि प्राप्त कर विश्वकल्याण की भावना रखते हैं। वे अनन्त ज्ञान और करुणा के भण्डार हैं। सम्यक्-स्मबुद्ध या बोधिसत्वका लक्ष्य स्व दुःख की निवृत्ति न हो कर परार्थभावना या निरन्तर जीवन सेवा करना है। उसकी इस लोकानुकम्पा की भावना का उल्लेख हमें पालिनीकाय से लेकर परवर्ती महायान साहित्य तक सभी में मिलता है।

खुद्धकनिकाय - भाग 4 (2) चुल्लनिद्वेश - (3.8.1. पृष्ठ 246)

(1) सहजकाय - सहजकाय ही परमार्थतः सत्य है। यह शून्यता के ज्ञान होने से विशुद्ध है। यह अक्षर तथा महासुख रूप है। करुणा का उदय इसी काय में है। अतः वह ज्ञानवज्र कहा गया है। यही विशुद्धयोग है।

(2) धर्मकाय - बुद्ध का परमार्थभूत शरीर। यह काय अनन्त अपरिमेय, सर्वत्रव्यापक तथा शब्दतः अनिर्वचनीय होता है। सब बुद्धों के लिए एक ही होता है तथा दुर्ज्ञेय होने से अत्यन्त सूक्ष्म होता है। सम्भोबकाय का यही आधार होता है। वेदान्त के ब्रह्मा का प्रतिनिधि।

(3) सम्भोगकाय - सम्भोगकाय सवप्र की दशा का सूचक है। इसमें अक्षय अनाहत ध्वनि का उदय होता है। इसे वाग्वज्र तथा मन्त्रयोग कहते हैं। इसी काय के द्वारा आदिबुद्ध धर्म तत्त्वों की शिक्षा प्रदान करते हैं।

(4) निर्माणकाय - धर्मोपदेश तथा शिक्षा के निमित्त बुद्ध के द्वारा धारण किया गया शरीर। निर्माणकाय कर्मों से उत्पन्न नहीं होता तथा संख्या में अनन्त होता है। तथागत इसी काय को उत्पन्न कर अपने समग्र कार्य तथा शील, समाधि आदि का उपदेश देते हैं। इस प्रकार निर्माण काय का कार्य परोपकार साधन करना है।

1- स्त्रोतापन्नभूमि - 'स्त्रोतापन्न' का शब्दिक अर्थ है धारा में पड़ने वाला, अर्थात् जब साधक निर्माण मार्ग के प्रवाह में प्रवाहित होने लगता है तब वह स्त्रोता पन्न कहलाता है। अर्थात्

साधक के हृदय पटल में बुद्ध, धर्म, और संघके प्रति अटुट श्रद्धा होती है। इस स्त्रोतापन्न अवस्था को प्राप्त साधक का आचार और विचार विशुद्ध होता है और वह अधिक से अधिक सात जन्मों में निर्वाण लाभ प्राप्त कर लेता है।

2 - स्कृदागामीभूमि - इस भूमि में साधक का मुख्य लक्ष्य आस्त्रवों (राग-द्वेष-एवं मोह) का क्षय करना होता है, क्यों कि स्त्रोतापन्न की अवस्था में साधक कामराग (इन्द्रियलिप्सा) और प्रतिघ (दूसरे के अनिष्ट की भावना) अशुभ-प्रवृत्तियों के क्षय का प्रयत्न अवश्य करता है परन्तु उसमें राग द्वेष एवं मोह रूपी आस्त्रव शेष रह जाते हैं। इनके क्षय करने का प्रयत्न ही स्कृदागामी भूमि है।

3 - अनागामीभूमि - साधक पूर्व की दोनो भूमियों के अन्तर्गत सत्कायदृष्टि, विचिकित्सा, शीलव्रत-परामर्श, कामराग और प्रतिघ - इन पाँचो संयोजनों को नष्ट कर देता है, तब वह अनागामीभूमि को प्राप्त करलेता है। इस अवस्था को प्राप्त कर साधक मरणोपरान्त ब्रह्मालोक में जन्म लेकर शेष पाँच संयोजकों को नष्ट कर के अन्त में निर्वाण को प्राप्त करता है।

4 - अर्हत-भूमि - जब साधक सत्काय दृष्टि, विचिकित्सा, शीलव्रत, परामर्श, कामराग, प्रतिघ, रूपराग, अरूपराग, मान औद्धत्य और अविद्या इन दसों बन्धनों को नष्ट कर लेता है तो अर्हत भूमि में प्रविष्ट होता है। अर्थात् अर्हत अवस्था को प्राप्त हो जाता है।

“बुद्ध”

