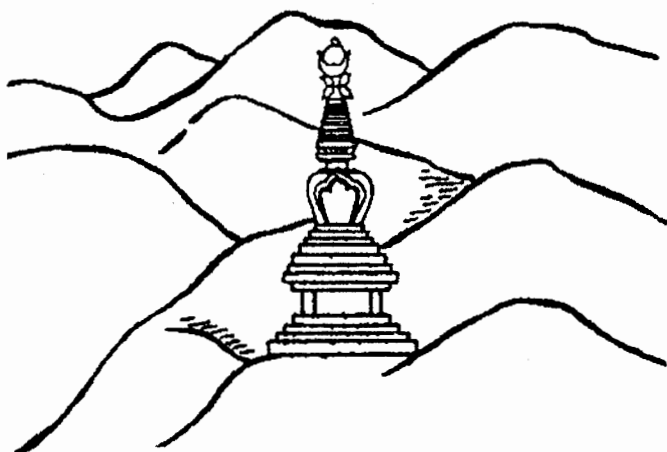


# **BULLETIN OF TIBETOLOGY**



1999

NEW SERIES

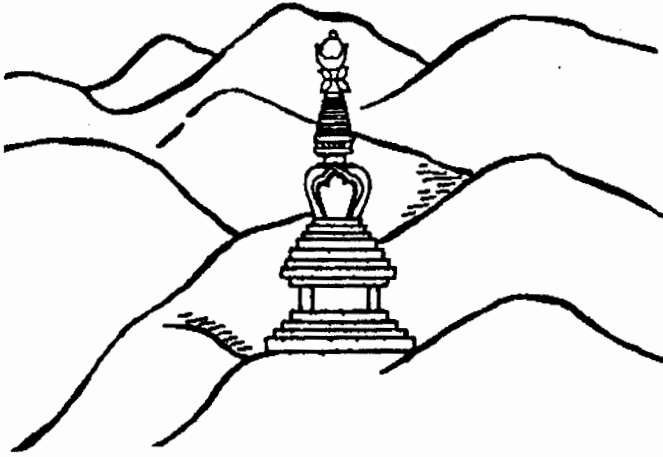
NO.3

NAMGYAL INSTITUTE OF TIBETOLOGY  
GANGTOK, SIKKIM



# **BULLETIN OF TIBETOLOGY**

NAMGYAL INSTITUTE OF TIBETOLOGY  
GANGTOK, SIKKIM



1999

NEW SERIES  
31 October, 1999

NO.3

*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.*

## EDITORS

Acharya Samten Gyatso  
Dr. Rigzin Ngodup  
Thupten Tenzing

**Price per copy: Rs. 40/-**

**1999**

**Published by:**  
**The Director**  
Namgyal Institute of Tibetology  
Gangtok, Sikkim - 737 101

**Printed by:**  
**Media TransHimalaya (Sikkim) Pvt. Ltd.,**  
31 A National Highway (Below High Court)  
Gangtok, Sikkim - 737 101 Ph: 29293  
E-mail: sikimese@dte.vsnl.net.in

## CONTENTS

1. An Introduction to rTse in Tibetan Buddhism - Astrology and Horoscope.  
- *Tenzing Norbu Sithar*
2. Drowa Regdruk (Six realms of Life)  
- *Tenzing Norbu Sithar*
3. Cessation and the Way (Nirodha - Magga)  
- *Prof. P.G. Yogi*
4. Bhagwan Buddha ke Tri-Kaya: Ek Samiksha.  
- *Prof. P. G. Yogi*
5. Notes and Topics:  
"Three Divine Bodies : Tri Kaya."  
- *Prof. P.G. Yogi*

## CONTRIBUTORS IN THIS ISSUE

*Tenzing Norbu Sithar:* Gendrung, Department of Ecclesiastical Affairs, Government of Sikkim, Gangtok, Sikkim .

*Prof. Parameshwar Giri Yogi:* Obtained Acharya degree in Pali Buddhism and Post Graduate Diploma in Archaeology and Museum Science. He is also a member of Board of Study, Sangkai Board and Ph.D Degree Awarding Committee etc. as appointed by Sampurnanand Sanskrit Visvavidhyalaya, Varanasi. Presently working in Sikkim Institute of Higher Nyingma Studies (SHEDA) as Senior Lecturer in Pali Buddhism and Sanskrit.

---

*[Views expressed in the Bulletin of Tibetology are those of the contributors and not those of the Namgyal Institute of Tibetology. An article represents the private and individual views of the author and does not reflect of any office or institution with which the author may be associated. The Editors are the publishers of the article(s); copyright of the articles belongs to the author, unless otherwise indicated.]*



# AN INTRODUCTION ON RTSE IN TIBETAN BUDDHISM ASTROLOGY & HOROSCOPE

*-T. Norbu Sithar*

rTse is a very ancient knowledge which was originated in India and China and is practised widely in Tibet and in other transhimalaya regions.

The word rTse is normally used in the sense of accounts, calculation, measurement etc. But, here, the word rTse does not mean any of the above usages. It is a knowledge or science which brings to light our future events and their exact position.

Generally these rTse are divided into two groups:

(A) Kar-rtse (Astrology). (B) Nag-rtse (Horoscope). Kar-rtse has only one section known as Kar-rtse and Nag-rtse has different sections as under:

(1) Kyira-ley-rtse/Tserab ley-rtse, (2) Kek-rtse and Ghak-rtse/ Thun-rtse and Shin-rtse.

Kar-rtse in Tibetan Buddhist tradition is believed to have originated in India and Nag-rtse in China.

A very short description of the rTse is as under:

(A) Kar-rtse : By the influence of the stars and planets, the courses of seasons, volume of rainfall, and field of crops changes during the cycle of 12 months. The

## BULLETIN OF TIBETOLOGY

method and system for calculation of this term is by addition, subtraction, multiplication and division of numerals and thereby obtaining result based on the movement of stars, moon, sun, planets and earth.

The main aim and objects of this astrology is for production of Da-Tho (Almanac in Tibetan tradition), for the interest of people. According to Northern Buddhist astrology, a day or two may be less or more in one month, and a month or two may be less or more in one year.

This Da-tho predicts whether a day, month or a year is inauspicious or auspicious. Certain days and month of a year are good or not are indicated by each person's stars. The exact time and day for lunar eclipse and solar eclipse are also predicted in the Da-tho.

Though Northern Buddhist astrology has started since long time back, it is still found to be a relevant and correct to consult our course of action in daily life.

This can be proved from the incidents taking places as per prescription in Da-tho. So far, the exact time and day of lunar & solar eclipse, as predicated in Da-tho have not failed. The science of Tibetan astrology has also been able to tell the condition of harvest and volume of rainfall in a year round.

### **NAG-RTSE: (Horoscope)**

(B) The method of calculation like plus, minus, multiplication and division are not adopted in Nag-rtse as in Kar-rtse. It is not very easy to describe exactly in English as most of the terms used in this rtse are not found in English words. On the whole the main aim of this Nag-rtse in Tibetan tradition is to predict the fate and fortune of a person's life.

In this system, every person has 'Lota' within the twelve sign, and one 'Kham' within the five elements of nature like earth, water, fire, air and wood. Every almanac year has one Lota & Kham.

In this way, for the calculation of this horoscope, one has to keep all these factors as methods along with the time, day, month and years of the person whose fate & fortune has to be assessed. Even the time, day and month of each also has their respective Lotas.

The result or product from this calculation will not be like that of astrology i.e., in numeral form. Here result are shown in the form of Di-u-Karnak (black or white points)

A different kinds of Nag-rtse and their short description are as follows:

#### 1. Kyerab-ley-rtse/Tserab-ley-rtse (Horoscope for whole life)

This horoscope tells about some one's life history regarding the length of years to live, number of children to be born, obstacle at certain ages, economic position, education standard, health conditions, and precaution to take at a certain age.

The method of calculation is based on the time, date, year of the birth, individual's lota & Kham, the Almanac year in which he or she was born, There are also formulas



and other time factors in Nag-rtse like Parkha, Mewa Lokmen, Gumik etc.,

All these factors are contrasted with each other and the formulas derived produce the result in the form of Di-u-Karnak (number of black & white points) and finally tells the history of a person's life in writing, by looking at and consulting with huge volume of horoscope book called 'The Book of Bedru-Karpo'.

## **2. KEK-RTSE: (HOROSCOPE FOR ONLY ONE YEAR)**

The method of calculation is similar to the above one, but, here, the kek-rtse predicts events for a duration of one year only. In this rtse, like that of Tsera-lay-rtse, it suggests mantras and pujas to be performed for getting rid of obstacles that may come to the person during the period.

## **3. BHAK-RTSE/THUN-RTSE: (HOROSCOPE FOR MARRIAGE)**

This horoscope is important for marriage. This horoscope tells whether the couple will be happy, prosperous and live a long life if they get married. The minor obstacle that are in the way of marriage can be easily cleared out by performing Mantras and Pujas or through other means as mentioned in the horoscope. But when the horoscope strictly warns that the marriage should not take place, one has to obey the prediction and follow the instruction therein.

The methods & formula used in this horoscope for calculation resembles the above two horoscopes.

## **4. SHIN-RTSE: (HOROSCOPE FOR DEATH)**

Till today, this horoscope occupies an important place. To see this horoscope after a person's death is most important. Hence Buddhists believe in this horoscope since its beginning to the present age of science. The reasons why Buddhist give importance to it is out of love, sympathy and emotion for the dead person being permanently separated from us and therefore astrologer is asked to prepare a death horoscope when one dies. Thereby faithfully adhering to the result of horoscope the course of action will be carried out for the departed soul.

It is believed by some that once a death occurs in a family, the other family member's life would be in danger. In order to avert this misfortune, the necessity of consulting death horoscope is felt. According to horoscope, mantras are chanted and pujas performed as a protective measure. The methods for calculation of this horoscope is also similar to other horoscopes. Only difference here is time, date, month and the year of the occurrence of death are taken as main factors. The result of the calculation of death horoscope is also found in other large volumes, but for practical purpose the following important points are to be noted:

- A. On which object, the death person's mind or soul is found attached to.
- B. On which article or objects the spirit who took away the life of that person resides.
- C. The funeral day and time of which the dead body be removed from one's

house.

- D. Colour of the cloth for wrapping the dead body.
- E. Direction of the face of the dead body inside the box.
- F. Ages or Lots of persons who should not see or touch the dead body.
- G. Kind of life within the six realms which the dead person is likely to take in the next life.
- H. Indication for special performance of Puja or making of idols required for higher birth than the present one.
- I. Indication to make statue/thangkas (scroll) of Buddhas within 49 days of his or her death which are for the betterment of the dead person.

Everyone carefully follows the instruction given in the death horoscope. An object may be of gods and goddesses which can be made either in the form of statues of any materials or in the form of thanka (scroll).

In Nag-rtse, after calculating inter-reaction of 6 different elements of rtse, the result will be summed-up in the form of numbers of Diu-Karnak.

The detail description of these Di-us (points) are explained in a very famous book on rtse named 'Bedru-Karpo' or Bekar or other books of this kind which are in many volumes. Horoscope too explains the same thing in writing after consulting these points with the said books.

## **DROWA REGDRUK (SIX REALM OF LIFE)**

*-T. Norbu Sithar*

As per concept of Buddhist philosophy, until and unless the lives of the world attain Nirvana or enlightenment they revolve life after life within six different zones as described as Bhava Chakra or wheel of life.

These six different zones are as under:

1. Lha (Deva or equivalent sense of God)
2. Lhamayin (Semi God)
3. Mi (Human beings)
4. Nyalwa (Hell)
5. Yidhak (a kind of giants with huge bellies and very narrow throats hardly fitted to swallow the tiniest of particles).
6. Dhuido (Beasts).

Lha, as describe in SI. No. 1, literally does not means the meaning of god as we usually understood. The name or meaning of Lha which the ordinary people used is the God which has already been enlightened. But here the name or meaning of Lha is literary not considered as the god which has already secured a place of salvation. Here Lha is placed under the category of life and birth who is yet to be enlightened. Therefore, one should not confuse with the meaning of Lha (God) as ordinarily used or as used in the context of literature.

Gautama Buddha believes that one has already taken birth within the six realms of life for millions and millions of years, and would still born in the same circle by changing from one birth to another. This continuation is like a whirlpool with no end till one

gets out of this realm by enlightenment.

Within these six births, standard of life differs from each other. Among them, human life is precious one, and it is like a door to the formation of different states of existence. Further more, depending upon human life, one can even enter into the highest state of Nirvana (Sangey Ghophang)

Drawbacks of each of these lives are briefly given as under:

1. Lha: Perpetually indulges in heavenly pleasures and there is always a fear to fall into lower realms when their good merit is exhausted.

2. Lhamayin: Perpetually drawn to war with the Lha and as they are less powerful have to suffer continuous defeat.

3. Mi: The draw back of human beings are torments of birth, old age, sickness, and death beside other countless miseries.

4. Nyalwa: Hardship and suffering in hell are severe.

5. Yidhak: A kind of life where body structure is formed with a narrow throat like wheat stem and huge bellies who suffer in eating and drinking.

6. Dhuido: These are the animals that cannot speak to, listen to, think of and suffer their life as a beast of burden in the hands of human beings. Therefore, all the above realms are filled with sorrow and miseries where we have to born millions of time from one birth to another. It is also stated in the Buddhist text that if you could accumulate all the tears that you had shed during the state of miseries in all those lives in the past, the volume of your tears would be big enough to be ocean.

The animal which you love to keep in the house, an enemy which you hate, and a friend which you like today, might be that in the course of infinite lives in the past, the animal could be your son, an enemy could be your wife and a friend could be your enemy.

