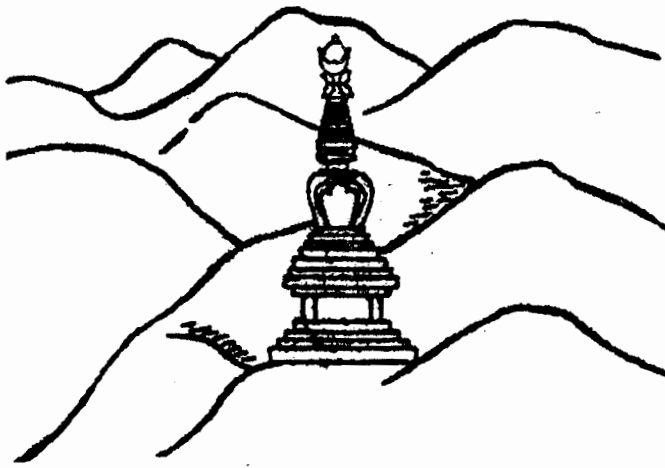


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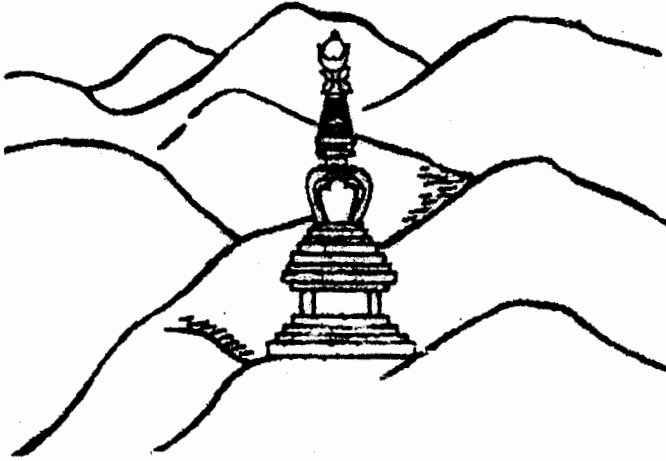
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[The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountain suggests the dimensions of the field].

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Development of Different Schools of Thoughts in Buddhism

Dr. Ashwani Kumar

Buddhism is religion of kindness, humanity and equality and was founded by Gautama; afterwards called Buddha towards the end of the 6th century B.C. It is one of the three great world religions. However like Christianity and Islam, it made its appearance in historical time. No one today will deny that Buddhism and its founder lived in India some centuries before the beginning of the Christian era. Buddha lived for eighty years and entered into *Mahaprinirvana* at Kusinara or presently known as Kushinagra. At the time of Buddha's *Mahaprinirvana* his most famous disciple Ananda was along with him, but the oldest and the most revered among the followers, Mahakassapa was not present there. When Mahakassapa was proceeding from Pava to Kushinagra with his associates, the news about the demise of Buddha was brought to him by a naked ascetic of the Ajivika sect. This news also reached the Mahakassapa's associates, one of them Thera (A monk or nun of ten year's standing from his Apasampada is called Thera (Bhikkhus) or Theri (Bhikkusni). A monk or nun of twenty years standing is known as *Mahathera* or *Mahatheri* respectively) named Subhadda who was recorded to have had exhorted the monks. Mahakassapa stated how this Subhadda rejoices at the death of the master saying, "now we shall be able to do all that please us, and that which does not please us we shall no longer be forced to do."¹ The irreverent remarks of Subhadda filled the Mahakassapa with alarm for the future safety and purity of *Dhamma*.

There were many others who felt that with the passing of the master, the teachings he had taught would disappear. The remarks of Subhadda and feelings of others and the account in the Tibetan *Dulva* and also that of Hiwn-Tsang refer to this general necessity of convening a council. It was the indication of division in the Buddhist order. The Buddha during his life time allowed things to be decided democratically by the Sangha and after his death too he did not want to restrict the freedom of the Sangha by appointing his own successor. He wanted the *Dhamma* and *Vinaya* to be its guides after his death and anything which was not authorized by the *Dhamma* and *Vinaya* was to be rejected by the *Sangha*. Immediately after the *Mahaprinirvana* of Buddha his followers assembled together under the presidency of Mahakassapa. After some deliberation, the town of Rajagraha was selected for the meeting of the council. Firstly Mahakassapa choose 499 *Arahats* (the holy one) and Ananda was included later on. The meeting actually took place

in the second month of the rainy season. Kasyapa presents officially to the *Bhikkhus*, the resolutions formulated above, “.....let the *Sangha* decide that these five hundred *Bhikkhus* shall take up their residence during the rainy season at Rajagraha in order to chant together the *Dhamma* and the *Vinaya* and that no other *Bhikkhus* shall spend the rainy season at Rajagraha”² Then in this first Buddhist council *Vinaya* and *Dhamma* was settled down under the leadership of Upali and Ananda. During the Buddha’s period his teachings were orally transmitted from one to another and there was no written record. In the first Buddhist council, the Buddha’s teachings were compiled and later on these teachings had spread in different countries and the teachings also took place in that countries language. The collection of Buddhist teachings in Pali is known as *Tripitaka*. In it there are three systematic collections, (i) the *Vinaya Pitaka*, the popular book of discipline, (ii) the *Sutta Pitaka*, the popular book of discourses, (iii) the *Abhidhamma Pitaka*, the collection of commentaries on philosophy based on psychological ethics.

The proceeding of the first council was simple. With the permission of the Sangha, the Venerable Mahakassapa asked the question on *Vinaya* of the Venerable Upali. All these questions related to the four *Prajikas*, the matter, the occasion the individual concerned, the principle rule, the amended rule as well as to the questions as to who be guilty, and who innocent of these *Parajikas*. In this way the *Vinaya* text was agreed upon at the council. The turn of Ananda came next to settle the *Sutta*. The subject matter of the *Sutta Pitaka* in all the five *Nikayas*, were formulated as questions for Ananda who gave appropriate answers. These questions followed the lines adopted in those on the *Vinaya*, the occasion of the sermons and the person or persons with reference to whom they were given. The answers given by Ananda settled the corpus of the *Sutta Pitaka*. Through these processes the *Vinaya* and *Sutta Pitaka* was settled down. There is however, no mention of the *Abhidham Pitaka* as having been the subject of discussions at the first council. In the first council, an important event was also the trial of Ananda, in which different charges was laid against Ananda, and he was compelled to justify these charges. Another important event of the first Buddhist council was the passing of the highest penalty on Channa who was the charioteer of the master on that day of the great renunciation. When the punishment was announced to Chana he was seized with profound repentance and grief and was purged of all this weakness. He became an *Arhat* and the punishment automatically ceased to be effective.

The dissent even existed during the lifetime of the Buddha. This is found in the current stories about his cousin Devadutta. He seemed to have aimed at stepping on the place of the Buddha and getting the management of the followers into his own hand. When the Buddha did not allow him to do so, he attempted in conjunction

with Ajatshatru, to put the Buddha out of the way. He made many attempts to destroy the great teacher, but he failed and through another way Devadutta went to the Buddha and formally called upon him to insist on the stricter rules, which he advocated. His new way again failed and he turned to his own place, and founded a new and stricter order, which gradually grew in number and was openly supported by Ajatshatru³. During the life time of Buddha there was another occasion when a split in the Sangha became imminent. This incident took place when he was at Kosambi on account of a minor difference of opinion between the *Dhamadharas* and the *Vinayadharas*.⁴ In the *Nikayas* and other early Buddhist texts there also appear a few references to the possibility of discord in the *Sangha* and the condemnation of *Sanghabheda*, to the five extreme offences like patricide, matricide and so forth. Immediately after Buddha's death in the account of first Buddhist council also, a rift is noticeable in the refusal of *Thera Purana* of Dakkhinagiri to accept the texts adopted by Mahakassapa and his followers as *Buddhavacana*. His insistence on the introduction of a few disciplinary rules clearly shows a lack of unanimity among the monks. Buddhism underwent innumerable changes after the *Parinirvana* of the Buddha; his teaching was accepted and followed by only a few thousand people during his period. But it is now a religion of millions of people and of different races.

One hundred years after the setting of the first Buddhist council dissension arose among followers regarding the ten points (*Das Vatthuna*). It is recorded in the Cullavagga that the monks of the Vajji were in the habit of practicing the ten points, which regarded as unorthodox by Yasa of Kosambi. At that time in Vaishali many *Bhikkus* of the Vajji-clan shamelessly taught the ten points as lawful, namely 'Salt in horn,' 'Two fingers breadth,' 'Visiting the village,' 'Dwelling,' 'Consent,' 'Example,' 'Unchurned milk,' 'Unfermented palm – wine,' 'Seat without Finge', 'Gold and so forth'.⁵ The practice of all these ten points was declared illegal and immoral in the extreme. Though the majority of the Buddhist monks were in favour of these indulgences, there was a minority which strongly condemned them. Here it is said that by means of these ten points members of the order dragged others after them, drew them as under, hold separate session of the chapter at which the business of the order was conducted and recited the *Patimokha* at such separate session. This is a step towards the foundation of sect. The second council was held at Vaishali and the unanimous verdict of the assembly declared the conduct of the Vajjian monks to be unlawful. The decision of the council was not accepted by the majority of the monks. They too held a council, much more numerous than that of this stricter opponents and hence this council is called *Mahasanghika*⁶ or great council (*Mahasangiti*), which ultimately led to the origin of different sects in Buddhism. We find within a few hundred years after the demise of the great teacher his followers were divided into two great parties known as *Mahayana* and *Hinyana*.

Later on from these sects, eighteen or more sects came into existence. When Buddhism reached in different countries again, it appeared in different sects in those countries.

It is a fact that the Buddha advised his disciple not to follow his teachings blindly, but to analyse them according to their own intellect and experience. The Buddha had liberal view regarding the adaptations regarding his teachings. He told his followers to analyze his teaching well. Only then adapt them, but not for the sake of showing him respect. Probably due to the liberal viewpoint of the Buddha there arose a number of Buddhist schools in India and other parts of the world. The Buddhist community did not remain united for long and soon fell apart into a number of schools. Indian Buddhist tradition generally speaks of 'eighteen' such schools, but that is a mere traditional number and in fact more than thirty are known to us, at least by name.⁷ According to the Ceylonese sources the first schism took place hundred years after the *Nirvana*. The remaining sects must have arisen between the second and the third councils, i.e. between 100B.C. and 247B.C., most of them belong to the second century after the Nirvana, but the last six in the third century. The Dhammarucis, according to the *Mahavamsa Tika* at the time of *Vattagamani*, the *Sagaliyas* at that of *Mahasena*.⁸ A hundred years after the Buddha's *Mahaparinirvana* dissension arose among the monks in regard to the actual doctrine of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism. After Buddha's *Parinirvana* the Buddhist council was held to settle down the differences among his followers, but these failed to narrow down the differences. The monk and followers of the Buddha went in different ways, instead of uniting under this council. The second council was held regarding the practices of 'ten points'. In one passage these 'ten points' constitutes such a division in order. The same ten points were elsewhere stated harmful to the laity. Here it is stated that by means of these ten points member of the order drag others after them, draw them as under, hold separate session of the chapter at which the formal business of the order is conducted with recitation of *Patimokkha* (the 277 rules of the order) at such separate session. This was the step towards the foundation of a sect.⁹ There is no place for doubt that the council marked the evolution of new schools of thought. In consequence, the council came to an abrupt end, and the long-feared schism came into being, threatening the solidarity of the *Sangha*. All the accounts, however, unanimously record that a schism did take place about a century after the Buddha's *Mahaparinirvana*, because of the efforts made by some monks for the relaxation of the strict rules observed by the monks. The monks, who deviated from the rules and did not subscribe to the orthodox views, convened another council, in which ten thousand monks participated. It was a great congregation of Monks (*Mahasangiti*), for which they were called the *Mahasanghika* as distinct from the orthodox monks,

the *Theravadins*. Thus occurred the first schism in the *Sangha*, which accounted for the origin of the two schools the *Theravada* and the *Mahasanghika* in the early Buddhist *Sangha*. Within a few hundred years after the demise of the Buddha as many as eighteen sects or more came into existence, along with a few of them disappearing shortly after their appearance. In the history of the succession of schools, it is found that the first schism in the *Sangha* was followed by a series of schism leading to the formation of different sub-sects, and in the course of time eleven such sub-sect arose out of the *Theravada* while seven developed from the *Mahasanghikas* and still later their appeared other sub-sect also. This split went on widening and in the course of time several sects came into existence out of those two primitive schools. All these branches appeared one after another in close succession within three or four hundred years after the Buddha's *Mahaparinirvana*.

It is generally agreed that the Buddha taught different doctrines and practices for different groups of trainers and these have been codified by Tibetan doxographers, who categorize Buddha's teachings in terms of three different vehicle, the Lesser Vehicle (*Hinayana*), the Great Vehicle (*Mahayana*) and the Vajra Vehicle (*Vajrayana*), each of which was intended to appeal to the spiritual capacities of the particular groups. Lesser vehicle was presented to people with an interest in a personal salvation in which one transcends suffering and is liberated from cyclic existence. The Great Vehicle included people with the capacity to feel compassion for the sufferings of others with an interest in a path in which one seeks enlightenment in order to help sentient beings overcome their sufferings. *Vajra* Vehicle practitioners are those who have a strong interest in the welfare of others, coupled with a strong determination to attain enlightenment as quickly as possible and the spiritual capacity to pursue the difficult practices of *Tantras*. Buddhism in Tibet is a tradition in which all the major ways of Buddhist training such as *Hinayana*, *Mahayana* and *Vajrayana* teachings are preserved and are being thoroughly studied, practiced and realized by a number of followers.

Indian Buddhism is commonly divided into four main schools, Great Exposition school, Sutra school, Mind only school and Middle way school, Each of these is associated with particular teachings, lineages, texts, doctrines and practices. But the Buddhist and other followers of Buddhism regard all the temples, monasteries and teachers of different sects, equally holy for congregation and pilgrimage.

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Karmapas: *A historical and philosophical introduction*

Dr. Ashwani Kumar

The Karmapa is the spiritual leader of the Kagyud school of Tibetan Buddhism and ranks third in the Tibetan spiritual hierarchy after Dalai Lama and Panchan lama. Karmapa is an important sub-sect of Kagyudpa sect of Tibetan Buddhism. From Kagyud-pa arose four major and eight minor sub-sects. The origin of these sects can be traced from the Buddha period in India. It is a fact that the Buddha advised his disciples not to follow his teachings blindly, but to analyse them according to their own intellect and experience. The Buddha had liberal view regarding the adaptations of his teachings. He told his followers to analyse his teaching well, and only then adopt them, but not for the sake of showing him respect. Probably due to this liberal viewpoint of the Buddha their arose a number of Buddhist schools in India and other parts of the world. Indian Buddhist tradition generally speaks of "eighteen" such schools, but that is a mere traditional number and in fact more than thirty are known to us, at least by name.¹ All these branches appeared one after another in close succession within three or four hundred years after the Buddha's *Mahaparinirvana*. According to the Ceylonese sources the first schism took place 100 years after the *Nirvana*. The remaining sects have arisen between the second and the third councils, i.e., between 100 B.C. and 247 B.C., most of them belonged to the second century after the *Nirvana*, but the last six in the third century.²

A hundred years after the Buddha's *Mahaparinirvana* dissension arose among the monks in regard to the actual doctrine of the master and their interpretations which ultimately led to the origin of sects in Indian Buddhism. Buddhist council was held to settle down the differences among his followers, but these councils failed to narrow down the differences. The second council was held regarding practices of 'ten points'. In one passage these 'ten points' constitutes such a division in order. This is a step towards the foundation of a sect.³

The Buddha's teachings can be categorized in terms of three distinct vehicles, the lesser vehicle (*Hinayana*), the greater vehicle (*Mahayana*), and the Vajra vehicle (*Vajrayana*), each of which was intended to appeal to the spiritual capacities of the particular groups. Indian Buddhism is commonly divided into four main schools namely Great Exposition School, Sutra School, Mind Only School and Middle Way School. Each of these is associated with particular teachings, lineages, texts, doctrines and practices. The four main schools of Tibetan

Buddhism are also based on their own systems. The Nyingma School, for instance, emphasizes the practices of great perfection. The Kagyud School emphasizes the Mahamudra system and the six yoga of Naropa. The Gelugpa system of tantrik theory and practice is based on the Guhyasamaja Tantra, the Chakrasamvara Tantra and the Kalchakra Tantra. The Sakyapa favors the Hevajra Tantra. It is generally agreed that the development of Buddhism properly took place in Tibet in the 8th century A.D. during the reign of Srong-Chan-Gampo.