सौगत परम्परा में एक ऐसे लोकात्तर मानव की कल्पना है, जो समस्त ज्ञेय पदार्थों को जान परम सत्य का साक्षात्कार कर, स्वयं शुद्ध एवं विमुक्त हो दूसरों के लिए विमुक्ति पथ का प्रदर्शन करता है। ऐसा देवता तथा मनुष्यों में श्रेष्ठ पुरुष ही बुद्ध कहलाता है। यहाँ किसी व्यक्ति का जातिगत या वंशगत नाम नहीं है। वरन् एक शिशिष्ट उपलब्धि-विषयक नाम है। ‘चुल्लनिद्धेस’ से प्रकट है कि ‘बुद्ध’ जैसा नाम माता, पिता, भाई, बहन, मित्र, सम्बन्धी, श्रमण, ब्राह्मण या देवता द्वारा दिया हुआ नहीं है, वरन् बोधिमूल में विमोक्ष-पुरस्सर सर्वज्ञता के अधिगम के साथ उपलब्ध एक प्रज्ञा है। यह उस पुरुष का अभिधान है, जिसने चार आर्य सत्त्यों को जान लिया है, सर्वज्ञता को प्राप्त कर लिया है, राग, द्वेष, मोह आश्रय तथा अन्यान्य क्लेशों से पूर्णतः विमुक्त हो परम सम्बोधि का अधिगमकर, सब कुछ यथार्थ रूप में जान प्रजा को उपदेश करता है। ऐसा अम्बुद्विविहित तथा बुद्धि प्रतिलाभी, पुरुष ही बुद्ध कहलाता है। वह स्वयंभू, अनाचार्यक, समस्त पदार्थों का ज्ञाता, सभी बलों पर वशिभाव प्राप्त तथा सर्वज्ञ होता है।

“बोधिसत्त्व”

बौद्ध परम्परा में एक अपूर्व व्यक्तित्व की चर्चा उपलब्ध है। वह एक ऐसा प्राणी है, जो पूर्ण अनासक्ति के साथ अपने सर्वस्व का त्यागकर प्राणिमात्र के कल्याणार्थ सदा सत्कर्म-रत देखा जाता है। उसके सामने ‘स्वविषयक’ चिन्ता पूर्णतः उन्मूलित रहती है। तथा केवल अद्भूत रहती है। भावना बहुजन हिताय, बहुजन सुखाय की अपने शरीर मन एवं वाणी की दारुण दुःख वेदनायें उसे तत्काल भी विचलित नहीं कर पाती हैं, पर क्षण भर का भी पर दुःख उसे असह्य हो जाता है। ऐसे अलौकिक व्यक्ति का नाम है - “बोधिसत्त्व”।

बोधिसत्त्व दो शब्दों से निष्पन्न है। वे हैं बोधि तथा सत्त्व। बोधिशब्द सम्यक्ज्ञान - लोकोत्तर प्रज्ञा, सर्वज्ञता, सम्पक् सम्बोधिका अधिवचन है। सत्त्व का अभिप्राय, प्राणी, मनुज, मानव आदि से है। अतः बोधिसत्त्व से एक ऐसे प्राणिविशेष का ध्योतन होता है जो सम्यक् सम्बोधि की प्राप्ति का अभीप्सु हो। स्पष्ट शब्दों में सम्बोधि लाभ के अनन्तर बुद्ध पर सम्यक् सम्बुद्ध नाम से अभिज्ञात पुरुष विशेष के पद बुद्धत्व के लाभ की इच्छा से सम्यक् मार्ग प्रतिपन्न सत्त्व को “बोधिसत्त्व” कहा जाता है। इसे बुद्धत्व का अभ्यर्थी कहा जा सकता है। बोधिसत्त्व के जीवन का प्रधान लक्ष्य है :-

नत्त्वहंकामयेराज्यं न स्वर्गं नापुनर्भवम्।

कामये दुःखतप्तानां प्राणिनामार्तिनाशनम्।।

मैं न राज्य चाहता हूँ, न स्वर्ग, न मोक्ष, मैं चहाता हूँ कि दुःखी प्राणियों का दुःख नाश हो।

“पारमिता”

बुद्ध कारकधर्मों को पारमी या पारमिता कहा गया है। इस शीर्ष के अन्तर्गत ऐसे दस धर्मों का कथन है, जिनकी सम्यक् परिपूर्ति के फल स्वरूप बुद्धत्व की प्राप्ति इष्ट है। परम्परा से स्पष्ट है कि अतीत के सभी बोधिसत्त्वों ने इन धर्मों का पूर्णतः परिवाचन किया था। उनकी ऐसी चर्चा को लक्ष्य कर ही ये पौराणिक बोधिसत्त्वों द्वारा आसेवित, निसेवित कह गये हैं। ये दस धर्म हैं -

- 1 - दानपारमिता
- 2 - शीलपारमिता
- 3 - नैष्कर्म्यपारमिता
- 4 - प्रज्ञापारमिता
- 5 - वीर्यपारमिता
- 6 - क्षान्तिपारमिता
- 7 - सत्यपारमिता
- 8 - अधिष्ठानपारमिता
- 9 - मैत्रीपारमिता
- 10 - तथा उपेक्षापारमिता

पारमिता का अर्थ पार चलाजाना (पारमृता) अथवा पराकाष्ठा को प्राप्त करना है। बोधिसत्त्व की चर्चाओं से अभिदर्शित है, कि उन्होंने ने दान, शील आदि धर्मों का कोटिनिष्ठपरिपूर्ति की थी, फलतः ये पारमी अर्थात् पारमिता के नाम से अभिहित हुए। इन्हें धर्म विशेष की परिपूर्ति का परमभाव भी कहा जा सकता है। बुद्ध के प्रादुर्भाव से बौद्ध शासन का अस्तित्व है तथा इन दोनों के मूल स्वरूप पारमितायें हैं।