The one or more of the innumerable forms of lives in this or other world could be part of your family once. Hence love, compassion were taught by Buddha to realise the truth.

Now, one has to contemplate on truth to escape six suffering realms and to secure a place in Nirvana (Tharpa) which is an ultimate stage. With this attainment you can volunteer to liberate the other beings existing in the six realms of existences.

The only way to seek Nirvana is through the path of Dharma and practising it.

Even by continues practice of Dharma to attain (MAHAPARI NIRVANA) one has to pass through infinite lives to attain this goal. However some of them can attain this supreme stage within a single life span as exemplified by Gautama Buddha and Je-tsun Milarepa.

## **CESSATION AND THE WAY THERETO** **(Nirodha-Maga)**

*-Prof. P.G. Yogi*

Even in this very body there lies the cessation of the world, and the way leading to the cessation there of. Now if there is an origination process by way of dependence on links (Paticca Samuppada) and causes, it is also complemented by an inverted cessation (nirodha) process. If this were not so, then there would surely be no loophole out of the round of birth and death in the world-spheres, without end.

The way to cessation is, of course, well known. Namely, the Noble Eight fold Path, otherwise condensed under the categories of morality (Sila), concentration (Samadhi), and wisdom (Panna).

The function of morality is to purify, concentration to penetrate, and wisdom to liberate. In that they are a unity, links in a chain, because they do not prosper without each other's support. Morality devoid of concentration is conducive to delusion, concentration devoid of morality is conducive to a dangerous inflation, and wisdom devoid of concentration is conducive to deficiency of mind control. As it is said:-

"Great becomes the fruit. Great the advantage of concentration when it is encompassed by morality. And great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom leads to the removal of defilements."

The term 'cessation' in this context may lead one to suppose that annihilation of the conscious-subject is the goal. It is to be observed, however, that the process, beginning with morality, culminates in wisdom and emancipation of mind. This therefore, in

no way implies the extinction of a conscious subject. As it is said:- "All corruption shall be put away, and wholesome things brought to increase."

What is corruption? The three evils of delusion (Moha), hate (Dose), and greed (Lobha). What is wholesome thing? The Noble path, called the best of paths, for unlike other paths it leads to emancipation of mind.

Cessation in this context, therefore, does not imply decrease but increase. And if this is difficult to comprehend, then it is the wisdom of the sage which claims that one possessing nothing possesses all. The 'increase' in this context is the priceless gem which is term as 'the sure heart's release'. As it is said:-

'Even the ocean is absorbed with only one great taste, the taste of salt. So this discipline and doctrine which I teach is absorbed with only one great taste, the taste of release.'

Although the path begins with morality, the emphasis in the following chapter will be on concentration. Morality is already well known, whereas concentration remains an extremely complex and involved subject. In any case, morality, concentration, and wisdom are so inextricably involved that they emerge in relation whensoever either one is alluded to. For the present, it may be mentioned that there are three kinds of defilements (kilesa):- That kind which translates itself immediately into word or act (vitikkama kilesa), that which arises and then subsides (Pariyutthana kilesa), and that which is always latent (anusayakilesa). Of these the last name is the most devious to erase. It comprises seven unwholesome tendencies:- Sensuality (kamaraga), attachment to becoming (bhavaraga), malice (patigha), biasedness (ditthi), conceit (Mana), doubt (vicikiccha), and ignorance (avitta). These defilements are subdued (Pahana) by three methods:- by substitution of opposites (tadanga pahaha), by tranquillization techniques (vikkhambhana pahana), and by insight (Samucceda pahana). In other words, by morality (sila), by concentration (Samadhi), and by wisdom (panna).

Samadhi (concentration): Concentration may be analysed into four categories:

(1) the concentration for the attainment of jhanas (absorptions), (2) the concentration for the attainment of nana dassana (extrasensory perception), (3) the concentration for the attainment of salisampatanna (intent awareness), (4) the concentration for the attainment of vipassana nana (penetrative insight).

Jhanas (absorptions) derived from concentrated tranquillity of body and mind are highly conducive to states of equanimity and bliss. In view of this, these concentrated-absorptions are only too susceptible of being grasped as ends in themselves, when in reality they are to be only regarded as a means to an end, and as such merits a primary and distinguished place.

(2) Nana dassana (extrasensory perception) is that faculty of perceiving things which are astral in nature. Devoid of this supernormal vision, the human horizon is inevitably constrained within the limitations of the five sense-organs, to say the least. However, the attainment of supernormal vision is taken as an end in itself, when in fact it is only a means.

(3) Sati sampajanna (intent awareness) is that faculty of mindfulness and awareness which require for keeping the mind in harness and under restrained control. Without this incessant control over formations, feelings, perceptions, and concepts,

consciousness is led astray momentarily as the victim of every incident that upsprings. However, mind-control in itself is insufficient to be regarded as an end, for although it keeps a constant vigil over random-effervescent, it does not however annihilate them at the source. At best, it serves as a preventative and defensive device.

(4) Vipassana nana (Penetrative insight) is that faculty which penetrates to the source. As long as this faculty is attained the mind is not in a position to comprehend or understand the scheme of all things in the visible and invisible universe. Without this objective vision, consciousness is dominated by its own limited subjectivity and personal prejudice. It is, finally, only through this faculty that the unrealised, potential becomes the actualized reality. That is, the ultimate integration of personality and its unrestricted release.

These four categories of concentration, however, may be resolved under the collective term of Samatha-vipassana (tranquillized-penetrative insight), and shall be dealt with as such.

### **Samatha-vipassana (Tranquillized-penetrative insight):-**

Samatha is that quality of tranquillization so necessary as an integral process and also because of its being the essence. Its function, by tranquillizing, is to disperse passion (raga). In view of the fact that passion clouds the mind, and that the mind is by its very effervescence frittered away from second to second, the only method of integration is by concentrating attention to a point (ekaggata).

There are numerous methods of achieving this, and they need not be detailed here. The thing of prime importance is to fix the mind to a centre, and to keep it there. Once the hectic effervescent of the psyche is controlled to an integral point, it may be expanded later to embrace a vast field. It is to be noted that the Satipatthana Sutta begins with the Samatha factor.

"Herein, O Bhikkhus, a bhikkhu having gone to the forest, to the foot of a tree or to an empty place, sits down with legs crossed, with body erect, and sets up mindfulness in front".

Now the mind cannot (without first having been trained to do so) fix its attention upon any particular thing for a protracted period, whether the 'thing' be body, feelings, thought, or objects of mind. To alleviate this difficulty, therefore, some form of tranquillity, involving either one of the forty subjects of Samatha Kammatthana, is recommended, according to individual congeniality. Only after the mind has become steadied, made lucent and firm, is it directed to the investigation of the body, feelings, thoughts, and objects of mind.

Although concentrated-absorption (jhana) is a product of Samatha, it does not necessarily imply extrasensory perception (nana dassana). There may be extrasensory perception or there may not, since tranquillity is not concerned with perception but with tranquillity. If extrasensory perception is to be cultivated, the potential faculties of vision (Cakkhindriya) have to be developed by concentration on the light kasina. And this is so because, even as light illumines a dark room, even so in accordance with the principle of optics the darkness of the psyche within has to be first illuminated by an

internal light.

Vipassana:- Whereas the function of Samatha is to tranquillize, the function of Vipassana is to disperse ignorance (Avijja) and to penetrate. Samatha and Vipassana, although they may be practised in isolation, do not prosper without each other's support. For Samatha in no way disperses ignorance, nor is there vipassana without the tranquillity of body and mind at first.

When combined and developed, they result in the attainment of knowledge (Vijja) and render the defilements (Asavas) extinct.

**Vipassana's scope includes ten insights, as follows:-**

(1) Sammasana Nana:- Perceptive insight into the factors of intangibility (Nama) and formations (Rupa) in their true perspective and nature.

(2) Udayabbayanu Passana Nana:- Perceptive insight into the arising and perishing of all tangibility and intangibility from one moment to the next.

(3) Bhanganu Passana Nana:- Perceptive insight into the dissolution of all phenomena.

(4) Bhayapathana Nana:- Perceptive insight into what are the dangers to be feared and shunned.

(5) Adinavanu Passana Nana:- Perceptive insight into the misery inherent in all things and rooted in grasping.

(6) Naibbidanu Passana Nana:- After perceptive insight into the above five factors, the consequent aversion arising there from as a preparatory stoppage leading to release.

(7) Muncitukamyata Nana:- Perceptive insight into the yearning for release through the right path.

(8) Patisankhanu Passana Nana:- Perceptive insight into the discriminative contemplation, whereby release may be obtained, though obstructed by the grasping aggregates.

(9) Sankharupekkha Nana:- Perceptive insight into the equanimity where all the formations are to be viewed as preparatory to the attainment of release.

(10) Anuloma Nana:- Perceptive insight into the adaptability of life, whereby release may be attained. That is, comprehension of the Four Noble Truths in all their ramifications, and the development of middle path surpassing both (asceticism and sensuality) extremes.

**The Discourse on mindfulness continues:-**

"Thus he lives contemplating form in form internally, or externally, or internally and externally. He lives contemplating origination factors in form, or dissolution factor, or both. Thus he contemplates form in form, feelings in feelings, thoughts in thoughts, and mental essences in mental essences".

Now to contemplate origination and dissolution factors, in Buddha's sense, scarcely implies a desultory reflection upon the decay and death of the body, but of the



internal structure of the life process itself, witnessed in full clarity by penetrative insight. As it is said:-

"As long, O Bhikkhus, as my vision pertaining to the Noble Truths, with triple insight and in twelfold style, remained unclear, even so long, o Bhikkhus, in this world with its Maras, Brahmas, ascetics, gods, and men of highest insight and knowledge remained to be attained".

The 'triple insight' referred to the perceptive insight into things as they are (Sacca Nana), the perceptive insight into something which has to be accomplished and known (Kicca Nana), and the perceptive insight into something which has been accomplished and known (Kata Nana). Each Noble Truth penetrated in this way and makes for the 'twelfold style'.

It is obvious that the physical eye is not implied here, since it does not penetrate into the body, not to mention mental essences, but the eye of purified intensity pertaining to the Dhammakaya. But what is this Dhammakaya? To understand the implications it is necessary to return to the ancient adage:-

### **"Self is the refuge of self".**

At a casual glance, this contradicts the doctrine of Anatta. How can self be the refuge of self when there is no self? But the seeming contradiction is merely of superficial one, and appears as a contradiction due to its having been shifted out of context. Life is beset with impersonality because the five aggregates of an individual field are facile and not self-controlled, an effervescence that splits and re-splits.

Nevertheless, even a personality which splits is still a personality, and if properly controlled may even attain to the height of ultimacy. As it is said:-

"Be unto yourself a refuge, an isle, and not elsewhere.

Let the dhamma be refuge, the isle, and not elsewhere.

Thus shall the limit of darkness be reached, for those who are desirous to learn".

If there is going to be any sort of self at all, it is obviously this Dhamma which will have to be established as such. And since equilibrium of consciousness is the very essence, the way to mental poise is not to disregard the peripheral faculties of incessant external elements, but to establish them at the same internally centralized point.

As it happens, this problem is already solved by nature (Dhamma). For in the human debris of personality such an integrated point already exists, namely in the pit of the diaphragm, and seated at which point is a nucleus (sphere) of Dhamma. Were it not for this nucleus, wherein all the four elements and consciousness fuse, the human organism would never have come to exist. This sphere of Dhamma serves as the base for the manifestation of organic human personality as such, and is termed Pathama Magga (First step).

Now as soon as the life is issued from the mother's womb, it begins the gradual process of sense-contact (Phassa) with the environment, activating along the network of nerves, which culminates in the attention being directed to the external form, thereby establishing and identifying it as the self.

As for the nucleus of Pathama Magga at diaphragm level, it passes from sight, because from birth onwards all men's activities are centred outside, not inside. When

the peripheral faculties are withdrawn from external contact and centred within, the initial attempt is seldom crowned with success, considering that perception through protracted externality of contact has become crudified and gross. Initial attempts at introverted perception usually result only in a sensation of swimming and whirling in the dark.

What is more, once the nucleus of Pathama Magga is perceived, it is too small and effervescent to fixate attention thereon for long. This is significant regarding the habitual hectic state of the peripheral mind. Initial attempts are always tangled up at this point, and the problem is always how to fix attention upon the nucleus of light and keep it there. As it is said:- "There are three factors necessary, O Bhikkhus, for one intent on the attainment of higher consciousness (Adhicitta). Namely, the factors of concentration, of energy, and of equanimity, are the three factors. If, O Bhikkhus, only the factor of concentration is applied, then consciousness is conducive to laxity. If only the factor of energy is applied, then consciousness is conducive to that state which is devoid of the potential necessity for the destruction of the defilements. But if, O Bhikkhus, concentration, energy, and equanimity, in proportion as the need for them demands, are initiated, then consciousness becomes flexible, potent, and translucent, so as to initiate the destruction of that which is defiled. Thus only does it attain to the capacity of beholding in perceptive immediacy the state or circumstance at which it is aimed".

Now once the peripheral faculties have been sunk and gravitated to the pit of the diaphragm (slightly above navel) and the sphere of Pathama Magga manifests translucent and bright, it is to be understood that in this sphere the aggregates (Sankharas) have their seat. It is a process of nature to aggregate in spheres as a repository self-contained. If the aggregates are not integrated and condensed thus, they would disintegrate and disperse, and memory as such would no longer exist, not to mention selfhood. Also, if penetrated into detail, in this sphere of Pathama Magga lies the aggregates of morality, concentration, and wisdom, which pertains to the human personality, and which have been accumulated from antecedent lives. It is not enough, however, that these aggregates or spheres of morality (sila), concentration (Samadhi), and wisdom (Panna), are discovered. They have to be developed and purged. Therefore they are called accomplishments (Sampadas). They are the steps to the fashioning of the integrated personality, which is a matter to be accomplished strenuously, and not something given and ready-made.

