Perspectives of Tibetan and Buddhist Studies

Dr. Bimalendra Kumar
PERSPECTIVES OF TIBETAN
AND
BUDDHIST STUDIES

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Dedicated

To

My Reverend Teacher

PROFESSOR MAHESH TIWARY

with profound esteem and intense gratitude
The Buddha had been explored by the academicians by the eighteenth century as the ‘Mastermind’ of the orient. August Wilhelm Schlegel rendered the Bhagavadgītā into Latin by 1823. Prior to that, Sir William Jones established Asiatic Society in Calcutta in 1784. Brian Houghton Hadgson explored Buddhist manuscripts from Nepal and contributed a portion of his collection to the Societe Asiatique in Paris. That opened the chapter on Buddhist Studies, as academicians follow. Eugene Burnouf wrote his Introduction à l'histoire du Bouddhisme Indien to introduce Indian Buddhism in Europe.

About Tibetan Studies, the Europeans, particularly the Russian armies came in touch of the strange language with peculiar scripts during their march in northern Central Asia by mid-eighteenth century. The matter was referred to the Pope and Vatican missionaries who ventured to compose in Latin the Alphabetum Tibetanum 1762 AD by Giorgi from Rome. The present collection of essays may speak about some frontings on the Buddhist Studies and those on Tibetan Studies as well. In continuation of the predecessors for the last two centuries so many academic knots have been strikingly important. For about a decade the author combats vigorously to untie them from the accessible source materials.

Out of the collection of published papers, Dr. Bimalendra Kumar exhibits his sustained efforts for promotion of researches in the fields of Tibetan and Buddhist Studies.
Dimensionally, Tibetan Studies and Buddhist Studies may appear separate. Indian Buddhist Studies are incomplete without Tibetan Studies. Because a vast materials of Indian Buddhism that are lost in the Indian original are preserved in their Tibetan versions. In that respect, Tibetan studies occasionally corroborate what the Buddhists had left up till the 13th century A.D.

Dr. Bimalendra Kumar endeavours to examine varied problems of the Buddhist thoughts like the significance of Satyam (truth), the Relation sambandha theory, the doctrine of Karma (action) from the epistemology and functional analysis. The author’s acquaintance with the Pali Tipitaka may be explicit in his learned paper on the Patṭhānappakarana, paṭiccasamuppāda and other. Apart from the author’s knowledge in Pali, Sanskrit, his papers on Socio-Cultural Systems of Immigrant Bonpos of Himachal Pradesh, Relevance of Tibetan Buddhism in Modern Society, Lo-Chen Rin Chen Bzang po: As a Great Translator, Rituals of Tibetan Bonpos at Solon deserve a special mention on account of the field work study with the Bonpo Tibetan migrants. His wide approach to wholesome study of Buddhism extends in his research articles on Mahāyānasatadharma Vidyādvāraśāstra from Tibetan and Chinese versions in collaboration with Dr. Swati Ganguly and Bilateral Cultural Contact between India and China. In short, the present collection of essays speak about the range of erudition that Dr. Bimalendra Kumar holds. This compendium throws light to go further in the acquisition of knowing more about than which is yet to traverse. Let its importance spread among them who are inquisitive in Tibetan Studies and Buddhist Studies with no geographical boundaries.

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The Tibetan and Buddhist Studies refers to that studies on Buddhism which holds the contextual reference of India and Tibet both. That means the Buddhist literature available in Tibetan translations from the Indian original as well as the indigenous works in Tibetan by the Buddhists of Tibet on the Indian Buddhist thoughts. The tradition of Tibetan and Buddhist Studies stretches over more than a millenium, since the reign of the first historical king of Tibet, Srong-btsan-sgam-po through exchange of scholars between India and Tibet. Since then, the Tibetans themselves preserved the classical Mahāyāna with meticulous care in Tibet. From the thematic standpoint, the scope of Tibetan and Buddhist studies has extended as and when the westerners became enthusiastic to study Indo-Tibetan Buddhism for the last two hundred years. Csoma de Körös was the pioneer in this field. Thereafter the Tibetan and Buddhist Studies has not been confined in Tibetan barrier. The modern scholars have to depend heavily on the Tibetan sources not only for the access to hidden treasures of Indo-Tibetan Buddhism, preserved in Tibetan monasteries but also for the biographical and historical materials, particularly of Chos-'byung, rNam-thar, Lam-yig etc. Thus, the Tibetan and Buddhist studies has been in its multi-dimensional scope as it is published in many European languages and Asian languages and that may require a separate study.

Also, Buddhist Studies has been included in the academic curricula of universities and educational centres.
Many scholars are engaged in studying the aspects of Buddhism in the context of Indo-Tibetan culture as preserved in Tibetan translation or in their creative writings. The Central Institute of Higher Tibetan Studies, Sarnath, Varanasi has a research and restoration department to conduct broad based academic pursuits in the field of Buddhist Studies with reference to the Indian and the Tibetan source materials. Many texts of Ācārya Nāgārjuna, Dinnaga, Dipaṅkaraśrijñāna, Tsongkhapa and others have been restored from Tibetan to Sanskrit language. The Institute also brings out Dhih journal, which also contains restoration of many small texts into Sanskrit. The Library of Tibetan Works and Archives (LTWA), Dharmashala (H.P.) deserves a special mention to encourage Tibetan and Buddhist Studies with its scientific application. The Bod Research Journal, published by LTWA contains many important materials in this field.

The present volume contains thirty-six research papers, pertaining to a variety of themes ranging from different aspects of Indo-Tibetan Buddhism. These articles were presented by me in different national and international seminars and conferences since I joined as Lecturer in Indo-Tibetan Studies, Visva Bharati University, Santiniketan (W.B.). Some of the papers have been published in the Proceedings, books and the referred journals. The volume also includes some selected topics of early Buddhism related with social and historical aspects. The title given to the volume virtually reflects the diversity of its contents related with Tibetan and Buddhist studies. The volume begins with the article entitled An Analysis of Recollection of Buddha: Buddhānusmṛti, which discusses the epithets of the Buddha in a very brief manner, based upon the Tibetan texts Ārya-Buddhānusmṛti, its Vṛtti, Tikā and Pāli texts. The fourth paper entitled An Analytical Study of the Tibetan Chinese Version of Mahāyānaśata-dharmavidyādvāraśāstra presents a brief list of one hundred
dharmas with numerical categories of Mahāyāna and Theravāda Abhidharma. In the sixth article, there is the critical Edition of *Yuktisāṭikakārikā* of Ācārya Nāgārjuna based upon Tibetan sources. The seventh paper discusses the contribution of Lo-Che-Rin-Chen Bzañ-po as a great translator. Next article deals with the bilateral cultural contacts between India and China.

The Ninth article discusses the relevance of Tibetan Buddhism in Modern Society. The eleventh article throws light on the Tibetan Buddhist Monastic education and humanism. Some of the succeeding papers discuss the aspect of theory of relation (*paccayā*), its ethical value, its affinity with the law of dependent origination (*patīcchasamuppāda*) and meditation, based upon the materials available in Theravāda and Mahāyāna traditions. The twenty-first article gives a description of Ayodhya from the sources available in Pali literature. In the twenty-fourth article, there is an attempt to discuss the term *Bodhicaryāvatāra*, based upon the materials in Theravāda and Mahāyāna texts. The twenty-fifth article deals with the contribution of Prof. Giuseppe Tucci in Yogācāra philosophy. In the twenty-seventh article, there is the description of Tabo Monastery which preserves an extra-ordinary wealth of documentation for the history and culture of the period. In the next article, there is an attempt to throw light on the symbolical significance of Svāstika in Tibetan Buddhism. The twenty-ninth paper discusses the contribution of Ācārya Buddhaghosa in Sinhalese Buddhist tradition. The next article gives description of Pāṭaliputra based upon Pali and Tibetan sources.

In the thirty-first article entitled *Abhidharma and Ecology*, there is an attempt to throw light on the ecology based upon Abhidharma literature which stresses that nature and human beings need to live in a close harmony and plants
and animals should be objects of unlimited kindness and benevolence since they don't demand anything. The thirty-second article discusses the ideal of social work as a psycho-ethical principle of Buddhism which generally leads to the state of eternal bliss. The next article deals with the relevance of Buddhism in present context. In the thirty-third paper material world in Buddhism has been discussed. The thirty-fifth article deals with environmental pollution and Buddhism. Environment can be made pollution free and development can be continued through the Buddhist approach by practising compassion, non-violence etc. The concluding paper discusses the origin and growth of schism in the Buddhist order. Thus, all the articles in this volume deal with one or other aspect of Tibetan and Buddhist Studies and are substantially based on canonical Buddhist texts, available in Tibetan, Pāli and Sanskrit sources.

I wish to record my most sincere thanks and deep sense of gratitude to Prof. Suniti Kumar Pathak, Ex-Research Professor, Asiatic Society, Kolkata (W.B.), who was a constant source of inspiration in preparing this volume. He also helped and encouraged me during my academic career at Visva Bharati, Santiniketan. I am also ever grateful to him for writing a foreword of this book. I heartily place on my indebtedness to my respected teacher, Prof. Sanghasen Singh, Retd. Professor and Head, Department of Buddhist Studies, Delhi University, Delhi and Prof. N.H. Samtani, Fomer Hony. Director, Centre for Mahayana Buddhist Studies, Nagarjuna University, Guntur (A.P.), who offered their valuable suggestions. I also express my gratitude to Prof. D.K. Barua, Ex-Director, Nava Nalanda Mahavihara, Nalanda (Bihar), who took keen interest in this work during his short assignment as a Visiting Professor in the Centre for Buddhist Studies, B.H.U., Varanasi in the academic session 2002-03. I am also thankful to Prof. Sukomal Chaudhary, former Principal,
Government Sanskrit College, Kolkata (W.B.) and Prof. Bela Bhattacharya, Head, Deptt. of Pali, Calcutta University, Kolkata (W.B.), for their good wishes and noble suggestions. I shall remain grateful to my senior faculty members of the department, Prof. H.S. Shukla, Head and Prof. Pradyumna Dubey, for their constant help and encouragement. I am also thankful to other colleagues of the department, Dr. Priti K. Dubey and Dr. Siddharth Singh who took keen interest in the completion of the work. Dr. Mithileshwar Prasad, former Librarian, Nava Nalanda Mahavihara, Nalanda (Bihar) is to be deeply thanked for his regular help in the proof correction of this volume. I must thank to my wife Rekha for her help in different ways.

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Bimalendra Kumar
Varanasi
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AN ANALYSIS OF THE RECOLLECTION OF BUDDHA: BUDDHĀNUSMṛTI*

The Buddha has prescribed the path for the spiritual development through the continuous practice of anusmṛti (Recollection). Anusmṛti (Pali-anussati) functions as a form of smṛti. It accomplishes the same ends, produces the same effects as other forms of smṛti. Smṛti enables a person on the one hand, to develop greater control or restrain which lead to samādhi and on the other hand to develop greater freedom through liberating wisdom. Smṛti thus represents a fundamental constituent of both streams of the meditative process samatha-bhāvanā and vipaśyanā-bhāvanā. So, anusmṛti leads to both concentration and freedom-the samādhi and nirvāṇa. The great commentator Ācārya Buddhaghosa classifies the recollections (anussatis) among the forty meditative subjects (kammatṭhāna) that lead samādhi. He says that these recollections result in the arising of the jhāna factors in a single moment and in the attainment of the level of samādhi, designated as upacāra-jhāna. The Pāli nikāyas also state that the recollections produce wisdom and nirvāṇa. The Aṅguttara-nikāya contains a short sutta in which Buddha teaches that the recollection leads to

* Published in the Facets of Indian Culture (Gustav Roth Felicitation Volume, Bihar Puravid Parishid, Patna, 1998, pp. 445-457.
wisdom and nirvāṇa.² The Mahānāmasutta presents the description of this meditation, which is repeated in numerous suttas. This description specifies two kinds of result from the practice of recollection. First by recollection these objects, the yogāvacara overcomes the three immoral roots (akusalamūla), namely lobha, dosa and moha. Secondly, these meditation culminate in a series of positive mental states that we can summarize as happiness (pamujja), joy (pīti), calming the body (passadha-kāyo), composure (sukha) and finally concentration of mind (cittan samādhiyati).³

The Theravāda tradition preserves two versions of the anusmṛti practice, one comprising six objects of meditation and the other ten. It seems that six recollection constitute the earlier or primary form of this practice as the six recollections occur often in the suttas as bases of recollections (anussatiṭṭhāna),⁴ where as the list of ten recollections is much less frequent. Ācārya Buddhaghosa divides these ten recollections into two groups—the group of the six recollections and the group of four other recollections in the chapters seventh and eighth of his magnum work Visuddhimagga.⁵

The six kind of recollections are namely:—

1. Recollection of Buddha (Skt. Buddhānusmṛti; Tib. Sans-rgyas rjes-su dran pa).

2. Recollection of Dharma (Skt. Dharmānusmṛti; Tib. chos-rjes-su dran pa).

3. Recollection of the Saṅgha (Skt. Saṅghānusmṛti; Tib. dge-hdun rjes-su dran pa).

4. Recollection of Morality (Skt. Śīlānusmṛti. Tib. tshul-khrims rjes-su dranpa).

5. Recollection of the Sacrifice (Skt. Tyāgānusmṛti); Tib. gton-ba rjes-su-dran pa), and

Among these, the Recollection of the Buddha (Buddhānusmṛti) is the constant recollection of the qualities of the Buddha.⁶ A recluse remembers the Enlightened One, the Blessed One, the perfectly Enlightened One and the worth of Enlightenment. He recollects, repeatedly recollects, again and again, does not forget to recollect on these. This is the ‘Recollection of the Buddha’ ( BUDDHĀNUSMṛTI). As the Buddha is endowed with numerous qualities, various epithets are bestowed upon Him. The text Ārya-Buddhānusmṛti⁷ lists the characteristics of the Buddha expressed in has titles: tathāgata, arhat, samyak sambuddha, vidyācaraṇasampanña, sugata, lokavid, anuttaraḥ purisadamyasārathīḥ, sāstādevānām manuṣyānām, buddho and bhagavān. However only fourteen names occur in the Tibetan treatise namely sDras-Byor Bam-Po gNiis-Pa.⁸ In the Theravāda tradition, there are only nine qualities of the Buddha namely, arhant, sammāsambuddha, vijñācaranasampanña, sugata, lokavidu, anuttarā, purisadammasārathī, satthādevamanussānam, buddha and bhagavā.⁹ In Bodhisattva’s,¹⁰ there is also narration ten attributes and their recollections and the qualities lying therein. The commentary of Bs’es-paḥi-phrings-yig also explains the epithets of the Buddha and their qualities in brief.¹¹

The Ārya-Buddhānusmṛti is the name of a text available, in the Tibetan Tripiṭaka under the title ( Ḥphags-pa) sangs-rgyas rjes-su dran-pa three times vi,, in the Mdo (sūtra) section of the Kangyur (Vol. 37, No. 945); in Rgyud-ḥgrel (tantra-commentary) section of the Tengyur (Vol. 80, No. 3964), where the translator's name is given as Tshul Khrims rgyal-mtshan (Śiladhvaja) and in he Dbu-ma (Mādhyamika) section of the Tengyur (Vol. 103, No. 5433). There is no
mention of translator in the colophons of the Mdo (śūtra) section of the Kangyur (Vol. 37, No. 945) and the in the Rgyud-ḥgerl section of the Tengyur (Vol. 80. No. 394). But the colophon of the Ārya-Buddhānusmṛti in the Dbuma (Mādhyamika) section of the Tengyur (Vol. 103, No. 5433) states that it was translated by the scholars Prajñāvarman of India and the translator (lo-tsha-ba) Ye-shes-de of Shu-chên. The text starts with a salutation addressed to the Buddha and to all Bodhisattvas. It is written in a prose form and the aim of the author is the realisation of bliss through meditation of the idea on the Buddha. It starts with the usual listing of the characteristics of the Buddha expressed in his titles. The concluding statement of the text says that the Buddhānusmṛti contains an enumeration of the great virtues of the Buddha.\textsuperscript{12}

There are one vṛtti and one ṭīkā on the Ārya-Buddhānusmṛti. The Buddhānusmṛti vṛtti (Tib. Sangs-rgyas rjes-su dran paḥi ḥhrel-pa) is available in the Tibetan Tripitaka in the Mdo-ḥgrel (śūtra-commentary) section of the Tengyur (Vol. 104, No. 5482). The colophon of the text states that it was composed by Asaṅga (Thogs-med) and translated by Ajitaśrībhadra of India and the translator monk Śakya-hod (Skt. Śākya-prabha) from the Indian text.

The Buddhānusmṛti-ṭīkā is available in the Tibetan Tripitaka under the title Sans-rgyas rjes su dran paḥi rgya-cher ḥgrel-pa, in the Mdo-ḥgrel (śūtra commentary) section of the Tengyur (Vol. 104, No. 5487). The authorship of the work is attributed to Dbyig-gñen (Vasubandhu). The text was translated into Tibetan by Dānapa and Dpal-brtsegs rakṣita (Śrīkuṭarakṣita).

The text is addressed to Manjuśrīkumārabhūta. It is a great commentary on the text Buddhānusmṛti. The work describes in detail the method of remembering the Buddha.
The author of this text, after describing the many virtues (Tib. Yon-tan chen-po) of the Buddha, emphasises at the end of the text that one should read through this text several times and learn by heart so that he would be possessed of the three qualities (Tib. phun-sum-tshogs) namely, grace, glory and wealth.

Now there is an humble attempt to discuss the epithets of the Buddha in a very brief manner based upon the text Ārya-Buddhānusmṛti and its vṛtti and ṭīkā.

1. Bhagavān (Tib. bcom-ladan-ḥdas)

The word Bhagavān is made up of two words Bhaga and vān. Bhaga is a word used as a general term for these six: beauty, fame, power, fortune, wisdom and endurance, (and) the form vān is interpreted as 'provided with' or 'possessing' according to the paraphrase—‘bhago’ syāstīti bhagavān. Sarat Chandra Das defines Bhagavān as a Victorious One, Who, having subdued the host of Māra, has passed away from misery.13 Again, He is called Bhagavān, because He has defeated the four Māras (i.e. defilements aggregates, death, and the deity).14 He is called Bhagavān because He has conquered lust (rāga) and the other (evil passions); because He has penetrated to the heart of wisdom(bodhisāra); because He conquered Māra who put hindrances in His way; because He obtained every fortune (bhaga), as riches and so forth.15 The Buddhānusmṛiti-vṛtti states that He is called Bhavavān, because He was able to destroy all the fetters (Tib. ḥchin-ba).16

The constituents of the Tibetan world 'bCom-lden-ḥdas' are very significant and express all the desired meanings. bCom (Skt. bhaga) means 'to break, to kill', suggests the origin from the verb root ‘bhañj’ the second component ‘lden’ to possess, indicates the ‘bhagavān, who is possessed
of the six attributes’. Bhaga originating from the verb root bhañj very correctly added to ‘IDen’ in the second context. Both these meanings are supported as described earlier by the Buddhist writers. The last component ‘ḥdas’ means something very unique. It suggests Buddha's excellence or transcendence from all other beings and also His superamundane status. The transcending nature of Buddha is supported by the Pāli tradition also.\textsuperscript{17}

2. \textit{Tathāgata} (Tib. de-bzhin gšegs-pa)

\textit{Tathāgata} literally means ‘the thus-gone (thus-come, thus-perfected) one’. It refers to one who has attained Supreme Enlightenment. It is usually derived from \textit{tathā-gata} (thus come), or \textit{tathā gata} (thus gone), and given the meaning ‘He who has come and gone as former Buddhas’; i.e. teaching the same truths and following the same Path to the same goal. The Mahāyāna schools prefer: one who has attained full realization of suchness (Tathātā), i.e. become one with the absolute (Dharmakāya), so that he ‘neither comes from anywhere, nor goes anywhere.’\textsuperscript{18}

He is called \textit{Tathāgata}, because He understands the things as they are (\textit{gam} in the sense of to Perceive, understand, as in \textit{gati}); and because His words will remain so, as He did pronounce them without being changed. Again, He is called \textit{Tathāgata}, because whatever He said is true, since he is One with suchness (tathatā).\textsuperscript{19}

3. \textit{Arhat} (Tib. dgra-bcom)

There are two paraphrases of the term \textit{arhat}. First; pūjam arhati iti arhan (somenone is an) \textit{arhat} because he deserves (\textit{arhati}) praise.’ Here a grammatically correct relation is indicated, namely that \textit{arhat} derives from the verbal root \textit{arh} ‘to deserve’. The second paraphrase is: \textit{Kles'a-arin hatavān arhan} - ‘an \textit{arhat} is someone who has
'defeated' (hata), his enemies (ari) namely the moral defilements'. Here a grammatically incorrect etymology is suggested, deriving arhat from ari 'enemy' and (hata), 'defeated' (verbal adjective from the root han). Remarkably the latter explanation, not the former grammatically correct one, serves as basis for the accepted Tibetan translation of arhat, viz. dgra-bcom 'he who has defeated (his) enemies'.

In Theravāda tradition Arhantship finds its expression in frequent occurring formulae of which the standard one is Khinā jāti, vusitāni, brahmaćarīyaṁ katāṁ karaṇīyaṁ nāparam ithattāya, i.e. birth is destroyed, lived a holy life, done what is to be done, there is no life after the present one.

Further, He is called Arhat because He conquers (hanti) the (common) foe (ari) viz. the misery of sin; because He has conquered (i.e. destroyed) the spokes of the transmigration wheel; and also because He deserves (arhati) to be honoured by property (i.e. sacrifices) and respect.

Again, He is called Arhat, because He has vanquished the defilements of body, voice and mind. The Buddhānusmṛti-vṛtti states that the epithet was given to Him because He has put an end to all the misery (Skt. duḥkha; Tib. ņon-moṅs-pa), which in Buddhism is divided into two categories namely, the ten smaller causes and ten greater causes of moral misery. The ten smaller causes are:

(i) wrath (Tib. Khro-ba),
(ii) spite (Tib. ḡkhon-ḥdsin),
(iii) ostentation (Tib. ston-pa)
(iv) adherence to what is contrary of Buddhism (Tib. ḡchig-pa),
(v) illusion (Tib. sgyu),
(vi) deception (Tib, gyo),  
(vii) jealousy (Tib, phrag-dog)  
(viii) convetousness (Tib, ser-sna),  
(ix) pride (Tib, nga-gyal), and  
(x) arrogance (Tib, lhag-pahi nga-rgyal).

The ten greater causes are:  
(i) absence of faith (Tib, ma-dad-pa),  
(ii) repentance (Tib, ḥgyod-pa),  
(iii) vacillating (Tib, brjed-ngas-pa),  
(iv) inattention or changing the mind (Tib, gyengs-pa).  
(v) confusion (Tib, šes-rab ḥchal-ba).  
(vi) practising actions in accordance with custom (Tib, tshul-bshin-ma-yin-pa yid-la byed-pa),  
(vii) irreverence (Tib, log-par mos-pa),  
(viii) laughing aloud (Tib, rgod-pa),  
(ix) ignorance (Tib, ma-rig pa), and  
(x) immodesty (Tib, bag-med-pa).

