

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

APPENDIX

AVALOKITESVARA

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

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

Arya Avalokitesvara stotra: 3551-79.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hjig rten dban phyug gi bstod pa rin po chehi phren ba (Lokesrara stotra ratnamala): 4844-86.

Hjig rten dban phyug sen gi chag par dban dn bya pahi (Lokesrarasya vayadhikara vidhi): 4251-80.

Hjig rten las lhas pahi yan lag dban pahi chsgo (Lokettaranga saptaka vidhi): 5399-103.

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