This is made plain by the exhortation:- "We will not shrink back, but will struggle on. If there come to be a vortex of energy, so that which is not yet won might be won by human strength, by human energy, and by human striving".

**We note that the emphasis is on the human base, from which it all begins. For that is how Dhamma arises as given in the Anguttara Nikaya:-** "Bhikkus, if you are asked by nonbelievers about the Dhamma, you shall answer them as follows:- The root of Dhamma is will. All Dhamma arises whenever attention is focused thereon. All Dhamma appears through sense contact. All Dhamma combine through perception. All Dhamma culminate in the Jhanas. All Dhamma are by attentiveness controlled. All Dhamma are by wisdom overcome. All Dhamma have release as goal. All Dhamma are in deathlessness submerged. All Dhamma ends in Nibbana".

It would seem that in Buddha's discourse to Pothapada the fundamental teaching 'for the rejection of any self implies a doctrine and a technique for annihilation. It however, does not need much insight to comprehend that what is implied is the extinction of the mundane aggregates (Lokiya dhamma) as signified by the human, celestial Brahma, and Arupa Brahma forms.

This becomes obvious at once when the lines which follow are perused:- "This is a way by which impure conditions can be put away and pure conditions brought to crease and therein abide."

What are impure conditions? The root of evils of delusion (moha), hate (dosa), and greed (Lobha). What are wholesome things? The Noble path, called the best of paths because unlike all other paths, it leads to emancipation of mind.

'Putting away' or cessation, in Buddha's sense, never implies decrease but increase. There is no annihilation of a conscious subject, or such nonsense as 'dewdrop sinking into sea'.

Each emancipated one has his own supramundane 'field' of radiant personality, the end result of an aeonic accumulation of Parami, the perfections of experience, which are by no means extinguished at death. As it is said:- "Even here and now, in the present body (not to mention after death thereof) that essential emancipated consciousness which is the Tathagata remains unplumbed. And although this is what I teach, there are those who falsely accuse me of proclaiming a doctrine which is annihilationist. As of old, so now, I proclaim only this:- suffering and the cessation of suffering".

And, again in the discourse to Nigrodha: "All corruption shall be put away and wholesome things brought to increase". And once this increase (namely, wisdom and insight) is attained (by supernormal concentration) there is the abiding by it. Cessation therefore, even if it is difficult of concentration, is never the extinction of a conscious subject. On the contrary, it is a gradual build up of potential, by intensifying steps.

"Great becomes the fruit, great the advantage of concentration when it is encompassed by morality. Great the fruit and advantage of wisdom when encompassed by concentration. The mind encompassed by wisdom is set free from the defilements".

The function of morality is to purify, of concentration to penetrate, of wisdom to liberate. In that they are in unity and they do not prosper without each other's support. For morality devoid of concentration conduces to delusion. Concentration devoid of morality conduces to dangerous inflation, whereas wisdom devoid of concentration conduces to deficiency of mind control. When it is recommended to sink the peripheral faculties down into the aggregates (spheres) of Sila, Samadhi and Panna, at diaphragm pit, the intention is to push the faculties (bhavana) to their logical and ultimate culmination, namely the attainment of the supramundane and the release, also known as knowledge finality (Annatavindriya).

The twenty two potential faculties commencing with the potential faculties of vision (Cakkhindriya), come into play in this smelting cultivation (Bhavana) process as controlling guides.

They are expedited to transmute raw material into refined product, a process which can reach its fullest pitch only at this most vital of centres in the diaphragm pit,

other wise known as the 'heat base' (Haddaya Vatthu). It is termed so in that the aggregates of perception, memory, thought, and knowledge emerge there from.

Centred there are the faculties called Ceto-samadhi, 'heart-concentration'. It is only at this focal point that the mundane faculties are able to emerge and issue out (through transmutation process) the release faculties (Ceto-Vimutti) that are supramundane. Now when the faculties have penetrated the spheres of morality, concentration, and wisdom (significant of the path) in successive style, the sphere of release (Vimutti) appears. Release from what? Release from the aggregate of the crude human form (Manussa kayahina). It is release in the sense of passing from and transcending (for the moment) that particular level or stage of aggregates. Having been release therefrom in this style, it perceives its release (Vimuttinana dassana).

Whereupon the next formation appears. In this instance is the defined human counterpart (Manussa kaya Panita), otherwise known as the 'astral'. To understand what this refined human counterpart is, it is necessary first to comprehend how it comes to exist at all. It comes to exist through the process of contact (Phassa), of impression, and of intensification. As soon as a child is born, its very physicality serves as the base for psychoformative reproduction, for the human organism is not merely a consistency of dead cell. It is this active potentiality which contains in it the germ of psycho-physical replication.

Now the 'field-of-form' in which all the psycho-physical activities are activated inevitably partakes of the characteristic feature and form derived from the original base of crude materiality being 'stamped', as it were and sustaining the impress thereof. Each form, derived in this replicated style, serves as the base for further development in turn, like an each reed in its inverted sheath. The human organism from the moment of birth, in its ceaseless impressionistic psycho-physical interplay of reciprocity (annamanna), thus serves as the base of 'template' for the intensification of continuous refinement in involuted style. Form (rupa) impressed with feeling (Vedana), and feeling with the sense of form, aggravated to immediate consciousness (vinnana), by the supporting imagery of perception (sanna) and memory (sankharas).

In the Abhidhamma, this refined human counterpart is not classified in its formal (Kaya) but in its psychological aspect (Citta) as a resultant (Vipaka). It is to be noted, therefore, that this particular formation is to be regarded as psychic in content, although tinges of crudely derived materiality linger therein.

It is classified in the sensual sphere of origination (kamavacara) and does not rise above that status. Being fettered by the attachments peculiar to the sense-sphere of existence, its psychic supports (Arammana) determines its status quo.

Now the potential faculties pass from the crude form and impermeate this refined human counterpart, thus experiencing activity therein.

It is then instigated to penetrate in mindfulness (Satipatthana) for the further development of the path, as signified by the spheres of morality, concentration, and wisdom, and as release (Vimutti) from the refined human aggregate, and the perception thereof (Vimutti Nana Dassana). Whereupon in the next stage, the crude celestial form or aggregate (Dibba kayahina) appears. It cannot be too often repeated as that each successive form or sphere through the intensification of 'smelting' (Bhavana)

which is a creative process and a replicative force pushes to ever increasing degree of refinement. Each successive form is established with a path (signified by the spheres of morality, concentration, and wisdom), and since the celestial aggregate is a more refined product than the human, its path too is consequently more refined and so forth for all that follows. This, then, is what is implied by the obscure utterance:- 'Self is the refuge of self'.

Namely, through contact (Phassa) each antecedent form (self) serves as the 'template' for the production of a more refined one, which again serves as the base for the next. All of which are only subtle reproduction of the five basic aggregates of personality (Pancupadanakkandha) which go to fashion existence in the mundane (Lokiya)sphere.

The crude celestial form (Dibbakaya Hina) and its refined counterpart (Dibbakayapanita) are products of the refined human form as base. They come to exist through the same intensification process of impressionistic smelting. Nature knows little limit in its potential capacity for refinement, which can be either instigated deliberately (as in the Jhanic method alluded to here), or by the mere force of meritorious living. It is to be understood that a meritorious life lived is not a mere desultory drifting to nothingness and dissolution but an activity which bears psychic fruit, brought about by the gradual accumulation and retention (Tadarammana) of wholesome (kusala) impulses from psychic moment. In the Abhidhamma this embodiment of the celestial aggregate is classified as beneficial (kusala), but like the refined human form it does not rise above the level of sensual attachments peculiar to the sensual sphere (Kamavacara). The other forms which follow from the celestial aggregate as base, are the Brahma form (Brahma kaya Hina) and its refined counterpart (Brahma kaya Panita). Unlike the celestial aggregate, these Brahma forms do not arise merely through meritorious living as such, but have to be deliberately instigated (by Jhanaic concentration).

Only those who practice Jhana (whether by concentration on anyone of the Kasinas, or on such states of mind as compassion etc.) attain this formal embodiment, which surpasses the sensual sphere.

In the Abhidhamma, this embodiment is classified in the form sphere (Rupavacara), due to its absorption in formal states and because materiality is still present. Its emotional and psychic supports (Arammana), however, are of Jhanic content, based on equanimity or bliss, as the case may be.

From the refined Brahma form as the base the Arupa-Brahma form and its refined counterpart are produced because of being proficient in the absorptions of formlessness (Arupajhana) which could be either the experience of the infinity of space, the infinity of consciousness, voidness, or neither perception nor non perception. In the Abhidhamma, this embodiment is classified in the formless sphere (Arupavacara) because materiality is no longer present and because of the intangibility of its psychic supports. It would be misleading, however, to infer from this that the conscious-subject is formless as such. It is the support which is formless as the subject is endowed with form which is composed of the cognitive element (Vinnanadhātu). It is to be noted that consciousness (Vinnana) is one of the four terms of nutriment

(Ahara), and in the Dependent Origination Process (Patacca Samuppadu), it is consciousness (Vinnanam) which serve as the base for the arising of immateriality-materiality (Nama-rupa). It (Vinnana), therefore, is to be reckoned as a quality with the capacity for formative manifestation, and is not formless as such. With the attainment of the refined Arupa Brahma form, mundane aggregates reach their limits.

It is also to be understood that some already possess a celestial or Brahma form at birth. This in no way implies that they are already made but simply that the human form which they impregnate at conception (Patisandhi) receives their life impulse once their exhaustion of meritorious potential in the upper planes has culminated. These celestials and Brahmas are not expedient but to be reborn, and once relinked by human birth they submerged in the new life which arise. These aggregates of personality, however, still continue to exist in the life continuum substrata (Bhavanga) at diaphragm pit. They are to be understood as resultant levels (Vipaka), whose function is only threefold:- as departing consciousness (Cuti), as relinking consciousness (Patisaddhi), and as life continue substrata (Bhavanga). It is a matter to be investigated that experience is not confined to the human level of consciousness, but there also exist in latency (plato's theory of forms) other aggregates to support the aspirant for release from mundane limits, because in the first place consciousness aspires for release only after it has had a surfeit thereof. As long as the hunger for mundane delight (as well as celestial bliss) remains, so long does the tendency to release fail to present itself. Only he who has his fill of mundane things at the all inclusive level of human, celestial, Brahma, and Arupa-Brahma attainments, an urge for higher things arise because it would be useless to speak of such higher things to one who has not yet had his fill. That is why it is said that there are creatures who delight in becoming, and when they hear of putting a stop to becoming their minds do not respond to it. "Young men, in the search for selfhood, which one would be better. To go in search for a woman or to go in search for yourself." With this statement we have arrived at this point of the Arupa-Brahma aggregate. But, like all the other aggregates passed earlier, it is merely a higher level of the mundane personality (Upadakkhandha) and cannot be identified as the permanent refuge and an isle of self, or in any way can it be established as such, because it also decays and dies.

A man becomes a Deva, a Brahma, or an Arupa-Brahma deities only because he worked from the human level as base and at death he would be elevated to the upper planes. To be satisfied with the attainment of the Arupa Brahma plane as something with self sufficiency would be unrewarding to say the least, considering that the wheel of birth and death roll on. The problem of discovering the root and base of all these offshoots of personality, labouring under the delusion of an eternal self, remains. It is said, "no opening can be discovered by creatures, mazed in ignorance who are fettered by a thirst for becoming and who stray and wonder."

The 'no opening' referred to here is the Anatta process of split-personification, leaving no trace of the split-origin (already discussed in the chapter on Anatta), of the amorphous plurality which comes about through the dependent origination (Paticca Samuppada) process. This is why we witness Buddha has kept a noble silence on whether the self exists after death or does not exist after death. In one sense it does, in

another sense it doesn't, because the whole truth of it is inextricably bound up in the anicca-anatta process of split- personality.

However, when the Arupa-Brahma aggregate is pushed on to the dead centre, and on to the spheres which signify the path, a more refined form called the Dhammakaya Gotrabhu manifests itself. It is so termed because of the transition of lineage from mundane to supramundane.

The Dhammakaya Gotrabhu is a refinement of the Arupa-Brahma form as base. As we have already observed that all the antecedent forms are issued forth under the transmutative agency of an intensification process. At this juncture, the Dhammakaya Gotrabhu serves as the psychic link between the mundane (Lokiya) and the supramundane. (Lokuttara) consciousness, and is otherwise termed 'converted'. It is the 'bridge' where on and whereby the mundane aggregates may be viewed in retrospective, and promise of supramundane excellence be viewed in prospective.

In its initial stages this Dhammakaya is not something to be regarded as the final and complete, because it is by the same process of intensification which is susceptible to further degrees of refinement. The realization of the four Noble Truths begin to dawn at this point by unfolding itself in perspective, with the consequent abandonment of wrong views and defilements, in ever ascending scale. Thus a stage is set for the Sotapanna, Sakadagamin, Anagamin, and Arahatta aspects of consciousness, respectively.

It cannot be too often repeated that the production and emergence of all these forms and spheres are the result of an intensification process. Each form or sphere in its centre is void, and it is in this very voidness that the causal force of will is pushed. The void serves as the passive condition whereby things may arise. It is the force of direction and will, actually instigates their rise.

All phenomena arise in the basic condition of voidness, and it is due to this hiatus of voidness (between one manifestation and the next) that Hume asserts that no casual connection can be perceived from the appearance of one thing to the next.