4. **Samyak-Sambuddha** (Tib. Yang-dag par-rigs paḥi sans-rgyas)

*Samyak-sambuddha* means 'perfectly enlightened one'. Because he knows rightly all things, in all his activities, he is called the supremely enlightened. Because he has killed ignorance, he is called the supremely enlightened and because he has attained to the enlightenment that is unrivalled, by himself, he is called the perfectly enlightened.23

5. **Vidyācaraṇasampanno** (Tib. rig pa dang shabs cu ldan-pa)

*Vidyācaraṇasampanno* has got three component parts
vidyā, ācaraṇa and sampanna; vidyā means right understanding; ācaraṇa means conduct and sampanna means endowed with. So vidyācaraṇaampanno means one who is endowed with right understanding and conduct. Vidyā is the another name of prajña, which has the characteristic to penetrate into the nature of reality, unfolds it and inspires for detachment therefrom. It removes the darkness of ignorance, generates the light of wisdom and makes the four noble truths clear. Here, the man associated with such right understanding, is called associated with vidyā. Carana refers to sīla and samādhi. Śīla, as a moral precept is the foundation of virtuous life. It makes both the physical and vocal misdeeds pure and prepares internally and externally the congenial atmosphere for right effort for mental purification.24 Samādhi is the name of one-pointedness of moral consciousness. It subdues the five hindrances, helps faster growth of five constituents of jhāna and makes the mind concentrated on the objects associated with form or formless. It helps in the curtailment of mental misdeeds and manifestation of mind immensely pure and tranquil.25 Acquisition of this sīla and samādhi is being endowed with caraṇa. Thus one who is endowed with sīla, and samādhi and prajña is associated with vidyā and caraṇa.

6. Sugata (Tib. bde bar gsēgs pa)

The word sugata has two component parts su and gata. su means well and gata means gone. Thus, Sugata is one who has gone well. The Theravāda tradition 26 maintains that Buddha is called Sugata from the standpoints of—

(i) going that is good (sobhana-gamma).

He has gone on a path that is good, purified, noble, blameless. Path is nothing but the Middle Path-
madhyamapratipada, which is sublime, good, blameless in the sense that it avoids two extremes.

(ii) being gone to an excellent place (sundaram āhānam).

The place where Buddha has gone, is nothing but nirvāṇa which is good, purified because once who has attained this, his cycle of existence is broken and thus he attains the state of deathlessness.

(iii) having gone rightly (sammāgatattā).

He has gone rightly, without coming back again to the defilements abandoned by each path.

(iv) enunciating rightly (sammāgatattā).

In the manner of speech, Buddha is very much restraint and speaks only that which is called for that moment. He chooses his right word at the right moment and at right place. So, he is called Sugata.

Further, it is said that he is called as Sugata because he has reached the good road. Because he will not return again, and because he has attained to the extinction, nibbāna, he is named as Sugata. Again, because his teaching cannot be overturned he is called Sugata. And again, because his teachings are not untrue he is called Sugata. And again, because his teachings are without disadvantages, he is called Sugata. And again, because his teachings are neither too many not too few, he is called Sugata.

Again, Sugata is he, who

(i) evolves from the dharmaskandha,

(ii) is pleased with divine pleasure,

(iii) is never put to any strife and

(iv) is always followed by the dharma.

dharmaskhandhatobhūtāḥ sugata iti sukhito bhagavān
svargitāvyathitaḥ dharmasamanavāgataḥ taducyate sugataḥ.²⁷

7. Lokavidu (Tib. Ḫjig-rten mkhyen-pa)

Lokavidu means Knower of the World. In the ordinary parlance loka is rendered as the world, earth. But in the Buddhist philosophy the world loka connotes some special significance. Loka is here taken in the sense of coming and going. The Theravāda tradition classifies the world into three divisions namely (i) world of complexes (Saṅkhāraloka), the world of beings (Sattaloka) and the world of locations (Okāsaloka).²⁸ Sarat Chandra Das ²⁹ defines loka as receptacle of all that is perishable. There are two kinds of worlds (i) the impure or defiled world (ma-dug-pahi Ḫjig-rten) and (ii) the sanctified or pure world (dag-pahi-خدام-rten). Most Buddhists include our world, in the Ma-dag-pahi Ḫjig-rten. The following five include the pure worlds (dag-pahi- Damian-rten)—

(a) the worlds which have been sanctified by the presence of the seven Sugata Buddhas or the happily-passed away Buddhas (bde-bar gségs pa bdun kyi shing);

(b) the worlds presided over by the Buddhas of the ten quarters and the five Dhyānī Buddhas;

(c) the world of beautiful called mngon dgah ba or mngon par dgah shing khams;

(d) the world called pad ma-can; and

(e) the world of Bliss called De-wa-chan.

The Dharmasaṅgraha ³⁰ divides the worlds into two namely

(a) Sattvaloka (Sems can gyi Ḫjig-rten)— the world of beings and
(b) Bhājanaloka (snod kyi ḡjig-rten) — the world of formations.

The Blessed One knows the world of beings in the course of all his actions. He knows the all action and the many formations. He knows the world of beings according to the conditions of the twelvefold chain of causation. He knows the world of formations—earth, mountains etc. Thus is "Knower of the World" to be understood.

The commentary of the text Arthavinis’cayasūtra says that the Buddha is 'Knower of the World' because after surveying the beings who are fit and unfit to be trained, he trains the fit ones (bhavyābhavyāvalokanam bhavyavinayam ca). Thus, this knowledge of fit and unfit persons makes him lokavid. Then the commentator quotes a text in which, it is said that the Buddha sees with his buddha caksus three times in a day and night the beings of the world as to who are retrogressing, who are progressing, who are in the difficulty or in the state of suffering (apāya nimagna), whom should he establish in the heaven or help to get the liberation (mokṣa) etc.

As the Knower of All Worlds, the Buddha is the Ominiscient One. Nothing can obstruct his knowledge, whether of the past, or of the present or of future, whether near or far, whether subtle or gross. Whatever, the Buddha wants to know, he penetrates fully or totally. This does not mean knowing everything all at once. Such an inundation would be an obstruction to knowledge. It means the capacity to know everything about all beings, all planes of existence, all spiritual knowledge and the path by which to outgrow the limitations of existence and find access to nirvāṇa. This power as Knower of All Worlds enables the Buddha to guide a being in a way that suits is character, potential and level of evolution.
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Purisadamyasārathī means "Guide of men to be tamed". The Buddha has been compared to the charioteer of a horse-cart. Having first trained the horse to draw the cart, the charioteer then teaches the untamed horse to run straight and, then, to move in accordance with the driver's wishes. However, if it is impossible to place the horse in the harness, he leaves it alone for some time. The Buddha instructs living beings similarly. He first places on the path those who should be on the path of religion, as well as causing lazy and unenergetic people to practise. Next, He corrects those who are proceeding on the wrong path, and places under control those who are uncontrollable. Lastly, the Buddha leaves alone those who want absolutely no help.

9. Anuttaro (Tib. bla-na-med-pa)

Anuttaro means 'matchless'. The Buddha is called as Anuttaro because He is unsurpassable in the world. And again, because He is without an equal, because He is most excellent, because He is incomparable and because others cannot excel him, He is named as Anuttaro.

10. Śāstādevānammanuṣyānāṃ (Tib. lha-dang-mernamas-kyi sTon-pa)

It means "Teacher of divine and human beings'. The Buddha has rescued divine and human beings from the fearful forest of birth, decay and death. Therefore, he is called as Śāstādevānammanuṣyānāṃ. Again, he has taught the way of insight and the way of meditation. Therefore, he is called as 'Teacher of divine and human beings. According to the Buddhānusmṛti-vṛtti, the Buddha was
known as the 'Teacher of gods and men'. since was able to subdue even the lustful gods, (Skt. Kāmadeva, devaputramāra; Tib. lhahi-buḥi bdud).33

11. Buddha (Tib. Sangs-rGyas)

The word Buddha literally means a person—

(a) awakened from the deep sleep of delusion-buddhah mohanidrāprāmatapurūṣavat

(b) whose intellect has bloomed like a lotus buddhavikāsanāt buddhah vibuddhapadmaṇavat. Thus, Buddha means ‘awakened’ and ‘bloomed’ as the Lord possesses both the attributes, He is ‘Buddha’. Above two meanings are correct and in perfect accordance with the two constituents of the Tibetan term Sangs-rGyas (Sangs=to awake and rGyas=to bloom). Dhammapāla in his commentary on the Visuddhimagga supports both meanings and refers the similes ‘blooming like the lotus’ and ‘awakening after the sleep’.34 But, according to the Buddhānusmṛti-vṛtti, the Buddha was called Buddha, because He possessed comprehensive intellectual power and was compassionate.

Thus, in these ways should a man recollect the qualities of him, who comes and goes in the same way.

The Buddha a further described as the cause of virtue, the inexhaustible source of happiness, the foundation of the treasure of merit, a person of matchless appearance, invisible, strength, immeasurable wisdom and inconceivable courage, who adorned with patience, is a source of delight to the pious devotee, a teacher of all beings, a father to bodhisattvas and a leader to all those noble persons seeking nirvāṇa. His teachings are pure and voices are sweet. He has uncomparable body, by seeing that no one gets the satisfaction. He is not covered with desires and forms and
not mixed with the non-forms. He has the excellent deliverance from the aggregates, not possessed of with the elements and association with the bases. He is liberated from the knots (granthi) and lamentation (parideva). He has the deliverance from the desires. He has crossed the river (of worldly existence).\textsuperscript{35}

There can be no doubt that the \textit{Buddhānusmṛti} is an expression of a deep devotion to the Buddha and an admiration of his qualities. But quite apart from the author's motive in writing it, the value and indeed the purpose of the \textit{Buddhānusmṛti} is two fold. Firstly, it is meant to awaken our faith, which has the power to arouse a tremendous amount of positive zeal and energy. Without faith in the Buddha and the efficacy of his \textit{dharma}, we would never even bother to try to put the teachings into practice. Buddha's qualities are worthy of respect in themselves, but when they are described so fully and so beautifully in the \textit{Buddhānusmṛti}, our faith can only be strengthened and grow.

The other purpose of the \textit{Buddhānusmṛti} is to urge us into action. The \textit{Buddhānusmṛti}, highlights the Buddha's gentleness, his non-retaliation, his patience and his other qualities, knowing that when we have a deep admiration for someone, it is natural to try to emulate him. We would be inspired enough to make the Buddha our model and follow his example. When we read that the Buddha extended the hand of friendship to all without exception we should try to do the same. On being reminded that the Buddha endured abuse and hardship without complaint we find the strength to be a little more forebearing. When brooding over our imperfections casts us down, nothing fills us with new determination and vigour more than calling to mind the Buddha's attainments. The receptive mind will transform admiration into action.
The *Buddhānusmṛti* may have another value as well-as an aid to meditation. In concentration meditation thoughts are silenced; in mindfulness meditation, they are observed with detachment but in recollection meditation thoughts are directed to a specific subject, with is then carefully pondered upon. The Buddha says “Monks, whatever a monk ponders on and thinks about often the mind in consequence gets a leaning in that way.” Any type of thought that is prominent in our mind will have an influence upon our personality and behaviour. To think consciously and intentionally positive thoughts, will, in time, allow such thoughts to arise quite naturally, and from that will spring deeds associated with such positive thoughts. In practising the Recollection of the Buddha (*Buddhānusmṛti*), one sits silently, and having made the mind receptive, thinks about the Buddha’s many deeds and qualities. In time, faith and devotion, both of which are important spiritual faculties, begin to gain strength, thus adding energy and even fervour to our practice. Those who do this meditation, usually either read or recite the well-known ‘*Iti pi so Bhagavā Araham...*’ formula to help guide their thoughts.

In the text *Buddhānusmṛtyanuttara-bhāvanā-nāma*, the author Mahamati (Bodhibhadra) says that a person who reflects on the Supreme Buddha should do the following: the meditator should get up early in the morning, attend to his ablutions and utter the following magical formula three times: ‘*Om svabhāva suddho sarva dharma svabhāva sūdho haṃ*’. Thereafter, he is instructed to contemplate on various parts of the body which does not exist as a permanent entity. On the completion of the meditation on the body as non-entity, meditator should recite the formula ‘*Om śunyatājñāna vajra svabhāva ātmakoham*’. He is also asked to contemplate on the Buddha in the morning and again during the midcompanions, praise, glory, prosperity etc.
and if such a thought were to arise, he should overcome that thought and feel humble.

Thus, the Buddhānusmṛti had as its aim the discipline and purification of the mind but in addition, it was a technique of visualisation, a way of recovering the image of the Buddha. The practice of visualisation by recollection on the epithets of the Buddha is more important in the Theravāda tradition and it was also popular in the Sarvāstivāda tradition and also influential in various Mahāyāna traditions. It was instrumental in the development of the Mahāyāna notion of “three bodies” (trikāya) of the Buddha, particularly the second, sambhūgakāya.

Notes & References


(iii) As a point of comparison between the Pali Abhidhamma of the Theravādins and the Abhidhamma of later Buddhist schools, it deserves mentioning that in the list of Dhammas, composed by the Hīnayānist Sarvāstivādins and the Mahāyānist Vijñānavādins, sati (=smṛti) is given as a neutral factor. It is included there in a group mahābhūmika, composed of factors, common to all consciousness, corresponding to the category of sabbācittasādhārṇa in Theravāda. The fact that smṛti is really intended there as an ethically neutral and not a wholesome factor, is also proved by the definition given, in this same connection, in the commentary of the Abhidharmakośa ‘anubhūtasya asampramosa’—‘not forgetting of that what has been experienced.’

3. “yasmin mahānāma, samaye ariyasaṅkho tathāgatam anussarati
tasmin samaye rāgapariyuṭṭhitām cittam hoti, na dosapariyuṭṭhitām
cittam hoti, ujugatamevassa tasmin samaye cittam hoti tathāgatam ārabba.
ujugatacitto kho pana mahānāma, ariyasaṅkho labhative
atthavedaṁ, labhative dhammavedaṁ, labhative dhammupas-
samhitām pāmojjam. Pamuditassa pītī jāyati, pītīmanassa kāyo
passambhāti, passaddhakāyo sukham vedayati, sukhino cittam
samādiyatī, ayaṁ uccati, mahānāma ariyasaṅkho visamgatāya
samappatto viharati, sabbapajjhaṁ abyāpajjho viharati,
dhamaṁsotāṁ samāpanno buddhānussati bhāveti”—ibid., p. 8.

4. “Chayamāṇi, bhikkhave, anussatiṭṭhānāni, katamāṇi cha?
buddhānussati, dhammānussati, saṅghānussati, śilānussati,
cāgānussati, devatānussati ca. imāni kho, bhikkhave, cha
anussatiṭṭhānāni ti”. Ibid. p. 7.

5. Cf. Buddhaghosa’s Visuddhamagga with Dhammapāla’s

6. “Buddham ārabha uppanā anussati buddhānussati. Budhā-
guṇāramanāya satiyā etam adhicavanām”—ibid, p. 409. Cf.
‘Buddham anussati, buddhānussati’—Abhidhammatthavibhāvanī-
ṭikā, op. cit. p. 196.

37, No. 945 vol 80. No. 3964 and vol. 103, No. 5433, Tibetan
Tripiṭaka Research Institute, Tokyo, 1957.

8. It is beautiful Tibeto-Sanskrit bilingual lexicographical treatise
prepared by Tibetan scholars in collaboration with Indian Pandits
under the patronage of the king Khri-Ral-Pa-Can (9th century
A.D.). Here, Sanskrit words in Tibetan character have been
written first and thereafter respective Tibetan equivalents,
derivations, examples, etymological interpretations etc. are
interspersed.

9. "Iti pi so bhagavā arham sammāsambuddho vijjācaranasa-
sampanno sugto lokavidu anuttaro purisadammasārathi satthā
devamanussānaṁ buddho Bhagavā ti”—Dīghanikāya vol. I, ed.
Bhikshu J. Kashyap, Nalanda, 1958, pp. 87-88.

10. Bodhisattvabhumiḥ: (Bodhipaṭṭaḥ Saptamaḥ), Kashi Prasad
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14. Māra is a term in the sense of those internal and external factors which obstruct one's path to liberation.
17. 'gūṇvisiṣṭhasabbasattutamagāgaravaravādhiwacanam'—Visuddhimagga, op. cit.. p. 450.
19. Cf Commentary of the bshes-pahi-springs yig (Suhṛllekha).
21. Cf. Commentary of the bs'es pahi-springs-yig (Suhṛllekha)
25. Ibid., pp. 63-68.


ABHIDHARMA TEXTS IN TIBETAN

The Abhidharma forms the core of the Buddha’s teaching. It prescribes the reals and thereby tries to find out a concrete solution of the basic problem of mankind. In short, it prescribes a psycho-ethical path to take a man from the state of suffering to the state of eternal bliss. Therefore, it is regarded as the excellent and profound teachings of the Buddha.

The entire teachings of Abhidhamma are preserved in the seven books of the Abhidhamma Piṭaka which are Dhammasaṅgaṇī, Vibhaṅga, Dhātukathā, Puggalapaññaatti, Kathavatthu, Yamaka and Pāṭṭhāna. These teachings have further been briefly presented in the manuals like Abhidhammaiivintīra, Abhidhammatthasaṅgahō etc. In course of time, there was the appearance of as many as eighteen schools in early Buddhist tradition and the Sarvāstivāda is one of them. There are seven books of Abhidharma in this school too. They are the Jñānapraśṭhānasāstra, Prajñāpattiśāstra, Prakaraṇapāda, Sangītipariyāya, Vijñānakāya, Dharamskandha and Dhūtukāya. All the seven texts of the Sarvāstivāda Abhidharma tradition are preserved mainly in their Chinese traditions. But, there is more disagreement between the Abhidharma texts of these two schools. The difference between the two sets of Abhidharma texts raises an important historical question regarding the relationship between the two traditions.
Keith has expressed his doubt about the antiquity of the Abhidharma texts, and is inclined to believe that the entire body of Abhidharna-texts belong a period much later than what is suggested by the traditional sources. According to Keith we cannot form any “definite idea as to the date of Jñanaprasthāna and its supplements, no faith can be placed on the alleged authors, the titles being manifestly intended to convey the impression of extreme antiquity.¹ The views expressed by Keith on the dates of the text, in question contradict the claims of the tradition and echoes on attitude towards tradition best described in Conze’s word as 'superciliousness that belongs to a phase in the treatment of subject notions which has now passed.'² We tend to agree with Frauwallener’s observation that in the matter of historical research the importance of tradition should not be undermined unless the interval evidence completely contradicts it, or that we have ever whelmingly valid reasons against it.³ There are some reasons to consider that Sanskrit Abhidharma texts are older than the Pali Abhidharma texts.

The Sangītiparīyāya is the first of the six auxiliary text (pāda). The Chinese sources assign the authorship to Śāriputra, but Indian and Tibetan traditions mention Mahākausthila of Sarvāstivāda school as the author of the text.⁴ According to Takakusu, there are some points of similarities between the Puggalapaññatti, a Pali Abhidharna text, and the Sangītiparayāya. He further suggests that the Sangītiparayāya is modelled on the Sangiti Suttanta.⁶ The Prakaraṇapāda is attributed to Vasumitra.⁷ According to B.C. Law, the Prakaraṇapāda is the counterpart of the Vibhaṅgaprakaraṇa of the Pali Abhidharama-Piṭaka⁸. Nayantiloka, however maintains that the Vibhaṅga bears a closer affinity with Dharmaskandha.⁹ The Vijñānakāya
is attributed to Devas'arma of Srāvasti, and is supposed to have been composed during the second hundred years of Buddha's Parinirvāna. Authorship of the Dhātukāya according to the Chinese source, is attributed to Vasumitra in the 2nd century A.D. Against the Chinese tradition, we have the authority of Yasomitra and Bu-ston who regard Purna to be the author of the work. N. Dutt is inclined to give greater weight to the Chinese tradition specially "in view of the fact that this pāda (Dhātukāya) is only an enlarged treatment of the topics contained in section 4 of the Prakaraṇapāda of Vasumitra. Poussin is prepared to accept the antiquity of this Abhidharma text and thinks that it, probably, is the source of Pali Dhātukathā. The Dharmaskandha is attributed to Maudgalyayana by Chinese tradition, while Yasomitra and Bu-ston mention Śāriputra as the author of this work. Takakusu attaches great importance to this text and considers this to the "the Sarvāstivāda system. The Prajñapātisāstra is attributed to Maudgalyayana, and is the only Abhidharma text which seems to have been translated into Tibetan. It might be construed from this fact that the Prajñapātisāstra is, probably, a late text which survived in its original form in Sanskrit, and was available to Buddhist scholars, who worked in Tibet during the 7th century, when Buddhism was introduced in Tibet.

The Sutta and Vinaya Piṭaka do not mention Abhidhamma Piṭaka as a separate Piṭaka. The division recognized by the Pali Canons is that of Dhamma i.e. Sutta and Vinaya with Mātikā. It is the Mātikā which probably later, was elaborated into Abhidhamma. According to Keith, the Abhidhamma Piṭaka is a work of Vibhajyavādins of Theravada tradition..... "the Abhidhamma Piṭaka, as we have it in the Pali canon, is the definite work of this school, a systematic scholasticism.
based on the Suttas." There might be probability that in the first Buddhist Council, there was existence of Abhidhamma but the Abhidharma texts, which are available today, were not present at that time.

Scholars have different opinions on the date of Abhidhamma texts. Rhys Davids thinks that in terms of subject-matter and the style, the Kathāvatthu belongs to Asokan period. According to Mrs. Rhys Davids, the Dhammaśaṅgaṇī is dated back to about 385 B.C. she bases her contention on a comparison of form and content of the Dhammaśaṅgaṇī and the Kathāvatthu which is dated back to 247 B.C. Keith however disagrees with this estimate of the date of Abhidhamma-Piṭaka. He thinks that the texts are quite late, and probably a late addition, to the other two Piṭakas which definitely are of older origin. We tend to agree with Keith when he observes:

"that the Abhidhamma has no claim to the antiquity asserted for it. This is supported by the undeniable fact that, while the Sutta and Vinaya Piṭakas have parallels in other schools, based on a common tradition, the Abhidhamma of Sarvāstivādins, of which we now have information, utterly disagrees with the Pali Abhidhamma."