“त्रिपिटक”

जिस बुद्ध वचन का गत पाँच सङ्गीतियों में संगायन तथा अन्त में अभिलेखन हुआ, वह आज हमें त्रिपिटक के रूप में प्राप्त है। यह त्रिपिटक :- विनयपिटक, सुत्तपिटक, तथा अभिधम्मपिटका सम्मिलित नाम हैं। यह बुद्ध शिक्षा के त्रेविध्य का द्योतक है। इस प्रकार चारसौ तैंतीस वर्षों तक स्मृति पथका अवलम्बनभूत बुद्ध वचन सर्वप्रथम “लंका” में वट्टगामिनी अभय के समय लिपिबद्ध त्रिपिटक के रूप में अवतरित हुआ।

पिटक शब्द का सामान्य अर्थ भाजन अथवा पात्र होता है। प्राविधिक रूप में यह परियत्ति अर्थात् बुद्ध के उपदेशों का अभिव्यञ्जक है। पिटक अर्थात् पात्र की उपयोगिता वस्तु संधारण के लिए है। जब कभी भी पात्र की अभिव्यक्ति की जाती है, तो उसमें निहित वस्तु की भी संभावना देखी जाती

हैं। वह स्वयं अपनी स्थिति को बनाये हुए उस में निहित वस्तु को भी स्थिति का संरक्षण करता है। इस दृष्टि से पिटक शब्द पात्र एवं पात्र गत वस्तुओं का ध्योतन करते हुए दो अर्थों से समुपेत हैं। अतः वह पात्र जो बुद्धवचन का ध्योतन, धारण एवं संरक्षण करता है, पिटक कहलाता है। आचार्य बुद्धधोष ने इस तथ्य पर प्राकाश डालते हुए कहा है। यथा :-

पिटकं पिटकत्थविदू, परियत्तिभाजनत्थतोआहु।

तेन समाधानेत्वा तयो पि, विनयादयो जेय्याति।।

इस प्रकार त्रिविध शिक्षा :- विनय, सुत्त एवं अभिधर्म का धारण करते हुए धारक एवं धार्य दोनों इससे अभिप्रेत हैं।

“विनयपिटक”

भगवान बुद्ध के आचार विषयक उपदेशों के संग्रह का नाम “विनयपिटक” है। इसमें भिक्षु जीवन के सर्वांग विकास के लिए नियमों का कथन है। इन नियमों के सम्यक् परिपालन में ही भिक्षु-जीवन की सार्थकता कही गयी है। इसलिये विनयको बुद्ध-शासन की आयु भी कहते हैं। विनय की स्थिति से ही शासन की स्थिति है। संघ में रहते हुए साधुजीवन व्यतित करते हुए भिक्षुओं के लिए क्या कर्त्तव्य तथा क्या अकर्त्तव्य है, इसका पूर्णविवरण विधि-निषेध क्रम से विनयपिटक में उपलब्ध है। इसलिए इसे “अधिशील शिक्षा” या “आणा-देसना” या “संवर-असंवार” कथा भी कहा जाता है। प्रसंगानुकूल नियमों के सुष्ठु परिपालन के गुण तथा व्यतिक्रम के लिए दण्ड का भी विधान है। इस दृष्टि से इसका नाम यथा अपराध शासना है। आचार्य बुद्धधोष ने कहा है कि :- “विविध विसेसनयत्ता, विनयतो चेव कायवाचानं।

विनयत्थविदूहि अयं, विनयो विनयोति अक्खातो।।”

विनयपिटक के मुख्य तीन विभाग हैं, जिन्हे :- सुत्तविभंग, खन्ध तथा परिवार पाठ कहते हैं। सुत्तविभंग पुनः भिक्षु-विभंग तथा भिक्षुनी-विभंग नामक दो भागों में विभक्त है। इसी प्रकार महावग्ग तथा चूलवग्ग खन्धक के दो विभाग हैं। इस क्रम से विनयके पाँच विभाग हैं। विभाजन के एक दूसरे क्रम से यह पाराजिक, पाचित्ति, महावग्ग, चूलवग्ग तथा परिवार पाठ नामक पाँच विभागों में विभक्त है।

“सुत्रपिटक”

जम्बूद्वीप के विभिन्न ग्राम - निगम - जनपदादि में चारिका करते हुए दिये गये भगवान बुद्ध के सामान्य उपदेशों का संग्रह सुत्रपिटक है। इस में उपदेशों का कथन समागत मनुष्यों के अध्याशय, अनुशय, अभिमुक्ति आदि को जानकर तदनुकूल उपमा, नय, दृष्टान्त, आदि के सहारे अतिसरल एवं बोधगम्य ढंग से हुआ है। संभवतः इसके क्रम को लक्ष्य कर ही इसे ‘व्यवहारदेशना’ या - “यथानुलोम - शासन” भी कहा जाता है। पुनः इसके अनेक सुत्रों में प्रधान या गौण रूप से

मिथ्यादृष्टियों का कथन एवं उनके प्रहाण का मार्ग प्रज्ञप्त हैं। इन दृष्टियों के जाल से मुक्त कराने में इनकी देशनायें :- “दिट्ठिविनिवेठनकथा” नाम से अभिहित हैं। इसके स्वरूप की चर्चा करते हुए बुद्धघोष ने कहा है :-