It is only in the nature of things that there always be a void serving as the basic condition. The void (Plato's receptacle) is always necessary as a passive conditional matrix of emptiness (Natthi Paccaya) wherein the casual seed may be sown before any result (Vipakapaccaya) may issue forth. It is in this passive matrix or receptacle, that the determining force of will is put and pushed.

But will (Cetana) or the controlling faculties (Indriya paccaya) is not enough. It must possess some antecedent 'material' on which to work, so that what is merely in the state of potentiality may become actuality. In the case of these forms and spheres of ever increasing refinement, each antecedent form or sphere of the same nature serves as the material (Ahara Paccaya) which is smelted down by will into the voidness at its centre, whereon a refined counterpart of it appears. Only in the light of this does the injunction 'self is the refuge of self' become clear. For an antecedent 'self' is harnessed as the base for the production and emergence of a more refined one, until all sense attachment to mundane residues are purged.

All Dhammakaya forms are release (Vimutti) forms, in contrast to the mundane forms which are only of temporary (Sammuti) usage. Unless the release forms are attained, emancipation from the mundane sphere of things remains an impossibility,

because the mundane forms are so crude to comprehend in totality the Noble Truths, the characteristics of mutability, suffering, impersonality, and the way to transcend them.

Vipassana (penetrative insight) begins only when the Dhammakaya Gotrabhu (transition of lineage from mundane to supramundane) is attained. Samatha (Jhānic tranquillity) carries consciousness up to the Arupa Brahma states and there it reaches its limit. That is why Yogis of ancient times were unable to penetrate into the process of Dependent Origination (Paticca Samuppada) by which personalities arise. Surpassing the domain of Samatha, Buddha arrived at Gotrabhu Nana (transition of lineage in sight). By the Dharma kaya form impregnated with consciousness, he took stock of all that which goes to compose the mundane. Before Buddha there was only Samatha. Vipassana begins with the Buddha. The Dhammakaya forms are called 'release' (Vimutti) forms because they have become so refined that no attachment remains, and therefore they are the vehicles of emancipation. They are expedited to review mundane aggregates, to observe the crudity therein, and to attain emancipation therefrom. This process (of a more refined form observing the crudity in a lesser form) is a necessary process, because it is not in the power of a crude form to comprehend the refinement in a higher form, or to jump immediately thereto. The process is not confined to an observation of the human aggregates. And this is so, because if the observation is confined merely to the human level of aggregates then all that the mind will be emancipated from is the human aggregates, when as a matter of fact there are other subtler levels of a more insidious nature to be emancipated from.

The process by which this takes place is through an objectification technique. Consciousness is not only capable of objectifying itself, but is by its very nature a matter of divisibility. If this were not so, then it would never be able to observe 'itself'. At any moment of time, it is always a posterior aggregate of consciousness which observes an anterior one. One group of percepts is always observing another group. The word 'itself' is misleading because it is only one group of aggregates which is being observed and not the totality thereof. This is one reason why it is said that all phenomenas are characterized by a series of not self (Anatta). To say, at any one time, that it is the same 'self' is not correct. To say, again that it is a different 'self' is also not correct. There are states of awareness which arise and perceive other states. States arise and state vanish, aggregates appear and aggregates disappear. The psychic process is a series of looking back, looking front and looking around. They are its very nature, and they only become more refined the higher it proceeds in the attainment (Samapatti) scale. Although it is a natural process for one moment of consciousness to reflect upon another, it is never carried to such lengths as in this flexibility of penetrative insight called Vipassana. It is due to the identification with a certain moment of consciousness that man (by that moment) becomes enslaved. Feelings and reactions arise by the second. Mind control has remained a dream. In the average man, the aggregates of experience (Sankharas) are in such a state of confusion and disunity that they prevent the exact perceptive faculty. Only when the mind is centralized by the Samatha Vipassana technique and purged thereby, does it become keen enough to observe psychic phenomena with ease. This is also the method by which detachment (Upekkha) is at-



tained.

The problem of the practitioner of Samatha Vipassana is to unify whatever levels or aggregates of consciousness there may be and to harness them into service so as to make available to perceptive immediacy at a moment's notice. Once this faculty of transition from the crudest level to the most refined has been attained, it can be said that the practitioner is in command of his faculties and is an adept in the concentrated absorption of mundane and supramundane states of consciousness.

It is to be observed that the term 'mystic' is not applied to these states, for there is nothing amorphous or dreamy about them. On the contrary, they are very precise and clear cut. For if not precise and clear cut as they are, there would surely be no release from the ceaseless round of birth and death. When faced with the refinements of mind there is no adequate terminology to express it. The Pali terms of Manas, Citta, Vinnana are scarcely adequate to express the various aspects of mind, capable as they are of being pushed to translucent limits. Consciousness is not only passive, it is also active. It perceives, becomes aware, and cogitates at the different levels of refinement.

All of which involves a thorough comprehension of the mind instants and the analysis of to what extent the gamut of conscious states is resultant (Vipaka), functional (Kriya), or volitional (Javana).

It is to be understood, therefore, that Vipassana involves something more than mere desultory human awareness. The confusion has been to assume the mindfulness (Satipatthana) at the human level of consciousness as Vipassana. Satipatthana is vigilance of mind which is a basic necessity of awareness whether in or out of Jhana. It is not to be transmuted immediately into the highest perceptive insight of Vipassana Nana.

It is said that the Dependent Origination (Paticca Samuppada) process in direct order (Anuloma), commencing with ignorance as a condition (Avittapaccaya sankhara), is also complemented by an inverted (Patiloma) cessation (Nirodha) process, commencing with the removal of ignorance (Avittaya tv-eva asesaviragaviraganerodha sankhara-nirodho).

This is so because when ignorance is removed through morality, concentration, and wisdom, then the offshoots (Jettaputta) of split personality (anatta) or aggregate composites (Sankharas) as another term are removed as a consequence. That is, through concentration they are controlled to a point (at diaphragm pit), and smelted out of whatever defilements there are, whereby all conflicting impulses are put to rest, unified, integrated, purged, and ceased, leaving no remainder (Upadisesa) and no further issue. Thus put to an end, there is no subsequent base (Paccaya) for the arising of rebirth consciousness (Vinnana), name and form (Nama-rupa), and all the rest.

The Satipatthana Sutta concludes with the promise:- "Verily, O Bhikkhus, whosoever practices these four foundations of mindfulness (on formations, feelings, thoughts and mental objects) in this manner for seven years, seven months and seven days, then one of these two fruits—the highest knowledge (Arhata) or the state of non-returner (Anagamin) may be expected by him. This is the only way, O Bhikkhus, which leads to the purification of creatures, to pass beyond sorrow and lamentation and to realize Nibbana through the four foundations of mindfulness".

The problem of Arahantas and Anagamins in the world is not due to any lack of

#### BULLETIN OF TIBETOLOGY

practise, but due to a fundamental misunderstanding of Buddha's promise. First of the misunderstanding came from ignorance of the method of inverted technique whereby each level of form, feeling, thought, mental essence is observed not as generally understood but by confining itself to the human level alone. Second of the misunderstanding is that Buddha was speaking from the specific context of certain period of history by knowing through supernormal insight that many possessed the faculties ripe for attainment. This promise cannot be converted at this juncture to mean all and sundry.

Although attainment is something dependent on individual maturity the path to enlightenment is nevertheless always open to all. Before his final passing away to Nibbana, Buddha thus said to Subhadda who was the last of the converts: "Subhadda, if bhikkus were to live rightly (Samma Vihareyyum) the world would not be void of Emancipated Ones".

The right living as already stated, begins and ends with right understanding (Sammaditthi) and right concentration (Samma Samadhi).

# भगवान बुद्ध के त्रिकायः एक समीक्षा

प्रो-पी-जी-योगी

पालि-निकाय में त्रिकाय-वाद नहीं है, किन्तु उसमें बुद्ध के तीन कायो में विशेष किया गया है। चातुर्माहाभौतिक काय, मनोमय काय, और धर्म काय। प्रथम काय पूति काय है, यह जरायुज है। शाक्यमुनि ने माता की कुक्षिमें इसी काय को धरणा किया था। पालि में बुद्ध के निर्माण काय का उल्लेखन नहीं है। किन्तु चातुर्माहाभौतिक काय के विपक्ष में एक मनो मय काय का भी उल्लेख है। संयुक्त पृ 282, दीध 2, पृ 109। सर्वास्ति वाद की परिभाषा में बुद्ध में नैर्माणिकी और परिणामिकी ऋद्धि थी। वह अपने सदृश अन्यरूप निर्मित कर कसते थे और अपने काय का परिदापत्र भी कर सकते थे। यथा ब्रह्म का काय अधर देवो के असदृश है,। वह अभिनिर्मित शरीर से उनको दर्शन देते हैं (दीध 2, पृ 212 कोश 3, पृ 269) /इसलिए अवतंसक में बुद्धकी तुलना ब्रह्म से करते हैं। पालि निकाय में रूपी देवों को मनोमय कहा गया है। -मज्झिम 1,410, विनय 2, 1-85)। में कहा है कि कोलियपुत्र कालकर मनोमय काय में उत्पन्न हुआ है। बाह्यौ, प्रत्यय के विना मनस् से निष्पन्न निवृत्त-काय मनोमय-काय है। विशुद्धि-मार्ग के अनुसार (पृ 405) यह अधिष्ठान मन से निर्मित है। सर्वास्ति वादी भी मनोमय काय के देवों का रूपावचर मानता है। सौत्रान्तिक के मत से यह रूप है आरुय्य दोनों के हैं। योगा चार के अनुसार आठवी भूमि में काय मनो मय होता है, इसमें मन का वेग होता है, यह मन की तरह शीघ्रगमन करता है और इसकी गति अप्रतिहत होती है। सब श्रावक मनोमय कायधारण कर कसते हैं। (योगशास्त्र 80)। मनो मय काय के 10 प्रकार होते हैं। कुछ के अनुसार यह काय मनः स्वभाव है, दूसरों के अनुसार इस काय की उत्पत्ति इच्छानुसार होती है, पूर्वकाय का परिणाम मात्र होता है। अभिनव काय की उत्पत्ति नहीं होती।

बुद्ध का यथार्थ काय रूप-काय नहीं है, जिसके धातु-गर्भ की पूजा उपासना करते हैं किन्तु धर्म (धर्म विनय) यथार्थ काय है। धर्म-काय प्रवचन काय है। शाक्य-पुत्रीय-भिक्षु इसीधर्म काय से

उत्पन्न हुए हैं। "मैं भगवत् का औरस पुत्र हूँ, धर्म से उत्पन्न हूँ, धर्म का दायद हूँ" (दीध, 3, पृ. 84, इतिवृत्तक, पृ 101)। दूसरा कारण यह है कि भगवान धर्म भूत हैं, ब्रह्म भूत है, धर्म-काय भी हैं। (दीध, 3, 84, मज्झिम, उ, पृ, 195। इसी प्रकार कहते हैं, प्रज्ञापारमिता धर्म-काय है।, तथागत काय है। जो प्रतीत्य समुत्पाद का दर्शन करता है वह धर्म-काय का दर्शन करता है। प्रज्ञापारमितास्तोत्र में आचार्य नागार्जून कहते हैं-जो तुझे भाव से देखता है, वह तथागत को देखता है। शान्तिदेव बोधियर्यावतार के आरंभ में सुगतात्मज और धर्म-काय की भी बन्दना करते हैं, (पृ३३)।।.।।

स्थविर-वाद से महा-यान में आते-आते बुद्ध में पूर्ण अलौकिक-गुण आ जाते हैं। अब बुद्ध को केवल अलौकिक-गुण-ब्यूह-सम्पत्ति से समन्वागत ही नहीं किया गया, पर उनका व्यकृत्व ही नष्ट कर दिया गया। बुद्ध अजन्मा, प्रपञ्च-विमुक्त, अव्यय और आकाश प्रतिसम हो गये। स्थविर-वादियों के अनुसार भगवान् बुद्ध लोकोत्तर थे। बुद्ध स्वयं कहा था कि मैं लोक में ज्येष्ठ और श्रेष्ठ हूँ और सब सत्वों में अनुत्तर हूँ। एक बार द्रोण ब्राह्मण बुद्ध के पादों में सर्वाकार परिपूर्ण चक्रों को देखकर चकित हुआ। उसने बुद्ध से पूछा कि आप देव हैं, यक्ष हैं, गन्धर्व हैं, कया हैं? भगवान् ने कहा-मैं इनमें से कोई नहीं हूँ। द्रोण बोला फिर कया आप मनुष्य हैं, बुद्ध ने उत्तर दिया-: मैं मनुष्य भी नहीं हूँ, मैं बुद्ध हूँ जिससे देवोत्पत्ति होती है, जिससे यक्षत्व या गन्धर्वत्व की प्राप्ति होती है। सब आसवों का मैंने नाश किया है। हे ब्राह्मण! जिस प्रकार पुण्डरीक जल से लिपु नहीं होता, उसी प्रकार मैं लोक से उपलिपु नहीं होता। दीधनिकाय के अनुसार बोधिसत्व की यह धर्मता है कि जब वह तुषितकाय से च्युत हो माता की कुक्षि में अबक्रान्त होते हैं, तब सब लोकों में अप्रमाण अवभास का प्रादुर्भाव होता है। यह अवभास देवताओं के तेज को भी अभिभूत कर देता है। लोकों के बीच जहाँ अन्धकार ही अन्धकार है, जहाँ चन्द्रमा और सूर्य ऐसे महानुभावों की भी आभा नहीं पहुँचती, वहाँ भी अप्रमाण-अवभास का प्रादुर्भाव होता है। बोधिसत्व महापुरुषों के बत्तीस लक्षणों से और अस्सी अनुब्यञ्जनों से समन्वागत होते हैं। (दीधनिकाय, भाग 2, पृष्ठ 16)। एक स्थालपर भगवान् आनन्द से कहते हैं कि दो काल में तथागत का छवि वर्ण परिशुद्ध होता है जिसरात्रि को भगवान् सम्यक् सम्बोधिप्राप्त करते हैं। (2) जिस रात्रि को भगवान् अनुपधि शेष निर्वर्ण में प्रवेश करते हैं (दीधनिकामा, भाग 3, पृष्ठ 134)। पालिनिकाय के अनुसार जब बोधिसत्व ने गर्भावक्रान्ति की, तब मानुष और अमानुष परस्पर हिंसा का भाव नहीं रखते थे और सब सत्व दृष्ट और तुष्ट थे। भगवान् के यह सब अद्भुत धर्म त्रिपिटक में वर्णित हैं। जहाँ दूसरे बुद्ध के बताए हुए भार्ग का अनुसरण कर अर्हत् अवस्था को प्राप्त करते हैं और उनको मार्ग का अन्वेषण नहीं करना पड़ता वहाँ बुद्ध स्वयं अपने उद्योग से निर्माण-मार्ग का उद्घाटन करते हैं। यही उनकी विशेषता है। परिनिर्वाण के पूर्व स्वयं बुद्ध ने अपने शिष्य आनन्द से कहा था: हे आनन्द:- तुममें से किसी का विचार यह हो सकता है कि शास्ता का प्रवचन अतीत हो गया, अब हमारा कोई शास्ता नहीं है। पर ऐसा विचार उचित नहीं है। जिस धर्म और विनय का मैंने तुमको उपदेश किया है मेरे पीछे वह तुम्हारा शास्ता हो। बुद्ध ने यह भी कहा है कि जो धर्म को देखता है वह मुझको देखता है और जो मुझ को देखता है वह धर्म को देखता है। इसका यही अर्थ है कि जिसने धर्म का तत्व समझ लिया है, उसी ने वास्तव में बुद्ध का दर्शन किया है। बुद्ध के निर्वीण के पश्चात् यही धर्म शास्ता का कार्य करता है। बुद्ध का बुद्धत्व इसी में है कि, उन्होंने ने दुःख की अत्यन्त-निवृत्ति के लिए धर्म का उपदेश किया। बुद्ध केवल पथ प्रदर्शक हैं, उनके बताये हुए धर्म की शरण में जाने से ही निर्वाण का अधिगम होता है।