The Abhidharma texts of Sanskrit tradition belonging to the Sarvāstivādins or Vaibhāṣikas existed at the time of Kaniska Council. It is, therefore, conceivable that the term under reference related to Sanskrit Abhidharma. The only available evidence about the existence of Pali Abhidhamma only points to the vogue of the study of Abhidhamma Piṭaka in Sri Lanka during the third century A.D. It is fairly certain that Abhidamma Piṭaka came to be considered authoritative about 5th century A.D. When Buddhaghosa wrote the commentaries on the texts of Abhidhamma-Piṭaka.
The commentaries on the Sanskrit version of the \textit{Abhidharma Pi\textit{t}aka}, preserved by the Sarv\text{"a}stiv\text{"a}dins may be earlier than those of the Therav\text{"a}dins. Yet, these commentaries (called the Vibh\text{"a}s\text{"a}) are no more trustworthy than Buddhaghosa’s in interpreting the contents of that collection. Indeed, the Vibh\text{"a}s\text{"a}s were much more controversial in the Indian context, giving rise to a variety of conflicting opinions, than were the commentaries of Buddhaghosa on the Ther\text{"a}\text{"a}d version.

In the Tibetan scriptures also it is mentioned that Lord Buddha did not preach \textit{Abhidharma} separately. But he preached the same in brief here and there, which was compiled later by seven Arhatas. Therefore, \textit{Abhidharma Pi\textit{t}aka} was never in existence in early times but it emerged gradually. However, in Tibet without giving any deliberations, it was considered that all the texts are Lord Buddha’s direct preaching which is not correct since the modern system is based on the history and facts.

Here, there is an humble attempt to give a list of \textit{Abhidharma} texts available in Tibetan :-

1. \textit{Praja\text{"a}\text{"a}ti\text{"a}s\text{"a}stra} (\textit{gdags-pahi-batan-bcos})

It is the last of the six \textit{p\text{"a}da} works of the Sarv\text{"a}stiv\text{"a}da school. It was composed by Ven. Mahamaudgalyayana. It is the only early \textit{Abhidharma} treatise, rendered into Tibetan. It was also translated in Chinese. In Tibetan, the work contains three parts namely \textit{Lokapraj\text{"a}napati} (\textit{hjig-rten-gshig-pa}), \textit{Karanapraj\text{"a}napati} (\textit{rgyu-gdags-pa}) and \textit{Karmapraj\text{"a}napati} (\textit{las-gdags-pa}). The first part gives us an idea of the world system, the second mentions the characteristics of a bodhisattva and the third deals with the different kind of acts. These three works are translated by Praj\text{"a}nasena. It is available in the Tibetan Tripitaka \textit{Bstan-hgyur} Vol. 115 No. 5587, 5788 and 5789.

It deals with almost all the philosophical topics contained in the *Abhidharma* treatises. It is rather a manual of the seven *Abhidharma* treatises. Ven. Vasubandhu is the author of this work while Jinamitra and Srikūṭarakṣita are the translators into Tibetan. It also exists in Chinese. It is available in the Tibetan Tripitaka Bstan-ḥgyur vol. 115 No. 5590.

The original Sanskrit texts of the *Abhidharmakośakārikā* and *Abhidharmakośa-bhāṣya* were both lost long ago in India, only fragmentary quotation having been preserved in Yāsomitra’s *Abhidharmakośavyākhyā*. In 1934 and 1936, Pt. Rahul Sankrityayana, discovered in Tibetan monasteries the Sanskrit texts of the *Abhidharmakośakārikā* and *Abhidharmakośabhāṣya* (as the text of the kārikā is restored by making abstracts from the Bhāṣya, repetitions and superfluous lines sometimes occur), which texts he brought back to India in Photographs. In 1946 V.V. Gokhale collected and published the kārikā (The Text of the *Abhidharmakośa*-kārikā of Vasubandhu, JBRAS, Vo.22).

3. *Abhidharmakośabhāṣya* (chos-mgon-paḥi-mdsod-kyibshad-pa) :-

It is a commentary of the *Abhidharmakośakārikā*. Venerable Vasubandhu is the author of this work while Jinamitra and Srikūṭarakṣita are the translators into Tibetan. Considering the importance of his *Abhidharmakośa*, Vasubandhu himself wrote this commentary (bhāṣya) to elucidate the abstruse philosophical teachings contained in the work. The Tibetan version of the *Abhidharmakośabhāṣya* has been edited by Th. Stcherbatsky in Biblio. Buddhism Vo.XX. It also exists in Chinese. It is available in Tibetan Tripitaka bstan-ḥgyur vol.115 No. 5591.

It is attributed to Ven. Sanghabhadra, an opponent of Vasubandhu. It contains 120,000 slokas supporting the Vibhāṣā and refuting the Kośa. It appears in Bstan-ḥgyur vol. 115, No. 5592. It also exists in Chinese as the name *Abhidharma-piṭaka-prakaraṇaśāstra*.


It is a super commentary by Sthiramati on the *Abhidharma-kośa* of Vasubandhu. It was translated into Tibetan by Dharmapalabhadra and appears in the Mdo-ḥgrel (sūtra) section of Tibetan Tengyur. Vol. 146 to 147 No. 5875.

6. *Abhidharmakośātikā* or sphuṭārthā *Abhidharma-kośavyākyā* (Chos-mgon-pahi-mdsod-kyi-ḥgrel-bshad)

It is the commentary on the *Abhidharmakośabhāṣya*. The author of this work is Yasomitra while Visuddasimha and Srikuta are the translators into Tibetan. The work is available in original Sanskrit. It is available in Tibetan Tripitaka bstan-ḥgyur vol. 116, No. 5593.


It is attributed to Purnavardhana, pupil of Sthiramati and the teacher of Jinamitra and Śilendrabodhi, and Kanakavarman and Pa-tshab Ni-ma-grags translated it into Tibetan. It does not exist in Chinese. It is available in Tibetan Tripitaka bstan-ḥgyur vol. 117, 118, 119, No, 5594, 5597.
8. Abhidharmakosāṭīkopāyikānāma (Chos-mngon-paḥi-mdsod-kyi-ḥgrel-bśad-ñe-bar-mkho-ba-shes-by-a-ba) :

The authorship of this work is attributed to Śāntis-thiradeva and Jayaśri and Prajñāprabhā is the translator into Tibetan. It is available in the Tibetan Tripitaka bstan-hgyur vol. 118, No. 5595.

9. Abhidharma (Koṣa) vruttimarmadipanāma (Chos-mngon-paḥi (mdsod-kyi) ḥgrel-pa-gnad-kyi-sgron-ma-shes-by-a-ba)

It exists in Tibetan only. The author of the work is Dignnāga and Rnal-hbyor-zla-ba and Ḫjam-hpal-gzhon-pa are its translators into Tibetan. It is available in Tibetan Tripitaka vol. 118, No, 5596.

10. Sārasamuccayanaṁa-abhidharmāvatārātikā (Chos-mngon-pa-la-ḥjug-pa-rgya-cher-ḥgrel-pa-sīṅg-po-kun-la-btus-pa-shes-by-a-ba) :

The name of the author of this work is not known. The text was translated into Tibetan by Jinamitra, Dānaśīla and Ye-ses-sde.


The names of both the author and the translator are wanting. The work is devoted briefly to the exposition of the five skandhas viz. rūpa, vedanā, samjñā, samskāra and vijñāna and the three asamskritadhātus. It also exists in Chinese in the name of Abhidharmāvatāraśāstra.

12. Abhidharmasamuccaya (Chos-mngon-pa-kun-las-btus-pa) :—

The original text of the Abhidharmasamuccaya in India is lost. Fragments in Sanskrit were discovered by Rahul Sankrityayana in Tibet in 1934. The manuscript is a
production of the early 11th century comprising about two-fifths of the whole work. These fragments were collated and published in 1950 through the effort of Prahlad Pradhan, who also restored the missing portions by retranslation from the Chinese and Tibetan versions. The Tibetan version in five fascicules, divided into five chapters was translated by Jinamitra together with Silendrabodhi and Yes-šes-sde. The author of Abhidharmasamuccaya is Asanga. It is available in Tibetan Tripitaka bstan-ḥgyur in the Mdo-ḥgrel section vol. 112 No. 5550.


After Asanga composed the Abhidharmasamuccaya, a commentary (bhāṣya) was written by his disciple Buddhhasimha, who added numerous supplements to it. A commentary has also been translated into Tibetan (five chapters in 10 fascicules), which was attributed to Jinaputra and translated by Jinamitra, Śīlendrabodhi and Yes-šes-sde. It is available in the Tibetan Tripitaka bstan-ḥgyur vol. 113, No.554.


Sthiramati incorporated the contents of both the Śāstra-text and its commentary into an integral work, the Abhidharmasamuccayavyākhyā, whose Sanskrit text still exists in Tibet. Besides, there was another commentary by Suddhācāra, but the original text is lost. The Tibetan version of this work was translated by Jinamitra and Ye-ses-sde and the collation work was done by Ňimā-rgyal-mltshan dpal bzangpo. Jinaputra is the author of this work. Jinamitra, the translator was the disciple of Sthiramati’s disciple.

Many commentatorial works have been written by
Tibetan scholars on *Abhidharma*. Of these, the best known ones are Bu-ston's *Chos-mngon-pa kun-las- btsus-pahi rnam-bṣad-ñi-mahi ḥod-zer* and Rgyal-tshos's *rnam-pa bṣad-leg-par bṣad-pahi chos-mngon rgya-mtshoḥi sṅing-po*. *Abhidharmasamuccayavākhyānāma* text is available in the Tibetan Tripitaka vol No. 113, No. 5555.

**15. Abhidharma-dīpa :** The palm leaf manuscript of the *Abhidharma-dīpa* was discovered in Tibet by Rāhul Sānkṛityayāna in the year 1937. He brought the photographs of this Mss. which are preserved in the K.P. Jayaswal Research Institute, Patna. The Mss. is incomplete. The last folio is numbered 150. Of these only 62 folios have come down to us. The learned editor Dr. P.S. Jaini has very thoroughly studied the relevant literature on the subject and the text *Abhidharmadīpa* with *Vibhāṣāprabhāvṛtti* has been edited by him. It has been published by K.P. Jayaswal Research Institute, Patna in 1977. The editor has adduced sufficient evidence to show that the author of this work is most probably to be identified with Vimalamitra, a Kashmirian scholar, who according to Yuan Chwang, proceeded to write a work in refutation of the views of Vasubandhu. The time of the author would be between c.450 A.D. to 550 A.D.

**16. Abhidhammatthasangaho (Chos-mngon-bsdus-pa) :**

It is one of the nine manuals of Pali Abhidhamma, written by Ācārya Aniruddha (slob-dpon-ma-hgags-pa) in 11th century A.D. It is only Pali *Abhidhamma* text which has been translated into Tibetan by Dr. T. Chhogdup and Ngawang Samten. The Tibetan text with the commentary *Abhidhammadakaumudīni (Chos-mngon-bsdus-pa-bsdus-te-bṣad-pahi-hgrel-pa)* has been finally edited, translated and commented by Ācārya Sempa Dorje and published by Central Institute of Higher Tibetan Studies, Sarnath, Varanasi
Abhidharmas in Tibetan (U.P.) in 1988. The editors have given an exhaustive introduction about the contents of the text in the beginning.

17. The Development of Thought in the Abhidharma Literature (The Yellow Annals) - Chos-mgon-pa'i lha-grub-dpal-rim-ḥrel-yod-dang-bcos-pa'i, dpal-slob-mchims-mdsod-mdses-rgyan (deva-ther-ser-po.):—

It has been written in Tibetan by Tsultrim Kelsang Khangkar of Otani University and published by the Tibetan Buddhist Culture Association in 1992. In this book the author has tried to show the development of Abhidharma from the Theravāda to Mahāyāna tradition.

Thus, we have discussed the above mentioned Abhidharma texts, available in Tibetan. In comparison of other philosophical texts in Tibetan, we find paucity of Abhidharma texts in it. It is understood that the Abhidharma texts were popular and widely read in the early days of Buddhism i.e. in the pre-Christian eras. In the 6th or 7th century A.D. When Buddhism was introduced into Tibetan, the Indian monks attached more importance out the philosophical works of the Madhyamika, Yogācāra and other later schools of Buddhism and so to Tibet were taken mainly the works of those schools. Thus, in Tibetan are wanting translations of early Buddhist texts on Sutra, Vinaya and Abhidharma. There is only one version of the Vinaya in Tibetan and it belongs to the later Buddhist sect called the Mūlasarvāstivāda. The few Abhidharma texts mentioned above with the solitary exception of the Prajñāpāramitāstra belong to the later Buddhist sects and are mostly commentaries on Vasubandhu's monumental work, the Abhidharmakośa. This accounts for the absence of the Tibetan translations of Abhidharma works, particularly of the early ones. However, the largest number of Abhidharma texts is available in Chinese translations a convincing
evidence of the fact that the Chinese took as keen interest in the Abhidharma literature as they did in the Vinaya literature.

Notes and References

5. Ibid.
12. Poussin, La Vallee, vide Banerjee, A.C. op.cit., p.65
17. Ibid., p. 22.
18. Ibid., p. 23.
20. Ibid.
21. Hardy, Eastern Monachism, p. 156; vide Ibid., p.24
A STUDY OF PALI SUTTAS IN THE TIBETAN BUDDHIST LITERATURE

After the mahāparinirvāṇa of Lord Buddha, a council was held to compile his teachings. In the face of criticisms of the other schools of thought, Buddhists felt the real and imperative need for the systematisation and moulding of their own teachings. Thus came into existence of scholastic activity. The first century after the death of the Buddha witnessed the systematisation and the development of the doctrines. It is believed among the Theravādins that since the third council, the Pali Tripitaka (Vinaya, Sutta, and Abhidhamma) has been transmitted without change up to this day. It contains the original teachings of the Buddha.

Buddhism was first introduced in Tibet during the king srong-btsan-sgam-po in the 7th century A.D. The translation of Buddhist texts into Tibetan started during the reign of this king and it continued for centuries till about the end of the 17th century A.D. The result was that thousands of Sanskrit works mostly on Buddhism or on subjects connected with were made accessible in Tibetan. The Tibetans, like other Buddhists, call the collection of their holy scriptures as Tripiṭaka (Tib. Sde-snöd gsum). From earliest times, it consisted of the three sections of Vinaya, Sutra and Abhidharma. The division actually used by the Tibetans is that of the two great collections: bkah-
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$hgyur$ (Translation of the words of the Buddha), and $bstan-hgyur$ (Translation of compendium and commentaries on the $bkah-hgyur$ texts, written by the Acharyas. According to the tradition, the $bka-hgyur$ collection goes back to the thirteenth century; that of $bstan-hgyur$ is closely connected with polymath Bu-ston (1290-1364) and is called the $bstan-hgyur$ of Zha-lu, the Zha-lu being Bu-ston’s monastery.

Traditionally, the three sub-divisions of the $bka-hgyur$ are the following: Vinaya, Sūtra and Tantra. The Sūtra Section contains not only the old Hinayāna but also the Mahāyāna texts. In the later printed editions, however, the arrangement of the sections varies. The $bka-hgyur$ generally consists of the following sub-divisions: (1) $Dul-ba$ (Vinaya); (2) Sher-phyin ($Prajñāpāramitā$); (3) $Sangs-rgyas phal-po-che$ ($Buddhavatamska$); (4) $dkon-mchog brtsegs-pa$ ($Ratnakūta$); (5) $mDo$ ($Sūtra$); (6) $rGyud$ (Tantra) and $Myang-hdas$ (nirvāṇa). The $bstan-hgyur$ is sub-divided into two large sections: $rGyud-hgrel$ (commentaries on the tantra) and $mDo-hgrel$ (commentaries on the sūtra).

The catalogue of the $bka-hgyur$ The Tibetan Tripitaka contains 1055 titles, the majority of which being the translations from Sanskrit. However some of the titles have been identified as translations from Chinese. There is also only one title, which was translated from Mangolian text. Thus, it is generally accepted by the scholars that the $bka-hgyur$ in Tibetan had been translated from Sanskrit and Chinese. But, a close study of the Catalogue of the Tibetan Tripitaka reveals that there are some sūtras in the $bka-hgyur$, which were mainly translated from the Pali Tripitaka. We also find some Pali suttas in the Chinese Tripitaka. However, there are also some sūtras in $bstan-hgyur$, which have been taken from the Pali non-canonical literature, Now, in this paper, there is an humble attempt to give specimen
of informations about these sūtras which are available in the Tibetan and the Pali texts.

The Catalogue of the bkah-hgyur of the Tibetan Tripitaka says that there are thirteen sūtras (Nos. 747-759), which are called as ‘Paritta’—scriptures, were translated probably from Pali original. These thirteen sūtras have come under the subdivision Sher-phyin (Prajñāpāramitā) of the bkah-hgyur. There are also two sūtras under the subdivision mdo-sna-tshogs, which have been translated from Pali texts. Out of these fifteen sūtras, there are two sūtras which are available in the Dīghanikāya (Tib. Ring-Mohi-sde) of Pali Sutta-Piṭaka. They are namely 1. Āṭanātiya-sutta (Tib. Lcañ-lo-can-kyi pho-brang-gi mdo) and 2. Mahāsamayastta (Tib. ḷkus-pa chen-poḥi mdo). From Majjhimanikāya (Tib. bar-mahi-sde), there is only one Sutta namely, Culakammavibhanga-sutta (Tib. Las rnam par ḷyed-pa). From Samyuttanikāya (Tib. Yang-dug-par ldan-paḥi-sde), there are five sūtras available in Tibetan. They are namely—

1. Dhammacakkapavattanasutta (Tib. Chos-kyi hkhor-lo rab-tu bskor-bahi mdo),

2. Mahākassapa-thera-bhojjhangam (Tib. ḷod srung chen-poḥi mdo),

3. Suriyasutta (Tib. ē-mahi-mdo),

4. Candimasutta (Tib. Zla bahi mdo), and

5. Cattari-ariyasaccāni (Tib. hphags-pa bden-pa bshiḥi mdo). From Aṅguttaranikāya (Tib. Yan-lag-phyi-mahi sde) only two suttas have been translated. They are namely—

1. Mettasutta (Tib. Byams-pa bsgom-pahi mdo), and

2. Girimānandasutta (Tib. Riḥi Kun-dgah-bohi mdo). There are two suttas from the Khuddakanikāya (Tib.
Phran-chegs-kyi-sde), namely Maṅgalasutta (Tib. Bka-Sis chen-poḥi mdo)\(^6\) of Khuddakaṇḍa and Jātaka Nidānakathā (Tib. Skyes-pa rabs-kyi gling-gshi (hi bs'ad pa)\(^7\). The name of the translators of these sutras in Tibetan has not been given in the Tibetan Tripitaka.

Jātakās were more popular in Tibet. Some of the late dramatic works in Tibetan have borrowed their subjects from Pali Jātakas. The life of the Religious king Norbu bzang-po has been taken from the Sudhana-Jātaka. It is the only drama whose author sDings-chen smyon-pa is known. The famous play Dri-med kun-ldan (The Totally Pure One), which describes the moving story of the heroic self-sacrifice of the Indian prince Vishvantara, has also the elements of Jātaka story. In Pali, this Jātaka is known as the Vessantara-Jātaka (No. 547). It is narrated in 786 stanzas with truly epical prolixity. The Chinese traveller Song yun reports that he had found a picture that depicted the Vessantara-legend at Shahbazgarhi. This Vessantara-legend is favourite decoration of Buddhist temples.\(^8\)

Some of the suttas of Pali non-canonical literature have also been translated into Tibetan. The Nandopananda-nāgarājādamana-sūtra of the twelfth chapter of Visuddhimagga, composed by Ācārya Buddhaghosa in the 5th century A.D., has been translated into Tibetan. It is named in Sanskrit as Nandopananda-nāgarājā-damana-sūtra (Tib. Kluhi rgyal-po-dgaḥ-bo ńer dgaḥ ḡdul-bahi mdo).\(^9\)

According to some scholars, the Visuddhimagga was based on a previous work, the Vimuttimagga by Uptissa in Pali. There is a Chinese and Tibetan version also of the same. The original of the Chinese text seems to have been written in Pali. It was translated in Chinese in 515 A.D. by Sanghapala or Sanghavarman, who was a native of Siam.
The date of Upatissa was probably 1st century A.D. The main scheme of this treatise conspicuously corresponds to that of the Pali *Visuddhimagga*. The source of both texts must have been one and the same.\(^{20}\) The Pali original of the *Vimuttimagga* and its Sinhalese translation were recently discovered in Ceylon and were published with two other newly found Pali texts in 1963.\(^ {21}\) The Tibetan version of *Dhutaṅganirdeśa* of the *Vimuktimārga* was critically edited by P.V. Bapat.\(^ {22}\) The Sanskrit title mentioned in the Tibetan catalogue is *Vimuktimārgadhāṭagunā-nirdeśa-nāma* (Tib. *Rnam-par grol-bahi lam-las sbyangs-pahi yon-tan bstan-pa shes-by-a-ba*).\(^ {23}\) It was translated into Tibetan by Vidyākaraprabhā, dpal-brtsegs. It is also available in Bstan-ḥgyur (No. 5644).

The *Udānavarga* composed by the Sarvāstivādins seems to be collation of the Pali *Dhammapada* and the *Udāna* with some verses from the *Sagātha-vagga* of the *Samyuttanikāya* and from the *Suttanipāta* in Pali. The Tibetan version of the *Udānavarga* (Ched-du brjod-pahi tshorns)\(^ {24}\) has 33 chapters and contains 423 verses in addition to the Pali *Udāna* and 375 verses of the *Dhammapada* as also other verses of the Pali canon. It was translated in Tibetan by Chos-skyob, Vidyaprabhakara, Rin-chen-mchog and revised by Dpal-brtsegs. There is all legend that the *Udānavarga* was complied by Dharmatrāta, a contemporary of king Kanīśka. The translation of the Tibetan version of the *Udānavarga* has been done by William Woodville Rockhill, London in 1883 and also by H. Beck in 1911. The translation of *Dhammapada* from the Pali original into Tibetan was done by dGe-dum Chos-ḥphel, who has revised the translated verses of the *Udānavarga*. Recently, Chimed Rigzin Lama has edited and translated *Dhammapada* into Pali, Sanskrit, Tibetan, Hindi and English languages.\(^ {25}\) There is a commentary on *Udānavarga* as *Udānavargavivaraṇam*
by Prajñāvarman. It was translated into Tibetan by Janadhana, Sākyā blo-gros.

It may not be out of place to mention that Brahmacālasutta of Dīghanikāya is available in Tibetan by name but it does not agree with the contents of Brahmacālasūtra of Tibetan Tripitaka, which seems to have been probably been compiled by the Sarvāstivādins. There is also a text Abhidharmāvatāra in Tibetan but its contents are different from the Pali text Abhidhammāvatāra of Ācārya Buddhodatta. The Abhidhammāvatāra was preserved into Tibetan by Jinamitra, Dānaśila and Ye-ses-sde. There is also a commentary on it namely Sārasamuccaya-nāma-abhidharmāvatāraṭikā. But the Tibetan Tripitaka does not mention about their authorship. However, the Chinese tradition ascribes the Abhidharmāvatāra to Sai-chien-ti-lo.

Abhidhamma scholarship continued for many centuries and many philosophical and psychological works were composed. Among them, the most important probably the Abhidhammathasaṅgaha, written by Ācārya Aniruddha (12th century A.D.). Recently Sempa Dorje has edited and translated this text Abhidhammathasaṅgaha with the commentary Abhidhammakaumudīnī in the Tibetan language.