“सुत्तानं सूचनतो सुवुत्ततो, सवनतो चसूदनतो।

सुत्ताणा सुत्तसमागतो च, सुत्तं सुत्तति आक्खातं ति।।”

अट्टसा : 4.11

सुत्रपिटक पाँच निकायों में विभक्त है। वे हैं :-

दीघनिकाय, मज्झिमनिकाय, संयुत्तनिकाय, अंगुत्तरनिकाय तथा खुद्धक निकाय। दीघनिकाय में दीर्घ आकारवाले चौतीस सुत्तों का संग्रह है, जो तीन वर्गों में विभक्त हैं। ब्रह्मजालसुत्र इसका आदि सुत्र है। इसी प्रकार मूलपरियायसुत्त से प्रारम्भ मज्झिमनिकाय मध्यमपरिणामवाले एकसौ बावन सुत्तों का संग्रह है। ये पन्द्रह वर्गों में विभक्त हैं। संयुत्तनिकाय दीर्घ, मध्यम एवं लघु आकार वाले सात हजार सात सौ बासठ सुत्तों का संग्रह है, जो छप्पन संयुत्तों में विभक्त हैं। ओघतरणसुत्त इसका आदिसुत्त है। अंगुत्तर निकाय में एक से लेकर ग्यारह अंकों के सहारे उपदेशों का कथन है। इसके ग्यारह निपातों विभक्त नव हजार, पाँच सौ सन्तावन सुत्त हैं। चित्तपरियादान सुत्त इसका अदिसुत्त है। खुद्धक निकाय में खुद्धक पाठ, धम्मपद, जातक आदि पन्द्रह छोटे बड़े ग्रन्थ हैं।

“अभिधम्मपिटक”

भगवान बुद्ध के वे उपदेश जो परमार्थ के प्रतिपादनार्थ कथित हैं तथा जिन में दर्शन के तत्त्वों का सम्यक् समुद्घाटन एवं विवेचन है, अभिधम्मपिटक में संगृहीत हैं। बुद्धघोष के अनुसार धर्मातिरेक धर्म विशेष अर्थ में अभिधर्म शब्द प्रयुक्त है। ऐसे अतिरेक एवं विशेषभाव इसके विषय, अभिव्यक्ति, विषय-विभाजनादि क्रम सभी दृष्टियों से देखे जाते हैं।

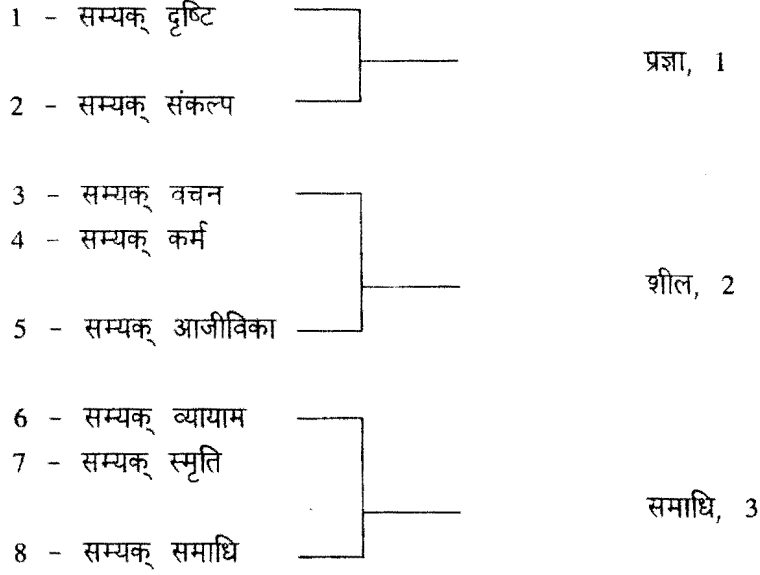
धम्मसंगणि, विभंग, धातुकथा, पुग्गलपञ्जति, कथावत्थु, यमक तथा पट्ठान नामक इसके सात प्रकरण हैं। इन सभी प्रकरणों में विभिन्न पर्यायों से चित्त, चेतसिक, रूप तथा निब्बान नामक चार परमार्थ धर्मों पर प्रकाश डाला गया है। इसके ऐसे स्वरूप के कारण इसे “परमत्थदेसना” या “यथाधम्मसासन” या “नाम रूप परिच्छेद” कहा गया है। आचार्य बुद्धघोष इसकी चर्चा करते हुए कहते हैं कि :- यं एत्थ वुड्ढि मन्तो सलक्खणापूजितापरिच्छिन्ना।

वुत्ताधिकाच धम्मा अभिधम्मोत्तेन आक्खातो।।

अट्टसा :-17.11.