According to the Tibetan historians, in the period of Lang-dar-ma's persecution, the Buddhist doctrine was rooted out, and it was a great disaster to Buddhism in Tibet. No sects appeared to have existed prior to Lang-dar-ma's persecution, nor till now a century and a half later. Waddell writes that the sects "arose in revolt against the debased Lamaism then prevalent, which was little else than a priestly mixture of demonolatry and witchcraft. Abandoning the grosser charlatanism, the new sects returned to celibacy and many of the purer *Mahayana* rules.⁴ The sectarial movement seems to date from the reformation started by Indian Buddhist monk Atisa, who, as we have seen, visited Tibet in 1038 A.D.⁵ Atisa corrected, rectified and systematized the Buddhist teachings prevailing there. He reformed the *Sangha* in Tibet and brought a great renaissance in the religion. With his reformation originated the Kadam-pa sect, the first sect of Tibetan Buddhism as against the unreformed type of Buddhism called Nyingma-pa started by Padmasambhava. In Tibet the dominant form of religious practice is the Tantrik Buddhism inherited from India and there is also a high degree of compatibility in the philosophical views of the four schools. At present in Tibet, four schools of Tibetan Buddhism are existing such as Nyingma, Kagyud, Sakya and Gelug. Here we will discuss only the Kagyud and its importance subsect Karma Kagyud.

The Kagyud-pa is one of the important sect in Tibet, the next great reformed sect after Gelug-pa to which the famous Dalai Lama and Panchan Lama belong. From Kagyud sect came out numbers of sub sects. This sect was founded in the later half of the 11th century A.D. by Lama Mar-pa of Lhobrag, who had visited India and obtained special instructions from the Indian Pandits Atisa and his teachers Pamthing and Naro, the janitor of Nalanda University.⁶ The name Kagyud means the line or thread of the word, i.e. the oral tradition of the word of the Buddha which is supposed to have been delivered through a continued chain of teachers and disciples, apart from the written scriptures.⁷ Its followers believe in the succession of precepts handed down through a Galaxy of teachers. The Kagyud literally means "Teaching lineage", and its followers claim that its doctrines and practices are passed down through a succession of enlightened teachers, each of whom directly understands the true nature of reality through spontaneous, non-conceptual awareness and then transmits the essence of his or her teachings to the next generation of meditators. The Kagyud sect traces its lineage back to the

Indian Tantrik sage Tilopa, who is said to have received instructions directly from the metaphysical Buddha Vajradhara. In addition to Tilopa, the Kagyud-pa also counts such important figures as Nagarjuna, Sarahar, Savari and Maitri-pa as members of its lineage.

The Kagyud-pa sect traces its second member of Lineage back to the Indian Mahasiddha Tilopa (988-1069)⁸, the metaphysical Buddha being the very first member of this Lineage. Tilopa had a number of fine disciples, the foremost of whom were Lalitavajra and Naropa. Naropa (1016-1100) became the third member of the Lineage.⁹ From Tilopa and Naropa originated meditative practices with which the sect has been identified, the six yoga of Naropa and Mahamudra. Naropa's foremost disciples were Siddha Dombhi Herruka, Siddha Shantipa, Siddha Maitri-pa, Shantibhadra, Pitopa, Dipankara Atisa and Marpa, the Tibetan translator who carried the teachings to Tibet, so forming the beginning of Kagyud-pa sect. The main disciple of Naropa was Choge-Lodro of Mar, generally referred to as Marpa (1012-1097).¹⁰ He made three visits to India in search of Dharma. For sixteen years Marpa received initiations and teachings from Naropa. He received additional teachings from Janagharba in the west and from Siddha Kukuripa in the south.¹¹ He spent many years translating the manuscripts, brought the copies of the *Tantrik* teachings from India and became gradually famous as a translator. He established a community farm and monastery at Lohbrag. Marpa transmitted Naropa's instructions to several disciples, most famous among whom was Milarepa (1052 A.D.).¹² Clad only in cotton, milarapa lived for many years in total isolation in high mountain caves. After finally receiving the desired instructions, he spend his life meditating in solitude, composing his famous songs.¹³ After completing nine full years in isolation he began to accept disciples. In the year 1135, at the age of eighty Milapara passed away leaving 8 greater and 13 lesser disciples.¹⁴

Milapara's best known disciple was Gampopa or Dagpo Lharje (1079-1153 A.D.).¹⁵ Gampopa founded many monasteries including Dagpo after which the Dagpo division of the Kagyud-pa sect is named. At the age of 26 Gampopa received ordination as monk, taking the name Sonam Rinchen and following the doctrine of the Kadam-pa's. At the age of 32 he overheard some beggars talking about Jetsun-Milapara. Immediately he was filled with devotion and realized that this *Yogi* must surely be his destined teacher. He set out in search of Milarapa and after many hardships he managed to find him. For a period of thirteen months he received teachings directly regarding the doctrine of Naropa, the mystic heat *Yoga* in particular and also the teachings of *Mahamudra*. He spent many years in retreat there and found a monastery, which came to be called Dvags Lha Gampo. He soon attracted many disciples. Gampopa blended the doctrines of the Kadampas with his own realization of the Mahamudra, so producing the basis for many aspects of the Kagyud-pa. The four main disciples of Gampopa formed the four larger

branches of Kagyudpa from which the eight smaller divisions developed later. In the water-bird year 1153 A.D. Je Gampopa passed away at the age of seventy-five, having firmly established the Kagyudpa teachings.

It should be noted here that there are many sub-sects within the Kagyudpa. The Kagyudpa fundamental principles are rooted in Mahamudra and the six yogas of Naropa. The different sects have arisen only due to slightly different individual approaches to the fundamental teachings. The training of the monks in Kagyud monasteries consists mainly of the study of the perfection of wisdom, Madyamika, valid cognition, discipline and phenomenology common to all traditions, except that each tradition has its own monastic text and commentaries to facilitate understanding of the original Indian texts.

The Kagyudpa has two main sects and many minor ones. The two minor sects are; Shangpa Kagyud and Dagpo Kagyud. The first two divisions of Kagyudpa sect originated with the two Tibetan disciples of Naropa. Khungpo the *Yogin* founded the Shangpa Kagyud and Marpa, the translator founded the Dagpo Kagyud. The Shangpa Kagyud's founder is said to have received the teachings from one hundred and fifty scholarly adepts. He is said to have mastered the entire exoteric and esoteric doctrines as well as meditation on it.¹⁶ Besides receiving practical guidance from the teachers in the human form, he also received transmission from the Dakinis (celestial beings). He established the Shang-shung monastery at Yeru Shang, in Shang valley in central Tibet, which was his principle monastery. As a result the tradition he founded came to be known as the Shangpa Kagyud. Later he is said to have built more than a hundred monasteries, belonging to this tradition in Tibet and he taught for thirty years to eighty thousand disciples. The main teachings of this sect were based on five tantras; Chakrasamvara, Hevajra, Mahamaya, Guhyasamaja and Vajrabhairava. He also transmitted the six doctrines Neguma, Sukhasidha and the doctrine of Mahamudra and of others. The principle contemporary exponent of this tradition was the late Kalu Rinpoche (1905-1989), one of the leading Kagyud meditation masters of the century. The system is not at present wide-spread as a school, but the teachings are being practised by many Kagyud Lamas.

The second original form of Kagyud is the Dagpo Kagyud. It literally means the transmission of the order of Dagpo. Dagpo is one of the names for the great scholar and Yogi Gampo-pa who lived in the Dagpo valley and played a decisive role in the establishment of the school in Tibet. Because of Dagpo Lharje scholarship the school became known as the Dagpo Kagyud. From the mother lineage of this Dagpo Kagyud arose the four major subsects and 8 minor ones.

The four major subsects of the Kagyud are Karma Kagyud, Phagtru Kagyud, Tshalpa Kagyud and Baron Kagyud. Here we will discuss only the important sect of the Karma Kagyud.

The Karmapa Sect, an important offshoot of the Kagyud-pa, was founded by dPal-cho-gyi-grags-pa (Pal Chogyi Dagpa) generally known as Dus-gsum-mkhyen-pa (Dus-sum- Khenpa), who was born in 1110A.D. at Dresd in east Tibet. ¹⁷ At the age of thirty Dus-sum- Khyenpa became the principle disciple of Gampopa, the chief disciple of Milarpa, and so entered the direct doctrinal succession from Marpa, the founder of Kagyudpa sect. The name Karmapa is that of an assembly of Gods and Dakinis who bestowed on Dus-sum- Khyenpa, (knowledge of the past, present and future) a Black Hat woven from a hair of the hundred thousand of angels or fairies. However, earlier the name Karmapa came into existence probably due to the association of Dus-sum-Khyenpa with the monastery of Karma Dansa or Lho-Karmai-garr which he founded in 1147 A.D. and which was to the east of the 'Non-chu, somewhere between Ri-bo-che and De-ge.¹⁸ He built the monasteries for the greater benefit of people. Waddel¹⁹ states that his monastery of Su-tsrulha-ung, built in 1154 A.D. at Tsur-pu which is about one day's journey to the north of Lhasa beyond Sera, is still the headquarter of this , the most powerful of Kagyudpa sect. It is also the home of its chief incarnate Lama. Dus-sum- Khyenpa died at the age of eighty three in 1193 A.D. Since Dus-sum- Khyenpa, the head of this subsect has been the uninterrupted reincarnation of him till today. The second incarnation was Karma Pakshi. In the religious lineage of the Karmapa, Dus-sum- Khyenpa is put in the first generation and Pakshi in the second. Pakshi was the first person to be recognised as Tulku (incarnation, Avatara) or a Lama in Tibet. He visited the court of Emperor of China and became the Chaplain of the Emperor, who bestowed the title "Karma Pakshi" on him. It is also said that the Karmapas are also known as the Black Hat Lamas because the emperor "honoured him with the gold rimmed black-cap". This hat which is worn on ceremonial occasions, has been passed through the entire lineage of the Karmapas. Thence, after Pakshi, this sect was also called the Black Hat sect. According to Kalu Rinpoche, this original hat was invisible to all but to those having great merit. A material replica was given to the fifth Karmapa Deshin-Shegpa (1384-1415) by the Yung Lo Emperor Chengtsu, so that the Black Hat, a mere glimpse of which is said to guarantee the beholder's rebirth in the higher realms, might be seen by all.²⁰ This replica is thought to be the same one donned by the Karmapa, His Holiness Rang Byung Rig-pay Dorje (1924-1981), when he performed the Black Hat ceremony in Europe and North America in 1974. This ceremony is the key ritual of Karmapas. It reenacts the original coronation of the Dus-sum-Khyenpa by the Dakinis, reaffirming the place of each Karmapa in the Karmapa line and invoking Avalokiteshvara as the source of that lineage.²¹

It is interesting that the seventeenth Karmapa has been discovered but is still controversial. The seventeenth Karmapa was discovered in Lhatok in Eastern

Tibet after a long and tedious search initiated by the twelfth Tai Situpa, now based in Sherabling near Baijnath, and Goshir Gyaltseb Rinpoche, the traditional regent of the Karmapa in the Rumtek monastery in Sikkim. In a meeting between them and other sacred masters on March 29th, 1992, a sacred prediction letter left by the sixteenth Karmapa was analysed and interpreted.²² After this meeting, the Rinpoches sent a copy of the prediction letter to the abbot of the Tsurphu monastery in Tibet, requesting him to initiate a secret search for the next Karmapa. Accordingly, some lamas set off for Lhatok, where they posed as pilgrims looking for long-lost relatives. Following the directions in the letter, they finally found a nomad couple, Loga and Dondrup, parents of a large family of six daughters and three sons. The middle son was named Apo Gaga, or 'beloved elder brother'

In accordance with the letter, it appeared that miraculous events had occurred at the time of Apo Gaga's birth. It was said that the three suns had appeared in the sky, with a rainbow arching over the central orb. For as long as two hours after his birth, the sound of conch shells reverberated through the valley, leading people to believe that a high lama had arrived in the area. The letter had mentioned that the Karmapa's birth would be accompanied by the "wondrous, far-reaching sound of the white one."

His mother Loga also revealed that she had many prophetic dreams while carrying her son. One of these featured three white cranes who handed her a golden letter balanced atop a cup of yoghurt, saying that the letter was sent by Guru Rinpoche and would reveal her son's identity. The Karmapa was born before sunrise, just as a cuckoo alighted on the family's tent and began to sing. Tibetans believe that the morning song of the cuckoo is an auspicious sign.

The little boy displayed remarkable qualities. He would cry in sympathy and compassion when ever he saw an animal in pain. He was psychic and could predict future events with uncanny accuracy. Once, while playing with his sister, he suddenly remarked that their father's truck had "fallen down". When his sister rebuked him for his morbid thought, pat came the reply, "Everything is all right". Later, they discovered that the truck in which his father was travelling had actually had an accident, but no one was hurt. Long before he was discovered, the young Apo Gaga began his religious training at the Kalek monastery in 1989. Even then he was respected as a reincarnate Lama and provided with an attendant and small throne in the shrine hall. The news of the discovery in 1992 was conveyed to Tai Situ Rinpoche and Goshir Gyaltseb Rinpoche, who informed His Holiness the Dalai Lama. He revealed that the discription of the child's birthplace corresponded perfectly with a vision he had several months earlier-green mountains covered with meadows flanked by two streams. In his dream, he heard a voice proclaiming, "this is the place where the Karmapa was born." Later, His Holiness the Dalal Lama presented Tai Situpa and Goshlr Gyaltseb with a formal letter of confirmation,

dated June 30, 1992, known as the 'Precious Seal of His Holiness.' He also sent the young Karmapa a white silk scarf, a blessing cord and his personal rosary. He formally recognised him as the reincarnation of the 16th Karmapa.²³ He was enthroned on Sept. 27, 1992²⁴ at Tsurphu monastery and his reincarnation was first recognised by the Chinese government.

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| 1) Dusum Khyenpa (1110-1193) | 9) Wangchug Dorjee (1556-1630) |
| 2) Karma Pakshi (1206-1883) | 10) Choying Norje (1604-1674) |
| 3) Rongjung Dorje (1284-1339) | 11) Yeshe Dorje (1675-1702) |
| 4) Rolpey Dorje (1340-1383) | 12) Jongchub Dorje (1703-1732) |
| 5) Deshm Shegpa (1384-1415) | 13) Dudul Dorje (1733-1797) |
| 6) Tongwa Dondan (1416-1453) | 14) Tegchog Dorje (1797-1845) |
| 7) Chodrag Gyatso (1454-1506) | 15) Khakh ba DoTe (1845-1924) |
| 8) Michod Dorje (1507-1554) | 16) Rongjung Rigpay Dorje (1924-6.11.1981) |

The sixteenth Karmapa Rangjung Rigpay Dorje established his monastic head quarters in exile at Rumtek (Sikkim) in India, and passed away on 6-11-1981 in Chicago U.S.A. He visited several countries abroad many times and established more than 200 meditation centres in the various parts of the world. When he passed away his four regent, presided over this sect. This sect produced many great scholars, among whom one of the most famous was Situ Chokey Nagwa (1700-1774), he built the great Kagyud monastery of Palpung in Derge, Kham in Tibet in 1727. He was also a great scholar and wrote fifteen texts including the famous commentary on the Tibet Basic Grammatical text. In the 19th century a great scholar and writer Kōngtrul Yonten Gyatso wrote and compiled hundred volumes of both Nyingma and Kagyud teachings. The other lineage holders and highly venerated reincarnation of the Karma Kagyud are the Shamar, Gyalstabs, Tai Situ, Nenang Pawos Rimpoche.