बुद्ध कहते हैं: "हे आनन्द:- तुम अपने लिये स्वयं दीपक हो, धर्म की शरण में जाओ, किसी दूसरे का आश्रय न खोजो "बुद्ध के निर्वीण के पश्चात् श्रद्धालु श्रावक बुद्ध को देवाति देव मानने लगे

और यह मानने लगेकि बुद्ध सहस्र-कोटि कल्प से हैं और उनका आयु प्रमाण अनन्त-कल्प का है। बुद्ध लोक के पिता और स्वयंभू हो गये, जो सदा गृधकूट पर्वत पर निवास करते हैं। और जब धर्म का उपदेश करना चाहते हैं, तब भूमध्य के उर्णाकोश से एक रश्मि प्रसृत करते हैं, जिस से अट्टारह-सहस्र बुद्ध क्षेत्र अवभासित होते हैं। बुद्धों की संख्या भी अनन्त होगयी। महायान सूत्रों में इस प्रकार के विचार पाये जाते हैं। सद्धर्मपुण्डरीक में भगवान् बुद्ध कहते हैं कि सहस्र कोटि कल्प व्यतित हुए, जिसका कि प्रमाण नहीं है, जब मैंने सम्यक् ज्ञान प्राप्त किया, और मैं नित्य धर्म का उपदेश करता हूँ। भगवान् कहते हैं कि मैं सत्त्वों की शिक्षा के लिए उपाय का निदर्शन करता हूँ और उनको निर्वाण भूमि का दर्शन करता हूँ। "मैं स्वं निर्वाण में प्रवेश नहीं करता और निरन्तर धर्म का प्रकाश करता रहता हूँ।

पर विमूढ चित्त मनुष्य मुझको नहीं देखते। यह समझकर कि मेरा परिनिर्वाण हो गया है, वे मेरे धातु की विविधप्रकार से पूजा करते हैं, पर मुझ को नहीं देखते। जब सरल और मृदु सत्व शरीर का उत्सर्ग करते हैं, तब मैं श्रावक-संघ को एकत्र कर गृधकूट-पर्वत पर उनको अपना दर्शन कराता हूँ, और उनसे कहता हूँ, कि मेरा उस समय निर्वाण नहीं हुआ था, यह मेरा केवल उपाय कौशल था, मैं जीवलोक में बार बार आता हूँ। प्रज्ञापारमिता सूत्र के भाष्य में आचार्य नागार्जून कहते हैं कि तथागत सदा धर्म का उपदेश करते रहते हैं, पर सत्व अपने पाप कर्म के कारण उनके उपदेश को नहीं सुनते और न उनकी आभाको देखते हैं, जैसे बहरे बज्र के निनाद को नहीं सुनते और अन्धे सूर्य की ज्योति को नहीं देखते। ललित विस्तर में एक स्थल पर आनन्द और बुद्ध का संवाद है। भगवान् आनन्द से कहते हैं कि:- "भविष्य काल में कुछ भिक्षु अभिमानि और उद्धत होंगे। वे बोधिसत्व की गर्भावक्रान्ति परिशुद्धि में विश्वास न करेंगे। वे कहेंगे कि यह किस प्रकार संभव है कि बोधिसत्व माता की कुक्षि से बाहर आते हुए गर्भमल से उपलिप्ट नहीं हुए। वे नहीं जानते कि तथागत देवतुल्य हैं और मनुष्य मात्र हैं, और उनके स्थान की पूर्ति करने में समर्थ नहीं हैं। उनको समझना चाहिये कि हमलोग भगवान् की इयत्ता या प्रमाण को नहीं जान सकते वह अचिन्त्य है"। करण्डक ब्यूह में अवलोकितेश्वर के गुणों का वर्णन है। इस ग्रन्थ में लिखा है कि आरम्भ में आदि बुद्ध का उदय हुआ। इनको स्वयंभू और आदिनाथ भी कहा है। इन्होंने ध्यान द्वारा संसार की सृष्टि की। अवलोकितेश्वर की उत्पत्ति आदि बुद्ध से हुई और उन्होंने सृष्टि की रचना में आदि बुद्ध की सहायता की। अवलोकितेश्वर की आँखों से सूर्य और चन्द्रमा की सृष्टि हुई मस्तक से महेश्वर, स्कन्ध से ब्रह्मा, औ हृदय से नारायण उत्पन्न हुए।

सुखावति-ब्यूह में लिखा है कि यदि तथागत चाहें तो एक-पिण्ड पात कर कल्पशतसहस्र तक और इससे भी अधिक कालतक रह सकते हैं, और तिस पर भी उनकी इन्द्रियाँ नष्ट न होगी, उनका मुख विवर्ण न होगा, और उनके छविवर्ण में परिवर्तन न होगा। यह बुद्ध का लोकोत्तर भाव है। सुखावति लोक में अमिताभ-तथागत निवास करते हैं, अमिताभ की प्रतिमा अनुपम है, उनका प्रमाण नहीं है। इसी कारण उनको 'अमिताभ' 'अमितप्रभ' आदि नाम से संकीर्तित करते हैं। यदि तथागत कल्प भर अमिताभ के कर्म का प्रभा से आरंभ कर वर्णन करें तो उनकी प्रभा का गुणपर्यन्त अधिगत न कर सकें, क्योंकि अमिताभकी प्रभा, गुण, विभूति अप्रमेय, असंख्येय, अचिन्त्य, और अपर्यन्त है। अमिताभ का श्रावक संघ भी अनन्त और अपर्यन्त है। अमिताभ की आयु अपरिमित है। अतः इन्हें 'अमितायु' भी कहते हैं। साम्प्रत कल्पगणना के अनुसार इस लोक धातु में अमितायु को सम्बोधि प्राप्त किये दश कल्प व्यतीत हो चुके हैं। समाधिराज में लिखा है कि बुद्ध का ध्यान करते हुए श्रावक को किसी रूपकाय का ध्यान न करना चाहिये। क्योंकि बुद्ध का धर्म-शरीर है की उत्पत्ति नहीं होती, वह बिना कारण के ही कार्य हैं, वह सबके आदिकारण हैं, उनका आरंभ नहीं है। सुवर्णप्रभा सूत्र में भी बतलाया है कि बुद्ध का जन्म नहीं होता। उनका

सञ्जाशरीर "धर्म काय" या धर्म-धातु है। सुखवतीव्यूह में बुद्ध को "धर्म स्वामी" और बुद्धचरित में "धर्मराज" कहा है। महायानश्रद्धोत्पाद शास्त्रा का कहना है कि बुद्ध ने निर्वाण में प्रवेश नहीं किया, उनका काय शाश्वत है।

स्थविरवादियों ने महायानियों के लोकोत्तरवादका विरोध किया, जैसा कथावस्तु से स्पष्ट है। कथावस्तु के अठारहवें वर्ग में इसकी स्थापना की गई है कि बुद्ध मनुष्य लोक में थे, इस पूर्व-पक्ष का खण्डन किया गया है कि उनकी स्थिति मनुष्य लोक में न थी। पूर्व पक्ष का खण्डन करते हुए पिटक ग्रन्थों से बुद्ध वचन उद्धृत कर यह दिखाया गया है कि बुद्ध के संवादों से ही यह सिद्ध है कि बुद्ध की स्थिति मनुष्य लोक में थी। बुद्ध लोक में उत्पन्न हुए थे, सम्यक् सम्बोधि प्राप्त कर उन्होंने धर्म-चक्र का प्रवर्तन किया था और उनका परि-निर्वाण हुआ था। इस पूर्व पक्ष का भी खण्डन किया गया है कि बुद्ध ने धर्म का उपदेश नहीं किया। स्थविर वादी पूछता है कि, यदि बुद्ध ने धर्म का उपदेश नहीं किया तो फिर किसने किया। इसका उत्तर है कि 'अभिनिर्मित' ने धर्म देशना की और यह अभिनिर्मित 'आनन्द' था। सिद्धान्त बताते हुए सूत्रों से उद्धरण दिये गये हैं, जिनसे मालूम होता है कि बुद्ध ने स्वयं शारिपुत्र से कहा था कि मैं संक्षेप में भी और विस्तार से भी धर्म का उपदेश करता हूँ, इसलिए स्वीकार करना पड़ता है कि भगवान् बुद्ध ने स्वयं धर्म देशना की थी। हम ऊपर कह चुके हैं कि त्रिपिटक में ही बुद्ध के धर्म काय की सूचना मिलती है। बुद्ध ने स्वयं कहा है कि जो धर्म को देखता है वह मुझको देखता है और जो मुझ को देखता है, वह धर्म को देखता है।

धर्म-काय-:यह उन धर्मों का समुदाय है जिनके प्रतिलाभ से एक आश्रय विशेष सर्व धर्म का ज्ञान प्राप्त कर बुद्ध कहलाता है। बुद्ध कारक धर्मः क्षयज्ञान, अनुत्पादज्ञान, सम्यक् दृष्टि है। इन ज्ञानों के परिवार अनाश्रव पंच स्कन्ध हैं। धर्म काय अनाश्रव धर्मों की सन्तति है या आश्रय परि निर्वृत्ति है। यह पञ्चभाग या पञ्चाङ्ग धर्म काय कहलाता है। धर्म संग्रह (पृ 23) में इन्हें लोकोत्तर स्कन्ध कहा है, महाव्युत्पत्ति में असमसमस्कन्ध है, इन्हें जिन स्कन्ध भी कहते हैं। यह दीघ निकाय (3 229, 4, 279) के धम्मक्खन्ध है। यह इस प्रकार हैं शील, समाधि, प्रज्ञा, विमुक्ति, विमुक्तिज्ञान दर्शन। बुद्ध की शरण में जाने का अर्थ है, धर्म काय की शरण में जाना, यह उनके रूपकाय की शरण में जाना नहीं है। भिक्षु की भिक्षुता, उनका संवरशील उसका धर्म-काय है। इसी प्रकार बुद्ध का बुद्धत्व, बुद्ध के अनास्राव-धर्म, उसके धर्म काय हैं। दीघनिकाय, (3, 84) में कहा है कि तथागत का यह धर्म काय श्रेष्ठ अधि वचन है। धर्म काय ब्रह्म काय है। यह धर्मभूत, ब्रह्मभूत भी है। भगवान् के फलसंपत् का लक्षण धर्म काय है। फलसंपत् चतुर्विध है। धर्म-काय की परिनिष्पत्ति से इनकी प्राप्ति होती है। चार संपत्तियाँ ये हैं:- ज्ञानसंपत्, प्रहाणसंपत्, प्रभासंपत्, रूपकायसंपत्। प्रभावसंपत् बाह्य-विषय के निर्माण, परिणाम, और अधिष्ठान वशिता की संपत् है। अपूर्व बाह्य-संपत् का उत्पादन निर्माण है। पत्थर को सोना बना देना आदि परिणाम हैं। किसी विषय की दीर्घ कालतक अवस्थान कराने में सामर्थ्य अधिष्ठानवशिता है। प्रभावसंपत् के अर्न्तगत आयु के उत्सर्ग और अधिष्ठानवशिता की संपत् आवृत्त गमन, आकाशगमन, सूदूर क्षिप्र गमन, अल्प में बहुका प्रवेश, विविध और स्वभाविक आश्चर्य धर्मों की संपत् भी है। यह अन्तिम भगवत् का सहज प्रभाव है। बुद्धों की यह धर्मता है कि उनके चलने पर निम्नस्थल समतल हो जाता है, जो ऊँचा है, वह नीचा हो जाता है, जो नीचा है वह ऊँचा हो जाता है। अन्धे दृष्टि का, बहरे श्रोत का, उन्मत्त स्मृति का प्रति लाभ करते हैं।