आष्टांगिकमार्ग एवं तीन स्मन्ध

आर्य अष्टांगिक मार्ग शील, समाधि एवं प्रज्ञा तीन स्मन्धों से समन्वित हैं।



शील, समाधि एवं प्रज्ञा के द्वारा "निर्वाण" का अधिगम किया जा सकता है। यही दुःख निरोध का मार्ग है तथा इसे मज्झिमा पटिपदा या मध्यम प्रति पद कहा जाता है।

दस पारमिताओं का छ में अन्तर्भाव निम्न तालिका से स्पष्ट।

वर्गीकरण	छ पारमितायें	दस पारमितायें
(क) अधिशील	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> <div style="margin-right: 10px;"> 1 - दान 2 - शील 3 - क्षान्ति </div> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> </div>	1 - दान 2 - शील 3 - नैक्रम्य 4 - सत्य 5 - क्षान्ति
(ख) अधिचित्त	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> <div style="margin-right: 10px;">4 - ध्यान</div> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> </div>	6 - मैत्री 7 - उपेक्षा
(ग) अधिप्रज्ञा	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> <div style="margin-right: 10px;">5 - प्रज्ञा</div> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> </div>	8 - प्रज्ञा
(घ) सर्वसहायक	<div style="display: flex; align-items: center;"> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> <div style="margin-right: 10px;">6 - वीर्य</div> <div style="border: 1px solid black; width: 40px; height: 40px; margin-right: 10px;"></div> </div>	9 - वीर्य 10 - अधिष्ठान

इस प्राकर पारमिताओं की तीन सूची उपलब्ध होती हैं :- स्थविरवादसम्मत दस, महायानसम्मत छ तथा दसभूमिसूत्र आगत दस।

दस परमिताओं के साथ मार्गङ्ग एवं तीन स्कन्धों का समावेस

त्रिविध शिक्षा	मार्गङ्ग	पारमिता
	सम्यक् वचन	सत्यपारमिता
शील	सम्यक् कर्म	दानपारमिता
	सम्यक् आजीविका	शान्तिपारमिता
	सम्यक् व्यायाम	वीर्यपारमिता
समाधि	सम्यक् स्मृति	मैत्रीपारमिता
	सम्यक् समाधि	उपेक्षापारमिता
		अधिष्ठानपारमिता
प्रज्ञा	सम्यक् दृष्टि	प्रज्ञापारमिता
	सम्यक् संकल्प	नैष्कर्म्यपारमिता

इस प्रकार स्थविरवादी परम्परा में दस पारमितायें।

- 1 - अमिधर्म कोश - 4/49
- 2 - दीघनिकाय - 2/141
- 3 - कथावत्थु - 17/1
- 4 - अमिधर्मकोश - 4/125,6/24,7/30,34
- 5 - मज्झिमनिकाय - 1/164
- 6 - दीघनिकाय - 3/223
- 7 - मज्झिमनिकाय - 1/455,3/28
- 8 - अंगुत्तरनिकाय - 4/423
- 9 - अमिधर्मकोश - 6/43
- 10 - संयुत्तनिकाय - 3/25,22/22
- 11 - सुत्रनिपात् 3/33, 4/82
- 12 - संयुत्तनिकाय 3/25, 22/22
- 13 - मज्झिमनिकाय - 1/172
- 14 - महावग्ग - 1/6/92
- 15 - उदान - 8/10
- 16 - उदानवर्ग - 30/36
- 17 - अभिधर्मकोश - 4/229
- 18 - अंगुत्तर - 4/414
- 19 - अंगुत्तर - 1/10
- 20 - अभिधर्मकोश - 6/77
- 21 - दीघनिकाय - 1/73
- 22 - अट्ठसालिनी - पृ 140
- 23 - मज्झिमनिकाय - 3/103
- 24 - अभिधर्मकोश - 5/8
- 25 - अंगुत्तरनिकाय - 2/206
- 26 - मज्झिमनिकाय - 1/341
- 27 - अभिधर्मकोश - 3/12
- 28 - मज्झिमनिकाय - 1/510
- 29 - अंगुत्तरनिकाय - 1/149
- 30 - अमिधर्मकोश - 1/101, 2/110, 112, 116,
- 31 - संयुत्तनिकाय - 5/181
- 32 - अंगुत्तरनिकाय - 4/454
- 33 - अंगुत्तरनिकाय - 4/454
- 34 - संयुत्तनिकाय - 4/374

- 35 - नेतिप्रकरण -
- 36 - अभिधर्मकोश - 5/19
- 37 - संयुक्तनिकाय - 3/10,9
- 38 - अभिधर्मकोश - 4/2
- 39 - संयुक्तनिकाय - 13/5
- 40 - अभिधर्मकोश - 2 पृ 284
- 41 - अभिधर्मकोश - 6/4
- 42 - अंगुत्तरनिकाय - 2/164
- 43 - अभिधर्मकोश - 6/4
- 44 - अभिधर्मकोश - 2/55
- 45 - उदान - 8/10
- 46 - मज्झिमनिकाय - 1/487
- 47 - थेरीगाथा - 115
- 48 - सुत्तनिपात - 10/74
- 49 - मज्झिमनिकाय - 1/167
- 50 - उदान - 8/3
- 51 - इतिवुत्तक - 43
- 52 - अंगुत्तरनिकाय - 2/34
- 53 - संयुक्तनिकाय - 31/12
- 54 - संयुक्तनिकाय असंखतवग्ग - 4/357
- 55 - इति वुत्तक - 51
- 56 - अंगुत्तर निकाय - 4/423
- 57 - सद्धम्मसंगहो . 26, 27, 28,
- 58 - मज्झिमनिकाय - 1, 127,
- 59 - अंगुत्तर निकाय - 18, 19, 16, 17, 1, 2,
- 60 - निदान कथा - 4, 11, 17, 11, 18,
- 61 - चुल्लनिद्धेस - पृ - 208, 209, 292, 399,
- 62 - विसुद्धिमग्ग - पृ - 399, 7/52
- 63 - मध्यमकवृत्ति - 457, सिद्धि - 4, 568,

NOTES AND TOPICS

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

- Karma Thinlay Gyaltzen

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

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

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

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

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

* Both the essays are the prize-winning entries in an Essay Competition organised by the Sikkim Buddhists' Association to mark its first anniversary on September 11, 1977. - Editor.
Reprint - Shunyata Vol. 2. No. 1. (1978) pp. 6-9. Sikkim Buddhist Association, Gangtok.

without understanding the mystery of metaphysical background of the doctrine of the Buddha.