The Kagyud sect generally follows the tradition of Kadampa on doctrinal matters, but it further practices the four tantras, viz, Kriya Tantra, Caryatantra, Yoga Tantra and Annuttara Tantra of the new translation tantras. The special teachings of this sect are the Naro-cho-drug (six yogas of Naropa) from the Indian Mahasiddha Naropa and the Mahamudra teachings of Mahasiddha Maitripa. An important factor to identify a particular sect is its particular type of practices. Each school has particular deities that are featured in its Tantrik practices. The Kagyud sect, for example, favours practices associated with Avalokiteshwara, Manjusri, Vajrapani, Green Tara, Bhaisajyaguru, Vajrayogini and Heruka Chakrasamvara. Another identifying feature is the group of monasteries in which the monks and nuns live, study and practice. The concept of monastery originated from the time of the Buddha. In Tibet, Samya, the first monastery was founded in 749 A.D.²⁶ The monasteries of every sect are similar in architect. Over 3000²⁷ monasteries are said to be there in Tibet. Famous among these are: Samya, Galdan, Dre-pung,

Sera, Tashi Lunpa, Sakya, Di-Kung, Shalu etc. There are many big and famous monasteries of the Kagyud-pa sect. Some of them are Daglha Gampo, built by Gampopa in 1122; Densathil, built by Phagmo Drupa in 1158; Drikung, built by Minyag Gomring in 1179; Laglung built by Thangpa Trashpa in 1180; Ralung, built by Tsang pa Gyase in 1189; Tsurphu, built by Karmapa Dusum Khyanpa in 1189; Riwoche, built by Sangye Wonragpa; Sangngag Choling, built by Padma Karpo and Palpung, built by Situ Chokyi Nangwa in 1727.²⁸ There is a temple in each monastery. It is generally the central which is the most outstanding building in the monastery. In these monasteries the images of Buddha, Bodhisattvas, local gods and goddesses, saints and the like are generally installed therein. The images apart, several paintings also decorate the walls of the monasteries. These paintings represent divinities, Lamas, scenes from the Buddha's life, from the conception to the attainment of Nirvana, Mandalas and the like, scenes from the life of Buddha taken from the Jataka stories, Dhayni Buddhas, Manjusri Buddha, Maitreya, Bodhisattava, Tara, Marici, Lokapalas, Thambhalas, and various other gods and goddesses. Most of the sculptures and paintings are the religious representation of those objects which are based on the instruction of the Buddhist text dealing with the concerned subject.

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Cha-Yig Rinpoche

The Armour of benefit and comfort

(Guideline of Rules and Regulation for all Monasteries in Sikkim)

Dr. Chowling Acarya

All wandering beings generally (equally) do not want suffering but instead want happiness and comfort. To dispel the diseases like suffering and to accumulate the wealth of wish-fulfillment like happiness, there is only one path that of the Buddha Dharma which is like a medicine to dispel all sufferings and bestow all kinds of happiness and comfort.

For the preservation and spread of the Buddha Dharma, the Assembly of the Sanghas are mainly responsible and therefore indispensable. Hence it is very important to have orderly monks and Sanghas. So, every monastic institution should have a proper system of moral conduct and monastic vows. Monks should maintain their moral conduct purely along with proper studies and practice of meditation through the system of Sheda and Dupdra. This can only be successful if the monks are sincere practitioners and hardworking through which the Buddha Dharma will flourish far and wide.

ADMISSION

Boys of ordinary families seeking admission in the monastery are admitted by offering a one time meal to the general assembly of monks and are allowed to sit in the main shrine according to their seniority. The sons of the renowned families like Government officers and Dzungpons are admitted in the monastery after offering a whole day feast to the general assembly of the monks. They are then given the seat and allowed to sit before the ex-Ku-nyer and ordinary monks who have no responsibility in the monastic affairs but are not allowed to sit above the Chotampa -the monk disciplinarian.

VOWS

It is necessary for all monks to take the vows of individual liberation (Pratimoksa Samvara). It is appreciable if one can take the vows of Ge-long (Bhikshu) -a fully ordained monk of the highest order or Ge-tsul (Sramanera) -a novice monk who has to observe the 36 vows. Otherwise one should take the vows of Ge-nyen (Upasak) -a full-fledged ordained lay person observing all the five vows until death. All categories of monks must be fully acquainted with the rules and regulations of Vinaya and must observe them strictly. They should abstain

from doing misdeeds and accumulate the maximum of meritorious actions. All should live together peacefully like family members and should bear a collective sense of responsibility for the upliftment and overall development of the monastery. Every one should maintain a kind and friendly atmosphere without being jealous and developing ill feeling towards one another.

SEATS

In earlier times, most of the monks were uneducated and so the important responsibilities for the purpose of running the monastery were given by seniority whether they were able and qualified or not. But at present, even junior monks who are sociable, unselfish, obtained moral Vinaya vows, received all the required Empowernent and oral transmission (Wang-Lung), and acquainted with the teaching of Sutras and Tantras are eligible for any kind of prestigious posts and responsibilities in the monastery. He could be allowed to sit in the front rows headed by Ge-longs and followed by Ge-tsuls then Ge-nyen and ordinary monks. Senior monks who are uneducated may not be appointed to hold responsibilities and hence have to take the back seats in the shrine.

QUALITIES AND RESPONSIBILITIES

DORJE LOPON (Vajracarya): The head of a monastery should be carefully appointed. Such person must possess all the ten inner and the ten outer qualities of an ideal lama. If such a person is not available, then a monk who is fully acquainted with the three-fold practices of study, contemplation and meditation with other qualities like expertise in ritualistic practices, heedful and sincere, honest and not crafty, faithful to the Buddha Dharma and patriotic should be appointed as Dorje Lopon and Umzed.

Only an educated and fully ordained monk through merit should occupy this prestigious post of a Head Lama of a monastery. Occupation of this high post by influence of lay people or acclaiming power through family lineage, high handedness or parental right is never allowed. Without possessing proper qualities, no one is permitted to occupy this post neither can one be allowed to grab the responsibility by force.

Once appointed, they are responsible for the welfare of the general monks. They should look after the younger monks and teach them sincerely right from reading and writing of the prescribed scriptures and rituals, the holy dances - (Cham), preparation of holy Torma, etc. They have to inspire all younger monks to learn the five minor sciences and the practice of the Preliminaries right from the Refuge to the main Guru Yoga.

They should be caring and reward those monk students who are sincere

and hardworking in their studies and punish those who do not follow the rules properly. But they should be very kind enough to show the right path and lead them properly.

CHOTIMPA : the main responsibility of the Chotimpa is concerned with discipline. Hence, he should be very straight forward and must not ignore any kind of misdeeds by any monk which may harm and spoil the moral rules but instead be very firm and strict in taking decisions to maintain a high moral discipline.

MONKS: they should abstain from any kind of activities that are against the monastic rules at all times and under all circumstances. They should refrain from wearing caps and clothes that are not permitted to monks. They should always be decent, polite, and respectful to Dorje Lupon, Umzed, Chotimpa, teacher etc, and listen to their good advises. They should treat all the members of the Sangha as one family.

RESTRICTIONS

Passion and wine are the sources of misdeeds, so women are not allowed to stay inside the compound of a monastery. If wine is required during Tsog Offerings, only one bottle of wine is permitted to be taken inside the monastery and poured into a Kapala during the Puja. During Tsog Offerings, only one spoonful of Amrit (wine) should be distributed to each monk.

RECORD AND UTILISATION OF OFFERINGS

Any kind of offerings (cash and kind) from generous patrons (Jinda) to the monastery should be received in the presence of Dorje Lupon or Umzed or Chotimpa or Nyerpa and a proper record should be maintained. At the end of each year, the amount should be divided into two parts. The first half should be used to perform a general Puja of Shi-tro or Thug-chen and the remainder after this Puja should be distributed to all the monks in the end. The second half should be kept for purchasing necessary objects like mandala, Chod-kong, Kha-phen, Gyaltsen, mattresses for the main shrine, etc. It is necessary to note all of them in a proper record book to make sure that these are not misused or misplaced, which may cause problems in the future.

Records of all capital amounts received from the devotees and well-wishers for the performances of special rites like the reading (recitation) of Gyalwai Kagyur, Shi-tro rituals, Tse-chu offerings, Nye-sol offerings etc, must be properly maintained so that no one may be blamed for utilisation and destruction of funds as well as valuables. Monthly rituals must be performed in time without any carelessness as

it is our tradition. Interest on the capital may be used for the monthly rituals to keep their tradition alive.

COMPOUND RULES

Dairy farming and rearing of any kind of animals within the inner compound is strictly prohibited. Women are also prohibited to reside in the inner compound, which is against the monastic rules. Even in the outer compound of the monastery residence is not allowed without proper consent of the managing authority. These rules are also applicable to all Tsam Khangs.

GENERAL RULES

During important Dup-choe including Due-tor, all members of the Sangha should report in time without fail. They should not ignore the rules and everyone should attend such religious activities. Any kind of leave during such times should not be entertained even by the Chotimpa. Should there be any absentees, they must be punished by charging a fine of (Rs 5).

At the royal Shab-ten at Phodang, only selected monks who are well read, expert in performing rituals, well groomed and in a complete dress of a monk can take part. Dresses that are not permitted are strictly prohibited. (Enclosed herewith are separate documents which mentions all about punishments against each offence committed as cited above)

Monastic discipline is above everything for all monasteries and all members of Sanghas must follow the rules of moral discipline strictly as mentioned in the Vinaya. All members should spend time in studies, contemplation, and meditation. Everyone should be faithful, sincere, kind to oneself and Buddha Dharma and try to win the hearts of Gurus and Masters through ones sincere actions.

Buddha once said that just being kind hearted or compassionate for a while in this degenerate age is far more beneficial than a great service done to Buddha Dharma during the fortunate aeon. Therefore all should follow the good advises mentioned in the rules with deep respect and always keep it in mind.

This Cha-yig should be read clearly by every existing Chotimpa once every month before all the monks for their general understanding and information. Thus may all concerned be always mindful of these precious rules and regulations of monastic life.

From Gangtok Phodang Khamsum Zilnon on 16 Rabjung, Iron Horse year, 7th Month and 18th Day.

SARVA MANGALAM.

Translated by Khenpo Chowang from the original text of Cha-yig.

Ye-Shes-sDe; Tibetan Scholar and Saint

Dr. Sherab Rhaldi

It was being held for a long time that a large number of Buddhist texts have been translated by the Tibetan scholars. While the presupposition turned out gradually to be true, what, in fact was not equally certain was the number of texts translated, the areas where emphasis was laid and the scholars who were involved in the act of translation. The researches so far undertaken both by the Tibetan, Asian and western scholars appear to be inadequate in terms of the quality¹ of information which they have obtained and the way they have sorted out their information. One of the Indian scholars who claims to have done some ground work in his book on Tibetan Literature is Rahul Sankrityayana². Rahul intended to formulate a list of scholars starting with the 7th century A.D. and closed it in the 17th century. The list might be useful as pioneering work; nevertheless Rahul's over enthusiasm about the Indian scholars had blighted the facts of history on a number of occasions. This is revealed by a subsequent work, which was more detailed and somewhat exhaustively evidenced by the Tibetan sources. Guide to the Nyingma Edition of the sDe-dge-bKa'-gyur/bsTan-'gyur edited and produced by Tarthang Tulku³ evidently is more informative and therefore more reliable have contradicted some information provided by Rahul on logical grounds.

However, before we come to a position to utter any opinion it will be doing well to mention that of the Tibetan scholars whose name occurred with the translation is the name of Ye-Shes-sDe. Rahul mentioned his name as an associate of Jinamitra. But Tarthang Tulku list highlighted Ye--Shes-sDe as the principal translator; some fifteen scholars and all of them from India seemed to have assisted Ye-Shes-sDe. Those scholars are [1] Jinamitra, [2] Prajnavarma, [3] Silendrabodhi, [4] Danasila, [5] Munivarma, [6] Surendrabodhi, [7] Karmavarman, [8] Vijayasila, [9] Buddhaprabha, [10] Manjusriprabha, [11] Sakyaprabha, [12] Vidyakaraprabha, [13] Jnanasiddhi, [14] Manjusri and [15] Dharmatasila⁴.

On the whole the importance of Ye-Shes-sDe had surfaced inspite of the fact that this scholar remained incognito till today.

No reliable biographical information could be obtained about Ye-Shes-sDe except that he belonged to the Nyingma [Ancient] sect and that he lived in the later part of the 8th century and in the early decades of the 9th century A.D. One reference to the Bengal ruler Dharma Pala in the context of Ye-Shes-sDe has suggested the probable date which is mentioned⁵. The Tibetan sources almost in unanimity declared that Ye-Shes-sDe was a contemporary of Upadhyaya Santaraksita⁶ and Acharya Padmasambhava. In the course of our investigation an important point has emerged which suggests some textual scrutiny. It has been

mentioned in the Biographical Dictionary of Tibet and Tibetan Buddhism, compiled by Khetsun Sangpo⁷ Vol. III and having drawn largely from Thang-yig, of Padmasambhava in which the biographical data about Vairocana⁸ had elaborately figured out- that the names of the translators of the tantras, sutras, grammar etc. had been different. It had been suggested that the principal translator was Vairocana and he had used his name while translating the tantras and had assumed nom-de-plume as Ye-Shes-sDe while translating the sutras. It had been further suggested that other names had been used whose grammars had been translated by Vairocana. Therefore, it appears that the translator Ye-Shes-sDe whose reference appeared along with the translations of texts listed out in the subsequent part of the study was the same person as Vairocana. But the decision on this issue cannot be taken with certainty at this stage due to the fact that this position held by Thang-yig is not adequately evidenced by other Tibetan texts. In the majority of the tantra texts translated and listed out by us the name of Ye-Shes-sDe has been mentioned in place of Vairocana; so, the question if Ye-Shes-sDe was the original name and Vairocana being the nom-de-plume or the other way round virtually remained an unanswered question. On closer scrutiny it has been found that Ye-Shes-sDe had been inclined more towards Sutra and Tantra and in addition to that he took interest in many other subjects. It has been further observed that Ye-Shes-sDe had composed three books⁹, which presumably dealt with his philosophy.

The books which have been translated by Ye-Shes-sDe are the following:

Ka-gyur

S.No	Title of the books	Assistant Translator/translators
	Prajnaparamita	
1	Satasasrika-prajnaparamita	Khams-pa Go-cha; sBas Manjufr Nyang Indravaro; Vairotsana; Nyang ICe Khyi-'brug
2	Arya-astadasahasrika-prajnaparamita-nama- Mahayana-sutra	Others
3	Arya-dasahasrika-prajnaparamita-nama-maha- Yana-sutra	Jinamitra and prajjiavannan
4	Arya-suvikrantavikrami-parip~ccha-prajilaparimita - Nirdesa	Silendrabodhi and Jinamitra
5	Arya-pancaSalika-prajnaparimita	Silendrabodhi and Jinamitra :
6	Arya-vajracchedi-nama-prajriaparamita-mahayana- sutra	Silendrabodhi
7	Buddha-avatamsaka-nama-mahavaipulya-sutra -	Jinamitra and Surendrabodhi
8	Arya-maharatnakula-dharmapuryaya-satasaha- Sri kagranthe trisamvara-n irdesa-pa riv arta-nama-	Jinamitra and Surendrabodhi

Mahayana-sutra	
9 Arya-tathagata-acintya-guhya-nirdefa-nama-Mahayana-sutra	Jinamitra, Danas'ila and Munivanna
10 Arya-svapnanirdesa-nama-mahayana-sutra	Prajnavarman
11 Arya-amitabhavyuha-nama-mahayana-sutra	Jinamitra and Danas'ila
12 Arya-ak~obhya-tathagatasya-vyuha-nama-Mahayana-sutra	Jinamitra and Surendrabodhi
13 Arya-dharmadhatu-prakrti-asambheda-nirdes'a-nama-mahayana-sutra	Jinamitra and Surendrabodhi
14 Arya-dasadharmaka-nama-mahayana-sutra	Jinamitra and Surendrabodhi
15 Arya-samantamukha-parivarta-nama-mahayana-Sutra	Jinamitra and Surendrabodhi
16 Arya-manju~ri-buddhak~etra-gul)a-vyuha-nama-Mahayana-sutra	Silendrabodhi and Jinamitra
17 Arya-pitaputra-samagamana-nama-mahayana-Sutra	Silendrabodhi, Jinamitra and Danasila
18 Arya-rastrapala-pariprccha-nama-mahayana-sutra	Jinamitra, Danasila & Munivarman
19 Arya-grhapati-ugrapariprccha-nama-mahayana-sutra	-Surendrabodhi
20 Arya-bhadramayakara-vyakarana-nama-mahayana-Sutra	Jinamitra and Prajnavarman
21 Arya-mahapratiharya-nirdesa-nama-mahayana-Sutra	Jinamitra, Surendrabodhi and prajnavarman
22 Arya-maltreya-mahaslmhanada-nama-mahayana-Sutra	Jinamitra, Surendrsbodhi and Prajnavarman
23 Arya-vinayavinicaya-upalipariprccha-nama-Mahayana-sutra	Jinamitra, prajnavarma, Surendra- Sodhi and others
24 Arya-adhyasayasancodana-nama-mahayana-Sutra	Jinamitra and Surendrsbodhi
25 Arya-subahu-pariprccha-nama-mahayana-sutra	Danasila and Jinamitra
26 Arya-surata-pariprccha-nama-mahayana-sutra	Jinamitra and Surendrabodhi
27 Arya-viradatta-grhapati-pariprccha-nama-	Jinamitra and Danasila