Now, the question arises that whether these translations into Tibetan are almost the same as available in the Pali texts or not. As we know that the Tibetan interpretation differ widely from the Pali ones. It can be said that there is much in common in both the traditions. But, there is a question of emphasis and approach in details, which sometimes differ. In Pali tradition also, there has been difference about the interpretations of terms and concepts. Recently, very much remnants of the Buddhist Sanskrit cannos have come to be known from the Central Asian
Manuscripts hoards. Gradually, we have to acquire a more comprehensive knowledge of the Tibetan translations. Then we would be able to have an accurate picture of the realtion existing between the Pali canon and the Sanskrit canon as well as the Tibetan Tripiṭaka.

Notes and References


3. The Pali Nikāyas and the Chinese Āgama-sūtras coincide with each other to a considerable degree. The comparative study of the four Chinese Āgamas with the corresponding texts of Pali canon has been done by Bhikshu Thich Minh Chau. The comparison shows that there are significant points of agreement and deviations in the two branches of the tradition and that, therefore, they were probably compiled from the same set of materials, but they have been arranged differently in the different school.


6. Catalogue No. 749; Dīghanikāya III (Ed.) Bhikshu J.Kashyap, Nalanda, 1958, pp. 150-165. The contents of the Ātaṇāṭiya-sūtra in Chinese is different from the Pali Sutta of the same name.
13. Catalogue No. 982; Samyuttanikāya Vol.IV, op.cit., p. no. 386
22. It has been published by Delhi University in 1964.
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**Bibliography**

AN ANALYTICAL STUDY OF THE TIBETAN AND CHINESE VERSION OF MAHĀYĀNAŚATADHARMA VIDYĀDVĀRAŚĀSTRA*

THE SOURCES

This study is based on the text *Mahāyānaśatadvāraśāstra*. The Tibetan version of this text is entitled as *Theg pa chen po'i chos brgya gsal ba'i sgo'i bstan bcos* (D.T. Suzuki, ed., Tibetan Tripitaka, Vol. 113, No.5564) and the Chinese is entitled *Ta-ch'eng-pai-fa-ming-men-lun* (J. Takakusu & K. Watanabe, Taisho shinshu daizokyo, No. 1614.)

THE AUTHOR

According to the colophon of the Tibetan version, this text may be assigned to two authors. Whereas the Chinese version of the text maintains that the author of this text is Vasubandhu. It says that the original text was composed by Bodhisattva Vasubandhu (*t’ian ch’in*) and was translated into Chinese by Hsüan Tsang. However, according to the local belief in Tibet, the author of this text is Śrimad

Dharmapāla. There are two Dharmapālas—one Vijñanavādin Dharmapala, who was the teacher of Śīlabhadra, and the other, the Dharmapāla of Suvarnadvipa. It may be assumed that the Vijñanavādin Dharmapāla was the author of this text, as this text follows the tradition of Yogācāra-Vijñanavada. From the informations of Sum pa mkhan po and Tārānātha and from the descriptions in the colophons of the Tibetan Tripitaka it can be concluded that Dharmapāla was a Mahāyāna-teacher who wrote several commentaries on Śāstras of Mahāyāna such as the Abhisamayālamkāra (ascribed to Maitreya), and Śantideva’s Bodhicaryāvatāra. N. Aiyaswami Śastri has discussed at length all the points relating to the persons and dates of these two Dharmapālas in his “On Dharmapāla”, Journal of Sri Venkatesvara Oriental Institute, Tirupati (Vol.2, Part II, p. 347ff.) Again he has discussed the date of Dharmapāla in his “Introduction” to Ālambananarikṣā and Vṛtti by Dinnaga with the commentary of Dharmapāla.¹ Tom. J.F. Tillemans regard Dharmapāla of Suvarnadvipa as a Vijñanavādin, calling him “a Vijñanavādin Dharmapāla of Suvarnadvipa, who was a guru of Atisa Dipamkarasrijīna c. 1000”.² However, there is another Dharmapāla of the Theravāda school, who has composed commentaries on the texts such as Buddhaghosa’s Visuddhimagga, Paramatthadīpanī and some of the texts of Khuddakanikāya.

THE CHINESE AND TIBETAN TRANSLATION

According to the colophon of the Tibetan version, this text was translated into Chinese from an Indian source by Than sam tsang (Hsuan Tsang). Also, B. Nanjio in his Catalogue of the Chinese translation of the Buddhist Tripitaka (No.1213, Taisho Vol.31, No.164) says that this text was translated by Hsuan Tsang in 648 during Thang (T’ang) dynasty, i.e. three years after his return from India
in 645 A.D. According to the colophon of the Tibetan version, the Chinese version of the text was translated into Tibetan. The colophon says that a Buddhist monk named Chos kyi rgyal mtshan requested Śri Dharmaratna (Tib. dPal ldan chos kyi rin chen) to translate this text into Tibetan from Chinese. Dharmaratna is said to be a fully ordained monk of Sarvāstivāda tradition. The Deb ther sngon po of ‘Gos lo tsa ba (1392-1481 A.D) mentions that Chos kyi rgyal mtshan went to the Chinese court in 1412.³ Thus, this treatise might have been translated into Tibetan (from Chinese) during that period, i.e. the second quarter of the 15th century.

THE TITLE OF THE TEXT

The title “Mahāyānaśatadharmavidyādvāraśāstra” is the restored Sanskrit version of the Chinese title “Ta ch’eng pai fa ming men lun” (Treatise explaining the one hundred dharmas of Mahāyāna or more literally Treatise on the gate of knowledge of the one hundred dharmas of Mahāyāna) as given in Nanjio Catalogue. The Tibetan title of this text is “Theg pa chen po'i chos brgya gsal ba'i sgo'i bstan bcos”, which has the same literal meaning as mentioned above. However, N. Aiyaswami Sastri has translated it as “Mahāyānaśatadharmavidyāmukha”,⁴ which literally means “Entrance/door to the knowledge of one hundred dharmas of Mahāyāna”. Since the Tibetan version of the text was translated from the Chinese text, the meaning of the titles of both versions i.e. the Chinese and Tibetan, is the same. However, the Tibetan title may be translated as “Mahāyānaśatadharmaprakasāstra”, which literally means the “Treatise of the gate of towards the light of one hundred dharmas of Mahāyāna.

The Chinese version by Hsuan Tsang collected in Taisho Tripitaka (No.1614) bears a longer Chinese title-
"Ta-ch'eng-pai'fa-ming-men-lun-pen-shih-fen-chung-luo-luming shu" (Treatise on the gate of knowledge of the one hundred Mahāyānadharmanas being a brief list of numerical categories, collected from the Mūlavastu). The editor of the Chinese text mentions that the part pen shih-fen-chung-luo-lu-ming-shu was added later. The restored Sanskrit title should therefore, read as “Mahāyānaśatadharmavidyādvāraśāstra (iii) mūlavastutah samāraṃ śamgrhita samśāśiptasamkhyanukramanikā”. Mūlavastu (pen shih in Chinese) refers to the basic text from which the present text is collected. In all probability, Mūlavastu indicates the first part of the Asaṅga’s Abhidharmasamucayā, i.e. Laksanasamuccaya, for Prahlad Pradhan observes that the word “laksana” is translated in Chinese as “pen shih”, which also means “mūlavastu”, i.e. that which contains the basic knowledge of the characteristics of dharmas. So far as the classification of one hundred dharmas is concerned, it is the Yogācārabhūmiśāstra in which Asaṅga sets the Yogācāraya trend of classifying dharmas into one hundred number, Thus, Mūlavastu may also refer to the Yogācārabhūmiśāstra.

SUBJECT MATTER OF THE TEXT

The system of dharma in the Yogācāra is called the “one hundred dharmas of the Viññanavāda”, which have been enumerated in the Mahāyānaśatadharmavidyādvāraśāstra. The text begins with saying “all dharmas are anātman.” If all dharmas are anātman, then what are all dharmas”? What is the meaning of anātman?

All dharmas are classified into five groups: (1) citta (mind), (2) caitasika (mental states), (3) rūpa (matter), (4) cittavipryayukta (non-mental states) and (5) asamakrita (uncomposite). The text says that there is non single unit called ātman and for this purpose, it analyses ātman into dharmas. Thus, from one ātman of non-Buddhists through
analytical method of Abhidharma one comes to many dharmas held by the Buddhists, having realistic as well as pluralistic views.

This classification of the “one hundred dharmas” is based either on the Bhūmivastu of the Yogācārabhūmi or on the Mūlavastu of the Abhidharmasamuccaya. However, this classification is slightly different, compared to that of the Yogācārabhūmi and Abhidharmasamuccaya. Firstly, the characteristic of Mahāyānaśatadharma vidyādvāraśāstra is recognised in the order of five groups i.e. citta, caitasika, rūpa, cittaviprayukta and asamskṛta; where as in the Abhidharmasamuccaya and Pañcaskandhaprakarana, the order is: rūpa, vedanā, samjñā, samskāraḥ and viññāna (the five skandhas).

The Yogācārabhūmi beings with the pañcaviññānai, but the order is not clearly defined. The Trimśika has arranged the dharmas in to ālayaviññāna, caitasika etc. Therefore, the order of the “one hundred dharmas” is the most appropriate in the Viññānavāda in which the citta is regarded very important. Secondly, it is recognized in the classification of the citta into the eight Viññānas. The Abhidharmasamuccaya also explains of the citta: citta (ālayaviññāna) viññāna (the six viññānas) and the manas, which has the nature of manana, but is does not mention the eight viññānas clearly. The Yogācārabhūmi also explains the manobhūmi, dividing it into citta (ālayaviññāna), manas (kiṣṭa-manas) and viññāna (the six viññānas), but it does not mention the eight viññānas clearly.

The eight viññānas mentioned in the Mahāyana-śatadhar-mavidyādvārasāstra are:

1. Cakṣurviññāna eye consciousness
2. Srotraviññāna ear consciousness
3. Ghrāṇavijñāna  
4. Jivhāvijñāna  
5. Kāyavijñāna  
6. Manovijñāna  
7. Kliśṭamanovijñāna  
8. Ālayavijñāna  

- nose consciousness
- tongue consciousness
- body consciousness
- mind consciousness
- thought consciousness
- store-consciousness.

Mental consciousness dharmas are the dharmas which arise and ceases with the consciousness. It means that when the consciousness arises the mental consciousness also arises and when consciousness ceases the mental consciousness also ceases. There is no fixed number of mental consciousnesses anywhere. In Theravāda tradition, there are 52 kinds of mental consciousness. In Mahāyānaśaṭa-dharmavidyādvāraśāstra, there are 51 kinds of mental consciousness, which have been divided into six groups: sarvatragāmi (5), viniyata (5), kuśala (11), kleśa (6), upkleśa (20), and aniyata (4).

Sarvatragāmi means that which goes with all consciousnesses. Thus, Sarvatragāmi caitasikas are those mental consciousnesses which are available in all kinds of consciousness. They are five in number, sparśa (contact), manaskāra (act of attention), vedanā (feeling), samjñā (notion) and cetanā (volition). In Theravāda tradition, these mental consciousness are called as sabbacittasādhāraṇa. They are associated with all kinds of consciousness of all spheres. They are seven in number, phasso, vedanā, saññā, cetanā, ekaggatā, jivitindriya, and manasikāra. In Mahāyānaśatadhammaviṃśatiprathīthi, there is no ekaggatā; and jivitendriya comes under cittaviprayuktadhammas.

Vinayata dharmas are those dharmas which are not available in all kinds of consciousness. They are also five
in number, \textit{chanda} (desire), \textit{adhimokṣa} (approbation), \textit{smṛti} (mindfulness), \textit{samādhi} (concentration) and \textit{prajñā} (knowledge). In Theravāda tradition, such types of mental consciousness are known as \textit{pakiṇṇaka cetasikas}, which are six in number. They are available in all the cittabhūmis but not in all consciousnesses. They are \textit{vitarka}, \textit{vicāra}, \textit{adhimokkha}, \textit{viriya}, \textit{piti} and \textit{chnada}.

Among these, \textit{chanda} and \textit{adhimokṣa} are same in both the tradition.

It may be noted that 10 \textit{sarvatragāmi caitaskas} of Sarvāstivāda are here distributed under two distinct classes. In this matter, the Yogācārins are closer to the Theravādins than to Sarvāstivādins, with whom they were directly connected.

The number of meritorious mental states (\textit{kuśala caitasikas}) is 11:

1. śraddhā faith
2. vīrya energy
3. hrī shame
4. apatrapā humility
5. alobha absence of greediness
6. adveṣa absence of hatred
7. amoha absence of ignorance
8. āśraya-Praśradhi Freedom from ignorance/serenity
9. apramāda earnestness/diligency
10. upeksā indifference
11. ahinsā non-violence

In Theravāda tradition, there are 25 \textit{kuśala caitasikas}, which have been divided into four divisions: \textit{sobhana-sādhārana}, \textit{virati}, \textit{apramānya} and \textit{prajñendriya}. The \textit{Abhidhammaṭṭhahasāṅgaho} considers \textit{amoha} as identical with
prajñendriya—prajñendriyam ti amoho yeva”. It is to be noted that prajñā has been counted under vinayatadharmanas in the Mahāyānaśatadharma-vidyādvāraśāstra.

All the kleśas are upakleśas. They are so called because they pollute the mind. But all upakleśas are not kleśas. Kleśas are akuśalāmūlas, but the upakleśas are not. There are six kleśas:

1. rāga attachment
2. pratigha hatred
3. moha pride
4. māna pride
5. vicikitsā doubt
6. mithyādrsti false views

The number of upakleśas is 20:

1. krodha anger
2. upanāha enmity
3. pradāsa dissatisfaction/affiction
4. mrakṣa hypocrisy
5. sāṭhya dishonesty/trickery
6. mada arrogance
7. māyā deceit
8. vihinsā violence
9. irṣyā jealousy
10. mātsarya miserliness/avarice
11. āhrikya immodesty
12. anapatrāpya shamelessness/impudence
13. āśraddhyā absence of faith
14. kauśidda indolence
15. pramāda carelessness
16. styāna sloth
17. audhhatya distraction
18. musitāsmṛti absence of memory
19. asamprajanya wrong judgement
20. vikṣepa eccentricity

In the Theravāda tradition, the number of immoral mental states (*akusala* cetasikas) is 14.13 Among them, *Moha, ahirika, anottappa* and *uddhacca* are called *sābba-akusala-sādharana* cetasikas, and remaining *lobha, diṭṭhi, māna, dosa, issā, macchariya, kukucca, thīna, middha* and *vicikicchā* are called *akusala* cetasikas. It is to be mentioned here that all the 14 *akusala caitasikas* are included in the *kleśa* and *upakleśas dharmas* of this text. These two dharmas namely *āhirikya* and *anapatrāpya* are classified by Vaibhāṣikas as *akuśalamahābhūmikadharma*.

There are four aniyata dharmas:

1. middha torpor
2. vicāra investigation
3. kaukṛtya worry
4. vitarka reflection

For the Vaibhāṣikas, there are the first four of eight *aniyataḥbhūmikadharmas*. The other four *aniyatadharmas* namely *rāga, māna* and *vicikitsā* are counted by Yogācāras among six *kleśas*. Some of the *kleśas* and upakleśas are mentioned in the Dhammadāyadasutta14 such as *lobha, dosa, kodha, upanāha, makkha, palāsa, issā, maccheraṇ, māyā, satheyyaṁ thamba, sārambha, māna, atimāna, mada* and *pamāda*. These are again mentioned as *upakleśas* of the mind in the Vatthupamasutta.15
In this way, Vasubandhu has classified the mental states with reference to their essential nature. In the *Abhidharma-kośa*, he has classified the mental states as follows:

1. *mahābhūmikas* (general mental states) 10
2. *kuśalamahābhūmikas* (meritorious mental states) 10
3. *kleśamahābhūmikas* (defiled mental states) 6
4. *akuśalamahābhūmikas* (demeritorious mental states) 2
5. *parittakleśabhūmikas* (subsidiary defiled mental states) 10
6. *aniyata* (Indeterminate mental states) 8=46

In the *Vijñaptimātratāsiddhi*, Vasubandhu classifies all mental states in the following manner:

1. *sarvatraga* 5
2. *viniyata* 5
3. *kuśala* 11
4. *kleśa* 6
5. *upakleśa* 24=51

In the *Yogācārabhūmi*, there are only 51 *caitasika-dharmas* and in the *Abhidharmasamuccaya*, there is the description of 55 *caitasikadharmas*. The *Abhidharma-makośa* has 10 *mahābhūmikas*, but the *Pañcaskandha-prakāraṇa* divides them into the five *sarvatragas* and the five *pratiniyataviśayas*, for the *Pañcaskandhaprakaraṇa* takes the standpoint of the *Yogācāra* school. The presentation of *caitasika* in the *Trimśika* is based on this school. The *Pañcaskandhaprakaraṇa* coincides with the *Trimśika* in classifying the *kuśala* into 11, the *kleśa* into six and the *upakleśa* into 20.

After the enumeration of the mental states the text, *Mahāyānaśatadharma-vidyādvāraśāstra*, proceeds to
enumerate the rūpadharman. Rūpadharma includes the five sense organs, their five respective objects and dharmāyatana. Thus, there are 11 kinds of rūpadharman:

1. cakṣurindriya faculty of eye
2. srotraṇindriya faculty of ear
3. ghrānendriya faculty of nose
4. jīvhaṇendriya faculty of tongue
5. kāyendriya faculty of body
6. rūpa visible object
7. sabda sound
8. gandha odour
9. rasa taste
10. spraṣṭvyā tangibility
11. dharmāyatana mental object

In Abhidharmakośa, Vasubandhu says that matter (rūpa) consists of five senses, and five objects and one avijñapti. The dharmāyatana is avijñapti for the Vaibhāsikas. The five senses eye etc. are called prasādas of rūpa, serving as the basis of eye-consciousness etc.

Rūpaṁ pañcedriyānyārthāh pañcavijñaptireva ca/
Tadvijñānśrayā rūpaprasādaścakṣurādayaḥ//16

In Theravāda tradition, rūpa has been grouped into mahābhūta and upāda rūpas. There are four mahābhūtas and 24 upāda rūpas-cattāro ca mahābhūtā catunnaṁ ca mahābhūtāṇāṁ upādāya idam vuccati sabbam “rūpan.”17 The Trimśika does not mention the rūpa, while in the Yogācārabhūmi and the Abhidharmasamuccaya, there are 11 upādāya-rūpas together with four mahābhūtas.

After the composition of the rūpadharman, Vasubandhu discusses about the non-associated dharmas, i.e.
An Analytical Study of the Tibetan and...

viprayuktadharmas. The dharmas which are akin to mental states but which are not associated with āśraya, ālambana, ākāra, kāla, dravya are called viprayuktadharmas. These are so called because these are not associated with mind and so are unconstituted and formless. Vasubandhu has enumerated such dharmas as follows:

1. prāpti attainment
2. jīvitendriya life-vitality
3. nikāyasabhāgata Class generality
4. prthagjanatva common place character
5. asamnīka a divine world (where no one has samjñā of citta and caitas)
6. asamjñīsamāpatti a state of meditation having no samjñā of citta and caitas
7. nirodhasamāpatti attainment of annihilation
8. nāmakāya names for singifying a person or an object
9. padakāya words or sentences
10. vyaṇjanakāya letters
11. jāti birth
12. jarā decay
13. sthiti continuance
14. anityatā impermanence
15. pravṛtti origin
16. pratiniyama general rule
17. yoga union
18. java swift
In the Abhidharmakośa, Vasubandhu has enumerated only 14 kinds of viprayuktadharmas.\(^{18}\) In the Yogācārabhūmi,\(^{19}\) there are 24 cittaviprayuktas, while in the Abhidharmasmuccaya\(^{20}\) there are only 23, for it lacks asāmagrī, The Sthāviras count jāti, anityatā and jīvitendriya in the suksma-rūpa.\(^{21}\) Lastly, Vasubandhu discusses about the asamskṛtadharmas. Asamskṛtadharmas are so called because they are not subject to cause or condition. These dharmas are transcendental, unchanging, eternal and always pure (anāśṛava). They are six in number:

1. ākāśa
2. pratisamkhyānirodhasamskṛta
3. apratisamkhyānirodhasamskṛta
4. āniñjya
5. samjñāvedayitanirodhasamskṛta
6. tathatā

But in Abhidharmakośa, we find three types of asamskritadharmas viz. ākāśa, pratisamkhyānirodha and apratisamkhyānirodha. Yogācārabhūmi and Abhidharmakośa have eight of them, because they divide the tathatā into three, that is kuśaladharmatathatā, akuśaladharmatathatā and avyākṛtadharmatathatā. Also the Pañcaskandhaprakarṇa’s classification of the asamskṛta into four, suggests that it follows the doctrine of Yogācāra school.

The Theravādins consider ākāśa as the samskrita-
dharma for they include in the sukṣmarūpa. But, the Sarvāstivādins and Vijñānavādins, do not consider ākāśa as the samskrtadharmā at all. According to them, ākāśa, like nirvāṇa, is also an asamskṛtadharmā. Unlike the Sthāvīras and the Sarvāstivādins, the Vijñānavādins count āniṇīya, samjñāvedayātanirodha and tathatā among the asmaskritadharmas, beside ākāśa and nirvāṇa.

The idea behind this whole discussion and analysis of the dharmas is to bring into light the fact that the atman is not a single unit but is composed of so many dharmas. And by realising this fact, the recluse will not be led astray by the ātma-dṛṣṭi, which is the root of all worldly evils. That is why, the great commentator Ācārya Buddhaghoshā says “there is suffering but no sufferer, there is action but no actor, there is nirvāṇa but no atman to attain it, there is the path but not goer.”22 The lord Buddha has also said” when one realises with prajñā that dharma are anatman, one has also said” when one realise with prajñā that dharmas are anatman, one gets disgusted with suffering. This is the path of purity (nirvāṇa).

Sabbe dhammā anattā ti yadā paññāya passati/
Atha nibbidanti dukkke esa maggo visuddhiyā/²³

CRITICAL EVALUATION OF THE TEXT

The text Mahāyānaśatadharmaviyādvarāsāstra records a Buddhist scheme of things by classification of dharmas as enumerated by the Buddha himself. This kind of discussion concerning dharmas with reference to their various types of classification and itemization is known as mātikā (in Pali) mātrkā (in Sanskrit) in early Buddhist tradition. The word “mātikā” or “mātrkā” means that which belongs to mother.24 Just as a small baby lives in the womb of a mother and after its birth it develops and grows into
a grown up human under the due care of his/her mother. Similarly, the mātikās though small in nature, contain deep meaning and later develop into a complete structural argument concerning particular states or conditioned things. In other words, the mātikās are the points, angles, vision or the potential-sets through which the nature of the reality of Abhidharma is illuminated. They refer to the summary of the doctrines of the Buddha attempted by the Buddha himself and his disciples. Various mātrkas have been identified by the scholars as the basis of the Abhidharma that minutely analyses the items of mātrkā. Thus, the text Mahāyānaśatadhammaviidyādvāra-śāstra presents a methodology of analysis or vibhaṅga (classifying dharmas into different types) regarding the systematisation of the Buddhist teachings.