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

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

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

As a true Buddhist, I personally feel that it is high time that we, the responsible Buddhist's should keep trying to rediscover and rekindle some of the dynamic vitality of Buddhism, and it should be adopted in such a way so as to transform it into a guiding light for the younger and older generations of our time.

THE RESPONSIBILITY OF A BUDDHIST IN THE PRESENT DAY WORLD - II*

- Norbu Tsering Gensapa

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

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

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

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

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

* Reprint - Shunyata, Vol. 2. No. 1. (1978). pp. 10-12 . S.B.A. Gangtok.

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

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

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

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

ACTIVITIES OF SRIT 1995-97

- B. Gosh & Tenzin Samphel

1. NATIONAL SEMINAR

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

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

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

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

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

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

II

SYMPOSIUM ON GURU TSHECHU DUECHEN 25TH JULY 1996

A Symposium was organised by SRIT authorities on 25th July 1996 to commemorate the 1886th birth anniversary of Guru Rinpoche in the main hall of the

Institute's ground floor. H. E. the Governor of Sikkim Shri Chaudhury Randhir Singh inaugurated the Duechen after the benedictory prayers by their eminent lamas. Following the welcome address by the Director SRIT Mr. Tashi Tobden, the President SRIT read out the inaugural address.

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

III

SYMPOSIUM ON GURU TSHECHU DUECHEN 13TH AUGUST 1997

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

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

In the afternoon session, H. E. Chusang Rinpoche gave a concise account of the Guru Rinpoche and the significance of Tshechu Duechen and thus commenced the actual deliberations of Symposium. Ven. Khenpo Dechen Dorji, Ven. Khenpo Lha Tsering, Dr. Chowang Acharya and other Sr. lecturers from Nyingma SHEDA, Gangtok read out their learned papers in Tibetan, English and Hindi. Sri N. Dorji, Addl. Secretary, Ecclesiastical Department of Govt. of Sikkim and Mr. Sonam Gyatso Dokham, Asstt. Director SRIT also read out their papers on 'The Monasteries of Sikkim' and "Introduction to Esoteric Doctrine" respectively. The Symposium collectively with the active participation of the scholars and enthusiastic audiences became a grand success.

The Director SRIT announced that to commemorate the Golden Jubilee celebration/50th anniversary of Indian independence SRIT decided to present voluminous publication of the collected works of Vth Dalai Lama (25 Vols.) to the six leading monasteries of Sikkim and Chorten Gompa. The Governor of Sikkim thereafter presented each set of the Vth Dalai Lama's Sungbum/Collected Works to the Chief Minister, who in his turn presented the publications to the representatives of the six premier monasteries of Sikkim and Chorten Gompa of Deorali.

IV

SRIT PUBLICATION - 1995-97

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

1. TIBETAN CATALOGUES :

- a) Rin-Chen Terzod
Nyingmapa Catalogue, Volume One part - I, 1996.
- b) Rin-Chen Terzod.
- Nyingmapa Catalogue, Volume One. Part. II, 1996.
- c) Catalogue of the Collected Works of YAB-SRAS-GSUM
Gelupa Catalogue Series, Volume One. 1996.
- d) Catalogue of the Collected Works of
Rje Dkon-Mchog Bstan-Sgron
and
Thu-'U-Bkan
Gelupa Catalogue Series, Volume One. 1996.
- e) Catalogue of the Collected Works of
Mnga'-Bdag-Nyang
Nyingmapa Catalogue Series, Volume Three. 1996.
- f) Catalogue of the Collected Works of
Bdud-'Dul Gling-Pa
and Pad-ma Gling-Pa
Nyingmapa Catalogue Series, Vol. Two. 1996.

2. BULLETIN OF TIBETOLOGY

- a) B. T. SEMINAR VOLUME, 1995
- b) B. T. 1996. N. S. No. 1

- c) B. T. 1996. N. S. No. 2
- d) B. T. 1996. N. S. No. 3.

3. SPECIAL VOLUME

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

4. COMPUTER

Installation of Computer Device for SRIT Libraries :-

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

5. APPOINTMENT

Shri Sonam Gyatso Dokham, Gendrung Ecclesiastical affairs Government of Sikkim has been deputed to SRIT as Assistant Director for the period of two years w.e.f. May 1997.

- i) Ven. Lachen Gomchen Rinpoche.
- ii) Shri Ngawang Thinlay.
(Retired Gendrung of Ecclesiastical Department, Government of Sikkim.)
- iii) Shri Bhajagovinda Ghosh.
(Retired Assistant Director, SRIT)
were appointed for the post of Senior Research Scholar on honorarium basis for the period of one year.