Mahayana-sutra	
28 Arya-udayanavatsaraja-pariprccha-nama-Parivarta	Jinamitra and Surendrabodhi
29 Arya-sumatidarika-pariprccha-nama-mahayana-Sutra	Jinamitra and Surendrabodhi
30 Arya-gangottara-pariprccha-nama-mahayana-Sutra	Jinamitra and Danasila
31 Arya-asokadatta-vyakarala-ṅama-mahayana-sutra	Jinamitra and Surendrabodhi
32 Arya-vimaladatta-pariprccha-nama-mahayana Sutra	Jinamitra and Surendrabodhi
33 Arya-gunaratna-sankusumita-periprccha-nama-Mahayana-sutra	Jinamitra and prajnavarman
34 Arya-acintya-buddha-visayanirdesa-nama-Mahayana-sutra	Jinamitra, Danasila and Munivarms
35 Arya-susthitamati-devaputra-pariprccha-nama-Mahayana-sutra	Surendrabodhi and Prajnavarman
36 Arya-siffihapariprccha-nama-mahayana-sutra	Danasila and Munivarman
37 Arya-sarvabuddha-maharahasyopayakausalya-Jnanottarabodhisattva-pariprccha-parivarta-nama-Mahayana-sutra	Danasila and Karmavarman
38 Arya-bhadrapaiatrethi-pariprccha-riama-Mahayana-sutra	Jinamitra and Surendrabodhi
39 Arya- maitreya-panprccha-nama-mahayana-sutra	Jinamitra and Surendrabodhi
40 Arya-maitreya-pariprccha-nama-mahayana-sutra-	Jinamitra and Danasila
41 Arya-kashyapa-parivarta-nama-mahayana-sutra	Jinamitra and Surendrabodhi
42 Arya-ratnarasi-nama-manayana-sutra	Surendrabodhi
43 Arya-aksayamati-pariprccha-nama-mahayana-Sutra	Surendrabodhi
44 Arya-saptas'atika-nama-prajnaparamita-mahayana-Sutra	Surendrabodhi
45 Arya-snmiaiadevi-simhanada-nama-mahayana-Sutra	Jinamitra and Surendrabodhi
46 Arya-rsivyasa-pariprccha-nama-mahayana-sutra Sutra ¹²	Jinamitra and Danasila

- 47 Arya-lalrtavlstara-nama-mahayana-sutra Jinamitra,
Danasila and Munivarman
- 48 Arya-manjusri-viknqita-nama-mahayana-sutra Surendrabodhi
- 49 Arya-manjusrivikurvana-parivarta-nama-mahayana- Silendrabodhi
sutra and Jinamitra
- 50 Arya-sarvatathagatadhi-thana-sattvalokena-bud- Jinamitra,
Dhaksetra-niedesa-vyuha-nama-mahayana-sutra Surendrabodhi Klu'l
rgyal-mtshan and Cog-ro
- 51 Arya-sarvabuddha-vi-ayavatarajnanaloka-alamkara- Surendrabodhi
nama-mahayana-sutra
- 52 Arya-samgha,ta-sutra-dharmaparyaya Jinamitra and Danasila
- 53 Arya-acintyaprabhasa-nirdesa-nama-dharma-psryaya -Surendrabodhi
- 54 Arya-tathagatanam-buddhaksetra-gunokta- Jinamitra and Danasila
Dharmaparyaya
- 55 Arya-mandalalāsaka-nama-mahayana-sutra Jinamitra
- 56 Arya-gayasira-nama-mahayana-sutra Surendrabodhi
- 57 Arya-ghanavyuha-nama-mahayana-sutra -Jinamitra and Silendrabodhi
- 58 Arya-mahakarunapuundarika-nama-mahayana-sutra -Jinamitra
and Silendrabodhi
- 59 Arya-karunapundarika-nama-mahayana-sutra Jinamitra and
Surendrabodhi
- 60 Saddharmapundarika-nama-mahayana-sutra Surendrabodhi
- 61 Arya-sarvadhalmnagunavyuharaja-nama-mahayana- Prajnaivalman
Sulfa and Surendrabodhi
- 62 Arya-sukhavatlvyuha-nama-mahayana-sutra -Danasila
- 63 Arya-karandavyuha-nama-mahayana-sutra -Jinamitra and Danasila
- 64 Arya-ratnakoti-nama-mahayana-sutra -Prajnaivalman
- 65 Arya-ratnakara-nama-mahayana-sutra -Jinamitra and Surendrabodhi
- 66 Arya-suvamabalukopama-nama-mahayana-sutra -Surendrabodhi
and Prajnavarman
- 67 Arya-dharmatasvabhava-sunyatacala-prati- -Danasila
Sarvaloka-sutra
- 68 Arya-prasanta-vinisayapratiharya-samadhi- -Jinamitra and Danasila
Nama-mahayana-sutra
- 69 Arya-mayopama-samadhi-nama-mahayana-sutra -Surendrabodhi
- 70 Arya-tathagata-jnanamudra-samadhi-nama- -Jinamitra, Munivarman
Mahayana-sutra and Danasila
- 71 Arya-sarvapunaya-samuccaya-samadhi-nama- Prajnavaman
Mahayana-sutra and Silendrabodhi

- 72 Arya-caturdaraka-samadhi-nama-mahayana-sutra -Jinamitra and
Prajnavarman
- 73 Arya-mahasannipata-ratnaketu-dharani-nama- Mahayana-sutra Silendrabodhi
- 74 Arya-vajramanda-nama-dharani-mahayana-sutra Silendrabodhi
- 75 Arya-mahayanaprasadaprabhavana-nama- Mahayana-sutra Jinamitra and Danasila
- 76 Arya-ratnolka-nama-dharani-mahayana-sutra Surendrabodhi
- 77 Arya-bodhisattva-gocaropayavisaya-vikurvanla- Nirdesa- riama-mahayana-sutra Prajnavarman
- 78 Arya-tathagatamahakaruna-nirdela nama- Mahayana-sutra Silendrabodhi
- 79 Arya-gaganaganja-pariprccha-nama-mahayana-sutra -Vijayasila and
-Silendrabodhi
- 80 Arya-pratibhanamati-pariprccha-nama- Mahayana-sutra Prajnavarman
- 81 Arya-sagaramati-pariprccha-nama-mahayana-sutra -Jinamitra,
Danasila and Buddhaprabha
- 82 Arya-sagaranagaraja-pariprccha-nama-mahayana- Sutra Jinamitra and
Prajnavarman
- 83 Arya-sagaranagaraja-pariprccha-nama- mahayana-sutra Jinamitra, Danasila and
Munivarman
- 84 Arya-sagaranagaraja-pariprccha-nama- mahayana-sutra Surendrabodhi
- 85 Arya-anavataptanagaraja-pariprccha-nama- Mahayana-sutra Jinamitra, Danasila and
dGon-gling Rma
- 86 Arya-brahma-pariprccha-nama-mahayana-sutra Jinamitra
- 87 Arya-brahmadatta-pariprccha-nama-mahayana-sutra -Surendrabodhi
and Prajnavarman
- 88 Arya-suvikranta-cintadevaputra-pariprccha-nama- Mahayana-sutra Prajnavarman
- 89 Arya-sdrivasu-pariprccha-nama-mahayana-sutra Surendrabodhi
and Prajnavarman
- 90 Arya-ksemarikara-pariprccha-nama-mahayana-sutra -Prajnavarman
- 91 Arya-rastrapala-pariprccha-nama-mahayana-sutra -Jinamitra
- 92 Arya-viku rvaryaraja-pariprccha-nama- mahayana-sutra Prajnavarman
- 93 Arya-mahayanopadesa-nama-mahayana-surta Jinamitra and
Danasila

- 94 Arya-srimatibrahmani-pariprccha-nama-mahayana- Surendrabodhi
Sutra and Prajnavarman
- 95 Arya-mahalalika-pariprccha-nama- Jinamitra and Danasila
mahayana-sutra
- 96 Arya-manjustirindesa-manayana-sutra Surendrabodhi
- 97 Arya-bodhipaknanirdesa-nama-mahayana-sutra Jinamitra and
Jnanasiddhi
- 98 Arya-pancaparamita-nirdesa-nama-mahayana-sutra Jinamitra
- 99 Arya-danaparamita-nama-mahayana-sutra Prajnavarman
- 100 Arya-dananusamsa-nirdesa Surendrabodhi
- 101 Arya-bodhisattvacarya-nirdesa-nama-mahayana -Jinamitra and
-sutra Prajnavarman
- 102 Arya-tathagata-guna-jnanacintya-visayavatara- Jnanagarbha
Nirdesa-nama-mahayana-sutra
- 103 Arya-stnvivarta-vyakaralua-nama-mahayana-sutra -Prajnavarman
and Silendrabodhi
- 104 Arya-candrottaradarika-vyakarana-nama-mahayana- Jilnamitra
Sutra
- 105 Arya-avalokana-nama-mahayana-sutra Jinamitra and Danasila
- 106 Arya-manjusrlvihara-nama-mahayana-sutra Surendrabodhi
- 107 Arya-amrtavyaharana-nama-mahayana-sutra prajnavarman
- 108 Arya-maitreyaprasthana-nama-mahayana-sutra prajnavarman,
Jinamitra & Surendrabodhi
- 109 Arya-Jokanuvartana-nama-mahayana-sutra Jinamitra and Danasila
- 110 Arya-tradddhabaladhanavataaramudra-nama- Surendrabodhi
Mahayana-sutra
- 111 Arya-niyataniyatagatimudravatara-nama-mahayana- Prajnavarman
sutra and Surendrabodhi
- 112 Arya-pradipadamyana-nama-mahayana-sutra Prajnavarman
- 113 Arya-pratiasamutpada-nama-mahayana-sutra Surendrabodhi
- 114 Rajadesa-nama-mahayana-sutra Danasila
- 115 Arya-sngupta-nama-sutra Jinamitra and Danasila
- 116 Arya-karmavarana-visuddhi-nama-mahayana-sutra -Jinamitra and
Prajnavarman
- 117 Arya-karmavaralja-pratiprasabdhi-nama- Jinamitra and
Mahayana-sutra Danasila
- 118 Arya-rajavavadaka-nama-mahayana-sutra Jinamitra and
Silendrabodhi
- 119 Arya-trayastrimsat-parivarta-nama-mahayana-sutra -Prajnavarman

120 Arya-sthiradhyasaya-parivarta-nama-mahayana- sutra	Surendrsbodhi and Prajnavarman
121 Arya-bhavasamkranti-nama-mahayana-sutra	Jinamitra and Danasila
122 Arya-sarvavaidalya-samgraha-nama-mahayana- sutra	Jinamitra and Munivarman
123 Arya-mahamegha-nama-mahayana-sutra	Surendrabodhi
124 Arya-mahameghasutrad dasadighodhisattva-samu- Drasannipati-mahotsava-vikrinita -nama-parivarla	Surendrabodhi
125 Arya-mahamegha-vayu-mandala-parivarta-sarva- Naga-hrdaya-nama-mahayana-sutra	Jinamitra and Surendrabodhi
126 Arya-mahamegha	Jinamitra and Silendrabodhi
127 Arya-dharmasamg-iti-nama-mahayana-sutra	Manju-igarbha, Vijayai-ila and Silendrabodhi
128 Arya-avaivartacakra-nama-mahayana-sutra	Jinamitra, Danasila and Munivarman
129 Arya-dharmanaya-nama-mahayana-sutra	Prajnavarman
130 Arya-dharmaskandha-nama-mahayana-sutra	Prajnavarman
131 Arya-paramarthadharmavijaya-nama-mahayana-sutra	Jinamitra and Danasila
132 Arya-dharmamarthavibhanga-nama-mahayana- Sutra	Jinamitra and Danasila
133 Arya-caturdharma-nirdesa-nama-mahayana-sutra	Surendrabodhi:
134 Arya-tathagatagarbha-nama-mahayana-sutra	Sakyaprabha
135 Arya-anaksaraakarandaka-vairocanagarbha-nama- Mahayana-sutra	Jinamitra, Danasila and Munivarman
136 Arya-astabuddhaka-nama-mahayana-sutra	Jinamitra and Surendrabodhi
137 Dasabuddhaka-nama-mahayana-sutra	Prajnavarman
138 Arya-dvadasabuddhaka-nama-mahayana-sutra	Jinamitra and Danasila
139 Arya-buddhabhumi-nama-mahayana-sutra	Jinamitra, Sliendrabodhi and prajnavarman
140 Arya-buddhakepana-nama-mahayana-sutra	Jinamitra and prajnavarman
141 Arya-marigalastaka-nama-mahayana-sutra	Surendrabodhi
142 Arya-astamandalaka-nama-mahayana-sutra	Surendrabodhi
143 Arya-triskandhaka-nama-mahayana-sutra	Self
144 Mayajala-nama-mahasutra	Jinamitra and Prajnavarman

145 Bimbisaraṅpratyudgamaṅa-naṅa-mahasutra	Jinamitra and prajnavarman
146 Sunyata-naṅa-mahasutra	Jinamitra and Prajnavarman
147 Mahasunyata-naṅa-mahasutra	Jinamitra and Prajnavarman
148 Dhvajagra-naṅa-mah-asutra	Jinamitra and Prajnavarman
149 Pancatraya-naṅa-mahasutra	Jinamitra and Prajnavarman
150 Anityata-sutra	Surendrabodhi
151 Arya-bhadraṅkatri-naṅa-sutra	Jinamitra and Danasila
152 Arthaviniscaya-naṅa-dharmaparyaya	Jinamitra and Prajnavarman
153 Arya-adbhuta-dharmaparyaya-naṅa	Jinamitra and Surendrabodhi
154 Alpadevata-sutra	Self
155 Karnavibhariga	Jinamitra, Danasila and Munivarman
156 Sukarikavadana-naṅa-sutra	Jinamitra
157 Brahmajala-sutra - Tantra	Self
158 Arya-vajrapani-abhiska-Mahatantra	Silendrabodhi
159 Arya-astadevi-dharani	Silendrabodhi
160 Arya-saptatathagata-purvaprarandhana- visesavistara- Nama-mahayana-sutra	Jinamitra, Danasila and Silendrabodhi
161 Arya-bhagavato-bhaisajyaguru-vadurya- prabhasya-Purva-pranidhana-visesa- vistara-naṅa-mahayana-sutra	Jinamitra, Danasila and Silendrabodhi
162 Arya-tathagata-vaiduryaprabha-naṅa-baladhana- Samadhi-dharani	Jinamitra, Danasila and Silendrabodhi
163 Arya-dvadasabuddhaka-naṅa-mahayana-sutra	Jinamitra and Danasila
164 Arya-sarvabuddhangavati-naṅa-dharani	Jinamitra and Danasila
165 Arya-buddhahrdaya-naṅa-dharani-dharmaparyaya	-Jinamitra and Danasila
166 Arya-buddhahrdaya-naṅa-dharani	Jinamitra and Danasila
167 Arya-vimala-naṅa-dharani	Jinamitra and Danasila
168 Arya-candananga-naṅa-dharani	Jinamitra and Danasila
169 Arya-mahamahindra-naṅa-dharani	Jinamitra and Danasila
170 Arya-sarvadharmagutlavyukha-raja- naṅa-mahayana- Sutra	Prajnavarman and Surendrabodhi
171 Arya-mahadharani	Jinamitra and Danasila
172 Arya-visesavatj:naṅa-dharani	Jinamitra and Danasila
173 Arya-suvamaprabhasottama-sutredraraja- naṅa- Mahayana-sutra	Jinamitra and Surendrabodhi
174 Mahasahasrapramardana-naṅa-sutra	Surendrabodhi, Jnanasiddhi and Sakyaprabha