An enormous literature on Abhidharma as elaboration of those mātrkās is found in the Śrāvakayāna system of Buddhism. Among them, two sets of Abhidharma canons of the Theravādins and Sarvāstivādins are available. The first set is available in Pali and second set, originally composed in Sanskrit, is now available in Chinese only. Besides, various manulas and commentaries on Śrāvakayāna-Abhidharma are found in Pali, Sanskrit, Chinese and Tibetan. In the Mahāyāna tradition, Asanga’s Abhidharma-samuccaya is complete Abhidharma text, which deals with various dharmas and characteristics. An idealistic approach to the study on dharmas with one hundred division of dharmas and their characteristics was initiated by Asanga in his Yogācārabhūmiśāstra and was established in the Trimśikāvijñāntikārikā by Vasubandhu. Among the other short-length works of Vasubandhu, the present work is a brief list of one hundred dharmas with numerical categories of Mahāyāna. In any case the contents of the text Mahāyānaśatadhammaviidyādvāraśāstra are not the same
as those of the former works of the Yogācāra school, but it is evident that they succeeded the Yogācāra tradition and are put into the order of the one hundred dharmas. The doctrine of ālayavijñāna and the contents of caitasika dharmas agree with those in the Pañcaskandhaprakarana. As for the classification of one hundred dharmas, a close relationship is seen between the Abhidharmakośa, Pañcaskandhaprakaraṇa and the Mahāyānaśatadharma-vidyādvāraśāstra.

Therefore, it can be assumed that there might have been a source book from which they borrowed their subject matter. The source book most probably was Yogācārabhūmiśāstra, together with its commentaries. Vasubandhu might have written this text to provide the busy householders who has neither the leisure, nor had they the patience to apply themselves to the voluminous works like Yogācārabhūmiśāstra or Abhidharmakośa. This text was also probably studied as a summary of the categories of the dharmas for memorizing. It might have served as a summary of the categories of the dharmas for memorizing. It might also have served as a foundation for understanding the highly technical explanation and elaboration of the Mahāyāna dharmas.

Notes

1. Ālambanaparikṣā and Vṛtti by Dinnāga with the commentary of Dharmapāla, N. Aiyaswamisastri (ed.), the Adyar Library, 1942, pp.xix-xxii.

4. Álambanaparikšā and Vṛtti by Dinnāga with the Commentary of Dharmapāla, N. Aiyaswamisastri (ed.), the Adyar Library, 1942, pp. 111-115

5. The *Yogācārabhūmi* of Ācārya Asanga, Vidhushekhar Bhattacharya (ed.), University of Calcutta, 1957, pp. 4, 5ff


7. The *Yogācārabhūmi* of Ācārya Asanga, op. cit., p. 4-12.

8. *Terasaṅnasamāna ca cuddasakusala, tathā/*
   *Sobhana pancavīśā ti dvipaṅnāsa pavuccare/*

9. *Catupaṅñasadadhā kāme rupe pannarasīraye/*
   *cittāni dvādasarūpāṃ atṭhādanuttare tathā/*
   (ibid., p. 35).

10. *Phasso, vedanā, saṅāna, cetanā, ekaggatā, jivitendriyaṃ* 
    *manasikāro ceti sattime cetasikā sabbacittasādharanā nama* 
    (ibid., p.41).

11. ‘*Vitakko, vicāro, adhimokkho, viriyam, pīti, chando,* 
    *ca ti cha ime cetasikā pakīṇṇaka nāma* (Ibid., p.42).

12. Ibid., pp. 45-47

13. Ibid., p.43

14. *Tatravuso, kodho ca pāpakā upanāho ca pāpakā/*

   *makkho ca pāpakā palāso ca pāpakā... issā ca*
   *sātheyyam ca pāpakāṃ...thambho ca pāpakā sārambho...*

   *ca pāpakā ... māno ca pāpakā atimāno ca pāpakā *

   *mado ca pāpakā pāmādo ca pāpakā* (Majjhimanikāya, Vol.1, 
   Bhikshu J. Kashyap. ed., Pali Publication Board, Nalanda, 1958, 
   p. 22)

15. *Katame ca, bhikkave, cittassa upakkilesā? Abhijjāvisamlobho* 
    *cittassa upakkileso, byāpādo cittassa cittassa upakileśo—Ibid.,* 
    p. 49

20. Abhidharamasamuccaya of Asanga, op. cit., p. 10
22. Dukkhaveva hi na koci dukkhito/
   Kārako na kiriyā va vijjati/
   Atthi nibhuti na nibbuto pumā/
   Maggamatthi gamako na vijjati/ (Visuddhimagga, Swami Dwarikadasa Śāstri (ed.), p. 358
25. yathā hi mātā nānāvidhe putte pasavati ... tasmā mātikā ti vuccati (ibid.)

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### Appendix I

**A Sanskrit-Tibetan-Chinese Vocabulary of the One Hundred Dharmas in the Mahāyānaśtādharmavidyādvāraśāstra**

<table>
<thead>
<tr>
<th>SANKRIT</th>
<th>TIBETAN</th>
<th>CHINESE</th>
</tr>
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<tbody>
<tr>
<td>1. CITTA-DHARMA (8)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Caksur vijnāna</td>
<td>mig gi rnam par shes pa</td>
<td>yen-shih</td>
</tr>
<tr>
<td>2. Srotra vijnāna</td>
<td>rna ba'i rnam par shes pa</td>
<td>erh-shih</td>
</tr>
<tr>
<td>3. ghrāṇa vijnāna</td>
<td>sna'i rnam par shes pa,</td>
<td>p’i-shih</td>
</tr>
<tr>
<td>4. jivhā vijnāna</td>
<td>lc'e'i rnam par shes pa,</td>
<td>shēn-shih</td>
</tr>
<tr>
<td>5. kāya vijnāna</td>
<td>lus kyi rnam par shes pa,</td>
<td>shēn-shih</td>
</tr>
<tr>
<td>6. mano vijnāna</td>
<td>yid kyi rnam par shes pa,</td>
<td>i-shih</td>
</tr>
<tr>
<td>7. klīṣtamana vijnāna</td>
<td>nyon mongs pa can gyi yid</td>
<td>mo-no-shih</td>
</tr>
<tr>
<td>8. ālaya vijnāna</td>
<td>rnam par smin pa'i rnam</td>
<td>a-lai-ya-shih</td>
</tr>
</tbody>
</table>

<p>| | | |
|                   |                     |                 |
| II. CAITASIKA- SEMS LAS BYUNG BA’I CHOS HSIN-SO-YU-FA DHARMAS (51) |                 |
| 1. manaskāra      | yid la byed pa       | tso-yi          |
| 2. sparśa         | reg pa               | ch’u            |
| 3. vedanā          | tshor pa             | shou            |
| 4. samjñā          | ‘du shes pa          | hsiang          |
| 5. cetanā          | sems pa              | ssū             |</p>
<table>
<thead>
<tr>
<th>Appendises</th>
<th>GZHAN YUL NGES PA</th>
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<tr>
<td><strong>B) VINIYATAH(5)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Chanda</td>
<td>'dun pa</td>
<td>yü</td>
</tr>
<tr>
<td>2. adhimokṣa</td>
<td>mos pa</td>
<td>sheng-chiai</td>
</tr>
<tr>
<td>3. smṛti</td>
<td>khyad par dran pa</td>
<td>nien</td>
</tr>
<tr>
<td>4. samādhi</td>
<td>ting nge 'dzin</td>
<td>ting</td>
</tr>
<tr>
<td>5. prajñā</td>
<td>shes rab</td>
<td>hui</td>
</tr>
<tr>
<td><strong>C. KUŚALĀH (11)</strong></td>
<td>DGE BA</td>
<td>SHAN</td>
</tr>
<tr>
<td>1. śraddhā</td>
<td>dad pa</td>
<td>hsin</td>
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<td>2. vīrya</td>
<td>brtson ‘grus</td>
<td>ch’ing chin</td>
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<tr>
<td>3. hrī</td>
<td>ngo tsha chad pa</td>
<td>ts’en</td>
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<td>4. apatrapā</td>
<td>khrel yod pa</td>
<td>k’uei</td>
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<td>5. alobha</td>
<td>‘dod chags med pa</td>
<td>wu-t’an</td>
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<td>6. adveṣa</td>
<td>zhe sdang med pa</td>
<td>wu-ch’en</td>
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<td>7. amoha</td>
<td>gti mug med pa</td>
<td>wu-chih</td>
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<td>8. āśrayapraśradhi</td>
<td>shin tu sbyangs</td>
<td>ch’ing-an</td>
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<td></td>
<td>par gnas pa</td>
<td></td>
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<td>9. apramāda</td>
<td>bag yod pa</td>
<td>pu fang-i</td>
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<td>10. upekṣā</td>
<td>btang snyoms</td>
<td>shao</td>
</tr>
<tr>
<td>11. ahimsā</td>
<td>mi ’tshe ba</td>
<td>pu-hai</td>
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<tr>
<td><strong>D. KLEŚĀH (6)</strong></td>
<td>NYON MONGS PA</td>
<td>FAN-NAO</td>
</tr>
<tr>
<td>1. rāga</td>
<td>‘dod chags</td>
<td>t’an</td>
</tr>
<tr>
<td>2. pratigha</td>
<td>zhe sdang</td>
<td>ch’en</td>
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<td>3. mohā</td>
<td>ma rig pa</td>
<td>wu-ming</td>
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<td>4. māna</td>
<td>nga rgyal</td>
<td>man</td>
</tr>
<tr>
<td>5. vicikitsā</td>
<td>the tshom</td>
<td>i</td>
</tr>
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<td>6. mithyādṛṣṭi</td>
<td>phyin ci log gi lta ba</td>
<td>pu chêng-chien</td>
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<tr>
<td><strong>E. UPAKLEŚĀH (20)</strong></td>
<td>RJES SU ‘GRO BA’I</td>
<td>SUI FAN-NAO</td>
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<tr>
<td>1. krodha</td>
<td>khro ba</td>
<td>fèn</td>
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<td>2. upanāha</td>
<td>khon du ‘dzin pa</td>
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<td>3. pradāsa</td>
<td>‘tshig pa</td>
<td>nao</td>
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<td>4. mrakṣa</td>
<td>‘chib</td>
<td>fu</td>
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5. sāthya  gyo ba  k’uung
6. mada   rgyag pa  chüch
7. māyā    rgyu     ch’an
8. vihinsā rnam par’tshe ba hai
9. irṣyā   phrag dog  chi
10. mātsarya ser sna  chien
11. āhrikya ngo tsha med pa wu-ts’an
12. anapatrāpya khrel med pa wu-k’uei
13. āśraddhya ma dad pa  pu-hsin
14. kauśidda le lo  hsia-tai
15. pramāda bag med pa  fang-i
16. styāna rmugs pa  hun-ch’en
17. auddhatya rgod pa  tiao-chü
18. musitāsmṛti dran pa dor ba  hsien-nien
19. asamprajanya shes pa phyin ci log pu-cheng-chih
20. vikṣepa rnam par gyeng ba  san-Iuan

F. ANIYATĀH (4) GZHAN TU ‘GYUR BA

1. middha  gnyid pa  shui-mien
2. vicāra   dpyod pa  tz’u
3. kaukṛtya  ‘gyod pa  e-tso
4. vitarka  rtog pa  hsin

III. RŪPA-DHARMAS (11) GZUGS KYI CHOS

1. caksurindriya mig gi dbang po  yen
2. śrotrendriya rna ba’i dbang po  erh
3. ghrānendriya rna ba’i dbang po  p’i
4. jivhendriya lce’i dbang po  she
5. kāyendriya lus-kyi dbang po  shen
6. rūpa   gzugs  se
7. śabda   sgra    shèng
8. gandha  dri     hsiang
9. rasa    ro      wei
Appendises

10. sprastvya reg bya ch'u
11. dharmayatana 'chos kyi phyogs fa-ch'u

IV. CITTAVIPRAYUKTĀH (SMS KYI BTAGS PA HSIN-PU-HSIANG-YING-FA)

DHARMAH (24) ‘DU BYED PHAN TSHUN MI IDAN PA’I CHOS

1. prāpti thob pa te
2. jivitendriya srog gi rtsa ba ling-ken
3. nikāyasabhāgata skal pa rings mthun pa ch'ung-t' ung-
4. prāthagjanatva so so'is key bo i-sheng-shing
5. āsajñika ‘du shes med pa wu-hsiang-pao
6. asamjñisamāpatti rdzogs pa'i snyoms par mich-chin-ting
7. nirodhasamapatti ‘gog pa'i snyoms par mich-chin-ting
8. namakāya ming gi tshogs ming-shên
9. padakāya tshing gi tshogs chu-shen
10. vyāñjana-kāya yi ge'i tshogs wen-shen
11. jāti skye ba shêng
12. jarā rgas pa lao
13. sthitī gnas pa chu
14. anityatā mi rtag pa wu-ch'ang
15. pravṛtti rgyun 'khor ba liu-chuan
16. pratiniyama so sor gnes pa ting-i
17. yoga phan tshun 'brel ba hsiang-ying
18. java stobs myur ba shih-su
19. anukrama go rigs tz'u-ti
20. kāla dus shih
21. deśa phyogs fang
22. samkhya grangs shu
23. sāmagrī spyod pa mthun pa'i tshogs ho-ho-hsing
24. asāmagrī spyod pa'i mi mthun pa'i tshogs pu-ho-ho-shing
V. ASAMSKRTA 'DUS MA BYAS PA'I CHOS WU-WEI-FA DHARMAH (6)

1. ākāśa stong pa nyid hsu-kung
2. pratisankhyānirodha brtags pas 'gog pa che-mieh
3. apratisankhyānirodha brtags pas 'gog pa fei-chê-mieh ma yin pa
4. āniñjya mi g.yo ba pu-tung-mieh
5. samjñāvedaniyatanirodha 'du shes dang tshor ba hsiang-shou-mieh
6. tathatā rnam pa bzhin nyid jen-ru
Appendix II

TIBETAN TEXT OF MAHĀYĀNAŚATA-
DHARMAVIDYĀDVĀRAŚĀSTRA
THEG PA CHEN PO'I CHOS BRGYA
GSAL BA'I DGO'I BSTAN BCOS

rGya'i skad du/tä-cheng pai fa ming men lun/bod skad du/ theg pa chen po'i chos brgya ba'i sgo'i bstan bcos/ 'jam dpal gzhon nur rgyur ba la phyag 'tshal lo/ bcom Idan 'das kyischos thams cad bdag med do zhes gsungs pa ni chos thams cad ces bya ba gang yin pa dang/ bdag med pa de gang la brjod ce na/ chos thams cad ni bsdu na ngo bo la yod de/ sms kyichos dang/ sms las byung ba'i chos dang/ gzugs kyichos dang/, du byed phan tshun mi Idan pa'i chos dang/ 'dus ma byas kyichos dang/ de la thams cad khyad par du bya ba,i phyir dang/ 'di dang phan tshun pa,i phyir dang/ mgon sum du gyur pa,i phyir dang/ bye brag 'di rnamsmi'dra ba'i phyir dang/ don mgon du bya ba'i phyir rim pa 'di ltar dbyebar bya'o/sems kyichos la ngo bo yod de/ mig gi rnam par shes pa dang/ rna ba'i rnam par shes pa dnag/ sna'i rnam par shes pa dang/ lce'i rnam par shes pa dang/ lus kyi rnam par shes pa dang/ yid kyi rnam par shes pa dang/ rnam par smin pa'i rnam par shes pa dang/ nyon mongs pa can gyi yid kyi rnam par shes pa'o/ sms las byung ba'i chos la bsdu na ngo bo drug yod de/ kun tu 'gro ba lnga yod pa dang/ gzhan yul nges
pa la lnga yod pa dang/ dge ba la bcu gcig yod pa dang/ rtsa ba'i nyon mongs pa drug yod pa dang/ rjes su 'gro ba'i nyon mongs pa nyi shu yod pa dang/ gzhan du 'gyur ba bzhi yod pa'a/o kun tu 'gro ba lnga gang zhe na/ yid la byed pa dang/ reg pa dang/ tshor ba dang/ sems pa dang/ 'du shes so/ gzhan yul nges pa lnga gang zhe na/ dun pa dang/ khya par dran pa dang/ mos pa dang/ ting nge dzin dang/ shes rab bo/ dge ba bcu gcig gang zhe na/ dad pa dang/ brtson 'grus dang/ ngo tsha chad pa dang/ khrel yod pa dang/ 'dod chags med pa dang/ zhe sdang med pa dang/ gti mug med pa dang/ shin tu sbyangs par gnas pa dang/ bag yod pa dang/ btang snyoms dang/ rnam par mi tshe ba'a/o rtsa ba'i nyon mongs pa drug gang zhe na/ 'dod chags dang/ zhe sdang dang/ ma rig pa dang/ nga rgyal dang/ the tshom dang/ phyin ci log gi lta ba'a/o rjes su 'gro ba'i nyon mongs pa nyi shu gang zhe na/ khro ba dang/ khon du dzin pa dang/ tshig pa dang/ chab pa dang/ g.yo ba dang/ rgyags pa dang/ rgyu dang/ rnam par tshe ba dang/ phrag dog dang/ ser sna dang/ ngo tsha med pa dang/ khrel med pa dang/ ma dad pa dang/ le lo dang/ bag med pa dang/ rmugs pa dang/ rgod pa dang/ dran pa dor ba dang/ shes pa phyin ci log pa dang/ rnam par g.yeng ba'a/o gzhan tu gyur ba bzhi gang zhe na/ gnyid dang/ dpyod pa dang/ 'gyod pa dang/ rtog pa'a/o gzugs kyi chos la bsdu na ngo bo bcu gcig gang zhe na/ mig gi dbang 'po dang/ rna ba'i dbang po dang/ sna'i dbang po dang/ lce'i dbang po dang/ his dyi dbong po/dang/ dri dang/ ro dang/ reg bya dang/ (lus kyi dbang po dang/ gzugs dang/ sgra dang/ dri dang/ ro dnag/ reg bya dang/) chos kyi phyogs so/ btags pa ba 'du byed phan tshun mi ldan pa'i chos la bsdu na ngo bo nyi shu rtsa bzhi gang zhe na/ thob pa dang/ srog gi rtsa ba dang/ skal pa rigs mthun pa dang/ so so'i skye bo dang 'du shes med pa po dang/ rdzogs pa'ai 'du shes med pa dang/ 'gog pa'i snyoms par 'jug pa dang/ming gi tshogs dang/ tshing
gi tshogs dang/ yi ge’i tshogs dang/ skye ba dang/ rgyas pa dang/ gnas pa dang/ me rtag pa dang/ fryun ‘khor ba dang/ so sor nges pa dang/ phan tshun ‘brel ba dang/ stobs myur ba dang/ go rigs dang/ go rigs dang/ dus dang/ phyogs dang/ grangs dang/ spyod pa mthun pa’i tshogs dang/ spyod pa’i mi mthun pa’i tshogs so/ ’du ma byas pa’i chos la bsdu na ngo bo drug gang zhe na/ stong pa nyid kyi ’dus ma byas dang/ brtsags pas ’gog ma yin pa’i ‘dus ma byas dang/ mi g. yo ba’i dus ma byas dang/ ’du shes dang tshor ba’i ‘dus ma byas dang/ rnam pa de bzhin nyid kyis ‘dus ma byas so/ zhes bya ba’i phyir bdag gi chos de med par gsungs so/ de rnam bsdu na ngyo bo yang gnyis yod de/ dang po gang zag gi bdag med pa dang/ gnyis pa chos kyi bdag med pa’o/ theg pa chen po’i chos brgya gsal ba’i sgo’i bstan bcos yongs su rdzogs so/

rGgya’i dpe la slob dpon dbying gnyen gysi mdzad pa snang/ deng sang bod rnam dpal ldan chos skyong gis mdzad ces grags so/ dpal ldan dbang phyug rgya’i lo tswa ba thang sam tsang zhes bya bas rgya gar las rgya’i yul du bsgyur zhing/ phyis ston pa dge slong chos kyi rgyal mtshan zhes bya bas bsgyur bar zhus pa’i don du gzhi thams cad yod par smra ba’i sde pa las rab tu byung ba/ rgya nag chen po’i lha btsun chos kyi rin chen gys dpal sa skya’i gstug lag khang du bsgyur zhing legs par gtan la phab pa’o//
pa la lnga yod pa dang/ dge ba la bcu gcig yod pa dang/ rtsa ba'i nyon mongs pa drug yod pa dang/ rjes su 'gro ba'i nyon mongs pa nyi shu yod pa dang/ gzhan du 'gyur ba bzh'i yod pa'o/ kun tu gro ba lnga gang zhe na/ yid la byed pa dang/ reg pa dang/ tshor ba dang/ sems pa dang/ 'du shes so/ gzhan yul nges pa lnga gang zhe na/ dun pa dang/ khya par dran pa dang/ mos pa dang/ ting nge dzin dang/ shes rab bo/ dge ba bcu gcig gang zhe na/ dad pa dang/ brtson 'grus dang/ ngo tsha chad pa dang/ khrel yod pa dang/ 'dod chags med pa dang/ zhe sdang med pa dang/ gti mug med pa dang/ shin tu sbyangs par gnas pa dang/ bag yod pa dang/ btang snyoms dang/ rnam par mi tshe ba'o/ rtsa ba'i nyon mongs pa drug gang zhe na/ 'dod chags dang/ zhe sdang dang/ ma rig pa dang/ nga rgyal dang/ the tshom dang/ phyin ci log gi lta ba'o/ rjes su 'gro ba'i nyon mongs pa nyi shu gang zhe na/ khro ba dang/ khon du dzin pa dang/ tshig pa dang/ chab pa dang/ g.yo ba dang/ rgyags pa dang/ rgyu dang/ rnam par tshe ba dang/ phrag dog dang/ ser sna dang/ ngo tsha med pa dang/ khrel med pa dang/ ma dad pa dang/ le lo dang/ bag med pa dang/ rmugs pa dang/ rgod pa dang/ dran pa dor ba dang/ shes pa phyin ci log pa dang/ rnam par g.yeng ba'o/ gzhan tu gyur ba bzh'i gang zhe na/ gnyid dang/ dpyod pa dang/ 'gyod pa dang/ rtog pa'o/ gzugs kyi chos la bsdu na ngo bo bcu gcig gang zhe na/ mig gi dbang 'po dang/ rna ba'i dbang po dang/ sna'i dbang po dang/ lce'i dbang po dang/ his dyi dbong po/dang/ dri dang/ ro dang/ reg bya dang/ (lus kyi dbang po dang/ gzugs dang/ sgra dang/ dri dang/ ro dnag/ reg bya dang/) chos kyi phyogs so/ btags pa ba 'du byed phan tshun mi ldan pa'i chos la bsdu na ngo bo nyi shu rtsa bzh'i gang zhe na/ thob pa dang/ srog gi rtsa ba dang/ skal pa rigs mthun pa dang/ so so'i skye bo dang 'du shes med pa po dang/ rdzogs pa'i 'du shes med pa dang/ 'gog pa'i snyoms par 'jug pa dang/ming gi tshogs dang/ tshing
Appendises

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gi tshogs dang/ yi ge’i tshogs dang/ skye ba dang/ rgyas pa dang/ gnas pa dang/ me rtag pa dang/ fryun ‘khor ba dang/ so sor nges pa dang/ phan tshun ‘brel ba dang/ stobs myur ba dang/ go rigs dang/ go rigs dang/ dus dang/ phyogs dang/ grangs dang/ spyod pa mthun pa’i tshogs dang/ spyod pa’i mi mthun pa’i tshogs so/ ’du ma byas pa’i chos la bsdu na ngo bo drug gang zhe na/ stong pa nyid kyi ‘dus ma byas dang/ mi g. yo ba’i dus ma byas dang/ ’du shes dang tshor ba’i ‘dus ma byas dang/ rnam pa de bzhin nyid kyis ‘dus ma byas so/ zhes bya ba’i phyir bdag gi chos de med par gsungs so/ de rnambsbsdu na ngyo bo yang gnyis yod de/ dang po gang zag gi bdag med pa dang/ gnyis pa chos kyi bdag med pa’o/ theg pa chen po’i chos brgya gsal ba’i sgo’i bstan bcos yongs su rdzogs so/

rgya’i dpe la slob dbying gnyen gysi mdzad pa snang/ deng sang bod rnam dpal ldan chos skyon gis mdzad ces grags so/ dpal ldan dbang phyug rgya’i lo tswa ba thang sam tsang zhes bya bas rgya gar las rgya’i yul du bsgyur zhing/ phyis ston pa dge slong chos kyi rgyal mtshan zhes bya bas bsgyur bar zhus pa’i don du gzhi thams cad yod par smra ba’i sde pa las rab tu byung ba/ rgya nag chen po’i lha btsun chos kyi rin chen gyis dpal sa skya’i gstug lag khang du bsgyur zhing legs par gtan la phab pa’o//
It is said by the Blessed one that all dharmas are subject to soul-less. How these dharmas are soul-less? All dharmas are of the five kinds in brief-mind dharmas, mental states, matter-dharmas, non-associated dharmas and uncomposite dharmas.