6. ART OBJECT

The Institute purchased the following nos. of Thangkas for installation in the SRIT Museum.

- | | | |
|----|------------------------|---------|
| a. | Mdzad-Pa Bcu-gNyls | 12 nos. |
| b. | Rgyan-Drug mChog-gNyls | 4 nos. |
| c. | Rigzing Tshogshing | 1 no. |

OBITUARY :

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

Prof. Nirmal Chandra Sinha, Director of the Namgyal Institute of Tibetology, Deorali who was leading a retired life in Siliguri, passed away at Sunrise Nursing Home in Siliguri at about 7.25 P.M. on Sunday, the 3rd August 1997. According to his eldest son, Mr. Ajay Sinha, a senior Secretary in the West Bengal Government, who was near his side at the fateful hour told the Gangtok Times that he passed a peacefully. Mr. Ajay Sinha and Mr. Alok Sinha and Mr. C. D. Rai and his son Mr. P. D. Rai join the funeral procession from Sikkim. The procession reached the Buddhist Monastery in Gurung Busty and Khadas was offered as a last respect to the departed soul. After a brief



(1911 - 97)

Buddhist ceremony by the inmate monks of the gumpa, the lama chanted sermon wishing him liberation from the bondage of earthly attachment. This was befitting for Prof. Sinha that Buddhist monks chanted sermons for this departed soul who more than two decades served the August Internationally famed Mahayana Buddhist Institution and Prime source inspiration for contributing multifarious aspects of Buddhism and history of Tibet, Central Asia Himalaya at large.

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

Form his early years, Prof. Sinha had developed a taste and flair for writing articles and books. The noble tradition he maintained as he used to write articles for Sikkim Express and Gangtok Times. After his final retirement from this Institute of Tibetology in the year 1987 Prof. Sinha made his stay at Siliguri because he wanted to be near the himalayas. Even after his retirement he contributed several learned papers on Dharma and Ashoka in the Bulletin of Tibetology. He devoted his studies in the field of Mahayana, Tantrayana, Buddhism, History of Lamaist Polity on Tibet, China, Central Asian relations and contributed papers in Bulletin of Tibetology and other leading Journals of India and abroad.

His last contribution 'Lenin and Buddhism' was published in Gangtok Times on July 19-25. He contributed moving article 'My passage to Buddha' - Field (G. T. Sept-Oct 28-04). He initiated Bulletin of Tibetology under the guidance of then crown prince Palden Thondup Namgyal in 1964 and contributed many learned papers on Religion, Philosophy and Statecraft etc. He published all those papers from Firma K.L.M. Calcutta and Sikkim Govt. Press, Gangtok with the following titles - 'Asian Studies', 'Prolegomena to Lamaist Polity' (K.L.M. Calcutta, 1969), 'Inner Asian Studies' 'How Chinese was China's Tibet Region' - a question of History (Printed at the Sikkim Darbar Press, December 1966). The epigraphist and a leading historian and astute diplomatic Mr. Hugh E. Richardson has the rare distinction of possessing a deep on the spot knowledge of the traditions and customs of Tibet and her neighbours. Remarks in the Foreword 'It is that philosophical and popular - theoretical foundation for the view of the chartist right to rule also in worldly affairs with which Mr. N. C. Sinha deals principally in his short study. His examinations, in the light of the chain of thought form the formula of Refuge, though the active role of the protective Bodhisattva, to the conjunction of religious and political function in the union of Chhos and Srid is illustrated and substantiated by a wealth of references to Sanskrit and Tibetan canonical texts and to Mongolian and Chinese usage as well (viii).

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

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

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

After his retirement in 1971-72, he was appointed Centenary Professor of Interantional relations, University of Calcutta. In 1955, he joined Political Office (Residency) in the capacity of Cultural Attache. In 1956 he had enviable

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

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

LATEST PUBLICATIONS OF THE SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY

A. TIBETAN CATALOGUES :

- | | | |
|----|---|------------|
| 1. | RINCHEN TERZOD CATALOGUE
NYINGMAPA CATALOGUE SERIES
VOLUME ONE (PART ONE) - 1996 | Rs. 250.00 |
| 2. | RINCHEN TERZOD CATALOGUE
NYINGMAPA CATALOGUE SERIES
VOLUME ONE (PART TWO)- 1996 | Rs. 250.00 |
| 3. | CATALOGUE OF THE COLLECTED WORKS OF
YAB-SRAS-GSUM
GELUGPA CATALOGUE SERIES
VOLUME ONE (1996) | Rs. 100.00 |
| 4. | CATALOGUE OF THE COLLECTED WORKS OF
RJE DKON-MCHOG BSTAN- SGRON
AND
THU-U-BKWAN
GELUGPA CATALOGUE SERIES
VOLUME TWO - 1996 | Rs. 125.00 |
| 5. | CATALOGUE OF THE COLLECTED WORKS OF
BDUD-'DUL GLING-PA
AND
PAD-MA GLING-PA
NYINGMAPA CATALOGUE SERIES
VOLUME TWO- 1996 | Rs. 250.00 |
| 6. | CATALOGUE OF THE COLLECTED WORKS OF
MNGA'- BDAG- NYANG
NYINGMAPA CATALOGUE SERIES
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B. BULLETIN OF TIBETOLOGY