175 Mahamayiirividyarajni	Silendrabodhi, Jnanasidhi & Sakyaprabha
176 Arya-mahapratisara-vidyarajni	Jinamitra and Danasila
177 Mahasilavana-sutra	Silendrabodhi, Jnanasiddhi and Sakyaprabha
178 Mahamantranudhari-sutra	Sliendrabodhi, Jnanasiddhi and Sakyaprabha
179 Arya-jayavati-nama-mahavidya-raja	Jinamitra and Danasila
180 Arya-abhisecani-nama-dharani	Jinamitra and Danasila
181 Arya-hiranyavati-nama-dharani	Jinamitra and Danasila
182 Arya-cudamani-nama-dharani	Silendrabodhi
183 Arya-sardurgati-parisodhahii-usnisavijaya-nama-dharani	Jinamitra and Surendrabodhi
184 Samantamukha-pravesa-rasmivimalosnisa-prabhasa-Sarvatathagata- hrdaya-samayavilokita-nama-dharani	Jinamitra and Surendrabodhi
185 Arya-mahadanda-nama-dharani	Jinamitra and Danasila
186 Arya-ratnamala-nama-aparajita	Surendrabodhi
187 Arya-sarvantarayika-visodhani-nama-dharani	Jinamitra and Danasila
188 Arya-sarvabhayaprada-nama-dharani-	Jinamitra and Danasila
189 Arya-dramida-vidyaraja	Jinamitra and Danasila
190 Arya-dhvajagrakeyura-nama-dharani	Jinamitra and Danasila
191 Arya-sumukha-nama-dharani	Jinamitra and Danasila
192 Arya-bahuputra-pratisarana-nama-dharani -	Jinamitra and Danasila
193 Arya-bhadraratn-nama-sutra	Jinamitra and Danasila
194 Arya-arsaprasamam-sutra	Jinamitra and Danasila
195 Arya-jvaraprasamanl-nama-dharam	Jinamitra and Danasila
196 Arya-vaisallpravesa-mahasutra	Surendrabodhi
197 Arya-kancanavati-nama-dharani	Jinamitra and Danasila
198 Arya-astamandalaka-nama-mahayana-sutra -	Jinamitra and Danasila
199 Pretavighna-nama-dharani	Self
200 Mahasamaja-sutra-nama-mahasutra -	Jinamitra and Prajnavarman
201 Arya-dharmasagara-nama-dharani	-Surendrabodhi and Prajnavarman
202 Atanatiya-sutra-nama-mahasutra	Jinamitra and Prajnavarman
203 Arya-mahamegha	Jinamitra and Silendrabodhi
204 Arya-mahameghavata-mandala-sarvanaga-hrdaya-Nama-mahayana-sutra	Jinamitra and Silendrabodhi
205 Arya-mahakrsnasarvajvaramocani	Prajnavarman
206 Arya-avalokitesvaraikadasamukha-nama-dharani	Silendrabodhi

207 Arya-samantabhadra-nama-dharani	Jinamitra and Danasila
208 Arya-rucirangayasthi-nama-dharani	Prajnavarman
209 Arya-abhayaprada-nama-aparajita	Prajnavarman
210 Arya-sarvatathagata-adhishana- sattvalokenabuddha- Ketra-nirdesana- vyuha-nama-mahayana-sutra	Jinamitra, Surwendrabodhi and Klu'Irgyal-mtshan
211 Arya-avalokitesvaramata-nama-dharani	Jinamitra and Danasila
212 Arya-mah.alasksmi-sutra	Jinamitra
213 Sri-devidvadata-nama	Jinamitra
214 Vajravidarana-nama-dharani	Jinamitra and Danasila
215 Arya-mahavajrameru-sikharakutagara- dharani	Silendrabodhi and Jnanasiddhi
216 Arya-vajrajitanalapramohani-nama-dharani	Jinamitra and Danasila
217 Arya-dasavajrapani-hrdaya	Jinamitra and Danasila
218 Arya-mahabala-nama-maliayana-sutra	Silendrabodhi and Jinamitra
219 Arya-mekhala-nama-dharani	Prajnavarman
220 Arya-vidyaraaja-mahatantra	Prajnavarman
221 Mangalagatha	Jinamitra
222 Ratnatrayasvasti-gatha Dharani	Jinamitra
223 Arya-ratnolka-nama-dharani-mahayana-sutra	Surendrabodhi
224 Arya-dvadasabuddhaka-nama-mahayana- sutra	Jinamitra and Danasila
225 Arya-buddhah~daya-nama-dharani-dharmaparyaya	Jinamitra and Danasila
226 Arya-buddhah.rdaya-nama-dharani	Jinamitra and Danasila
227 Arya-salvabuddhangavati-nama-dharani	Jinamitra and Danasila
228 Arya-Candananga-nama-dharani	Jinamitra and Danasila
229 Arya-abhisecani-nama-dharani	Jinamitra and Danasila
230 Arya-vimala-nama-dharani	Jinamitra and Danasila
231 Arya-Visesevali-nama-dharani	Jinamitra and Danasila
232 Arya-astamandalaka-nama-mahayana-sutra -	Jinamitra and Danasila
233 Arya-mahamahindra-nama-dharani	Jinamitra and Danasila
234 Arya-mahadharani	Jinamitra and Danasila
235 Arya-avalokitesvaraikadatamukha-nama-dharani	Silendrabodhi
236 Arya-samnatabhadra-nama-dharani	Jinamitra and Danasila
237 Arya-mekhala-nama-dharani	Prajnavarman
238 Arya-avalokitesvaramata-nama-dharani	Jinamitra and Danasila
239 Arya-anantamukha-sadhika-nama-dharani	Prajnavarman

240 Arya-sumukha-nama-dharani	Jinamitra and Danasila
241 Arya-ruciragayasthi-nama-dharani	Prajnavarman
242 Arya-cudamani-nama-dharani	Silendrabodhi
243 Arya-dhvajagrakryura-nama-dharani	Jinamitra and Danasila
244 Arya-kanakavati-nama-dharani	Jinamitra and Danasila
245 Arya-salvabhayaprada-nama-dharani	Jinamitra and Danasila
246 Arya-salvantaravika-visodhani-nama-dharani -	Jinamitra and Danasila
247 Arya-dramiqa-vidyaraja	Jinamitra and Danasila
248 Arya-abhayaprada-nama-aparajita	Prajnavarman
249 Arya-ratnamala-nama-aparajita	Surendrabodhi
250 Arya-mahavajrameru-sikharakutagara-darani	Surendrabodhi and Jnanasiddhi
251 Arya-mahabala-nama-mahayan-sutra.	Surendrabodhi
252 Vajravidarala-nama-dhrarani	Jinamitra and Danasila
253 Arya-dasvajrapani-hrdaya	Jinamitra and Danasila
254 Arya-vajrajitanalaprāmohani-nama-dharani -	Jinamitra and Danasila
255 Arya-mahadanda-nama-dhrani	Jinamitra and Danasila
256 Arya-vidyaraja-mahatantra	Prajnavarman
257 Arya-bhadraratri-nama-sutra	Jinamitra and Danasila
258 Arya-dharmasagara-nama-dharani	Surendrabodhi and prajnavarman
259 Arya-bahuputra-pratisarana-nama-dharani -	Jinamitra and Danasila
260 samantamukhapravea-rasmivimalosnisaprabhasa- Sarvatathagata-hrdaya-samayavlokita-nama-dharani -	Surendrabodhi Jinamitra and
261 Arya-Salvadurgati-parisodhani-usnisavijaya-nama- Dharani	Jinamitra and Surendrabodhi
262 Arya-hiranyavati-nama-dharani	Jinamitra and Danasila
263 Arya-astasevi-dharani	Surendrabodhi
264 Arya-jayavati-nama-mahavidyarajni	Jinamitra and Danasila
265 Arya-mahalaksmi-sutra	Jinamitra
266 Sri-devidvadasaka-nama	Jinamitra
267 Arya-jvaraprasamam-nama-dharani	Jinamitra and Danasila
268 Arya-arsaprasamani-sutra	Jinamitra and Danasila
269 Atanatyasutra-nama-mahasutra	Jinamitra and Prajnavarman
270 Mahasamajasutra-nama-mahasutra -	Jinamitra and Prajnavarman
271 Arya-mahamegha	Jinamitra and Surendrabodhi
272 Arya-mahameghaghavata-mandala-sarvanaga- Hrdaya-nama-mahayana-sutra	Jinamitra and Surendrabodhi
273 Pretavighna-nama-dharani	Self
274 Arya-mahakrsna-sarvajvaramocani	Prajnavarman

275 Arya-vaiasali-pravesa-mahasutra	Surendrabodhi
276 Agracarya-praryidhana	Prajnavarman
277 Mangala-gatha	Jinamitra
278 Triratnasvasti-gatha	Jinamitra
Supplementary Text	
279 Arya-bhadracraya-pranidhana-rajā Tan-gyur ¹⁵ Stotra	Jinamitra, Surendrabodhi and Lo-chen Vairocana
280 Dharmakayasraya-samanyaguna-stotra Tantra by Asanga	Jinamitra and Surendrabodhi
281 Arya-anantamukha-nirhara-dharani-vyakhyana- Karika, by Jnanagarbha	Prajnavarman
282 Arya-anantamukha-nirhara-dharani-tika by Jnanagarbha	Prajnavarman Prajnaparamita
283 Arya-satasahasrika-pancavimsatisahasrika- Asadasahasrika-prajnaparimita-brhattika By Damstrasena	Surendrabodhi
284 Arya-prajnaparamita-Vajracchedika-tika By Kamalasila Madhyamaka	Manjusri and Jinamitra
285 Sunyatasaptati-vrtti by Nagarjuna	Jinamitra
286 Yuktisasthika-vrtti by Candrakirti	Jinamitra, Danasuka and Silendrabodhi
287 Satyadvaya-vibhanga-karika by Jnanagarbha	Silendrabodhi
288 Satyadvaya-vibhanga-vrtti by Jnanagarbha	Silendrabodhi
289 Satyadvaya-Vibhanga-panjika by Santaraksita	Prajnavannan and Jnanagarbha
290 Madhyamakalamkara-karika by Santaraksita	Surendrabodhi
291 Madhyamakalamkara-vrtti by Santaraksita	Surendrabodhi
292 Madhyamakalamkara-panjika by Kamalasila	Surendrabodhi and prajnavannan
293 Kayatrayavataramukha-nama-sastra By Nagamitra	Prajnavannan
294 Kayatraya-vrtti by Jnanacandra	Prajnavannan
295 Sakrtpravesika-nirvikalpa-bhavanārtha by Vimalamitra	Dharmatsila
296 Bhavanakrama by Kamalasila	Prajnavannan
297 Bhavanayogavatara by Kamalasila	Prajnavannan
298 Sutrasamuccaya by Nagarjuna	Jinamitra and Silendrabodhi
299 Kramapavesika-bhavanārtha by Vimalamitra	Prajnavannan
300 Siksasamuccaya-karika by Santideva	Jinamitra and Danasila

- 301 Siksasamuccaya, by Santideva Jinamitra and Danasila
- 302 Bodhicittotpada-vidhi, by Nagarjuna Surendrabodhi
Sutra
- 303 Arya-samdhinimocana-bhasya, by Asanga - Jinamitra and Silendrabodhi
- 304 Arya-caturdhannaka-Vyakhyana-tika, - Danasila and prajnavannan
by Jnanadatta
- 305 Arya-gayasirsa-nama-sutra-vyakhyana, Surendrabodhi
by Vasubandhu
- 306 Arya-dasabhumi-vyakhyana, - Manjusrigarbha and Prajnaivannan
by Vasubandhu Citamatra
- 307 Madhyanta-vibhanga-karika, Jinamitra and Silendrabodhi
by Maitreyanatha
- 308 Madhyanta-vibhanga-tika, by Vasubandhu Jinamitra and
Silendrabodhi
- 309 Madhyanta-vibhanga-tika, by Sthiramati -Jinamitra and Silendrabodhi
- 310 Yogacaryabhumau-sravakabhumi, by Asanga Jinamitra
- 311 Yogacaryabhumau-bodhisattvabhumi, by Asanga Prajnavannan
- 312 Yogacaryabhumi-viniscaya-samgraha, by Asanga Prajnavannan
and Surendrabodhi
- 313 Yogacaryabhumau-vastusamgraha, by Asanga Prajnavannan
and Jinamitra
- 314 Yogacaryabhumau-vinayasamgraha, by Asanga Prajnavannan
and Jinamitra
- 315 Yogacaryabhumau-vivaranasamgraha, by Asanga Prajnavannan
and Surendrabodhi
- 316 Bodhisattvasila-parivarta-bhasya, by Gunaprabha Prajnavannan
- 317 Bodhisattvasila-parivarta-tika, by Jinaputra Jinamitra and
Prajnavannan
- 318 Mahayana-samgraha, by Asanga Jinamitra and Silendrabodhi
- 319 Abhidhannasamuccaya by Asanga Jinamitra and Silendrabodhi
- 320 Mahyana-samgrahopanibandhana, Jinamitra and Silendrabodhi
by Asvabhava
- 321 Abhidharmasamuccaya-bhasya by Jinaputra Jinamitra and
Silendrabodhi
- 322 Abhidharmasamuccaya-vyakhya-nama, Jinamitra
by Jinputra
- 323 Trimsika-karika. by Vasubandhu Jinamitra and Silendrabodhi
- 324 Vimsaka-karika, by vasubandhu Jinamitra and Silendrabodhi
- 325 Vimsaka-vrtti by Vasubandhu Jinamitra and Silendrabodhi

326 paricaskandha-prakarana by Vasubandhu	Jinamitra, Sirendrabodhi and Danasila
327 Trinisika-bhasya by Sthiramati	Jinamitra and Silendrabodhi
328 Prakarana-vimsaka-tika by Vinltadeva	Jinamitra, Sliendrabodhi and Danasila
329 pancaskandha-prakara~a-vaibhasya By Sthiramati	Jinamitra, Siiendrabodhi and Danasila
330 Pancaskandha-vivarana by Gunaprabha	Jinamitra and Danasila
331 Pancaskandha-bhasya by Prthivibandhu	Jinamitra and Danasila
332 Trimsika-tika by Vinjtadeva -	Jinamitra, Silendrabodhi and Danasila
333 Yogacaryabhavanarthasamasa-nirdesa By Jnanacandra	Prajriavarman Abhidharma
334 Kararjaprajnapti, by Maudgalyayana	-Jinamitra and Prajnavarman
335 Karmaprajnapti. by Maudgalyayana	Jinamitra, Danasila and Prajnavarman
336 sarasamuccaya-nama-abhidharmavatara-tika Vinaya	Jinamitra and Danasila
337 Arya-mulasarvastivadi-samanera-karika, By Nagarjuna or Samghabhadra Lekha/Parikatha	Munivarman
338 Sthaviropanimantrana, by Bhavaskandha Pramana	Jinamitra
339 Nyayabindu-tika by Vinltadeva	Jinamitra
340 Nyayabindu-pindartha, by Jinamitra Nitisastra	Surendrabodhi
341 Nitisastra-prajnadanda-nama, by Nagarjuna	Silendrabodhi
342 Nitisastra-jantuposanabindu-nama, by Nagarjuna Visvavidya	Silendrabodhi
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344 Drstivisesa, by Ye-Shes-sDe	
345 Buddhatmatika by Ye-Shes-sDe	Mangala
346 Mangalagatha, by Nagarjuna	Jinamitra
347 Ratnatrayasvasti-gatha	Jinamitra

In the final analysis it appears that Ye-Shes-sDe was not an ordinary scholar taking interest in the Buddhist literature from India. The fact that he had translated roughly three hundred forty seven texts, as far as our findings to date go, he seemed to have not only mastered a large number of texts but also developed

considerable interest in varieties of texts. His versatility may reasonably surprise any scholar of any persuasion. His biographical information not being available in detail, have understandably left the scholar of Buddhist studies both in Tibet and India in a state of academic dissatisfaction.