The mind dharmas are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness, thought-consciousness and store-consciousness.

The mental states are of six kinds in the dharmas collection. Sarvatragāmīdharmas are of five kinds. Vinayata dharmas are of five kinds. Moral dharmas are of 11 kinds. Mental defilements (kleśas) are of six kinds. Subsidiary mental defilements (upakleśas) are of 20 kinds. Aniyatadharmas are of four kinds.

What are the names of five sarvatragāmīdharmas? They are act of attention (manasikāra), contact (sparśa, feeling (vedanā), notion (samjñā) and volition (cetanā).

What are Vinayata dharmas? They are desire (chanda), approbation (adhimokṣa), mindfulness (smṛti), concentration (samādhi) and knowledge (prajñā).
What are the 11 moral or meritorious dharmas? They are faith (śraddhā), energy (vīrya), shame (hrī), humanity (apatrāpya), absence of greediness (alobha), absence of hatred (advēsa), absence of ignorance (amohā) serenity (āśraya-prāśrābdhi), diligence (apramāda), indifference (upeksā) and non-violence (ahimsā).

What are the six mental defilements? They are attachment (rāga), hatred (pratigha), ignorance (mohā), pride (māna), doubt (vicikitsa) and false views (mithyādṛṣṭi).

What are the names of 20 subsidiary mental defilements (upakleṣas)? They are anger (krodha), enmity (upanāha), afflict (pradāsa), hypocrisy (mraksā), dishonesty (sāthya), arrogance (mada), deceit (māyā), violence (vihinsā), jealousy (irsyā), avarice (mātsarya), immodesty (Āhariyā), shamelessness (anapatrāpya), absence of faith (aśraddhā), indolence (kausīda), non-diligence (pramāda), sloth (styāna), distraction (auddhatya), absence of memory (mūsitāsmṛti), wrong judgement (asamprajanya), and eccentricity (vikṣepa).

What are the four aniyata-dharmas? They are torpor (middha), investigation (vicara), worry (kaukrtya) and reflection (vitarka).

What are the names of 11 matters in the collection of dharmas? They are faculty of eye (cakṣurindriya), faculty of ear (srotraindriya), faculty of nose (ghrānendriya), faculty of tongue (jivhendriya), faculty of body (kāyendriya), visible object (rūpa), sound (śabda), odour (gandha), taste (rasa), touch (sprāṣṭvyā) and mental object (dharmāyatana).

What are the names of 24 non-associated dharmas? They are attainment (prāpti), life-vitality (jivitendrya), class generality (nikāyasabhāgata), common place character (prthagjanatva), unconscionsness (asamjñika), attainment of unconsciousness (asamāpattijñāna), attainment of
annihilation (nīrodhasamāpatti)m names for signifying a person or an object (nāmakāya), words or sentence (padakāya), letters (vyañjanakāya), birth (jati), decay (jarā), continuance (sthiti), impermanence (anityatā), origin (pravṛtti), general rule (pratiniyama), union (yoga), swift (java), sequence (anukrama), time (kāla), country (deśa), number (samkhyā), complete (samāgrī) and uncomplete (asamāgrī).

There are six uncomposite dharmas, namely: sunyatāsamskṛta (ākāśa), pratisamkhyaṇirodhasamskṛta, apratisamkhyaṇirodhasamskṛta, anīñjayasamskṛta, samjñāvedaniyatasamskṛta, and tathatāsamskṛta.

Non-dharmas (adharma) have been told. They are of two kinds- firstly pudgalanairītmya, and secondly dharmanairītmya.

Here ends the text Mahāyānaśatadharmanidhiyādvārasūtra.

According to the Chinese source, the text was written by Ācārya Vasubandhu (dBgnyen). In these days, it is the local belief of Tibet that it was written by Srimad Dharmapāla. Chinese Translator Hiuan Tsang translated this text in China, Srimad Dharmapālal Chinese Translator Hiuan Tsang translated this text in China, based on the an Indian source. Later on, on the behest of Master Bhikṣu Chos kyi rgyal mtshan, Chos kyi rin chen, a monk of Sarvāstivādin tradition from Great China, translated it [into Tibetan] at Sa skiya monastery and established it there.
Appendix IV

ROMANISED CHINESE TEXT OF THE MAHĀYĀNAŚATADHARMĀVIDYĀDVyĀRAŚĀSTRA

Ta ch'eng pai fa ming men lun

(pen shih fen chung luo lu ming shu)

T'ien Ch'in Pu Sa Tsao

Ta T'ang san tsang fa shih Hsuan tsang i


ti er hsin-suo-yu-fa luo yu wu shih i chung. fen wei liu wei. i pien-hsing yu wu. er pieh-ching yu wu san shan yu shih-i. ss*fan-nao yu liu wu sui fan-nao yu er-shih. liu pu-ting yu ss.* i pien-hsing wu che. i tso-i, er ch'u. san shou. ss*dsiang. wu ssu. er pieh-ching wu che. i er sheng-chiai-san nien- ss*ting. wu hui. san shan shih-i che. i hsin. er ch'ing-chin. san ts'an ssu k'uei. wu wu-t'an liu wu-ch'en ch'i wu-chih, pa ch'ing- an chiu pu-fang-i. shih hsing she shi i pu-hai. ssu fan-nao liu che. i t'an er ch'en san
man ssu wu-ming. wu i. liu pu-cheng-chien. wu-sui fn-nao er-shih che. i fen er hen san nao ss ’fa wu k’uang liu ch’an. ch’i chuch pa hai, chiu ch’i shih chien. shih-yi wu-ts’an shih-er wu-k’ uci shih-san pu hsin shih-ss’hsia-tai. shih-wu fang-i shih-liu hun-chen shih-ch’i tiao chu shih-pa hsien-nien. shih-chiu pu-cheng-chih er-shih san-luan. liu pu-ting ss’che-i shui-men er e-tso san hsin ss’tz’u. ti san se-fa. luo yu shih i chung. i yen. er erh san p’i ssu she wu shen. liu se ch’i sheng pa hsiang chiu wei shih ch’u shih-i fa-ch’u suo she se.


    yan wu-wo che. luo yu er chung. i pu-t’u-chia-luo. wu-wo. er fa-wu-wo. er fa-wu-wo.

    ta ch’eng pai fa ming men lun
Appendix V

ANALYSIS OF THE CHINESE TEXT

The text begins with the proclamation by the Buddha on his teaching of soul-less-ness of all dharms—"Thus the World-honoured said, all dharmas are soul-less (anātmā)." When asked what are all dharmas and how those dharmas are said to be soul-less, first it is said that all dharmas in brief are of five kinds—mind (citta) dharmas, mental states dharmas (caitasika), matter dharmas (rūpa), dharmas not associated with mind dharmas (cittaviprayukta), and uncomposite dharmas (asamskṛta).

Next, it gives an annotation regarding “all dharmas” (i-ch’ieh). The annotation comprising of 25 characters is mentioned as “explanation” added to the above text in later collections of the Chinese Tripitaka. The explanation presents four reasons for referring to “all dharmas”. Firstly, because those are the most excellent (tsui-sheng) and are associated to each other (hsiang-ying). Secondly, because those are actually represented or reflected (hsien-ying). Thirdly, those are different states of distinctions (fen-wei che-pieh). Fourthly, because those are manifested (hsien-shih). Dharma is “excellent” in the sense of ultimate truth or nirvāṇa as shown by the teaching of the Buddha. Again, dharmas in the sense of constantly charging elements of existence are separate, yet related to each other. The existence of dharma as continuity (santāna) of separated yet inter-related elements however does not mean that dharmas are real entities but
they infact are different phenomena appearing as actual states “within” experience. Each dharma appears carrying distinct mark through various states of continuity. Finally those are the dharmas which are manifested or indicated in our experience.

The division of five dharmas in the text is followed by the division of each of the five dharmas.

1. Mind dharmas in brief are of eight kinds: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, thought-consciousness, mind-consciousness and store-consciousness.

2. Mental state dharmas, in brief are of 51 kinds divided into six types, i.e., Universal dharmas (sarvatragāmi) of five kinds, special dharmas (viniyata) of five kinds, good dharmas (kusala) of 11 kinds, moral defilements (kleśa) of six kinds. Moral defilements (upakleśa) of 20 kinds. Indeterminate dharmas (aniyata) of four kinds.

The five sarvatragāmi dharmas are: attention (manasikāra), contact (sparśa)m, feeling (vedanā), notion (samjñā) and volition (cetanā).

The five vinyata dharmas are: desire (chanda), approbation (adhimokṣa), mindfulness, (smṛti), concentration (samādhi), energy (vīrya), shame (hṛi), humility (patrāpya), absence of greediness (alobha), absence of harted (advēsa), absence of ignorance (amoha), serenity (praśrabdhi), diligence (apramāda), indifference (upekṣā), and non-violence (ahimsā).

Six kleśas are: attachment (rāga), hatred (pratigha), pride (māna), ignorance (avidya), doubt (vicikitsā), and false views (mithyā dṛṣṭi).

Twenty upakleśas are: (krodha), enmity (upanāha), dissatisfaction (pradāśa), hypocrisy (mraksā), dishonesty (sāthyā), deceit (māyā), pride (mada), violence (vihimsā),
jealousy (*irsyā*), avarice (*matsarya*), immodesty (*āhrīkya*), shamelessness (*anapatrāpya*), absence of faith (*āśraddhya*), indolence (*kausīdya*), non-diligence (*pramāda*), sloth (*styāna*), distraction (*auddhatya*), absence of memory (*musitāsmṛtitā*), wrong judgement (*asamprajanya*), and eccentricity (*vikṣepa*).

Four *aniyatas* are: torpor (*middha*), remorse (*kaukṛtya*), reflection (*vitarka*) and investigation (*vicāra*).

3. Matter harms in brief are of eleven kinds eyes, ear, nose, tongue, body, visible object (*rūpa*), sound, smell, taste, touch, and the basis of dharma (*dharmāyatana*).

4. Dharmas not associated with mind in brief are of 24 kinds: attainment (*prāpti*), vital organ (*jivitendriya*), class generality (*nikāyasabhāgatā*), common character (*prthagjanatva*), attainment of unconsciousness (*āsamjñka-samāpatti*), attainment of annihilation (*nirodhasamāpatti*), unconsciousness (*āsanjñika*), names for signifying a person or an object (*nāmakāya*), words or sentence (*padakāya*), letters (*vyañjanakāya*), birth (*jāti*), decay (*jarā*), continuance (*sthiti*), impermanence (*anityatā*), origin (*pravṛtti*), general rule (*pratiniyama*), union (*yoga*), swift (*lava*), sequence (*anukrama*), time (*Kāla*), country (*deśa*), number (*samkhyā*), complete (*sāmagrī*), incomplete (*asāmagrī*).

5. The uncomposites are in brief of six types: uncomposite of space (*ākāśasamskṛta*), uncomposite of annihilation not due to knowledge (*pratisamkhyaṇiro-āsamskṛta*), uncomposite of annihilation of thought and sensation (*samjñā veditanirodhāsamskṛta*) and uncomposite of thusness (*tathatāsamskṛta*).

Finally elaborating on soul-less-ness that has been told earlier, the text says that it is in brief of two kinds: soul-less-ness of individual (*pudgalanairātmya*) and soul-less-ness of dharmas (*dharmanairatmya*).
In 1959, His Holiness the Dalai Lama and around 85,000 Tibetans were forced to leave Tibet to seek refuge, primarily in India, Nepal and Bhutan. A group of Bonpo lamas and laymen also left Tibet and took shelter at Kulu and Manali in Himachal Pradesh. Because of climatic difference between India and Tibet and the lack of help from charitable organisations, the conditions in which they were compelled to live were very pitiable. A large number of them passed away including Sherab Lodro, the abbot of Menri (sMan-ri), the main Bonpo monasstery in Tibet. From the mid-sixties, onwards a determined effort was made to establish a proper refugee settlement. With the help and sponsorship of the Catholic Relief Service, Tenzin Namdak, the former chief tutor of Menri monastery settled at Dolanjee, near Solan in Himachal Pradesh along with about seventy families from Manali. In 1969, the settlement was firmly established and named Thobgyal Sarpa, after the village Thobgyal in Tibet that was situated near the monastery of Menri. At present this Bonpo community consists of approximately one hundred households and a

monastery (housing about a hundred monks), which is situated above the village. In the monastery, there are about thirty adult monks many of them fully ordained (drang-strong). There is also an equal number of younger monks, attending the eight year monastic school in order to obtain the degree of dge-bshes. About forty boys live in the monastery as novices, under the personal care of the Abbot (mkhan-po), named Sangye Tenzin Jongdong, who was elected as he 33rd Abbot in 1968, and is considered as continuing the sMan-ri lineage of abbots.

The monastery is open to the needs of the local community of which it is a part. It is also a center of religious life for thousands of Bonpos in India and Nepal and a place in which religious life is carried on faithfully along traditional lines. An attempt is made here to discuss the rituals, performed by the Tibetan Bonpos at Dolanjee, near Solan in Himachal Pradesh.

The religious activities of the monks are, generally speaking, of two kinds. The first of these are scholastic studies and calendrical festivals and the second the performance of the rituals by the monks. The calendrical festivals are generally held on the days of the birth and death of Ston-pa-gshen-rab, as well as of certain other important lamas, Losar etc. Death rituals fall in the latter category. They are commissioned by the relatives of the deceased and usually performed by two or three monks, in the monastery or in the chapel of a private house.

The rituals are taken from the so-called ‘Drid-med gzi-brjid rab-tu ‘bar-ba’i mdo, which contains the biography of Lord gshen-rab mi-bo in twelve volumes of sixty-one chapters. It is presented as a series of sūtras (mdo) delivered by Shenrap to his followers. In twelve of these sūtras Shenrap delivers the instructions and liturgies for twelve rituals (cho-
which are performed regularly to this day by the Bonpos, There is a difference in the Bonpos rituals and the Buddhist rituals. The latter have no canonical basis (in the sense of actual or purported Buddha-word) in their existing form. The liturgical and actional units which constitute them are derived either from the tantras themselves or from the ancillary sadhana and other ritual literature, much of which is extra-canonical, often of an acknowledged recent date. Historical traditions exist as to how the rituals were built up in Tibet into their present forms. In the case of Bonpos, we have complete and developed rituals with their liturgies specified in minute details in the basic canon (bka’-’gyur) [cf. Denwood, Phillip, ‘Notes on Some Tibetan Bonpo ritual’s in the Buddhist Studies: Ancient and Modern, Curzon Press Ltd., 1983, pp. 12-19].

The Tibetan Bonpo rituals are known as the “Universal Maṇḍala of the Five Bodies” (Kun-dbyings sku lnga dkyil-’khor). Sherap has outlined the thirty one stages in performing the rituals. The text gZi-brjid (vol. ga. f. 122) describes both the actions of the rituals and their accompanying liturgy, both of which are in thirty one sections. The introductory section (sngon-dro) comprises ten preparatory rites (vidhi), which set up the maṇḍala and ritually prepare it. The text clearly envisages the careful construction of an actual three dimensional maṇḍala, but as it is the mental part of the activity which is more important, it is not strictly necessary to make the physical maṇḍala. The ten rites are:

1. Raising the foundations
2. Building up the maṇḍala
3. Marking with strings
4. Placing the pure clothing
5. Making preparations
6. Drawing the maṇḍala
7. Describing the maṇḍala
8. Arranging the ornaments
9. Arranging the offerings
10. Meditating on the maṇḍala with the three kinds of samādhi.

The main part (dngos - gzhi) comprises fifteen rites. First are the five ‘consecrating’ rites concerned with inviting and bringing the divinities to their places in the maṇḍala. These are
1. Offering of seats
2. Invitation
3. Delighting
4. Establishing
5. Consecration

Then come five rites of pleasing the divinities:
6. Salutation
7. Confession
8. Worship
9. Praises
10. General Worship.

Then follow five ‘activities’:
11. Receiving the five strengths
12. Praising by menas of one’s good qualities
13. Worshipping the major divinities
14. Regarding the six classes of beings with compassion
15. Prayer
The concluding section (rjes - jug) comprises five rites.

There are:

1. Opening the doors to the mandala.
2. Revealing the faces of the divinities
3. Invitation
4. Generation of the divinities
5. Generation of the seats and palaces

The whole process closes with a prayer.

The death ritual of Bonpos asserts to be non-Buddhist and at times even anti-Buddhist. Before the death of the king Gri-gum btsan-po, who was the first king not to clamber back into heaven up the heavenly ladder, the Bonpos had no specific death ritual. His body was, therefore, buried by his sons under a pointed tent-shaped tumulus of stamped earth. It is interesting to note that the Tibetan Bon-pos were not sufficiently acquainted with the appropriate rites and therefore had to bring in three Bon priests from the west, from Kashmir, Gilgit and Guge, one of whom possessed the necessary knowledge. This man carried out an operation known as the ‘Taming of the Dead’ - apparently with a magic knife. At a later period, the Bon-po codified all the chief rites and laid down ‘360 ways of Death’, ‘four ways of preparing graves’, and ‘eighty-one days of taming evil spirits’. [Cf. Das, Sarat Chandra, ‘Contribution on the Religion, History of Tibet’, in the Journal of the Asiatic Society of Bengal, 1881, Part I, p. 204]

There are three independent rites, which together make up the whole business of helping the dead find salvation beyond the process of existence:

1. ‘pho-ba. It means the ‘transference of consciousness’, which is a post-mortem rite performed by a monk. It consists of the traditional guidance of the
deceased’s consciousness by way of textual recitation (thos-grol) aiming at final liberation.

2. byang-chog. It is known as the ‘drawing-ritual’, which is the gradual guidance of the deceased’s drawn effigy towards liberation.

3. The last step is the cremation of the corpse, which is followed by the klong - rgyas (‘extended vastness’) ritual.

Per kvaerne in his book *Tibet: Bon Religion* [Leiden, E.J. Brill, 1985, pp. 1-34] has described in great detail the byang-chog, accompanied by a series of informative illustrations and drawings which enable us to gain a clear and overall idea of the whole ceremony. Initially a ransom (glud) of the deceased is offered, in the shape of a little effigy made of dough. Being presented to the malignant spirits, they are most earnestly solicited not to interfere in the rite, whereafter the figure is thrown away. Then the consciousness of the deceased is summoned (‘gugs-pa) to the place and is eventually transferred on to a tablet (byang-bu), a drawing of the dead, followed by a so-called aspersion (Khrus - gsol) of the ritual drawing i.e. of the body of the deceased, with lustral water. This is succeeded by the writing of a series of seed-syllable, each with their symbolic value. A number of symbolic offerings then follow, all presented to the dead person and depicted on special cards (tsag-li), especially designed for this rite. These cards show respectively a dwelling, bodily form, the six sense-objects and six animals (representing mental qualities) of which three animals - the yak, the horse and the sheep - played a salient role in the ancient funerary rites of the Tibetan kings. Some aspects of the ritual fall into the category of adaptations from standard Buddhist practice, while others are traced back to pre-Buddhist observances, which includes
the ransom offering, the use of tsag-li (ritual cards) for the presentation of offering and other purposes, and the choice of a yak, horse and sheep to show the consciousness, the way of liberation. The role of these animals really separates the Bonpos from their Buddhist counterparts: the ransom and the use of tsag-li are well known to Buddhist tradition, too.

Per Kvaerne then enumerates the group of deities which subsequently confront the deceased in his journey towards liberation. Four groups of deities, each drawn on tsag-li cards, take part in the ceremony, respectively the Six Subduing gshen, the Thirteen Primeval gshen, the Four Main Blessed Ones and finally a drawing of the All-Good (Kun-tu bzang po: Skt. Samantabhadra). In each step, Kvaerne provides ample information about their ritual function and their attributes. The deceased, having now passed from a mundane realm to a supramundane sphere, is subsequently bestowed with four successive consecrations (dbang): the vase (bum-pa), the Root deities, the Cake (gtor-ma) consecration and finally the Nectar Consecration, thus differing considerably from the traditional four Buddhist consecrations. At this stage of the ceremony, the deceased is no more a mortal being but so-called Eternal Spiritual Hero (gyung - drung sems - dpa’), who, it is supposed, finally will proceed through thirteen successive stages, and ascent resembling the bodhisattva’s career in Buddhism. Finally, the byang-bu is dismantled and the drawing is burnt.