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|----|---|-----------|
| 1. | BULLETIN OF TIBETOLOGY 1995
SEMINAR VOLUME | RS. 85.00 |
| 2. | BULLETIN OF TIBETOLOGY 1996,
NEW SERIES NO. 1. | RS. 30.00 |
| 3. | BULLETIN OF TIBETOLOGY 1996,
NEW SERIES NO. 2. | RS. 30.00 |
| 4. | BULLETIN OF TIBETOLOGY 1996,
NEW SERIES NO. 3. | RS. 42.00 |

C. BIBLIOTHECA SIKKIM HIMALAYICA SERIES:

- | | | |
|----|--|-----------|
| 1. | GURU DUECHEN SYMPOSIUM VOLUME, 1996 SERIES -I | RS. 65.00 |
| 2. | GURU DUECHEN SYMPOSIUM VOLUME, 1997 SERIES - II
(UNDER PROCESS) | |

MAJOR ART BOOKS OF S.R.I.T
REPRINT - 1997

1. TALES THE THANKAS TELL: Rs. 300.00

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

2. SANGS RGYAS STONG : Rs. 250.00

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

GONG-SA LNGA-PA CHEN-PO'I GSUNG-'BUM:

The collected works of the Vth Dalai Lama, **NGAG-DBANG BLO-BZANG RGYA-MTSHO** Published by the Sikkim Research Institute of Tibetology are enshrined in 25 (twenty-five) Volumes (1991).

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SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
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PUBLICATION OF BOOKS

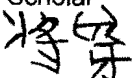
The following is a complete list of books published from 1961 to 1996. Full list of SRIT publications is available from SRIT office.

In view of price hike in the printing and stationary cost, the following revisions were made in the prices of Publication with effect from 1st May, 1993 subject to further revision in course of time.

1. Arya Bhadrachari Pranidhanaraja, Prayer Book. Sanskrit-Tibetan, Ed. by Suniti K. Pathak, 1961	20.00
2. Prajna, Lexicon/Dictionary of Sanskrit-Tibetan Thesaurus-cum-grammar, 1961	150.00
3. Prajna (xylograph), 1962	200.00
4. RGYAN-DRUG-MCHOG-GNYIS, Art Book, 1962. Reprint 1972 and 2nd reprint 1986 Silk Binding, Paper Binding	300.00
5. Arya Samantabhadracaryatika of Lcanskya Khutukhtu Lalitvajra's commentary in Tibetan, 1963	35.00
6. Vimsatika Vijnaptimatratra Siddhih of Vasubandhu (4th-5th Century A.D.), 1964	50.00
7. Tantric Doctrine according to Nyingmapa School of Tibetan Buddhism, 1976. Reprint 1993	20.00
8. A short account of monastic life in Dodrup (Golok), Khristo (Derge) and Kyibuk (Tsang) by Ven. Dodruphen Rimpoche, Ven. Khenpo Lodo Zangpo and Ven. J. Ngawang Rimpoche	20.00
9. So-sor-thar-pa'i-mdo'i-rnam-bshad: Thar-lam-bzang-Po'i them-skad, The Vinaya Text, 1979	35.00
10. The ALAMBANA PARIKSA OF ACARYA DIGANAGA by Naiyaswami Shastri, 1980	50.00
11. Aspects of Buddhism, Silver Jubilee commemoration Volume, 1981	150.00
12. SANGS RGYAS STONG, An Introduction of Mahayana Iconography, 1988. Reprint 1997.	250.00
13. TALES THE THAKAS TELL, An Introduction to Tibetan Scroll Portraits, 1989. Reprint 1997.	300.00
14. SAKYA KABUM CATALOGUE, Sakya Catalogue Series Vol. I. 1990	250.00
15. DAM NGAG MDZOD CATALOGUE, Rinchen Bumzang, Kagyudpa Catalogue Series Vol. I. 1990	250.00
16. RICHARDSON PAPERS, by H. E. Richardson, 1993 Hard Bound	275.00
Paper Back.	245.00
17. Aspects of Classical Tibetan Medicine Special Volume of Bulletin, 1993	245.00
18. KADAM PHACHO (Part I, II and III) Hard Bound per Volume	150.00
Paper Back per volume	125.00
19. KADAM BUCHO (Part I and II) Part I	225.00
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Paper Back	100.00
25. RINCHEN TERZOD CATALOGUE, Nyingmapa Catalogue Series Vol. I & 2. 1996. (Per Vol)	250.00
26. YAB-SRAS-GSUM, Gelugpa Catalogue Series Vol I .1996.	100.00

27.	Catalogue of the collected works of RJE DKON-MCHOG BSTAN-SGRON & THU-'U-BKWAN Gelugpa Catalogue Series, Volume II, 1996.	125.00
28.	MNGA'-BDAG-NYANG, Catalogue of Bka'-Brgyad Bde-Gshegs 'Dus-Pa, Nyingmapa Catalogue Series, Vol.III, 1996.	75.00
29.	Catalogue of the Collected works of BDUD-'DUL GLING-PA AND PAD-MA GLING-PA, Nyingmapa Catalogue Series, Vol. II, 1996	250.00
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