In the present context of political turmoil in Tibet and the Tibetans having to had to leave their homeland in a state of utter sorrow it turns out to be difficult to understand the level of civilizational excellence which Tibet had once reached. Nor is it easy to guess the level of cordiality which had grown in the relationship between Tibet and India over the centuries. The instance of Ye-Shes-sDe amply suggest the closeness which was imbibed by the intellectuals of both countries. But the fact that he is not remembered by the scholars either in Tibet or in India is an act of civilizational disaster. However, by the researches we could have explored at least a part of the greatness of the man and could have given a glimpse of his activities.

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बुद्धकारक धर्मों का संग्रह

- प्रो० पी० जी० योगी, पीएच० डी०

निदानकथा के प्रणयन में एक सुव्यवस्थित योजना है। कथा के आदि विन्दु पर ऐसा मानव का चित्र है, जो भौतिकता के सभी उपकरणों से सम्पन्न लौकिक प्रभासे विरोचित है। अन्तिम विन्दु पर पुनः दुसरा मानव है, जो इन समस्त भौतिक सम्पदाओं से विरत शुद्ध, बुद्ध मुक्त लोकोत्तरत्व - विहारी हो प्रभासित होता है। इन दो विन्दुओं के मध्यमें उस मार्ग का कथन है, जो आदि - विन्दु - अवस्थित मानव का अन्त - विन्दु - स्थित मानवों के परिणति में सहायक है। मार्ग कथन क्रम में क्रमिक विकास की अवस्थाएँ तथा तद- - तद् अवस्थाके सहायक एवं बाधक अन्य धर्म कथित है। वह आदि - विन्दु स्थित मानव है :- सुमेध-ब्राह्मण तथा अन्त विन्दु स्थित मानव है :- गौतम बुद्ध। मध्य की अवस्था है :- बोधिसत्व। एक सामान्य मनुष्य की बुद्ध के रूपमें परिणति में सहायक धर्म है :- परिमितायें तथा इसके बाधक तत्व है : मार एवं उनकी सेना। सम्यक् प्रतिपन्नता है उन पर विजय तथा बुद्धों की अवस्यंभावी साफल्यध्वज।

बोधिसत्व :- बौद्धपरम्परा में एक अपूर्व व्यक्तित्व की चर्चा उपलब्ध है। वह एक ऐसा प्राणी है, जो पूर्ण अनाशक्ति के साथ अपने सर्वस्व का परित्याग कर प्राणिमात्र के कल्याणार्थ सदासत्कर्मरत देखा जाता है। उनके सामने स्वविषयक चिन्ता पूर्णतः उन्मूलितरहती है तथा केवल उद्धृत रहती है भवना बहुजन हिताय, बहुजन सुखाय की। अपने शरीर मन एवं वाणी की दारुण दुःख वेदनायें उसे तनिक भी विचलित नहीं कर पाती है, पर क्षण भर का भी पर दुःख उसे असह्य हो उठता है। ऐसे अलौकिक व्यक्तित्वका नाम है :- बोधिसत्व।

बोधिसत्व दो शब्दों से निरूप्य है। वे हैं :- बोधि तथा सत्व। बोधि शब्द सम्यक ज्ञान, लोकोत्तर प्रज्ञा, सर्वज्ञता, सम्यक् सम्बोधि आदिका अधिवचन है। सत्व का अभिप्राय प्राणी, मनुज, मानव आदि से है। जो सम्यक् सम्बोधिकी प्राप्ति का अभीप्सु हो। स्पष्ट शब्दों में सम्बोधि लाभ के अनन्तर बुद्ध या सम्यक् सम्बुद्ध नाम से अभिज्ञात पुरुष विशेष के पद बुद्धत्व के लाभ की इच्छा से सम्यक् मार्ग प्रतिपन्न सत्वको बोधिसत्व कहा जाता है। इसे बुद्धत्वका अभ्यर्थी भी कहा जा सकता है।

प्राणिमात्रके मूल भूत दुःख जन्म, जरा, व्याधि एवं मरण के अशेष प्रहाण के उद्देश्य से बोधिसत्व की चर्चा प्रारम्भ होती है। तत्साधक बुद्धत्व की प्राप्ति उसका पर्यवसान है। इस प्रकार उनका जीवन - क्रम एक सामान्य पुरुष से प्रारम्भ हो कर बुद्धत्व लाभ में पर्यवसित होता है। प्रारम्भ क्षण एवं अधिगमक्षण के बीच एक लम्बी अवधि होती है। जो अनेक जन्मों के अध्व से संसरित होती है। इस अवधि में बोधिसत्व के उदात्त भावनाओं से ओत-प्रोत अनेक कार्य देखे जाते हैं। ये अनुत्पन्न अकुशल धर्मों के अनुत्पादन, उत्पन्न अकुशल धर्मों के प्रहाण, अनुत्पन्न कुशल धर्मों के उत्पादन एवं उत्पन्न कुशल धर्मों रके अभिवर्द्धन क्रम से

अनेक दोषों के मार्जन एवं गुणों के संवर्धन स्वरूप है।

अभिनीहार :- बुद्धत्व लाभ के लिए किये गये दृढ़ संकल्प को अभिनीहार कहते हैं। बुद्ध गुणों से पूर्णतः परिचित हो बोधिसत्व किसी बुद्ध के सम्मुख ऐसा दृढ़ संकल्प करते हैं। निदान कथा से प्रकट है कि सुमेधतापस के रूप में विद्यामान बोधिसत्व ने दीपंकर बुद्ध के सम्मुख बुद्धभाव के अधिगम के लिए संकल्प किया था। दीपंकर दसबलकी बुद्धश्री को अपने चक्षुष्य में पा उनका मन इस प्रकार चिन्तनोन्मुख हो उठा :- “यदि मैं चाहूँ तो समस्त चिन्तमलों को नष्ट कर भिक्षुवेष में रम्भनगर में प्रविष्ट हो सकता हूँ पर अज्ञातरूपसे चित्त मलों को विनष्ट कर परिनिवृत्त होना मेरा ध्येय नहीं है। मेरे लिये यही उचित है, कि दीपंकर बुद्ध के समान परम अभिसम्बोधि की प्राप्ति कर धर्म नौका से जनसमूह को संसार सागरसे पार उतारने के बाद स्वयं निर्वाण प्राप्त करूँ।”

किम्मे अज्जातवेसेन, धम्मं सच्छिकतेनिध।

सब्बज्जुतं पापुणित्वा, बुद्धं हेस्सं सदेवके।

संसारसोतं छिन्दित्वा, विद्धंसित्वा तयोभवे।

धम्मानावं समरूरह, सन्तारेस्सं सदैवके।। नि° क° 34

बोधिसत्व का ऐसा दृढ़ संकल्प ही अभिनीहार कहलाता है।

यह संकल्प सामान्य संकल्पों के सदृश नहीं होता है। इसमें छन्द अर्थात् इच्छा का प्राबल्य रहता है। “जलमय सम्पूर्ण ब्राह्मण्डको अपने बाहुबल से तैर कर पार करने, सम्पूर्ण ब्राह्मण्ड में व्याप्त वेलुगुम्ब को हटा पैर से मर्दन करते हुए अग्रसर होने, तीक्ष्ण असिधार से अच्छादित समस्त पृथ्वीको पैरों से मर्दन करते पार जाने, तथा रक्तवर्ण के लहलहाते अंगारों से आवृत्त पृथ्वीमण्डलको पाद से मर्दन करते हुए बढने की दृढ़ इच्छा के समान ही महान इच्छा, अदम्य उत्साह, अनवरत यत्न, एवं सत् पर्येषणा से मुक्त यह बुद्धत्वकी प्राप्ति का संकल्प होता है।” ऐसे गुणों से विशिष्ट होने के कारण यह अभिनीहार कहलाता है।

व्याकरण :- बोधिसत्वद्वारा बुद्ध भाषके लिए ऐसा अभिनीहार किये जाने के अनन्तर बुद्ध अपने अप्रतिहत ज्ञान से उनके भविष्य को अवलोकन करते हैं। उनकी भूत एवं भाव्यचर्याओं का विश्लेषण करते हुए यदि उनके द्वारा उक्त पदकी प्राप्ति की सम्भावना देखते हैं। तो वे एतद्विषयक कल्याण वाक्य का उद्धरण करते हैं, कि ‘ये इतने दिनों के अनन्तर बुद्ध होंगे।’ बुद्धका ऐसा कल्याण वाक्य ‘व्याकरण’ कहलाता है। भगवान दीपंकर ने कृत - अभिनीहार - कललपृष्ठनिष्पन्न बोधिसत्त्वको देख कहाथा कि :- ‘आज से चार असंखेय्य एक लाख कल्प के व्यतीत होने पर ये गौतम नामक बुद्ध होंगे।’ इसके अतिरिक्त भी बोधिसत्व ने अपने बोधिसत्वजीवन के सुदीर्घ क्रम में जिन - जिन बुद्धों का साक्षात्कार किया, उन सबों ने उनके बुद्ध होने के कल्याण वाक्य का उद्घोष किया। इन समस्त बुद्धोंद्वारा बोधिसत्वके विषय में कहे गये ऐसे वचन व्याकरण कहलाते हैं।

इतो क्वाप्पसतसहस्साधिकानं चतुन्नं असंखेय्यानं

मत्थके गीतमो नाम बुद्धो भविस्सति । नि° क° 38.

अभिनीहार की आवश्यकतायें :- (प्रथम) बुद्धत्व प्राप्ति के साधक की मूलभूत आवश्यकतायें हैं। इनके सर्वांग सहयोग से ही अभिनीहार की सिद्धि हो सकती है। वे आठ हैं। यथा :- मनुस्यभाव, लिंग सम्प्राप्ति, हेतु, शास्ताका दर्शन, प्रब्रज्या, गुणसम्प्राप्ति, अधिकार तथा छन्दता।

मनुस्सतं लिंगसम्पत्ति, हेतु सत्थारदस्सनं।

पब्बाज्जा गुणसम्पत्ति, अधिकारो च छन्दता ॥ निं कथा 34.

दूसरी आवश्यकता लिंग सम्प्राप्ति अर्थात् पुरुष लिंग की प्राप्ति है। मनुस्य योनि में भी पुरुष ही बुद्धत्व का अधिकारी है, स्त्री, नपुंसक या उभयलिंगी नहीं। हेतु का अभिप्राय बुद्धबीज से है। मनुस्य योनि में उत्पन्न सभी पुरुष बुद्ध नहीं हो सकते, वरन् जो बुद्धबीज से उपेत है, उसी को बुद्ध होने की संभावना है। बोधिसत्व के सम्बन्ध में ऐसे वचन देखे जाते हैं :- कि 'तपस्वी सुमेध बुद्धबीज, बुद्ध अंकुर वाले है'। 'सुमेधतापसो किर बुद्धबीजं बुद्धंकुरो'। नि.कथा. 40. ऐसा होना तृतीय आवश्यकता है।

चतुर्थ आवश्यकता शास्ताका दर्शन है। कहा जाता है कि अभिनीहार की सिद्धि तब ही इष्ट है, जब वह बुद्ध के सम्मुख किया जाय। बुद्ध के परिनिवृत होने पर इसके लिए यथेष्टस्थान कोई चैत्य या बोधिवृक्ष कहा गया है।

गृहीजीवन बाधाओं से पूर्णराजपथ कहा गया है। इसमें रहते हुए बुद्धत्व लाभ संभव नहीं। अतः ततोद्देश्य प्रब्रजित होना पञ्चम आवश्यकता है।

गुण सम्प्राप्ति से यहाँ दो प्रकार के गुण अभिप्रेत हैं। वे हैं :- पाँच अभिज्ञा तथा आठ समाप्ति। इन दो से युक्त पुरुष ही बुद्धत्वगवेषी हो सकता है, इससे विपरीत नहीं। अतः इसे एक मूलभूत आवश्यकता कहा गया है।

अधिकार शब्द शक्तिया बलका ध्योतक है। उक्त गुणों से उपेत ही मनुष्य बुद्ध के लिए अपने सर्वस्वका उत्सर्ग कर देता है। उसके ऐसे त्यागपूर्ण कार्यों से जिस शक्तिका संचय होता है, उसे अधिकार कहते हैं। ऐसा अधिकार सप्तम आवश्यकता के रूप में चर्चित है।

अष्टम आवश्यकता है :- छन्दता। बुद्धत्व प्राप्ति में सहायक धर्मोंके प्रति प्रबल इच्छा, महान उत्साह, अनवरत प्रयत्न, सत् पर्योषणा आदि छन्दता के ध्योतक है। इन के होने से ही अभिनीहार की सिद्धि इष्ट समझी जाती है।

बुद्धत्व लाभ के लिए इन आठ मूलभूत धर्मों का होना आवश्यक है। कहा जाता है कि बोधिसत्व ने इनके संचय के अनन्तरही अभिनीहार किया था :- 'सुमेधतापसो पन इमे अट्ठधम्मो समोधानेत्वा बुद्धभावाय अभिनीहारं कत्वा निपज्जि'। सं.नि.अ.-50 (संयुक्त निकाय-अहकथा)

उक्त आठ धर्मों से उपेत बोधिसत्व अपने में कुछ अन्यगुणों का संबर्धन करते हैं। संयुक्तनिकाय अहकथा से स्पष्ट है कि ऐसे गुणों में चार बुद्धभूमियों तथा छ अध्याशयों का अभिवर्द्धन नितान्त आवश्यक है। उस्साह, उम्मग्ग, अवस्थान, तथा हितचारिया, नामक चार बुद्धभूमियाँ हैं। इन्हें क्रमशः वीर्य, प्रज्ञा, अधिष्ठान तथा मैत्रीभावना भी कहा जाता है। इस

प्रकार नेव्वम्मज्झासयं, पविवेकज्झासयं, अलोभज्झासयं, अदोसज्झासयं, अमोहज्झासयं, तथा निस्सरणज्झासयं, नामक ६ अध्याशय है।

इसके अतिरिक्त जातत्थचरिया, लोकत्थचरिया, भूतत्थचरिया, नामक तीन चर्चायें तथा स्त्री, पुत्र, राज्य, अङ्ग एवं जीवन - परित्याग विषयक पञ्च महात्याग उनके कार्यकलापों में मूर्त देखे जाते हैं। जातककथा, 60, 552, वेस्सन्तर द्वारा अवचरित जिन सात महा दानों का उल्लेख है, वे भी बोधिसत्व जीवन के सामान्यगुण समझे जाते हैं, दीघनिकाय अट्टकथा, 2, 427, इन गुणों के पूर्णतः संवर्द्धन के साथ बुद्धकारक धर्मोंका संग्रह बोधिसत्व - जीवन का प्रमुख अंग है।

बुद्ध वचन :- यो रवो वक्कलि, धम्मं पस्सति, सो मं पस्सति; यो मंपस्सति सो धम्मं पस्सति। धम्मं हि वक्कलि; पस्सन्तो मं पस्सति; मं पस्सन्तो धम्मं पस्सति।

वक्कलि, जो धर्मको देखता है, वह मुझे देखता है और जो मुझे देखता है, वह धर्मको देखता है। वक्कलि, धर्मको देखनेवाला मुझे देखता है और मुझे देखनेवाला धर्मको देखता है। (संयुक्त निकाय, 3:87 पृ. 341)

एव मेव खो भिक्खवे, कुल्लूपमो मया धम्मो देसितो नित्थरणत्याय, नोगहणत्याय। कुल्लूपमं वो भिक्खवे, धम्मं देसितं अजानन्तेहि धम्मा पि वो पहा तब्बा पगेव अधम्मा।

भिक्षुओ, मैं, बेड़े की भाँति पार जाने के लिए तुम्हें धर्म का उपदेश देता हूँ, पकड़ कर रखने के लिए नहीं। बेड़े की तरह धर्मको जानने वालों के लिए धर्म भी छोड़ने लायक है, अधर्म की तो बात ही क्या ? (मज्झिमनिकाय, १, २२ पृ 179)

न ब्राह्मणस्स परनेय्यमत्थि।

धम्मेषु निच्छेय्य समुग्गहीतं।।

तस्मा विवादानि उपातिवत्तो।

नहि सेट्ठतो पस्सति धम्ममज्जं।।

जानामि पस्समि तथेव एतं।

दिट्ठिया एके पच्चेन्ति सुद्धिं।।

अदृच्छकिं च किञ्चि तुमस्सतेन।

अतिसित्वा अज्जेन वदन्ति सुद्धिं।।

विद्वान् व्यक्ति सत्यके लिए दूसरे पर निर्भर नहीं करता, विचार के बाद धर्मों में से किसी को ग्रहण नहीं करता, इसीलिए वह विवादों से परे है। सत्य को छोड़ वह किसी दूसरे धर्मको श्रेष्ठ नहीं समझता। जो किसी सिद्धान्त में आसक्त है, वह शुद्ध नहीं होता, क्यों कि वह किसी दृष्टि में आसक्त है। (सुत्तनिपात; 4, 13 पृ 409)