यह धर्म काय अनित्य है और सब तथागतों द्वारा समान रूप से अधिकृत है। अष्टसाहस्रिका प्रज्ञापारमिता के अनुसार वास्तव में बुद्ध का यही शरीर है। रूपकाय सत्काय नहीं है। धर्मशरीर ही भूतार्थिक शरीर है। आर्यशालिस्तम्बसूत्र के अनुसार धर्म शरीर अनुत्तर है। वज्रच्छेदिका का

कहना है कि बुद्ध का ज्ञान धर्म द्वारा होता है, क्यों कि बुद्ध धर्म काय हैं पर धर्मता अविज्ञेय है। धर्म क्या है? आर्य शालिस्तम्बसूत्र के अनुसार प्रतीत्य समुत्पाद ही धर्म है। जो इस प्रतीत्यसमुत्पाद को यथावत् अविपरीत देखता है और जानता है कि यह अज्ञात, अव्युपशम-स्वभाव है, वह धर्म को देखता है। यह प्रतीत्य समुत्पाद बुद्ध के मध्यम मार्ग का सार है। इस को भगवान् ने गम्भीर नय कहा है। "तत्त्वज्ञान" अधिगम के कारण ही बुद्धत्व की प्राप्ति होती है। 'तत्त्वज्ञान' को "धर्म" और "प्रज्ञा" दोनों कहते हैं। अतः कोई आश्चर्य की बात नहीं है जो बुद्ध स्वभाव को "धर्म" और "प्रज्ञा" कहा गया है। अष्टसाहस्रिका में प्रज्ञापारमिता को बुद्ध का धर्म काय बताया है। प्रज्ञा को तथागतों की माता भी कहा है। यह धर्म काय रूपकाय के असदृश सर्वप्रपञ्च या आवरण से रहित और प्रभास्वर है। इसको "स्वभावकाय" भी कहते हैं। तत्त्वज्ञान से ही निर्वाण का अधिगम होता है, कहीं-कहीं धर्म काय को 'समाधिन्काय' भी कहा है। तत्त्वज्ञान या बोधि ही परमार्थ सत्य है। सांवृतिसत्य की दृष्टि से इसको शून्यता, तथता, भूतकोटि और धर्मधातु कहते हैं। सब पदार्थ निःस्वभाव अर्थात् शून्य है, न उनकी उत्पत्ति है और न निरोध। यही परमार्थ सत्य है। नागार्जून माध्यमिकसूत्र में कहते हैं:-अप्रतीत्य समुत्पन्नो धर्मः कश्चिन्न विद्यते। यस्मात्तस्माद् शून्यो ऽहि धर्मः कश्चिन्न विद्यते।।

(प्रकरण 24, श्लोक 19) जो प्रतीत्य समुत्पाद है वही शून्यता है अर्थात् स्वभाव से भावों का अनुत्पाद है। भगवान् कहते हैं:- यः प्रत्ययैर्जायति सन्न जातो न तस्य उत्पादु स्वभावतो ऽस्ति। यः प्रत्ययाधीनु स शून्य उक्तो यः शून्यतो जानति सो ऽप्रमत्तः।। अर्थात् जिसकी उत्पत्ति प्रत्यय वश है, वह अज्ञात है, उसका उत्पाद स्वभाव से नहीं है। जो प्रत्यय के अधीन है, वह शून्य है। जो शून्यता को जानता है, वह प्रमाद नहीं करता। आचार्य नागार्जून कहते हैं कि तथागत का जो स्वभाव है वही स्वभाव इस जगत् का है, जैसे तथागत निःस्वभाव है उसी प्रकार यह जगत् भी निःस्वभाव है। प्रज्ञापारमिता में कहा है कि सब धर्म मायोपम है, सम्यक् संबुद्ध भी मायोपम है, निर्वाण भी मायोपम है, माया और निर्वाण अद्वय है। तथागत अनास्रव-कुशल धर्म के प्रति बिम्ब हैं, न तथता है, न तथागत, सब लोको में बिम्ब ही दृश्यमान है। इन सब का आशय यही है कि शून्यतावादी के मत में बुद्ध निःस्वभाव हैं अर्थात् वस्तु निबन्धन से मुक्त हैं और परमार्थ सत्य की दृष्टि से तथागत और जगत् का यही यथार्थ रूप है।

शून्यता को विज्ञानवादी "वस्तुमात्र" मानते हैं और यह वस्तुमात्र "चित्त विज्ञान" या "आलय विज्ञान" है। जो कुछ है वह चित्त का ही आकार है। जगत् चित्तमात्र है। संसार और निर्वाण दोनों चित्त के धर्म हैं। विज्ञानवादी के अनुसार तथता, भूततथता, धर्मकाय, सत्यस्वभाव हैं। जब लक्षण युक्त हो जाता है तब उसे माया कहते हैं और जब वह अलक्षण है, तब वह शून्य के समान है। बुद्धत्व ही धर्म काय है क्यों कि बुद्धत्व विज्ञान की परिशुद्धि है। त्रिकाय स्तव नाम का एक छोटा स्तोत्र ग्रन्थ है। इस में स्रग्धरा के सोलह श्लोक हैं। नालन्दा के किसी भिक्षु ने सन् 1000 ईसवी, (विक्रम सं 1057) के लगभग इस स्तोत्र को चीनी अक्षरों में लिपिवद्ध किया था। फाहियान के चीनी लिपि में उसे लिखा था। विब्बती भाषा में इसका अनुवाद पाया जाता है। धर्ममाय ने सम्बन्ध का श्लोक यहाँ उद्धृत किया जाता है। इस श्लोक में धर्म काय की बड़ी सुन्दर व्याख्या की गयी है। अनुमान है कि त्रिकाय स्तव आचार्य नागार्जून का है:-

यो नैको नाथनेको स्वपरहितमहासम्पदाधारभूतो नैवाभावो न भावः रवमिव समरसो निर्विभावस्वभावः। निर्लेपं निर्विकारं शिवमसमसमं व्यापिनं निष्प्रपञ्चं वन्दे प्रत्यात्मवेध्यं तमहमनुपमं धर्म कायं जिनानान्।।

"धर्म काय एक नहीं है, क्योंकि वह सबको व्याप्त करता है। और सबका आश्रव है, धर्मकाय

अनेक भी नहीं है क्योंकि वह समरत है। यह बुद्धत्व का आश्रय है। यह अरूप है। न इसका भाव, है न अभाव। आकाश के समान यह एक रस है, इसका स्वभाव अव्यक्त है, यह निर्लेप है, निर्विकार, अनुलय, सर्वव्यापी और प्रपञ्चरहित है। यह स्वसंवेध्य है। बुद्धों का ऐसा धर्म-काय अनुपम है।

तान्त्रिक ग्रन्थों में धर्म काय को वैरोचन, वज्रसत्व या आदि बुद्ध कहा है। यह धर्म काय बुद्ध का सर्वश्रेष्ठ काय है।

रूप काय या निर्माण कायः भगवान का जन्म लुम्बिनी वन में हुआ था। उनका जन्म जरायुज है औपपादुक नहीं। वह गर्भ में संप्रजन्म के साथ निवास करते हैं और सम्प्रजन्म के सहित गर्भ से बाहर आते हैं। औपपादुक योनि श्रेष्ठ समझी जाती है किन्तु बोधिसत्व जरायुज योनि पसन्द करते हैं। मरण पर औपपादुक अर्चि के सदृश विनष्ट हो जाता है। ऐसा होने पर उपासक धातु गर्भ की पूजा न कर सकते। इसलिए बोधिसत्व ने जरायुज योनि पसन्द की। महावस्तु के अनुसार यद्यपि बोधिसत्व की गर्भाव क्रान्ति होती है तथापि वह औपपादुक है। सर्वास्तिवादियों के अनुसार रूपकाय सास्त्राव है किन्तु महासांघिक और सौत्रान्तिकों का मत है कि बुद्ध का रूपकाय अनास्रव है। महासांघिक सूत्र का प्रमाण देते हैं। "तथागत लोक में समुद्ध होते हैं," वह लोक को अभिभूत कर विहार करते हैं, वह लोक से उपलिप्ट नहीं होते। (संयुक्त, 3, 140)। विभाषाकार इस मत का निराकरण करते हैं और यह सिद्ध करते हैं कि जन्मकाय सास्त्रव है। यदि अनास्रव होता तो अनुपमा में बुद्ध के प्रति काम राग उत्पन्न नहीं होता, अङ्गुलिमाल में द्वेषभाव उत्पन्न नहीं होता इत्यादि। वह कहते हैं कि सूत्र के पहलेभाग में जन्मकाय का उल्लेख है और जब सूत्र कहता है कि यह काय लौकिक धर्मों से उपलिप्ट नहीं होता है तो उसकी अभिसंधि धर्म काय से है। भगवान् का रूपकाय अविध्या तृष्णा से निवृत्त है, अतः वह सास्त्रव है। बुद्ध का रूप काय निर्माण काय या निर्मित काय कहलाता है। सुवर्ण प्रभास में कहा है कि भगवान् न कृत्रिम हैं और न उत्पन्न होते हैं। केवल सत्त्वों के परिपाक के लिए निर्मित काय का दर्शन करते हैं। अस्थि और रुधिर रहित काय में धातु (अस्थि) की कहाँ सम्भावना है भगवान् में सर्षपमात्र भी धातु नहीं है। केवल सत्त्वों का हित करने के लिए वह उपाय कौशल द्वारा धातु का निर्माण करते हैं। वेतुल्यकों का यह विचार था कि बुद्ध संसार में जन्म नहीं लते, वह सदा तुषित लोक में निवास करते हैं पर संसार के हित के लिए निर्मित रूप मात्र लोक में भेजते हैं। सद्धर्मपुण्डरीक में एक स्थल पर तथागत मैत्रेय का संवाद है, जिसमें मैत्रेय पूछते हैं कि इन असंख्य बोधिसत्त्वों का जो पृथ्वी विवर से निकलते हैं, समुद्गम कहाँ से हुआ। उस समय जो सम्यक् सम्बुद्ध अन्य असंख्य लोक धातुओं से आए हुए थे, और शाक्य मुनि तथागत के निर्मित थे, और अन्य लोक धातुओं में धर्म का उपदेश करते थे। यहाँ अन्य लोक धातु के तथागतों को शाक्य मुनि तथागत का निर्मित कहा है अर्थात् वह उनकी लीला या माया मात्र है। कथा वत्थु में भी इस मत का उल्लेख पाया जाता है। दिव्यावदान में हम "बुद्ध निर्माण" और निर्मित का प्रयोग पाते हैं। प्रतिहार्य सूत्रावदान में यह कथा वर्णित है कि एक समय भगवान् राजगृह में विहार करते थे। उससमय पूरण कश्यप आदि छः तीर्थिक राजगृह में एकत्र हो कहने लगे कि जब से श्रमण गौतम का लोक में उत्पाद हुआ है तब से हम लोगों का लाभ सत्कार सर्वथा समुच्छिन्न हो गया है। हम लोग ऋद्धिमान् और ज्ञानवादी हैं श्रमण गौतम अपने को ऐसा समझते हैं। उनको चाहिये कि हमारे साथ ऋद्धि प्रतिहार्य दिखलायें जितने ऋद्धि प्रति हार्य वह दिखलायें गें उसके दुगेने हम दिखलायें गे। भगवान् विचारा अतीत बुद्धों ने किस स्थान पर प्राणियों के हित के लिए महाप्रतिहार्य दिखलाया था। उनको ज्ञात हुआ कि श्रावस्ती में। तब वह भिक्षु संघ के साथ श्रावस्ती गए। तीर्थिकों ने राजा प्रसेन जित् से प्रार्थना की कि आप श्रमण गौतम से प्रति हार्य दिखलाने को कहें। राजा ने बुद्ध से निवेदन किया। बुद्ध ने कहा मेरी तो शिक्षा यह है कि कल्याण को छिपाओ और पाप को प्रकट करो। बुद्ध ने प्रसेन जित् से कहा किः आज से सातवें