Now, the question arises as to how these rituals are being experienced by the Bonpos in theory and in daily practice? Philip Denwood says that as for theory, the whole range of Bonpo practices from the simplest rite to the most refined meditation is schematized under ‘Nine ways’. These
rituals fit in the third of these, translated by Snellgrove as the 'Way of Shen of Illusion'. The basic tantric theory behind them is that as the nature of phenomenal world is illusory, the practitioner by attaining realization of his unity with divinity to whom the rite is addressed, is able to manipulate that illusion to (a) any particular desire end and (b) for the benefit of living beings in general. [Denweood, Philip, op. cit., pp. 17-18]

When I visited the Bonpo monastery at Dolanjee on May 5, 1995, the abbot of the monastery Sangye Tenzin Jongdong told me a very interesting story related with the death ritual.

Tenzin Namdak was entrusted with the task of purchasing the land for the settlement of Bonpos. He was negotiating the purchase of the land with the landowner at Solan. The people, who were cultivating the land were however, not inclined to vacate and leave the place. When the people did not agree to leave the place, the landowner called a meeting at night and said - 'I have been asked by the Government of India to sell the lands to the immigrant Tibetan Bonpos. So, you people have to vacate this place. Kindly take some money to settle in another places.' Even after the repeated requests of the landowner, the cultivators did not appear to be in a mood to vacate the place. Thereafter, the landowner made a false story related with the Tibetan Bonpos and said to the cultivators, 'These Tibetan Bonpos eat the flesh of human beings. So, I am leaving the place. If you people like to stay here, you can live here, but the responsibility will be yours'. The people of Dolanjee became frightened after hearing this concocted story about the Tibetans. Immediately after that they agreed to vacate the land and were given some money by the landowner to settle elsewhere. After that, the land was sold to the immigrant Tibetan Bonpos.
It is evident from this that the other inhabitants of Donlanjee, were not interacting with the Tibetans. This would account for their readiness to believe that the Tibetans were taking the flesh of human beings. The death rituals of Bonpos are being performed in a very secretive manner unlike those of the Hindus and the cremation does not take place upon the bank of the river. Actually, the death rituals of Bonpos are conducted over about 4-5 days and the corpse is kept for this duration. Thereafter, the cremation follows in a very neat and clean place. Previously, the Bonpos also feared the disapproval of the people of nearby villages because of their practice of keeping the corpse for several days in order to complete the ritual. The abbot of the monastery, therefore, requested the local authorities (police station) for permission to keep the corpse for this period in order to perform the rituals. The authorities told the abbot of the monastery that they had no objection to this practice as long as it did not create problems for the other people. Then, the abbot of the monastery used to perform the death rituals as usual. The people of the nearby village, however, continued to believe that the Bonpos were consuming human flesh and for that reason performed the death rituals in a very secret manner and cremated the body during the night only and that too not on the bank of the river. Subsequently the abbot of the monastery was successful in removing even this misconception amongst the local villagers. In the meantime another incident occurred. A man of a nearby village died and the corpse was taken to the bank of the river outside the village for cremation. When the pyre was about to be lit, the 'dead body' got up slowly from the pyre. The man, it appears, had not really died and is still alive and well. From then on, the people of the nearby village have begun believing that the dead body should not be cremated immediately after the person dies.
When the people came into friendlier and closer contact with abbot of the monastery and other Bonpos the false story of the landowner came to surface. Now, the people of nearby village participate in the death rituals of the Bonpos and the Bonpo priests are also called on by the local people to perform the death rituals. Whenever religious functions are celebrated in the monastery all the local people are also invited to participate. Some of the Professors of Dr. Yaswant Singh Parmar University of Horticulture Solan are also invited to attend the function.

These functions are an important part of the monastery’s activities whose daily, monthly and annual time-table is marked by a regular series of rituals, performed by the monks. Additional rites are also performed on the demand of the local people.

The Bonpos are also propagating ideal ways for the local people to lead a happy and prosperous life. The latter have stopped meat-eating and taking alcohol and developed greater faith and devotion towards the Bonpos. Even the wives of local people are discouraging their husbands from taking alcohol. Thus, the Bonpos have contributed towards the spiritual development of the local society.
Among the texts of "Group of Six"1 of the Mādhyamika philosophy (Rigs-tshogs-drug), as the Tibetan chronicles mention, the Yuktisaṭṭika-Kārikā of Nāgārjuna is counted as an important one. Unfortunately, as the Sanskrit original is not available, the collection of sixty verses on Madhyamika doctrine is presented herewith Sanskrit translation from the Tibetan sources. From the references of the Tibetan chronicles, it is observed that although the treatise is small in size but it claims its importance and popularity among the scholars of the Mādhyamika philosophy in Tibet during the 11th or 12th century and down-wards.

In Tibetan, the name of the work is translated literally 'rigs pa drug bcu pahi tshigs lehur byas pa shes bya ba'2 together with the Tibetan transliteration of the Sanskrit title as the lo-tsa-bas had their usual practice; whereas the Chinese translation reads the title differently as the Ṣaṣṭigāthā-yuktārtha-Sūtra or Gāthā-ṣaṣṭhī-yuktārtha-sūtra.3 In Tibetan, however, a commentary (Tibetan name "rigs pa drug cu pahi ḥgrel ba") Yuktisaṭṭika-vṛtti, ascribed to Candrakirti, was translated and preserved in the Bstan-ḥgyur collection

* Published in the Tibet Journal, Volume XVIII, No. 3, Autumn 1993, Dharmasala, pp. 3-16.
whereas, no such commentary appears in the Chinese.\textsuperscript{5} It is to note that the date of translating the commentary of Candrakirti in Tibetan goes prior to the translation of the original Kārikā of *Yuktiśaṭṭika* in Tibet; but the Kārikā is found in catalogued in some preceding volume in the *Bstan-ḥgyur* collection of Snar than edition.\textsuperscript{6} It evidently shows that the order of the preservation of the Tibetan texts in the *Bstan-ḥgyur* was made after the completion of both the translations into Tibetan.

**The Author**

From the mentions found in the colophons in the Tibetan and Chinese translation, the *Yuktiśaṭṭika-kārikā* may be assigned to the authorship of Nāgārjuna.\textsuperscript{7} The Dkar-Chag (Index volume) as corroborates the name of Nāgārjuna as the author.\textsuperscript{8} A good number of Buddhists texts are generally, as found in the catalogues of the *Bkah-ḥgyur* & *Bstan-ḥgyur* ascribed to Nāgārjuna, but the modern scholars hesitate to accept the ascribing of all these large number of texts to Nāgārjuna, the famous Madhyamika teacher of the early Christian centuries in India, It may be referred in this connection, to the present outlook of the modern scholars, as regards the identification of Nāgārjuna, that there might be more than one philosopher Nāgārjuna in Buddhism or there might be more than two Nāgārjunas including a Nāgārjuna, one of the ancient alchemists.\textsuperscript{9}

**Lo-tsa-bas and Indian Pandits**

As mentioned above, the *Yuktiśaṭṭika-vṛtti*, was translated into Tibetan by Ye-Śes-Sde lo-tsa-ba in collaboration with Indian Panditś Danaśīla, Slendrabodhi and Jinamitra of Kashmir during the 7-8th century A.D.; whereas the kārikā of sixty verses was translated by Spa tshab lo-tsa-ba-Ñi-ma-grags in collaboration with Indian Pandita Mutita (Śri) in the 11th century A.D.
Its Chinese Translation—In Chinese, the book was translated by the Indian Pandita Shi-hu (Dānapāla) during the later Sung Dynasty in China (10th Cen. A.D.). In the Chinese translation of Yuktisāṣṭika-Kārikā, it may be said that the treatise is mentioned only in the Chinese Imperial Catalogue of the 12th Century A.D. but while there is mention of the text in the earlier Chinese catalogues of Tripitaka K‘ai yuan lu (N. 1486 Tai Shu edn). From the Chinese evidences,10 Shi hu was said to be born in India (Udayana). He went to China (980-1000 A.D.) along with a central Indian monk Hu-lo (Rahula?). He was honoured with the titles Ch’ao Feng Tu fu in 985 A.D. and he afterwards became the Director of the Kuang lo Department by his contemporary Chinese Emperor T‘ai tsung of the Sung Dynasty.

Regarding (S) Pa-tshab ņima grags, The Deb ther sṅon po11 mentions that ņima grags was a native of upper district of lower spa-tshab in hphan yul in Tibet. In his youth he proceeded upto Kashmir in 1137 A.D. and heard the doctrine from the Paṇḍita, who included Sañjan’s two sons and others. After studying from India, he returned to Tibet and and the monks of spu-hrans-pa presented him with a larger turquoise called hphag-sgur’ and requested him to translate the commentary on the Abhidharma written by Punyavardhana (gaṅ ba spal). He was said to be contemporary of Śas ba pa (1070-1144 A.D.), Khu lo-tsa-ba Bya-yul-pa (1170 A.D.) and Nag-tsho lo-tsa-ba (1011 A.D.). The Tibetan translation of the present work was prepared by the great lo-tsa-ba after his visit from India, And, it is evidently clear that the study of the Mādhyamika philosophy became more popular among the Tibetan Buddhist scholars during the eleventh century and downwards.
The subject matter

The *Yuktisos!ika-Kārikā*, a collection of sixty philosophical verses having logical arguments and dialectical analysis, refers to the wrong views held by the Non-Mādhya-mikas, who are in adherence to the theory of the extremists, namely existence (*bhāva*) to the theory of the exterminists, namely existence (*bhāva*) and non-existence (*abhāva*). For the refutation of these wrong observations regarding the existence (*bhāva*), Nāgārjuna starts his dialectic after examining the theory of Dependent origination (*pratītyasamutpāda*).

Ācārya (Nāgārjuna) highly appreciated the “Dependent origination” (rten cin ḷrel ba hbyun ba) as the essential nature of the world of existence (*jiltar gnas pa bzhin tu de kho na*). The Dependent origination explains the origination of the phenomenal and transcendental world including the total good of the elevated personages like Pratyeka Buddhas of all times who have no moral observations (*Sgrib pa med pa daṅ ldan pa*) by way of visualising the accomplishment Bodhi (*mnon par rdzogs par byan chub pa*) and realise the Dependent Origination, which is by nature beyond two extremes i.e. origination and decay, as they are not polluted with defilement of imagination (*rtog pai dri mas ma gos pa*). Ācārya explains the essencelessness as the basis of the Dependent Origination. As the teaching of Buddha Tathāgata is same as the Dependent Origination, Nāgārjuna begins his composition by paying homage to Buddha.

Thus, the salutation begins:

Obeisance to the Great wise (*thub-dban*) who propounded the theory of Dependent Origination and denied, in this manner, origination and destruction.

What are the reasons of invoking Buddha, here, when
Ācārya Nāgārjuna did not invoke his Śunyatāsaptati (ston pa ŋid bdun bu pa) and Vigrahavyāvartani (rstod pa bzlog pa)? It is presumed that above two texts are supplementary to Prajñā or Mūlamadhyamakakārikā of Ācārya Nāgārjuna, while the Yuktisaṣṭikakārikā is indigenous, logical argumentation of the author to justify his standpoint.

Those, who hold that God is self-natured and omnipotent (no bo ŋid daṅ dbaṅ phyung la sogs par smra ba), mention that the beings in this world are originated and destructed by the puruṣa (Skyes-bu), prakṛti (raṅ bshin), Kāla (dus) and from Narayana (sred med kyi bu) etc. Despite they give up whatsoever in their possession, they move in the process of repeated existence in the city of sorrow (mya naṅ gron khyer).

The theory of Dependent Origination is thus the path which leads being towards the Enlightenment, when one gets rid of the notion of the two extremes—origination and destruction. The Buddha is, therefore, praised as he taught such excellent law of dependent origination

Namastmai munindrāya pratītyotpādadedeśine/
Yenānena vidhānena nisidhāvuddayavyayaual/A

None other than Buddha explains the Dependent Origination which resists from the origination and destruction. He is thus the Master of amongst the accomplished one (munīndra). Śrāvakas and Pratyeka Buddha refer to the Dependent origination, when they are taught by the Master.

Those Enlightened beings, who understand the law of Dependent Origination, possess the correct view, how to proceed along with the Arhats and Bodhisattvas, who have gone ahead. They have given up attachment to the conglomeration of constituents and that is the great way of entering to the city where no suffering remains.
According to the non-Buddhist philosophers, the change of the world of existence is caused by the law of causation and that assumes some permanent existence in relation to which the objects of world of existence change. That permanent abiding stuff is designated by the so many non-Buddhist philosophers under various namings such as, the supreme ultimate reality etc. But, Nāgārjuna argues and refutes those wrong views by the following arguments:

(i) If the world of existence (bhāva) be substantiality (bhāva), non-substantiality (abhāva) will be then equivalent to liberation (vimokṣa), where neither substance nor ego exists. It is, therefore, evident that neither substantiality nor non-substantiality exists, as liberation (vimokṣa) from the world of existence (bhāva) is not non-substantiality (abhāva).

According to Nāgārjuna the ultimate (paramārthasatya) is neither substantial nor non-substantial as that is Nirvāṇa parmārthasatya, known to the learned tattvadarśin).

(ii) If there be non substantiality (bhāva) of the world of existence (bhāva), the origination (sambhava) and destruction (vibhava) or cessation (nirodha) imaginary, what is generally accepted by the non-Mādhyamika thinkers.

Nāgārjuna, thus refutes that when there is no substantiality (bhāva), no origination (sambhava), non aggregation (samskṛta), which may be directly perceived (pratyakṣa) as rūpa, skandha and others. Because of ignorance (avidya), being discriminates so many variation of world of existence, which is neither substantial nor non-substantial.

Necessarily, that which is not as (permanently) existent, there will have neither existence, nor non-existence. It is folly to say that one appears prior to or anterior to some other in origination or in destruction. The liberation (mokṣa)
thus becomes like a mirage. *Samutpannam katham pūrvampaścat punarnivāryate*\(^6\)

According to the non-Madhyamika Buddhists (especially the Sarvāstivādins and Theravādins), the five *skandhas*, namely *nāma, rūpa, vedanā, sajñā, samskāra* and *vijñāna* and other dharmas are accepted as constituted liable to change from moment to moment. Such view is caused owing to the ignorance (*avidyā*).

*Nāgārjuna* refutes them with the following arguments: Those who hold (like the *Vaibhāṣika*) that existence remains in all time (past, present and future) *Sarvamastiti kathyate*, do not know the true meaning of the words which they speak. They learn the words as said by others. How does the world exists one upon when it has neither origination nor destruction? As a common man wrongly discriminates him-self by ‘Myself’ or ‘I’ designation for some specific purpose, the terms like *skandha, dhātu, āyatana* are used conventionally to teach them in certain context of truth.\(^17\) So one will not follow that the *nirvāṇa* is somewhat negation of the *mahābhūtas* (subtle elements); but it is the ultimate as taught by the Buddha. All these wrong notions arises in the mind of the ignorant out of the mental impurities, such as attachment (*rāga*), aversion (*dveṣa*) etc. No impurity (*kleśa*), will occur when the Dependent Origination will be realised perfectly—

\[ Sa hetuḥ sarvadrṣṭināṃ kleśotpattirna tam va vinā/ tasmāttasmin pariṣṭiṃ dṛṣṭikleśaparikṣayah/\]

The present text declares that those who are in the midst of wrong views (*mithyājñāna*) and are not capable in attaining the right knowledge (*āryajñāna*), descriminate the existence and non-existence (*bhāvābhāvam vikalpitam*).\(^19\) But those who are the foremost in their attainment can
understand the true significance of the theory of the Dependent Origination and what is born and unborn—

_\textit{Parijñānca kenity pariṣṭhītyotpādarśanāt/}

\textit{pratītya jātañca jātamāha tattvavidām varahī/}^{20}

The same idea is expressed in the \textit{Madhyamaka-kārikā}, after denying the existence of anything which is ever produced by any factor or condition or that may be produced even afterwards. So, it will be self contradictory to say that both the world of existence and the \textit{Nirvāṇa} are substantially true, whereas one, who has attained the truth, knows that neither the world of existence nor the \textit{Nirvāṇa} occurs in substantiality. The perfect understanding of the world of existence is the \textit{Nirvāṇa} itself—

\textit{nirvāṇam caiva lokam ca manyante tattvadarśināh/}

\textit{naiva lokam na nirvāṇam manyante tattvadarśināh//}

\textit{nirvāṇam ca bhavaścaiva dvayameva na vidyate/}

\textit{parijñānam bhavasyaiva nirvāṇam iti kathyate/}^{21}

In the \textit{Madhyamaka-kārikā}, it is also said that—

\textit{na samsārasya nirvāṇat kimcid asti viśeṣanām/}

\textit{na nirvāṇasya samsārāt kimcid asti viśeṣanām//}

\textit{nirvāṇasya ca ya koṭiḥ koṭiḥ samsaraṇasya ca/}

\textit{na tayor antaram kimcit susūkṣmam api vidyate/}^{22}

The difference between them lies in one’s outlook. \textit{Nirvāṇa} is samsāra without appearance and disappearance, without dependent origination—

\textit{Ya ājavanājāvibhāva upādāya pratītya vā/}

\textit{So pratītyanupādāya nirvāṇam upadīṣyate/}^{23}

Again \textit{Nāgārjuna} reiterates that the world is essenceless as a plantain tree or a city of Gandharvas (which has no reality), and it appears to be illusory as the paradise of the fool. The region of the Brahma and those of the others gods may appear true in respect of the ignorant; but those
who are above such notions understand that their essencelessness.24

In the end, Ācārya Nāgārjuna makes a distinction between a wise and a foolish person. A foolish man remains in a bondage of illusion and in the prison of worldly attachment as he seeks pleasure in the false image after considering that truth itself. Whereas the wise looks at the worldly objects through their knowledge as if the world is imagery being not attached to the filthy mud of worldly activities. They know the self nature (svabhāva) of forms (rūpa) and thus attain liberation.25 Evidently the wise are free from attachment.26

Importance of the Yuktiśaṭṭhikakārikā

Thus, we have seen that the Yuktiśaṭṭhikakārikā is small treatise containing sixty verses. There is the description of being and non-being, liberation, samsāra, nirvāṇa etc. in this text in a very lucid manner. Besides this, the Yuktiśaṭṭhikakārikā is referred by so many later Buddhist teachers in connection with the Mādhyamika philosophy. Even Candrakirti himself quotes passages from the Yuktiśaṭṭika-kārikā in the Mūlanādhyanikakārikāvṛtti27 and in the Mādhyamakavatāra. Ācārya Prajñākaramati in the text Bodhi-caryāvatāra-paṇjikā also refers that verse 39 of the Yuktiśaṭṭhikakārikā.28 Due to the various topics discussed in this text, the Yuktiśaṭṭhikakārikā is considered as one of the most important expositive treatise of Ācārya Nāgārjuna.

Now, I present in this article, the Sanskrit Reconstruction of the text Yuktiśaṭṭhikakārikā from Tibetan source. The Sanskrit rendering of this text was made by Shri Suniti Kumar Pathak, Rtd. Reader, Deptt. of Indo-Tibetan Studies, Visva-Bharati, Santiniketan, who presented me this rendering for which I am very much thankful and indebted to him.
It is given below on the basis of the Kārikās available in the text ascribed to Nāgārjuna; whereas the commentary of Candrakirti differs in reading the same verses. The Chinese translation of the Kārikās also varies from the text as it is available in the Tibetan.

**SANSKRIT TRANSLATION OF YUKTIŚAŚṬIKĀRIKĀ ATHA YUKTIŚAŚṬIKĀRIKĀ NĀMA MAṆJUŚRIKUMĀRABHUTĀYA NAMAḥ**

namastasmai munidrāya praṇītyotpādadeśine/
yenānena vidhānena niśiddhāvudayavyayau//
bhāvābhāvavyatikrānta matiryesāmanāśrita/
tairgambhīro niralambhaḥ prayāyarthaḥ praṇīyate//
sarvadoṣākarastadvadabhāvo vinivāritah/
nirvartyate yathā yuktaya bhāvo pi śravaṇaṁ kuru//
bhāvo yadi bhavet satya yathā bālairivkalpitaḥ/
vimokṣastadbhāvena ko necchet kim no kārṇāī//
vimokṣo nāsti bhāveba bhavo nāsti hyabhāvataḥ/
ḥaḥbhāhavaparijnānānānmanahātmā pi vimucyate//
nirvāṇam caiva lokam ca manyante’ tattvadarsinah/
naiva lokam na nirvāṇam manyante tattvadarsinah//
nirvāṇam ca bhavaścaiva dvayameva na vidyate/
parijñānam bhavasyaiva nirvānumiti kathyate//
sambhavavibhave bhave nirodhah kalpito yathā/
māyākrto nirodho’yaṁ sadbhistathāvamīṣyate//
samskrto na parijñāto nirodho vibhave sati/
pratyakṣam bhūyate kasmin vibhavo jñāyate katham//
yadi skandhanirdhena bhavenna kleśasamkṣyaḥ/
yadā cāyaṁ niruddhaḥ syāttadā mokṣo bhavisyati//
avidyā pratayotpannam samyagjñānena paśyataḥ/
notpādaśca nirodhasca yuktah ko’pyupalabhyate//
evam paśyati dharmaḥ yo nirvāṇam vā katuṁ tathā/
dharmajñānam paṇamaḥ vā yatra bhedastu tatra vidyate//11
atisukṣmasya bhāvasya jātiryena vikalpitā/
pratyayodbhavamartham na paśyati śovicakṣaṇaḥ//12
samklesaṅkaṅabhikṣuṅgam samsārāccenninvāryate/
kutaḥ sampanṇabhuddaśca tasyārāmbo na bhāṣitaḥ