माता यथा नियं पुत्तं आयुसा एक पुत्तमनुरक्खे।

एवं पि सब्भूतेसु मानसं भावये अपरिमाणं।।

माताजिसप्रकार जान की परवाह न कर अपने एकलौते पुत्र की रक्षा करती है, उसी प्रकार प्राणिमात्र के प्रति असीम प्रेम मैत्री भाव बढ़ावें। (सुत्तनिपात, 1.8.पृ 291)

नहि वेरेन वेरानि सम्मन्तीधकुदाचनं ।

अवेरेन च सम्मन्ति एस धम्मो सनन्तनो ॥

इस संसार में बैर से बैर कभी शान्त नहीं होते, अबैर अर्थात् मैत्री से ही शान्त होते हैं। यही सदा का नियम है। (धम्मपद, 16,8,12,2,1,8)

बाहुकं आधिककं च गयं सुनदरिका मपि ।

सरस्सतिं पयांगं च अथो बाहुमति नदिं ।

निच्चं पि बालो पकखन्तो कण्हकम्मो नबुझति ।

किं सुन्दरिका करिस्सति किं पायागो बाहुका नदी ॥

वेरि कत कि ब्विसं नरं नहि नं सोधये पापकम्मिं ॥

बाहुका, अधिकक, गया, सुन्दरिका, सरस्वती, प्रयाग और बाहुमती नदी में कुकर्मी चाहे नित्य नहाए, किन्तु सुद्ध नहीं होगा। क्या करेगी सुन्दरिका, क्या प्रयाग तथा बाहुलिका नदियाँ करेंगी। वे पाप कर्मों को शुद्ध नहीं कर सकतीं। (मज्झिमनिकाय, 1,7, पृ52)

चरथभिम्ववे, चारिकं बहुजनहिताय, बहुजन सुखाय,

लोकानुकम्पाय, अत्थाय हिताय, सुखाय, देवमनुस्सानं ।

मा एकेन द्वे अगमित्थ । देसेथभिम्ववे, धम्मं आदिकल्याणं

मज्झेकल्याणं, परियोसानकल्याणं सात्थं सब्यज्जनं केवलपरिपुण्णं परिशुद्ध ब्रह्मचरियं पकासेथ ।

भिक्षुओ, बहुजनो के हित के लिए, बहुत जनों के सुख के लिए, लोकपरदया करमे के लिए, देवताओं और मनुष्ये के प्रयोजन के लिए, हित के लिए, सुख के लिए विचरण करो। एक साथ दो मत जाओ। भिक्षुओ, आदिमेकल्याण, मध्यमेकल्याण, अन्त मे कल्याण इस धर्मका उपदेश करो। (विनय, महावग्ग, 1,10 पृ 23)

नजच्चावसलो होति न जच्चाहोति ब्राह्मणो ।

कम्मुना वसलो होति कम्मुना होति ब्राह्मणो ॥

जन्मसे न कोई नीच होता है, न श्रेष्ठ। कर्म सेही व्यक्ति नीच होता है और कर्म से ही श्रेष्ठ होता है।

गामे वा यदि वारज्जे निन्ने वा यदि वा थले ।

यत्थारहन्तो बिहरन्ति तं भूमिं रामनेय्यकं ॥

जिस गाँव, वन, तराई या मैदान मे अर्हत् विचरण करते हैं, वही भूमि पवित्र है। (धम्मपद, 7,98)

गहकारक; दिट्ठो सि पुन गेहं न काहसि ।

सब्बाते ते फासुगा भाग्गा गहकूटं विसंखतं ॥

विसंखारगतं चित्तं ताण्हानं खय मज्झगा ॥ ॥

ऐ; घर बनाने वाले मन, मैं ने तुम्हे देख लिया है, अब तुम घर न बना सकोगे। तुम्हारे सभी कड़ीयों भग्न हो गयी और गृहकूर विश्रुंखलित हो गया है। संस्कार रहित हो मेरा चित्त

अब तृष्णा को नष्ट कर चुका है। (धम्मपद, 11, 153, 154)

तुम्हेहिक्किञ्चं आतप्पं अम्खतारो तता गता।

पटिपन्या पमोम्बन्ति झामिनो मारबन्धना।।

प्रयत्न तुम्हे ही करना है, तथागत तो केवल उपाय बताने वाले हैं। जो प्रयत्नशील होगा, वह बन्धन से छुटेगा। (धम्मपद, 20, 273)

सब्बपापस्य अकरणं कुसलस्स उपसम्पदा।

सच्चित्तपरियोदपनं एतं बुद्धान-सासनं।।(धम्मपद 14,183)

सभी पापों को न करना, पुण्य का सम्पादन करना और अपने ऊपर नियन्त्रण रखना, यही बुद्धका धर्म है।

तस्मातिहानन्द, अत्तदीपाविहरथ, अत्तसरणा, अनज्जसरणा, धम्मदीपा, धम्मसरणा, अनज्जसरणा।

इसलिए आनन्द, अपने को दीपक बनाओ, अपनी शरण में जाओ, दूसरे की नहीं। धर्म को दीपक बनाओ, धर्मकी शरण में जाओ, अन्य की नहीं। (दीघनिकाय, 2,3,पृ 80)

अर्थप्रतिशरणता, न व्यञ्जनप्रति शरणता, धर्मप्रतिशरमता, पुद्गल प्रति शरणता।

भिक्षुओ, अर्थकीशरणमें जाओ, शब्दकी नहीं। धर्मकी शरण में जाओ, व्यक्तिकी नहीं। (महायानसूत्र संग्रह, 1 भाग पृ-332)

‘इति’

भवतु सर्वमङ्गलम्

धर्म का अर्थ :- धर्म शब्द का अर्थ ‘धारणकरना’ है। धारणकरने का अर्थ द्विविध है, १. अपने धर्म को धारण करना। इसके अनुसार संसारके समस्त पदार्थ धर्म है। २. भय से रक्षा करना। यहाँ द्वितीय अर्थ का प्रतिपादन किया जा रहा है। स्थूलतःकायिक, वाचिक और मानसिक नैतिकता धर्म है, क्योंकि वह किसी-न-किसी भय से रक्षा करती है और जीवोंको दुःख में गिरने से बचाती है। अतः उसका महान् यथावत आचरण करना धर्माचरण कहलाता है।

बौद्ध धर्मका परिचय :- दलाई लामा भिक्षुशासनधरसमुद्र

‘मग्गानद्वङ्गिको सेट्ठो सच्चानं चतुरोपदा।

विरागो सेट्ठो धम्मानं द्विपदानञ्च चक्खुमा।।’

मार्गों में अष्टांगिक मार्ग श्रेष्ठ है, सत्त्यों में चार पद-(चारआर्यसत्य) श्रेष्ठ है, धर्मों में वैराग्य श्रेष्ठ है, द्विपदों (मनुष्यों) में चक्षुष्मान् (ज्ञाननेत्रधारी बुद्ध) श्रेष्ठ है। धम्मपद (मग्गवग्गो, 20,1,273)

सब्बदानं धम्मदानं जिनाति

सब्बं रसं धम्मरसो जिनाति।

सब्बं रतिं धम्मरसो जिनाति

तण्डक्खयो सब्बदुक्खं जिनाति।।

धर्म का दान सारे दोनों में बढकर है, धर्म-रस सारे रसों में प्रबल है, धर्म में रति सब रतियों से बढकर है, तृष्णा का विनाश सारे दुःखों को जीत लेता है ।

धम्मपद - (तण्हावग्गो - 24,21,354)

सुखो बुद्धानंउप्पादो सुखा सद्धम्मदेसना ।

सुखा संघस्स सामग्गी समग्गान तपो सुखो ॥

सुखदायक है, बुद्धो का जन्म, सुखदायक है सद्धर्म का उपदेश, संघ में एकता सुख दायक है और सुखदायक है एकता युक्त तप करना ।

(धम्मपद - बुद्धवग्गो, - 16,194, पृ-62)

नात्थि रागसमो अग्नि नात्थि दोससमो कलि ।

नात्थि र्वन्धसामा दुम्खा नात्थिसन्तिपरं सुखं ॥

राग के समान अग्नि नहीं है, द्वेष के समान मल नहीं हैं, पंचस्कन्ध (रूप, वेदना, संज्ञा, संस्कार और विज्ञान) के समान दुःख नहीं और निर्वाण से बढकर सुख नहीं है ।

(धम्मपद, सुखवग्गो, 15, 202,6,पृ-65)

जिघच्छापरमा रोगा, संखारा परमादुखा ।

एतं जत्वा यथा भूतं निब्बनं परमं सुखं ॥

भूख सबसे बड़ा रोग है, संस्कार सबसे बड़ा दुःख है, इसे यथार्थ रूप से जानकर निर्वाण सबसे बड़ा सुख है । (धम्मपद सुखवग्गो - 15, 203,7, पृ - 65)

आरोग्यपरमा लाभा सन्तुष्ठी परमं धनं ।

विस्सासपरमा जाती निब्बानं परमं सुखं ॥

निरोग होना परम लाभ है, सन्तोषपरम धन है ।

विश्वास सबसे बड़ा बन्धु है, निर्वाण सबसे बड़ा सुख है । (धम्मपद, सुखवग्गो, 15, 204,8,66)

पुत्तामत्थिधनम्मत्थि इति बालो विहज्जति ।

अत्ता ही अत्तनो नत्थि कुतो पुत्तो कुतो धनं ॥

‘मेरा पुत्र है’ मेरा धन है इस प्रकार मूर्ख परेशान होता है, जब मनुष्य अपना आप नहीं है तो पुत्र और धन उसके कहाँ तक होंगे । (धम्मपद, बालवग्गो, 5,62, पृ -21)

फेणूपमं कायमिमं विदित्वा मरी चिधम्मं अभिसम्बुधानौ ।

छेत्वान मारस्स पपुफ्फकानि अदस्सनं मज्जुराजस्सगच्छे ॥

इस शरीरको फेन के समान तथा (मृग) मरीचिका के समान (असार) जान, मार के फन्देको तोड़ कर यमराज की दृष्टि से परे हो जाय । (धम्मपद, पुप्फवग्गो, 4,46,पृ 16)

नहिवेरेन वेरानि सम्मन्तीध कुदाचनं ।

अवेरेन च सम्मन्ति एसधम्मो सनन्तनो ॥

इस संसार में वैरे से वैरे कभी शान्त नहीं होते, अन्वैर (मैत्री) से ही शान्त होते हैं :- यह सदाका नियम है । (धम्मपद, यमकवग्ग, 1,5,पृ-2)

अप्यमादो अमतपरदं पमादो मञ्चुनोपदं ।

आपमत्तान मीयन्ति ये पमत्ता यथा मता ॥

प्रमाद न करना अमृतपदका साधक है और प्रमादकरना मृत्युपदका । अप्रमादी नहीं मरते, किन्तु प्रमादीतो मरे तुल्य ही है ।

एतं विसेसतो जत्वा अप्यमादन्हि पण्डिता ।

अप्यमादे पमोदन्ति अरियान गोचरे कता ॥

पण्डित लोग अप्रमाद के विषय में इसे अच्छी तरह जान, बुद्धद्वारा उपदिष्ट आचारण में रत हो, अप्रमाद में प्रभुदित होते है । (धम्मपद, अप्रमादवग्गो, 2,21,22, पृ-8)

अट्ठीनं नगरं कतं मंसलोहितलेपनं ।

यत्थ जरा च मच्चूत मानो कखो च ओहितो ॥

हड्डियोंका नगर बना है, जो मांस और रक्त से लेपा गया है, जिसमें जरा, मृत्यु, अभिभान, और डह छिपे हुए है । (धम्मपद, जरावग्गो, 11,150 पृ-49)

कोनुहासो किमानन्दो निञ्चं पञ्जलितेसति ।

अन्धकारेन ओनद्धा पदीपं च गवेस्सथ ॥

जबनित्य जल रहा है, तो हँसी कैसी ? आनन्द कैसा ? अन्धकार से घिरे प्रदीप की खोज क्यों नहीं करते ? (धम्मपद, जरावग्गो, 11, 146, पृ - 48)

नअन्तलिकखे न समुद्धमग्गे न पब्बतानंविवरंपविस्स ।

नविज्जती सो जगतिप्पदेशो यत्थाट्ठितो मुञ्चेच्च पापकम्मा ॥

न आकाश में न समुद्रके मध्यमे न पर्वतोंके विवर में प्रवेशकर संसारमें कोई स्थान नहीं है, जहाँ रहकर पाप - कर्मों (केफल) से प्राणी बच सके । (धम्मपद, पापवग्गो, 9,127, पृ - 41)

न अन्त विचरखे न समुद्धमग्गे नपब्बतानंविवरंपविस्स ।

न विज्जती सोजगतिप्पदेशो यत्थाट्ठितंनप्पसेहय्यमच्चू ॥

न आकाशमे न समुद्रके मध्यमें, पर्वतो के विवर मे प्रवेश कर, संसार मे कोई स्थान नहीं है, जहाँ रहने वाले को मृत्यु न सतावे ॥ (धम्मपद, पापवग्गो, 9,128,पृ-41)

अभिवादनसीकिस्स निच्चं वद्धापचायिनो ।

चत्तारोधम्ममा वड्ढन्ति आयु वण्णो सुखं बलं ॥

जो अभिवादनशील है, जो सदा बुद्धोंकी सेवा करनेवाला है, उसकी चार बातें बढ़ती है - (१) आयु, (२) वर्ण (३) सुख और (४) बल ।

आकाशे च पदं नत्थि समणो नत्थिबाहिरे ।

पपञ्चाभिरता पजा निप्पपञ्चा तथागता ॥

आकाश में पद चिन्ह नहीं, बाहार में श्रमण नहीं । (बुद्ध शासन से बाहर दूसरे धर्मों में कोई मार्ग फल प्राप्त श्रमण नहीं है), लोग प्रपञ्च में लगे रहते है, किन्तु तथागत प्रपंच रहित है ।

आकासे च पदं मत्थिसमणोनत्थिबाहिरे ।

सङ्खारा सस्सता नत्थि, नत्थि बुद्धानमिज्जितं ।।

आकाश में पद चिन्ह नहीं, बाहर मे श्रमण नही संस्कार साश्र्वत नही और बुद्धो मे चंचलता नही ।

(धम्मपद, मल्लवग्गो, 18, 254, 255, पृ - 80, 81)

बहुं वे सरणं यन्ति पब्बतानि वननिच ।

आराम रुकखचेत्यानि मनुस्सा भयतज्जिता ।।

नेतं रवो सरवं खेतं नेतं सरण मुत्तमं ।

नेतं सरण मागम्म खब्बुदुक्खा पमुच्चति ।।

मनुष्य भयके मारे पर्वत, वन, आराम, (उद्यान) वृक्ष-चैत्य, (चौरा) आदिको देवता मान कर उसकी शरण मे जाते है किन्तु ये शरण मंगलदायक नही, यो शरण उत्तम नही, क्यो कि इन शरणों मे जाकर दुःखों से छुटकारा नहीं मिलता । (धम्मपद, बुद्धवग्गो, 14,188,189,10, 11, पृ - 61)

यो च बुद्धञ्च धम्मञ्च संघञ्च सरणंगतो ।

चत्तरि अरिय सच्चानि सम्मप्पज्जायपस्सति ।।

दुक्खं दुक्ख समुप्पादं दुक्खस्स च अतिक्रमं ।

अरियञ्च ट्ठङ्गिकं मगं दुक्खूप समगामिनं ।।

एतं खो सरणं खेमं एतं सरणमुत्तमं ।

एतं सरण मागम्म सब्बदुम्खापमुच्चति ।।

जो बुद्ध, धर्म और संघ की शरण गया है, जिसने चार आर्यसत्यों :- दुःख, दुःखकी उत्पत्ति, दुःख से मुक्ति और मुक्तिगामी आर्य आप्टाङ्गिक मार्गको सम्यक् प्रज्ञा से देख लिया है, यही मंगलदायक शरण है। यही उत्तम शरण है। इसी शरण को प्राप्त कर व्यक्ति सभी दुःखों से मुक्त हो जाता है। (धम्मपद, बुद्धवग्गो, 14, 190, 191, 192, 12, 13, 14, पृ-62)