दिन तथागत सबके समक्ष महाप्रतिहार्य दिखलायेगें। जेतवन में एक मण्डप बनाया गया और तीर्थिकों को सूचना दी गयी। भगवान् मण्डप में आये। भगवान् के काय से रश्मियाँ निकली और उन्होंने ने समस्त मण्डप को सुवर्णवर्ण की कान्ति से अवभासित किया। भगवान् ने अनेक प्रातिहार्य दिखलाकर महाप्रतिहार्य दिखलाया। ब्रह्मदि देवता भगवान् की तीन बार प्रदक्षिणा कर भगवान् के दक्षिण ओर और शक्रादि देवता बाई ओर बैठ गये। नन्द, उपनन्द, नागराजाओं ने शकट चक्र के परिमाण का सहस्र दल सुवर्ण कमल सुवर्ण कमल निर्मित किया। भगवान् पद्मकर्णिका में पर्यङ्क बद्ध बैठ गये और पदम के उपर दूसरा पदम निर्मित किया। उस पर भी भगवान् पर्यङ्क बद्ध हो बैठे दिखाई पड़े। इस प्रकार भगवान् ने बुद्ध पिंडी अकनिष्ठभवन निर्मित की। कुछ बुद्ध निर्माण शय्यासीनये, कुछ, खड़े, थे, कुछ प्रातिहार्य करते थे और कुछ प्रश्न पूछते थे। राजा ने तीर्थिकों से कहा कि तुम भी ऋद्धि प्रातिहार्य दिखलाओ। पर वे चुप रह गए और एक दूसरे को तुम उठो, तुम, उठो कहने लगे, पर कोई भी नहीं उठा। पूरण कश्यप को इतना दुख हुआ कि वह लगे में बालुकाघट बाँधकर शीत पुष्करिणी में कूद पड़ा और मर गया। इस कथा से ज्ञात होता है कि बुद्ध प्रातिहार्य द्वारा अनेक बुद्धों की सृष्टि कर लेते थे। इनको 'बुद्ध निर्माण' कहा है। तथागत की यह धर्मता है कि महा प्रातिहार्य करने के पश्चात् वह अपनी माता माया को अभिधर्म का उपदेश करने के लिए स्वर्गलोक को जाते हैं। उनको प्रतिदिन भिक्षा के लिए मर्त्यलोक में जाना पड़ता था। इसलिए अपनी अनुपस्थिति में शिक्षा देने के लिए उन्होने अपना प्रतिरूप निर्मित किया था। वर्ष में भगवान् स्वर्ग में रहे। भगवान् का सांकाश्य के समीप स्वर्गलोक से अवतरण हुआ। यहाँ सब बुद्ध स्वर्ग से उतरते हैं। बुद्ध अनेक प्रकार का रूप सर्वत्र धारण कर कसते थे हैं। इसलिए निर्माण काय को 'सर्वत्रग' कहा है। त्रिकायस्तव में कहा है कि सत्त्वों के परिपाक के लिए बुद्ध अनेक रूप धारण करते हैं। शून्य और प्रकृति प्रभास्वर विज्ञान धर्म काय है। निर्माण काय इस धर्म काय के असत् रूप है।।

सम्भोग कायः धर्म काय और निर्माण काय के अतिरिक्त एक और काय की भी कल्पना की गयी है, यह है 'सम्भोग'-काय' इसे 'विपाक काय' भी कहते हैं। स्थविरवादियों के ग्रन्थों में सम्भोग काय की कोई सूचना नहीं मिलती। सौत्रान्तिक धर्म काय और सम्भोग काय दोनों को मानते थे। सम्भोग काय वह काय है जिसको बुद्ध दूसरों के कल्याण के लिये बोधिसत्व के रूप में अपने पुण्य संभार के फल स्वरूप तब तक धारण करते हैं जब तक निर्वाण में प्रवेश नहीं करते। महायान ग्रन्थों में हम बार बार इसविचार का उल्लेख पाते हैं कि बुद्धत्व, ज्ञान संभार और पुण्य संभार का फल है। महायान ग्रन्थों में ऐसे बुद्धों की सूचना मिलती है जो शून्यता में प्रवेश नहीं करते, जो दूसरों का कल्याण चाहते हैं और जो सबको सुखी करने के लिए ही बुद्धत्व की आकांक्षा करते हैं। सुखावती ब्यूह में वर्णित है कि धर्मा कार भिक्षु ने ऐसे ही प्राणिधान का अनुष्ठान किया था और सुखावती लोक उनका बुद्ध क्षेत्र हुआ। वहाँ अमिताभ नाम के बुद्ध निवास करते हैं। भगवान् के मुख से धर्म काय भिक्षु की प्रणिधान सम्पत्ति को सुनकर आनन्द बोले: क्या धर्माकार भिक्षु सम्यक् संबोधि प्राप्त कर परिनिर्वाण में प्रवेश कर गये अथवा अभि संबोधि को प्राप्त नहीं हुए अथवा अभि वर्तमान है और धर्म देशना करते हैं? भगवान् बोले: वह न अतीत और न अनागत बुद्ध हैं। वह इस समय वर्तमान हैं। सुखावती लोकघातु में अमिताभ नाम के तथागत धर्मदेशना करते हैं। उनके बुद्ध क्षेत्र की सम्पत्ति अनन्त है। उसकी प्रतिभा अमित है, उसकी इयत्ता का प्रमाण नहीं है। अनेक बोधि सत्व अमिताभ का दर्शन करने, उनसे परिप्रश्न करने तथा वहाँ के बोधि सत्व गण और बुद्ध क्षेत्र के गुणालङ्कार ब्यूह को देखने सुखावती जाते हैं। बुद्ध अपने पुण्य राशि से यहाँ शोभित हैं। अमिताभ के पार्षद अविलोकितश्वर और महास्थान प्राप्त है। अमिताभ के नाम श्रवण से ही जिनको चित्त उत्पन्न होता है, जो श्रद्धावान् हैं, जिन में संशय और विचिकित्सा नहीं है। जो

अमिताभ का नाम किर्तन करते हैं वे सुखावती में जन्म लते हैं। अमिताभ बुद्ध का सम्भोग काय है। यह सुकृत का फल है जैसा त्रिकाय स्तव में कहा है:

लोकातीतामचिन्त्यां सुकृत शतफलामात्मनोयो विभूतिं पर्वन्मध्ये विचित्रां प्रथयति महतीं धीमतीं प्रीति हे तोः। बुद्धानं सर्वलोक प्रभुत-मविरतो दारसद्धर्मघोषं बन्दे सम्भोगकायं तमह मिह महाधर्मराज्य प्रतिष्ठम्।।

भगवान इस काय के द्वारा अपनी विभूति को प्रकट करते हैं। धर्म काय के असदृश यह काय 'रूपवान' है पर यह रूप अपार्थिव है। चन्द्रकीर्ति सम्भोग काय के लिये रूपकाय का प्रयोग करते हैं और उनकी तुलना धर्मकाय से करते हैं। मध्यमकावतार की टीका में कहते हैं कि ज्ञान संभार अर्थात् ध्यान और प्रज्ञा से धर्म काय होता है; जिसका लक्षण अनुत्पाद है और पुण्य-संभार रूप काय का हेतु है। इस 'रूपकाय' को 'नाना रूप-वाला' कहा है क्योंकि संभोग काय अपने को अनेक रूपों में 'निर्माण काय' प्रकट करने की शक्ति रखता है। बोधिचर्यावतार (पृ 323) में संभोग काय को लोकोत्तरकाय कहा है। चीन के बौद्ध साहित्य में भी हम त्रिकाय का उल्लेख पाते हैं। इस साहित्य के अनुसार त्रिकाय बुद्ध के इन तीन रूपों का भी सूचक है:

1 शाक्यमुनि (मानुषीबुद्ध), जिसका इस लोक में उत्पाद हुआ। यह कामधातु में निवास करते हैं। यही निर्माणकाय है।

2 लोचन यह ध्यानी बोधिसत्व है। यह रूपधातु में निवास करते हैं। यह संभोग काय है।

3 बैरोचन या ध्यानी बुद्ध यह धर्म काय है। यह अरूप धातु में निवास करते हैं।

संक्षेप में कहा जाय तो बुद्धत्व की दृष्टि से त्रिकाय की व्याख्या इस प्रकार होगी। बुद्ध का स्वभाव, बोधि या प्रज्ञापारमिता या धर्म है। यही पर मार्थ सत्य है। इस ज्ञान संभार के लाभ से निर्वाण का अधिगम होता है। इसीलिए धर्म काय निर्वाण स्थित या निर्वाण सदृश समाधि की अवस्था में स्थित बुद्ध हैं। बुद्ध जब तक निर्वाण में प्रवेश नहीं करते तब तक लोक कल्याण के लिये वह पुण्य संभार के फल स्वरूप अपना दिव्य रूप सुखावती या तुषित लोक में बोधिसत्वों को दिखलाते हैं। यह संभोग काय है। मानुषी बुद्ध इन के निर्माण काय हैं जो समय समय पर संसार में धर्म की प्रतिष्ठा के लिए आते हैं।

दार्शनिक दृष्टि से धर्म काय शून्यता है या अवक्षण विज्ञान है। संभोग काय धर्म काय का सत्, चित्त, आनन्द या करुणा के रूप में विकास मात्र है। यही चित् जब दूषित हो कर पृथक् जन के रूप में विकसित होता है तब वह निर्वाण काय कहलाता है। त्रिकाय की कल्पना हिन्दू धर्म में नहीं पायी जाती। पर यदि सूक्ष्म रूप से विचार किया जाय तो विदित होगा कि वेदान्त का परब्रह्म, विष्णु और विष्णु के मानुषी अवतार (जैसे-: राम, कृष्ण) क्रमशः धर्म काय, संभोगकाय, और निर्माण काय के समान हैं। जिस प्रकार बौद्धग्रन्थों में धर्म काय को निर्लेप, निर्विकार, अतुल्य, सर्वव्यापी और प्रपंच रहित कहा है उसी प्रकार उपनिषदों में ब्रह्म को अग्राह्य, अलक्षण, अचिन्त्य, शान्त, शिव, प्रपञ्चोपशम, निर्गुण, निष्क्रिय, निर्विकल्प, और निरञ्जन कहा है। दोनो मन और वाणी के विषय नहीं है। और दोनो के स्वरूप का निरूपण नहीं हो सकता। जिस प्रकार विष्णु करुणा के रूप हैं उसी प्रकार बुद्ध भी करुणा के रूप हैं। पुराणों में तथा श्री रामानुजाचार्य रचित श्री बैकुण्ठ गद्य में विष्णु लोक का जो वर्णन मिलता है उसकी तुलना सुखावती लोक के वर्णन से करने पर कई बातों में समानता पायी जाती है। दोनो लोक दिव्य है और प्रचुर दिव्य संपत्ति से समन्वागत है। दोनो लोकों में सब वस्तु इच्छा मात्र से सुलभ है दोनो का तेज अनन्त है। विष्णु और अमिताभ परिजनो से परिवृत्त हैं। अनन्य भक्ति द्वारा ही दोनो लोकों की प्राप्ति होती है। दोनो विशुद्ध सत्व से निर्मित हैं। अतः दोनो ज्ञान और आनन्द के वर्धक हैं। दोनो अत्यद्भूत वस्तु हैं। जिस प्रकार

मानुषी बुद्ध संभोग काय के निर्माण काय हैं। इसी प्रकार राम कृष्ण आदि विष्णु के अवतार हैं। वे धर्म की स्थापना के लिए संसार में समय समय पर आते हैं।

ईसाई धर्मः में ईसा के व्यक्तित्व के बारे में कुछ इसी प्रकार के विचार पाये जाते हैं। ईसाईयों में भी कुछ मत ऐसे प्रकट हुए, जो यह शिक्षा देते थे कि इसा का पार्थिव शरीर न था, वह माता के गर्भ से उत्पन्न नहीं हुए थे, देखने में ही वह मनुष्य मालूम होते थे, यह उनका माया निर्मित शरीर था। वे उनके लोक में उत्पाद तथा उनके मृत्यु को एक सत्य घटना नहीं मानते थे। इन में कुछ ऐसे भी थे जो ईसा के शरीर का अस्तित्व तो मानते थे पर उसको पार्थिव न मान कर दिव्य मानते थे और उनका यह विश्वास था कि ईसा सुख और दुख के अधीन न थे। इस प्रकार के विचारों को 'डोसेटिज्म' (डोसेटिज्म) कहते हैं।।

पारसियों के अवेस्ता में जिन चार स्वर्गों का उल्लेख है उनमें से एक का नाम अनन्त 'प्रभावाला' है। जैनियों का सत्पुर भी सुखावती लोक से मिलता जुलता है।

"इति" भवतु सब्ब मंगलम्।।

## परिशिष्ट

- 1 अङ्गुत्तर निकाय भाग 2, चतुक्कनिपात चक्कवग्ग, पृ 381,
- 2 अङ्गुत्तर निकाय भाग 2, पृष्ठ 12, महापदान सुत्त।,
- 3 दीघ निकाय भाग 2, पृष्ठ 161,
- 4 दीघ निकाय भाग 3, पृष्ठ 134।,
- 5 दीघ निकाय भाग 2, पृष्ठ 154, महापरिनिब्बान सुत्त।,
- 6 इतिवुत्तक वग्ग 5, सुत्त 3, पृष्ठ 91।,
- 7 संयुक्त निकाय भाग 3, पृष्ठ 120।,
- 8 एवमे हं लोक पिता स्वयंभूः चिकित्सकः सर्वप्रज्ञान नाथः विपरीत मूदांश्च विदित्व बालान् अनि वृत्तो निर्वृत दर्शयामि।। 2।। सद्धर्म पुण्डरीक पृ, 326
- 9 अचिन्तिया कल्पसहस्रकोटयो यासां प्रमाणं न कदाचि विध्यते। प्राप्ता मया एव तदाग्र बोधि धर्मं चदेशेभ्यहु नित्य कालम्।। सद्धर्म पुण्डरीक, पृ 326।,
- 10 सद्धर्म पुण्डरीक, पृष्ठ 323-324।,।
- 11 आकांक्षनानन्द तथागत एक पिण्डपातेन कल्पं वा तिष्ठेत् कल्पसहस्रं वा कल्प शत सहस्रं वा यावत् कल्पकोटी न्ययुतशतसहस्रं वा ततो वोत्तरि तिष्ठेत् न च तथागत स्येन्द्रियाणयुपनश्येयु न्मुखवर्णस्यान्यथात्वं भवेन्नापि च्छविवर्ण उपहन्येत। सुखावतीब्यूह, पृष्ठ 4।,
- 12 अष्टसाहस्रिका प्रज्ञा प्रारमिता, पृष्ठ 94।,
- 13 धर्मतो बुद्धा द्रष्टव्या धर्म काया हि नायकाः धर्मता चाण्यविज्ञेया न सा शक्या विजानितुम्।। बज्रच्छेदिका, पृष्ठ 43।,
- 14 यदुक्तं भगवता धर्मस्वामिना सर्वज्ञेन यो भिक्षवः प्रतीत्य समुत्पादं पस्यति स धर्मं पस्यति यो धर्मं पस्यति स बुद्धं पस्यति यो धर्मं पस्यति स बुद्धं पस्यति य इमं प्रतीत्य समुत्पादं सतसतमितं निर्जीवं यथावद विपरीतम जातम भूतमसंस्कृतं प्रतिघमनालम्बनं शिवमभय महार्य मच्युपशम स्वभावं पस्यति स धर्मं पस्यति। सो नुत्तरं धर्मशरीरं बुद्धं पस्यति। बोधिचर्यावतार पञ्जिका, पृ 386।
- 15 सर्वप्रपञ्चव्यतिरिक्तो भगवतः स्वाभाविको धर्म कायः स एव चाधिगमस्वभावो धर्मः बोधिचर्यावतार पञ्जिका, पृष्ठ 31।,

BULLETIN OF TIBETOLOGY

16 बोधिबुद्धत्वमेकानेक स्वभाव विविक्त मनुत्पन्न निरुद्धम नुच्छेदमशाश्वखतं सर्ष प्रपञ्चविनिर्मुक्तमाकाश प्रति समंधर्मकायारव्यं परमार्थतत्त्व मुच्यते। एतदेव च प्रज्ञापारमिता शून्यता तथता भूत कोटि धर्मधात्वादिशब्देन संवृत्तिमुपादायाभिधीयते। बोधिचर्यावतार पञ्जिकार, अ 9 श्लो 38।,

17 निवृत्तमभिधतव्यं निवृत्ते चित्तगोचरे। अनुतपन्ना निरुद्ध हि निर्वाणमिव धर्मता। माध्यमिकवृत्ति, पृ 164।,

18 शून्यता सर्वदृष्टीनां प्रोक्ता निःसरणं जिनैः येषां तु शून्यता दृष्टिस्तानसाध्यान् बभाषिरे।। माध्यमिकसूत्र, 13। 8।।

19 माध्यमिकसूत्र, 22, 15, 16।,

20 माध्यमिकपृत्ति, पृ 449।,

21 सद्धर्मपुण्डरीका, पृ 307।,

22 मध्यमावतार टीका, पृ 62- 63।,

23 हेण्डबुक आफ चायनिज बुद्धिज्म अर्नेस्टले एरिटेले, पृ 178, पृ 31।,

24 अदृष्टमव्य वहार्य मग्राह्य मलक्षणमचिन्त्य मव्यपदेश्यमेकात्म प्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवद्वैतं चतुर्थं मन्यन्तेस आत्मा स विज्ञेयः माण्डूक्योपनिषत्।।

25 निर्गुणं निष्क्रियं सूक्ष्मं निर्विकल्पं निरञ्जनम्। अनिरुप्य स्वरूपं यन्मनो वाचामगोचरम्।। आत्मा त्मोपनिषत्।।

26 तस्मिन् बन्धविनिर्मुक्ता प्राप्यन्ते सुसखंपदम्। यं प्राप्य न निवर्तन्ते तस्मात् भोक्ष उदाहृतः।। पद्मपुराण, उत्तर खण्ड, 29 अध्याय।,

27 इलियट हिन्दुइज्म एण्ड बुद्धिज्म, भाग 2 पृष्ठ 2 8-2 9।,

28- N.Dutt=Mahayana Buddhism p-238-289.

29- D.T.Suzuki= out lines of Mahayana Buddhism.

30- Lalahar Dayal=Bodhisatta.

31- Macgovern= An Introduction to Mahayana Buddhism.

32 दयोगाचार आइडियलिज्म

33 मिलिन्द प्रश्न।

34 द सेण्ट्रल फिलसफी ऑव बुद्धिज्म प्रो.टी.आर.वी.मूर्ति।.

35 तत्व संग्रह पंजिका

36 बुद्धिस्ट लॉजिक प्रो. श्चेरवात्सकी।.

37 प्रमाणवार्तिक।

## THREE DIVINE BODIES: TRI-KAYA

*-Prof. P.G.yogi.*

The universal essence manifests itself in three aspects or modes as symbolized by the three Divine Bodies (Sanskrit-Trikaya). The first aspect, the Dharmakaya or the Essential (or True) Body is the primordial, unmodified, formless, eternally self existing and essentially of Bodhi or divine beingness.

The second aspect is the Sambhogakaya or the Reflected Body wherein dwell the Buddhas of meditation (Skt. Dhyana-Buddhas) and other enlightened beings of super human form

The third aspect is the Nirmanakaya or the Body of Incarnation or the human form in which state Buddha was born on earth.

In the chinese interpretation of the Tri-kaya, the Dharmakaya is the immutable Buddha essence and noumenal source of the cosmic whole. The Sambhogakaya is the phenomenal appearances and the first reflex of the Dharmakaya on the heavenly planes. In the Nirmanakaya, the Buddha essence is associated with activity on the Earth plane and it incarnates among men as suggested by the Gnostic poem in the Gospel of St.John which refers to the coming of the word and the mind through human body. See herein book II, p. 217).

In its totality, the universal essence is the one mind, manifested through the myriads of minds in all the states of Sangsaric existence. It is called 'the essence of the Buddha', 'the great symbol', 'the sole seed' 'the potentiality of truth', and 'the all-foundation' as the text states that it is the source of all the bliss of Nirvana and all the sorrow of Sangsara. Mind in its micro cosmic aspect is variously described by the unenlightened. Some calling it the ego or soul.

Complete realization of the essential and undifferentiated oneness of Sangsara and Nirvana, according to Mahayana, is the ultimate duality which leads to deliverance. As taught by the enlightened one, this is the aim and objective of Dharma as in all systems

of yoga and in all schools of Buddhism and Hinduism.

We would begin with the things generally known and accepted, and would end with the most important item of our investigation. Hence our dissertation would conclude with the sentence.

Therefore, the Trikaya is the All-Enlightened Mind itself. In this respect, the oriental mentality is not so different from the medieval. As late as the eighteenth century our books on history or natural science began, with the God's decision to create a world. The idea of a universal mind is a common knowledge in the East, since it aptly expresses the introverted eastern temperament into a psychological language. The above statements could be paraphrased thus: The unconscious is the root of all experience of oneness (Dharmakaya), the matrix of all archetypes of structural patterns (Sambhogakaya), and the condition sine qua non of the phenomenal world (Nirmanakaya).

(1) For further interpretation of the Chinese view of the Trikaya, the student is referred to the Rev. K.L.Reichelt's Truth and Tradition in Chinese Buddhism (Shanghai, 1935).

(2) See Tibetan Yoga and Secret Doctrines.

(3) The Introduction is supplementary to the more technical exposition of Nirvana presented in the General Introduction to Tibetan Yoga and Secret Doctrines.

(4) The Central Philosophy of Buddhism (London, 1955)-by Prof. T.R.V. Murti.

**RULES FOR SUBMISSION OF RESEARCH AND POPULAR  
PAPERS FOR PUBLICATION IN THE  
BULLETIN OF TIBETOLOGY**

1. The Bulletin of Tibetology welcomes articles and research paper in English and Tibetan, Hindi, Buddhist contributions in Sikkim, Religion, Philosophy, Literature, History, Art, Iconography and Cultural aspects of Tibetan and adjacent countries, comparative religion etc., Sanskrit-Tibetan Text and vice-versa.
2. The articles should be neatly typed with double space.
3. The articles and papers should be substantiated with reference of books or other documents.
4. Short bio-data of the author should accompany the articles.
5. Views expressed in the Bulletin of Tibetology are those of the contributors and not of the Namgyal Institute of Tibetology. An article represents the private individual views of the author and does not reflect of any office or institution with which the author may be associated. The editors are the publishers of the article(s); copy right of an article belongs to the author, unless otherwise indicated.
6. Three issues of Bulletin of Tibetology will be send as complimentary to each contributor. Additional copies of the Bulletin of Tibetology will be sent on payment of the prescribed rate plus adequate postal charges.
7. Research papers or articles which have not been accepted for publication by the editorial board will be returned to the author on receipt of adequately self addressed and stamped envelopes.
8. All correspondence may be made and subscription may be sent by bank draft drawn in favour of :

**The Director  
Namgyal Institute of Tibetology  
Gangtok, Sikkim.  
737 102**





**NAMGYAL INSTITUTE OF TIBETOLOGY  
DEORALI, GANGTOK-SIKKIM: 737 102 (INDIA)**

**PRICE LIST OF NIT PUBLICATIONS, 2000**

- 
- |   |            |
|---|------------|
| 1. Arya Bhadrachari Pranidhanaraja, Prayer book, Sanskrit-Tibetan, Ed. by Prof. S.k. Pathak, 1961   | Rs. 20.00  |
| 2. Prajna, Lexicon/Dictionary of Sanskrit-Tibetan Thesaurus-cum-grammar, 1961   | Rs. 150.00 |
| 3. Prajna (XYLOGRAPH), 1962.  | Rs. 200.00 |
| 4. Rgyan-Drug mChog-gNylis, (Art Book), 1962. Reprint 1972 and 2nd Reprint 1986   | Rs. 200.00 |
| 5. Arya Samantabhadracharyatika of Lcanskya Khutudhtu Lalitvajra's commentary in Tibetan, 1963.   | Rs. 35.00  |
| 6. Vimsatika Vijnaptimatratra Siddhi of Vasubandhu (4th cent. A.D), 1964.   | Rs. 50.00  |
| 7. Tantric doctrine according to Nyingmapa School of Tibetan Buddhism, 1976, Reprint 1993.  | Rs. 20.00  |
| 8. A short account of monastic life in Dodrup(Golok), Khriltso (Derge) and Kyibuk(Tsang) by Ven. Dodrupchen Rinpoche, Ven. Khenpo Lodo Zangpo and Ven.J.Ngawang Rinpoche. | Rs. 20.00  |
| 9. So-so-thar-pa'i mdo'i rnam-bshad: Thar-lam bzang-po'i them-ekad. The Vinaya text, 1979.  | Rs. 35.00  |
| 10. The Alambana Pariksa of Acarya Dignaga by Naiyaswami Shastri, 1980.   | Rs. 50.00  |
| 11. Aspects OF Buddhism, Silver Jubilee Commemoration Volume, 1981.   | Rs. 150.00 |
| 12. SANGS-RGYAS-STONG, An Introduction to Mahayana Iconography, 1988, Reprint 1997.   | Rs. 250.00 |
| 13. TALES THE THANKAS TELL: An Introduction to Tibetan Scroll Portraits, 1989, Reprint 1997.  | Rs. 300.00 |
| 14. SAKYA KABUM CATALOGUE, Sakya Catalogue Series, Vol.I. 1990.   | Rs. 250.00 |
| 15. Gdams-Ngag-Mdzod Catalogue, Rinchen Bumzang, Kagyudpa Catalogue Series, Vol. I. 1990.   | Rs.250.00  |
| 16. Rinchen Terzod Catalogue, Nyingmapa Catalogue series, Vol.I &II, 1996 (Per. vol.)   | Rs. 250.00 |
| 17. Yab-Sras-Gsum, Gelugpa Catalogue Series, Vol.I.1996.  | Rs. 100.00 |

18. Catalogue of the collected works of Rje dKon-mChog bStan-sGron and Thu-'U-bKwan, Gelugpa Catalogue Series, Vol. II, 1996.	Rs. 125. 00
19. Mnga'-Bdag-Nyang, Catalogue of Bka'-bRgyad bDe-gShegs 'Dus-Pa, Nyingmapa Catalogue Series, Vol. III, 1996.	Rs. 75. 00
20. Bdud-'Dul Gling-Pa and Pad-Ma gLing-Pa, Nyingmapa Catalogue Series, Vol. II, 1996.	Rs. 250. 00
21. Richardson Papers, by Hugh Edward Richardson, 1993 (H.B)	Rs. 275. 00
(H.B)	Rs. 245. 00
22. Aspects of Classical Tibetan Medicine, Special Volume of Bulletin, 1993.	Rs. 245. 00
23. Kadam Phacho (Part I, II and III) (Hard Bound) per volume	Rs. 150. 00
(Paper Back) per volume	Rs. 125. 00
24. Kadam Bucho (Part I and II) (Part I)	Rs. 225. 00
(Part II)	Rs. 200. 00
25. Rinchen Terzod, Tibetan Format (Part Ka, Kha, Ga and Nga) (Hard Bound) per volume	Rs. 450. 00
(Paper Back) per volume	Rs. 350. 00
KARCHAG (INDEX)	Rs. 150. 00
26. Hu-lan Deb-ther dMar-Po, Red Annal (Tibetan Text), 1961	Rs. 35. 00
27. Enthronement of H.H. The XIVth Dalai Lama (Tibetan Text)	Rs. 50. 00
28. Thigle Shijin (Tibetan Text), 1985	Rs. 30. 00
29. Gso-dPyad rGyal-Po'i skor-mdzad (Tib. Text), Tibetan Medicine, 1996. (Hard Bound)	Rs. 150.00
(Paper Back)	Rs. 100.00
30. Bulletin of Tibetology (Seminar Volume) 1995	Rs. 40.00
31. Bulletin of Tibetology, 1996 New Series, No. 1 & 2 (Per copy)	Rs. 30.00
32. Bulletin of Tibetology, 1996 New Series, No. 3	Rs. 40.00
33. Bulletin of Tibetology, 1997 onwards (Per copy)	Rs. 40.00
34. Bibliotheca Sikkim Himalayica (Symposium Volume) 1996 & 1997 (Per copy)	Rs. 30. 00
35. Gendug Chognyls Post Card (Set of 5) Per set	Rs. 20. 00
36. Collected Works of Vth Dalai Lama (25 Vols) Per Vol.	Rs. 725.00
37. Mdzad-pa bcu-gnyis Art Book in Tibetan, 1999	Rs. 350. 00