सब्बपापस्सअकरणं कुसलस्स उपसम्पदा ।

सचित्तपरियोदपनं एतं बुद्धान सासनं ।।

सभी पापों को न करना, पुण्यों का संचन करना, अपने चित्तको परिशुद्ध करना - यह बुद्धोकी शिक्षा है। (धम्मपद, बुद्धवग्गो, 14,183, पृ - 60)

किच्छो मनुष्यपटिलाभो किच्छं मच्चानजीवितं ।

किच्छं सद्धम्मसवणं किच्छो बुद्धानं उप्पादो ।।

मनुष्यका जन्म पाना कठिन है, मनुस्यका जीवित रहना कठिन है, सद्धर्म का श्रवण करना कठिन है और 'बुद्धों'का उत्पन्न होना कठिन है। (धम्मपद, बुद्धवग्गो, 14,182, 4, पृ-59)

अनेकजाति संसार सन्धाविस्सं अनिब्बिसं ।

गहकारकं गवेसन्तो दुम्खा जाति पुनप्पुनं, ।।

गहकारक ! दिट्ठोसि पुनगेहं न काहसि ।
सब्बा ते फासुका भग्गा गहकूटं विसड्ढिखतं ।।
विसड्ढिखारगतं चिन्तं तण्हानं खय मज्झगा ।।।

बिना रूके अनेक जन्मों तक संसार में दौड़ता रहा । (इस कायारूपी) गृह को बनाने वाले (तृष्णा) को खोजते पुनः पुनः दुःख (मय) जन्म में पडतारहा । हे गृहकारक ! तृष्णे ! मैं ने तुझे देख लिया, अब फिरतू घर नहीं बना सकेगा । तेरी सभी कडियाँ भग्न हो गई, गृहका शिखर गिरगया । चित्त संस्कार रहित हो गया । अर्हत्व (तृष्णाक्षय) प्राप्त हो गया । (धम्मपद, जरावग्गो, 11,153,154, पृ - 50)

ते ज्ञायिनो साततिका निज्जं दल्ह - परक्कमा ।
फुसन्ति धीरा निब्बानं योग कखेमं अनुत्तरं ।।

सतत् ध्यान का अभ्यास करने वाले, नित्य दृढ़, पराक्रमी, बीर पुरूष परम पद योग - क्षेम का लाभ करते हैं ।

धर्म : Sanskrit

धर्म :- (धियते लोको ऽनेन, धरति लोकं वा धृ+मन) 1:- कर्तव्य, जाति, सम्प्रदाय आदिके प्रचलित आचार का पालन, 2:- कानून, प्रचलन, दस्तुर, प्रथा, अध्यादेश, अनुविधि, 3:- धार्मिक या नैतिक गुण, भलाई, नेकी, अच्छेकाम (मानव अस्तित्व के चार पुरूषार्थों में से एक) कुं 5-38, दें 'त्रिवर्ग' भी, एक एव सुद्धधर्मो निधनेडप्पनुयतिय:- हि.1165, 4:- कर्तव्य शास्त्र विहित आचरण क्रम, षषांशवृत्तेपि धर्म एव: श. 5-4, मनु. 1-114. 5:- अधिकार, न्याय, औचित्य, या न्याय साम्य, निस्पक्षता, 6:- पवित्रता, औचित्य शालीनता। 7:- नैतिकता, नीतिशास्त्र, 8:- प्रकृति, स्वभाव, चरित्र :- मा°116, प्राणि, जीव, 9:- मूल, गुण, विशेषता, लाक्षणिकगुण (विशिष्ट) विशेषता :- वदन्ति वर्ण्य वर्णानां धर्मकर्म दीपकं बुध :- चन्द्रा ० 5-45। 10:- रीति, समरूपता, समानता। 11:- यज्ञ। 12:- सत्संग, भद्र - पुरुषोंकी संगति। 13:- भक्ति, धार्मिक भावमग्नता। 14:- रीति प्रणाली। 15:- उपनिषद् 16:- ज्योष्ठ पाँण्डव युधिष्ठिर 17:- मृत्यु का देवता यम। सम - अङ्ग :- गा सारस, - अधर्मो (पुं द्वि -व) सत्य और असत्य, कर्तव्य और अकर्तव्य, विद(पु) मीमांसक जो कर्मों के सही या गलत मार्ग को जानता है, - अधिकरणम् 1. विधिका प्रशासन, 2. न्यायालय, - अधिकरणिन (पु) न्यायाधीश, दण्डनायक, - अधिकार, 1:- धार्मिक कृत्यो का अधीक्षण - श. 1, 2:- न्याय - प्रशासन, 3:- न्यायाधीस का पद, - अधिष्ठानम-न्यायालय, अध्यक्षः, न्यायाधीश, 2. विष्णुका विशेषण, - अनुष्ठानम् धर्म के अनुसार आचरण, अच्छा आचरण, नैतिक चाल - चलन,

अपेत (वि) जो धर्मविरुद्ध हो, दुराचारी, अनैतिक, अधार्मिक (तम्) दुर्व्यसन्, अनैतिकता, अन्याय - अरण्यम्, तपोवन, वन जिस में सन्यासी रहते है - धर्मरण्यं - प्रविशंति गजः - श. 1-33, - अलीकं (वि) झुठे चरित्र वाला - आगमः धर्मशास्त्र, विधि - ग्रन्थ, - आचार्य :- 1. धर्म शिक्षक, 2. धर्मशास्त्र या कानून का अध्यापक, - आत्मज:- युधिरिष्ठिर का विशेषण, - आत्मन् (वि) न्यायशील, भला, पुण्यात्मा, सद्गुणी, - आसनम् न्यायका सिंहासन, न्याय की गद्दी, न्यायाधिकरण न संभावित मध्य धर्मासनमध्यसितुम् - श. ६, धर्मासनाद्विशतिवासगृहं नरेन्द्रः उत्तर 1-7, इन्द्र : युधिरिष्ठिर का विशेषण, - ईशः यम का विशेषण - उत्तर (वि) अतिधार्मिक, जो न्याय धर्मका प्रधान पक्षपति हो, निष्पक्ष और न्यायपरायण धर्मोत्तरं मध्यमाश्रयन्ते - रघु. 16-7, उपदेश ; 1 - धर्म या कर्तव्य की शिक्षा, धार्मिक या नैतिक शिक्षण, 2. धर्मशास्त्र, कर्मन् (नपु) कार्यम्, क्रिया, कर्तव्य कर्म, नीतिका आचरण। धर्मपालन, धार्मिक कृत्य या संसार। 2. सदाचरण - कथादरिद्र : कलियुग, - कायः बुद्धका विशेषण - कीलः अनुदान, राजकीय लेख या शासन - कोतुः बुद्ध का विशेषण - कोशः :- षः धर्मसंहिता, धर्मशास्त्र - धर्मको षस्यगुप्तये - मनु . 1-99 - क्षेत्रम्। 1. भारतवर्ष (धर्मकी भूमि) 2. दिल्ली के निटक का मैदान, कुरूक्षेत्र (यहाँ ही कौरव पाण्डवों

का महायुद्ध हुआ था) - धर्म क्षेत्रं कुरुक्षेत्रे समवेता युयुद्धत्सव :- भग .111, घटः वैशाख के महीने में ब्राह्मण को प्रतिदिन दिये जानेवाले - सुगन्धित जलका घड़ा, चक्रभूत (पु) बौद्ध या जैन, - चरणम्, चर्चा कानून का पालन, धार्मिक कर्तव्यों का सम्पादन - कु° 7-83, - चरिन् (वि°) भद्रव्यवहार करनेवाला, कानून का पालन करने वाला, सद्गुणी, नेक - रघु° 3-45, (पु°) सन्यासी चारिणी 1. पत्नी 2. पतिव्रता सती साध्वी, पत्नी - चिन्तनम्, चिन्ता भलाई या सद्गुणों का अध्ययन, नैतिक कर्तव्यों का विचार, नीति - विमर्श, जः 1:- धर्म से उत्पन्न वैध, पुत्र, असली बैटा तु° मनु° 9-1072 2. - युधिष्ठिर का नाम, - जन्मन् (पु°) युधिष्ठिर का नाम - जिज्ञासा धर्म सम्बन्धी पुछताछ, सदाचरण विषयक पृच्छा - अथातो धर्म जिज्ञासा - जै°, - जीवन (वि°) जो अपने वर्ण के नियमानुसार निर्दिष्ट कर्तव्यों का पालन करता है, (नः) वह ब्राह्मण जो दूसरों के धर्मानुष्ठान में सहाय्य प्रदान कर अपनी जीविका चलाता है, - ज्ञ(वि°) सही बातको जाननेवाला, नागरिक तथा धार्मिक कानूनों का जनकार - मनु° 7-141, 8-179, 10-127। 2. न्यायशील, नेक पुण्यात्मा, - त्यागः अपने धर्मका त्याग करने वाला, धर्मच्युत, - दाराः (पु° व° व°) वैधपत्नी - स्त्रीणां भर्ता - धर्मदाराश्च पुंसां - म° 7-18, - द्रोहिन् (पु°) राक्षस, - धातुः बुद्ध का विशेषण, - ध्वजः ध्वजिन् (पु°) धर्म के नाम पर पाखण्ड करने वाला छद्मवेशी, नन्दनः युधिष्ठिरका विशेषण - नाथः कानूनी अभिभावक वैध स्वामी, नाभः विष्णु का विशेषण - निवेशः धार्मिक भक्ति, - निष्पत्तिः (स्त्री) कर्तव्य का पालन, नीति-पालन, धार्मिक अनुष्ठान, - पत्नी वैधपत्नि, धर्मपत्नी - रघु° 2-2, 20, 72, 8-7, याज्ञ 2-128, पथः भलाई का मार्ग, चाल चलन का सन्मार्ग, - पर (वि°) - धर्म परायण, पुण्यात्मा, नेक भला, - पाठकः नागरिक या धार्मिक कानूनों का अध्यापक, - पालः कानून का रक्षक (आल° से इसे 'दंड' कहते हैं), दण्ड, सजा, तलवार, - पीड़ा कानूनका उलंघन करना, कानून के प्रति अपराध, पुत्रः - 1. धर्मसम्मतपुत्र, (जो कर्तव्य ज्ञानकी दृष्टि से उत्पन्न किया या माना गया हो केवल कामवासना का परिणाम न हो), 2. युधिष्ठिर का विशेषण - प्रवक्तृ (पु) 1. धर्मका व्याख्याता, कानूनी सलाहकार, 2. धार्मिक - शिक्षक, धर्मप्रचारक, - प्रवचनम् 1. कर्तव्य विज्ञान - उत्तर 5-23, 2. धर्मकी व्याख्या करना, (नः) बुद्धका विशेषण - वा (वा) विजिकः 1. जो अपने सद्गुणों से व्यापारी की भाँति लाभ उठाने का प्रयत्न करता है, 2. लाभदायक व्यवसाय को करने वाले व्यापारी की भाँति जो पुरस्कार पाने की इच्छा से धार्मिक कृत्यों का सम्पादन करता है, - भगिनी 1. वैधभगिनी, 2. धर्म गुरुकी पुत्री 3. धर्म बहन, अनुरूप धार्मिक कर्तव्यों का पालन करते हुए जिसको वहन मान लिया जाता है, - भागिनी साध्वीपत्नी, - भाणकः व्याख्यानदाता जो महाभारत तथा भागवत आदि ग्रन्थोंकी व्याख्या सार्वजनिक रूपसे अपने श्रोताओं के सामने रखता है, - भ्रातृ (पु) 1. धर्म शिक्षाका सहपाठी, धर्म का भाई, 2. वह व्यक्ति जिसके अनुरूप धार्मिक कर्तव्यों का पालन करते हुए, भाई मान लिया जाता है, - महामात्रः धर्ममंत्री, धार्मिक मामलों का मन्त्री, - मूलम् नागरिक या धार्मिक कानूनों का नीव, वेद, - युगम् सतयुग, - कृतयुग, - यूपः विष्णुका विशेषण, - रति (वि) भलाई और न्याय में प्रसन्नता

प्राप्त करने वाला, नेक, पुण्यात्मा, न्यायशील - रघु° 1-23, - राज्(पु°) यमका विशेषण, राजः 1. यम, 3. जिन, 3. युधिष्ठिर, और 4. राजा का विशेषण, - रोधिन्(वि°) 1. कानून के विरुद्ध, अवैद्ध, अन्याय 2. अनैतिक, - लक्षणम्, .धर्म का मूल चिन्ह, 2.वेद (णा) मीमांसादर्शन-लोपः। 1. धर्मभाव, अनैतिकता, कर्तव्य का उल्लंघन - रघु° 1-76, - वत्सल(कि) कर्तव्यशील, धर्मात्मा, - वर्तिन्(वि°) न्यायपरायण, नेक, वासरः पूर्णिमा का दिन, - वाहनः 1. शिवका विशेषण, 2. भैसा (यमकी सवारी), विद्(वि°) (नागरिक तथा धर्म विषयक) कर्तव्य का ज्ञाता, विधिः वैध उपदेश या व्यादेश, विप्लवः कर्तव्य का उल्लंघन, अनेतिकता, - वीरः(अतंशंले) भलाई या पवित्रता के कारण उत्पन्न वीर रस, शौर्य - सहित पवित्रता का रस, रस् में निम्नांकित उदाहरण दिया गया है:- सपदि विलेयमेतु राज लक्ष्मीरुपरि पतन्वथवा कृपाणधाराः, अपहरतुतरां शिरः कृतान्तो ममतु मतिर्न मवागपेतु धर्मात्। 1. वृद्ध (वि°) सद्गुण व पविभता की दृष्टि से आगे बढ़ा हुआ (बुढ़ा) - कु° 5-16, वातंसिकः वह जो अपने आपको उदार प्रकट करने की आसा में अवेधरूपसे कमाये हुए धन को दान कर देता है - शाला 1. न्यायालय, न्यायाधिकरण, 2. धर्मार्थ संस्था, - शासनम्, - शास्त्रम् धर्म संहिता, न्यायाशास्त्र, हि° 1-17, यज्ञ° 1-5, शील (वि°) न्यायशील, पुन्यात्मा, सदाचारी या सद्गुणी, संहिता धर्मशास्त्र (विशेषरूप से मनु, याज्ञवल्क्य, आदि ऋषियों द्वारा प्रणीत स्मृतियाँ), सद्ग, 1. सद्गुण या न्याय से अनुराग या आसक्ति 2. पाखण्ड, - सभा - न्यायालय, सहायः धार्मिक कर्तव्यों के पालन करने में सहायक साथी या साझीदार। धर्मतः (अन्य) (धर्म +तसिल्) 1. धर्म के अनुसार, नियमानुकूल, सही तरीके से, धर्मपूर्वक, न्यायके अनुरूप, 2. भलाई से नेकी के साथ, 3. भलाई या नेकी के उद्देश्य से। धर्मयुः(वि°) (धर्म+युः) 1. सद्गुण सम्पन्न, न्यायशील, पुण्यात्मा, नेक। धर्मिन् (वि°) (धर्म+इनि) 1. सद्गुणों से युक्त, न्यायशील, पुण्यात्मा, 2. अपने कर्तव्यों को जानने वाला 3. कानून का पालन करनेवाला 4.(समास के अंत में) किसी वस्तु के गुणों से युक्त - प्रकृति का, विशिष्ट गुणों से युक्त - षट्सुताः, द्विजधर्मीणः मनु, 10-14, कल्पवृक्षफलधर्मी काक्षितम् - रघु° 11-50 (पु°) विष्णुका विशेषण।

संकेताक्षर-सूचि

कु - कुमार संभव

दे° - देशिका

हि° - हितोपदेश

मनु - मनुस्मृति

चन्द्रा - चन्द्रालोक

मा - मातंगलीला

याज्ञ - याज्ञवल्क्यस्मृति

शा° - शकुन्तलानाटक

रघु - रघुवंश

उत्त - उत्तरामचरित

महा° - महाभारत

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