ārambhe sati caikānte bhavedṛṣṭiparigraḥ/
yaḥ prātityasamātipādastasya purvam paṇamaḥ vā kiṁ//14
samuppanṇam kathāṃ purvam paścāt punarnivāryate/
purvāparantavihinīō mokṣaḥ khyātirnāyopamaḥ//15
bhavaśidam yadā māyā namksyaṭiti tadaiva hi/
māyājñānapanābhūto māyājtīnānena moḥitaḥ//16
yathā maricikā māyā bhavaṃ buddhayā hi paśyati/
purvāntaṃ vā parāntaṃ vā na drṣṭyā parikliṣyate//17
samśkrtaṃ ye hi manyante bhangotpādavikalpitāḥ/
prātiyotpādacakreṇa vijānanti na te jagat//18
tadāśritya yaduppannaṃ notpannaṃ svayamevaḥi/
svayam yadā yaduppannaṭ uppannaṃ nāma tat kathāṃ//19
śāntam hetuksayādeva kṣīnaṃ nāmāvabudhyate/
svabhāvena hi yakṣīnāṃ tat kṣīnamucyate kathām//20
na kaściduppannaṃ nirodho’pi navai tathā/
upādabhangakarmanā ‘bhiprāyarthatāḥ pradarsitāḥ//21
upādakṣaṇānaṃ bhaṅgo bhāṅgajñāṇaṃdanyatāḥ/
anityatvā ‘vabodhācca saddharmo hi vibodhitah//22
yah prātityasamupāda upādabhangavarjitaṃ/
parijānāti tenaivanuttīryata bhavābuddhiḥ//23
sadasadbhirparyastā ātmabhāvāḥ prthgjanāḥ/
kleśavamśagatāḥ sattvā ātmacinttena vaṅcitāḥ//24
vivudhairbhāvyate bhāveḥ śunyo ‘nityo ‘nātmaḥ/
moṣadharmacāścāiva vivikta iti drṣyate//25
amūlatvat sthitirnavi nirālambo nirāśrayah/
avidyāhetusambhūta ādimadhyāntavarjitah//26
kadalīvasāram yadgandharvanagaram yathā/
mohapuryāmivivannau yo māyāvat paśyati jagat//27
atra brahmādiloko vai satya ivāvabhāsane/
satyanmrṣetyuktamāryena tatra kā śisyate parā//28
loko’vidyā’ndhabhūto’sau trṣnāstrotasā cālītah/
trṣnārahitavijñāsya puṇyaḍṛṣṭī samā kutah//29
adau tativamidaṃ drṣṭam sarvamśṛti kathaye/
jānannarthānassakto ‘pi paścānnumam vivicyate//30
na jānāti viviktārtha śrutimātram pravartate/
yeṣām puṇyamavicchinnamutsannā itare janāḥ//31
karmāni phalayuktāni proktāṃ samyagidāṃ jagat/
tatsvabhavaṃparijñānamanutpannam hi desitam//32
aham mameti kaśitam yathākaryavaśeṣjāniḥ/
tathā karyavaśāḥ proktāḥ skandāyatanadhātavah//33
mahābhūtādaya khyātā vijñāne nicayastathā/
tajjñāṇenā viyuktena mṛṣaiva na vikalpitam//34
nirvāṇaṃ satyamekam hi jinairyadabhidhiyate/
nāva śiśṭaṃ tadā satyamevam vijñena kalpitam//35
yāvacittasya vikṣepastāvanmārasya gocaraḥ/
evambhūto bhavedyatra nā doṣo jāyate katham//36
avidyāpratyayp loko yasmādbuddhāh prakīrtitah/
vikalpastena loko’yamiti kim nopapadyate//37
avidyāyāṁ niruddhāyāṁ nirodho jāyate yathā/
ajñānto hi samkalpa iti kim na vidhiyate//38
hetutah sambhavo yasya sthiti rna pratyayairvinā/
vigamah pratyayābhāvāt so’stityavagatah kutah//39
paramāṃ bhāvāmaśritya sthitīścedbhāvavādhinaḥ/
tadaiva hi sthitā mārge na kaściditasmayastataḥ//40
buddhamārge sūrita śarve'ntyamiti vādhināḥ/ kena vādena grhyante bhāvāḥ santi pariṣṭi itī//41 eṣa vā'sāviti yatra vimārśo nopalabhya te/ idam satyamado vetya paṇḍitaiḥ kathamucyatai//42 nānupādāyā taiscāpi loko vā'tmā 'bhikāṅkṣate/ nityānityāderūtpādāḥ mithyādṛṣṭyā tu hāritaḥ//43 yesāṇiḥ bhāvāsmupādāya tattvā steṣāṇiḥ prasāditaḥ/ tatra lingādayo doṣāḥ prajāyante na vā kathāṃ//44 yān hi dharmānupādāya dṛṣṭaścandro jale yathā/ tatra satyam mṛṣā naiva kāmaṁ dṛṣṭyā na hāritaḥ//45 rāgadveṣod bhavastivra-duṣṭadṛṣṭiparigraḥ/ vivādāstatasamuṭṭhāsca bhāvābhypsage sati//46 sa hetuḥ sarvadrśtinām kleśotpattirna tam vinā/ tasmāttāmin pariṇāte dṛṣṭikleśaparīṣayaḥ//47 pariṇānta keṇeti pratītyotpādādārsanāṁ/ pratītya jātaṇca jātamā ‘ha tattvavidāṁ varah//48 mithyājñāne paribhūya yo'satye satyadhārakah/ parigraho vitarkādeḥ kramādṛṣkakriyā matā//49 mahātmanāṁ na pakṣo vā vitarko vā na vidyate/ yeṣāṁ na vidyate pakṣeḥ parapakṣeḥ kutasteṣāṁ//50 yasminneva samāśrito daśṭaḥ kleśavisadharaḥ/ calam vā niṣṭhitam cittāṁ na tiṣṭhatyanāśritāṁ//51 sāsraya cittavāna sattveḥ kleśobhuto viśo mahāṁ/ sadā prthagajano hīnaḥ kleśasarpena grhītaḥ//52 pratīvime yathā rāgo loke ca mohavandhanāt/ viśayapinjaro sakto bālo hi satyasamjñāyaḥ//53 cākṣūrḥbhīyaḥ viśayānāma vimbajñānena paśyati/ karmapankesvanāsakto bhāvo yathā mahātmanāḥ//54 rūpāsaktā janā muḍhā madhyamā rāgavarjītāḥ/ rūpasvabhāvavijñā yo vimukto buddhimān paraḥ//55
vivṛtya sukha-cintāyāḥ vītarāgavivarjitaḥ/ māyā-pumvadvipaśyanānīvṛtah sa bhaviṣyati//56
mithyājñāna-bhūtāt adhthe yaḥ kleśa-samdoṣabhāgabhāvem/ bhāvabhāvau vikalpanādharthajñāanam na jāyate//57
nāśrayaḥ vītarāgā vai bhavanti rāgavarjitaḥ/ arāge rāgavardhāste na śāsrayā mahātmanah//58
yesāṁ viviktacetasām calam cittam caṇcalm/ kleśasarpamāthito’pi tino’ kihno bhavāmbuddheḥ//59
śāstreṇānena janānam punyam jānaṁ ca sancitam/ punyajñānamakriyodbhūtam dvāvāptotu param tathā//60
iti yuktiśaṣṭikārikā samāpta/
āryanāgārjunamukhāniḥ satam śāstramidām
bhāratiyapaṇḍita muditaśripaṇḍitācchurtam
cābhovāśinā pāṭchava prāntīya suryākirtirnāma
bhọṭapaṇḍitena likhitam bhọṭabhāṣāyamiti//
śubhamastu/

Notes and References
1. (1) Mūlamādhyamika-kārikā. (ii) Vigraha-vāvartani (iii) Śunyatāsaptati, (iv) Yuktiśaṣṭika-Kārikā, (v) Catusataka together
with the Ratnāvali of Nāgārjuna are enumerated in the “Group of Six”—B.A., p. 236.
   Catalogue of Bhaṅggyur & Bstan ḥgyur, published by the
   Tohuku Imperial University, Japan.
5. Wallasser opines that the Yuktiśaṣṭika-Kārikā was not taken
   with much interest in China as the commentary of the work
   was not translated into Chinese. It is hardly to be acceptable.
7. To Klu grub; ch. lung-shu p’u sā tsao (i.e. Bodhisattva
   Nāgārjuna)
8. Snar than edition, p. 110a : 5, 111b : 5. The translation of the commentary of Candrakīrti, however, does not refer to the name of Nāgārjuna as the author of original Kārikā.


12. Yk. V. no.1.

13. “nirvāṇaṃ caiva lokam ca manyante ‘tattvadarśinah/
naiva lokaṃ na nirvāṇam manyante ‘tattvadarśinah/”

- Yk, V. No.5.

14(a). “Sambhayavibhave bhāve nirodhaḥ kalpito yathā/
māyākrto nirodho’yam saddhīṣṭathāivaṃsīyatē//”

- Yk.V. no. 7.

14(b). “Samskrto na pariṇāmo nirodho vibhave satī/
pratyakṣaṃ bhūyate kasmin vibhavo jñāyate kathām//”

15. “avidyā pratyayotpannaṃ samyagiñānena paśyatah/
notpādaśca nirodhaśca yuktah ko’pyupalabhyate//

- Ibid. v. no, 10.

16. Ibid. V. nos. 15, 19.

17. Mametyahamiti proktāṃ yathā karyavaśajjanaīḥ/
tathākāryavasāt proktāḥ skandhāyatanadhātaḥ//

- Yk. V. no. 33

18. Yk. V. no. 47.

19. Ibid, V. no. 49.

20. Ibid. V. no. 48.

21. Yk. V. no., 5-6.


23. Ibid. XXV, 9.

24. “kadalivasāram yadgandharvanagaram yathā/
mohapurayāṃmivivannau yo māyāvat paśyati jagat//
yatra brahmādirloko vai satya ivāvabhāsane/
satyanmṛṣetyauktāṃ ārtyena tatra kā śisyaṃ parā//”

- Yk. V. nos. 27-28.

25. “rūpāsaktā janā mudha madhyamā rāgavarjītāḥ/
rūpasvabhāvavijñā yo vimukto buddhiman pārah//”

- Ibid, V. No. 55.
26. “nāśrayah vītarāgā vai bhavanti rāgavarjītāh/
    arāge rāgevardhāste na sāśrayā mahātmanah//”

    - Ibid, V. No. 58.

27. Madhyamakaśāstra of Nāgārjuna with the commentary ed. P.L. Vaidya, Mithila Research Institute, Darbhanga, 1987, p.3


**Abbreviations**


LO-CHE RIN-CHEN-BZAÑ-PO AS A GREAT TRANSLATOR*

Giuseppe Tucci published his monograph on Rin-Chen-bzañ-po in Italian from Reale Accademia d 'Italia, Roma in November 1932. This monograph was translated into English by Nancy Kipp Smith under the direction of Thomas J. Pritzker under Indo-Tibetica vol. II, which has been edited by Prof. Lokesh Chandra and published from Aditya Prakashan, New Delhi in 1988. This volume is a detailed study of Rin-chen-bzañ-po and contains reproduction of the original biographical text in Tibetan. Details of the life and multi-dimensional work of Rin-chen-bzañ po are available in his various biographies (rnam-thar) of which one, composed by Ye-shes-dpal (Jñānasri), entitled ‘Bla-ma-lotsa-ba-chen pohi rnam-par-thar pahi Dri ma-med-pa-shel-gyi hphren zes bya-ba’ and translated by David L. Snellgrove and Tadeusz Skorupski as the ‘Saving Cord of the Crystal Rosary’, is significant one. In 1977, Rdo-rje-tshe brtan brought out ‘Collected Biographical Material about Lo-chen Rin-Chen-bzañ-po and his subsequent Reembodiments’. It reproduces manuscripts from the library of the Dkyil Monastery in Spiti. The Blue Annals of gZon-

* Published in the Perspective of Buddhist Studies : Giuseppe Tucci Birth Centenary Volume (Ed.) Pranabananda Jash, Kaveri Books, New Delhi, 2002, pp. 143-159.
Lo-Che Rin-Chen-Bzan-Po As a...

nu-dpal by G.N. Roerich also contains valuable data on the Great Lotsaba.

Rin-chen-bzang-po is being revered by Tibetans for his role in the ‘Second propagation’ of Buddhism in Tibet. His personality is famous not only as the greatest founder of the temples and chos-khors but also as profound scholar-translator in the overall context of rise and development of Buddhism in Tibet. In this paper there is an humble attempt to discuss Rin-chen-bzang-po as a Great Translator. The Great Translator is credited with having translated over 150 of the basic Buddhist texts from Sanskrit into Tibetan. Before discussing on this aspect, I would like to mention the life of Rin-chen-bzang-po in a very brief manner.

According to Gos lotsaba Gzon-nu-dpal, the Great Translator Rin-Chen-bzang-po was born in an Earth-Male-Horse year and he was 85 when Atisa came to Tibet. Thus, the Earth-Male-Horse years of his birth is to be taken as A.D. 958, which is just 329 year after the birth of Sron-btshan-sgam-po. At the age of thirteen, he was ordained by the Upadhyaya Ye-ses-bzang-po and immediately afterwards he was sent to India at the order of king ye-ses-hod. He met Atisa in 1042 and he died in the Wood-goat year i.e. 1055 at the age of 98. While still a youth, he went to Kashmir and perfected himself in many systems of mysticism and in logic, under Pandit Gunamitra, Dharmashanta, Shraddhakaravarman.

Rin-chen-bzang-po met the great Buddhist tantric scholar and siddha Naropa (956-1040 A.D.) at the latter’s retreat house at Pullahari in the northern Kashmir and received instructions on meditation on mahāmudra. From Pandit Kamalagupta he mastered many secrets of the tantric meditation. Thus, having stayed for seven years in Kashmir (976-983 A.D), he attained profound scholarship in various
fields of learning and tantric practice under various pandits, yogis and siddhas. All the works that he studied in Kashmir, he rendered them in Bhoti on the brich bark leaves (bhojpatra) and arranged them in the pothis.

The most productive period of Rin-chen-bzañ po's carrier covers a decade between 989-999 A.D. During that period, he not only founded temples and chos-khors, but also headed the whole establishment of scholars and translators, who were engaged in the stupendous task of editing and translating Indian textual knowledge into Bhoti language not only at Tholing, but also at other chos-khors. He was asked to go to Kashmir once again by the Royal Lama Ye-shes-hod, so that he could bring home the books he had left with Shraddhakaravarman and also to bring with him some skilled artists. Again back to Kashmir, Rin-chen-bzañ-po utilized his subsequent stay in guiding his disciples and returned to his home country in 1005 A.D. with a contingent of thirty-two Kashmiri artists and many scholars, along with the books. He was designated as the chief priest (dbuhi mchod-gnas) and Vajracharya (rDorje Slob-pon) of Tho-ting chos-khor, The king honoured him with the coveted title of the Lotsaba, i.e., the Great Translator—the highest title of scholarship for Tibetan in Tibet of that age. The work of translating Buddhist texts into Bhoti was not only confined to Tholing, but each chos-khor was agog with scholastic activities. In fact, the work of translating texts into Bhoti had become a national mission in the western Tibet of that age and even kings donned monastic robes and devoted themselves to the cause of Buddhist scholarship.

Although the details of the works translated at different chos-khors in that age is not known, but it should have been of stupendous magnitude, as may be inferred from the encyclopedic collection preserved in Kangyur and
Tangyur, in which works translated by the school of translators and lotsabas under Rin-chen-bzan-po, were edited and compiled by Buton Rinpoche (*Ratnasiddhi*, 1290-1369 A.D.) in the 14th century (1340 A.D.).

**The Translation Procedures in Tibet**

The translations of the Buddhist texts went on very slowly during the seventh and the first half of the eighth century A.D. Large-Scale translations of the texts were resumed at the time of Khri-srong lde-brtsan, and it continued till during the reign of devout emperor Ral-pa-can (817-36) and his father. During the time of Ral-pa-can and his father Sad-na-legs, the work of translation was done more systematically than it had been done previously and older translations were revised. Under imperial auspices, a committee of Indian and Tibetan scholars was set up to establish uniformity in the translation of Buddhist technical terms. In Tibet the average number of persons involved in translating a text seems to have been significantly smaller. For a given text, we commonly find one or two Tibetan translators collaborating with one or two Indian scholars.

There were some Indian scholars who mastered Tibetan sufficiently to be able to communicate in Tibetan. The well-known Indian scholar Smṛtiţiṇānakirti, active in central and eastern Tibet early 11th century A.D. translated many texts, mainly in the field of tantra. He even wrote on Tibetan grammar namely, Smra-sgo, combined with auto-commentary. On the other hand, a great many Tibetan scholars are known to have studied Indian languages and dialects, have travelled extensively in India and to have studied under Indian masters. It seems that a number of Tibetan scholars, especially those active as translators, must have been able to communicate in some Indian language.
The scriptures introduced in the early days can be classified into two groups. In the first, there are the texts translated by specially chosen and appointed persons (lotsabas) working in collaboration with Chinese, Indians and Central Asians, and which were intended for the education of the monks after the foundation of the various religious communities. Second, they were general compendia, intended for the conversion of the public at large, such as the dGe bcuhi mdo, rDo rje gcod pa, Sa luhi ljarg pa, books which were, it seems, introduced by Sang shi, and other short summaries of the teachings similar to those cited in the edicts of Khri srong lde brtsan.

When Buddhism flourished again in Tibet in the latter part of the tenth century A.D., Buddhist translation activities were resumed with the cooperation of Tibetan and Indian scholars. New translations were produced with the help of contemporary Indian tradition. Rin-chen-bzañ-po made the translations, which also included the revision of old translations, made during the reign of the great emperors. There were some recognised set of works for example, the Vinaya and its commentaries, but there was at that time no complete canon, which needed but to be systematically translated in a scholarly way. Texts were collected and translated pieces-meal in accordance with the individuals aptitude and propensities. There was also necessary for lotsaba to create a bit of this own language and style. It was not an easy matter, because a literary experience was still lacking or was just about to be established. There were many and diverse dialects, which were spoken there. Thus a unified language comprehensible to all the provinces was necessary. Rin-chen-bzañ po continued to revise and correct the works, started by Tibetans and Indians since the time of Khri-sroñ-lde-brtsan and Ral-pa-can. He reproduced the ideas contained in the Buddhist texts in a manner that could
be understood by all. He tried to bend the marvellous construction on the Sanskrit sentence to a different syntax and find equivalents for the philosophical terms.

The Collaborators of Rin-chen-bzañ-po

Rin-chen-bzañ-po was associated with a number of collaborators, who can be divided into two categories—firstly his immediate masters (or teachers) in India who initiated him in the diverse Buddhist disciplines and experiences and secondly those who, through royal invitation, transplanted themselves in the Tibetan hermitages or in one of the many temples that the lo-tsa-ba constructed, or rather had persuaded the munificent kings to construct.\textsuperscript{12}

The Deb-ther-sndon-po cites several references regarding many disciples of Rin-chen-bzañ-po, whether they were learned men or ascetics. The king Ye-ses-hod had the Pandit Dharmapāla of eastern India, from whom are derived three commentators of the Vinaya, that is Sādhupāla, Gunpāla, and Prajñāpāla, usually known as “the three Pāla”: the school that esteemed from them was called the school of monastic rules of stod; Subhutis’riśānti who translated the Aṣṭasāhasrikā-prajñāpāramitā, his large commentary (ḥgrel-chen), and the Abhisamāyalaṅkāra (Mnon-par-rtogs-pahi-rgya) with his commentary. The disciples of Rin-chen-bzañ-po, on the other hand, continued the work of the master in three branches: sūtra, prajñāpāramitā and mantra, all of them, the lotsava of Rma, Dge-ba-blo gros deserves to be mentioned. He translated the Pramāṇavārttika (Tshad-ma-rnam-ḥgrel), the commentary to this work written by the same author, that is by Dharmakirti (Pramāṇavārttika-Vṛitti), the commentary of Lha-dban-blo (Devendra buddhi) and the commentary of Sākyabuddhi (sakya-blo).\textsuperscript{13}

Pupils gathered around the lotsava from every part of Tibet, not only from Mnāh-ris, but also from Dbus and
Gtsan. Among them Gz‘on-nu-dpal records the lesser lotsava Legs-paḥi-śes-rab; Brtson-hgrus-rgyal-mtshan of Gur-śin in Maṅ-naṅ; Gz‘on-nu-ses-rab of Gra and Jñāna of Skyi-nor, who were considered by Rin-chen-bzaṅ-po as this favourite disciples. Four others were pupils of both the greater and the lesser lotsava-in-ston Grags-rin of Spu-hrnas, Rgya-ye-tshul, dg-śes of Guṅ, and Dkon-mchog-brtsegs of Mar-yul. In addition Rgyan-pa chos-los of Rgyaṅ-ro-speu-dmar in Myaṅ-stod was considered to be as the disciple of the lesser lotsava. He learned from Rin-chen-bzaṅ-po, the mystical system of the Vajrodaya. Another disciple of the greater lotsava was Sum-ston ye-ḥbar of Šans who for seven years studied with him.

According to Pad-ma-dkar-po, Legs-paḥi-S‘es-rab, Gz‘on-nu-śes-rab, ye-śes-dbaṅ-phyung of Skyi-nor and Brtson-hgrus-rgyal-mtshan of Gur-śin were the principal disciples of Rin-chen-bzaṅ-po. The biography of Rin-chen-bzaṅ-po records the name of his teacher namely now Da-ka-ra-bar-ma (21) now Sra-ta ra-bar ma (22), now Tratakara (25, 28), now Tra-ta-kar-bar-ma (26). The names are often so altered that it is difficult to recognize them. But, it is not difficult to recognize among such names that of the pandit Sraddhakaravarman who had been invited by Nor-bu-gliṅ-po there to explain the system of Vajrodaya (Rdo-rje-ḥo-yuṅ).

Some idea of the scholastic enterprise of the Great Lotsaba may be had from the lengthy bibliography of his works, which he himself or in collaboration with other lotsabas and Indian translators rendered into Bhoti. These include eighteen treatises on the Sūtra and Tantra, which form part of Kangyur, thirty-three works of commentary on Sūtras and 110 treatises of commentary on Tantras, totalling of an enormous figure of 161 works. Among these,
fourteen works are exclusively translated by him and for remaining 147 works, he collaborated with other lotsabas and Indian translators, among which mention may be made of :-

1. Atisha (Dipankara Srijñāna) 11. Gangadhara, 
2. Shraddhakararvarman, 12. Buddhabhadra, 
3. Padmākararvarman, 13. Janārdhana, 
4. Subhāshita, 14. Buddhaśrishtānti, 
5. Kamalagupta, 15. Prajñāsrigupta, 
6. Dharmashrihbadra, 16. Viryabhadra, 
7. Lotsaba Tshul-khrims-yon-tan, 17. Tathāgatarakshita, 
8. Lotsaba shes-rab-legs-pa, 18. Vijayashridhara, 
9. Lotsaba Shakya-blo-gros (Shakyamuni), 19. Devakara, 
10. Prajñākararvarman, 20. Subhuti and 

The name of collaborator and translator has been given in each work. Although some of the works were translated exclusively by Rin-chen-bzañ-po. The precise period of the collaborators and translators can be drawn. All these pandits and lotsabas, then are contemporaries of the Rin-chen-bzañ-po and their activity should therefore, be confined within a very precise time limit—the second half of the tenth century A.D. and up until about the third quarter of the 11th century A.D.

The biography of Rin-chen-bzañ-po does not agree with the informations, taken from the other sources. As for example, there is the mention among the masters of Rin-chen-bzañ-po. Jinamitra and S’ilendrabodhi, who, as is well known, belong to the first period of Tibetan translations, since both lived at the time of Khri-sroñ-lde-btsan, collaborating together with Kluhi-rgyal-mtshan, Dānaśila etc.
Thus, it seems from the above discussions that how lo-che Rin-chen-bzañ po contributed fruitful for the spread of Buddhism and for producing a number of Indian texts into Tibetan, thus providing a religious exchange between Tibet and India. He created not only a literature but a new culture, or rather he gave Tibet a culture that it had never possessed before.

Notes & References
3. O.C. Handa, *Buddhist Monasteries in Himachal Pradesh*, Delhi (1987), p. 120.
9. The common tradition is that Sang Shi was sent to China and to India, and that he took along with him from China some books and, according to some, also a Hva sañ. Some say that he was a Tibetan and others a Chinese—G. Tucci, *Minor Buddhist Texts*, Part II, Rome, 1958, pp. 11-12.
13. Ibid., p. 29.
14. Jñāna of khri-thañ is considered as to have written *rnam-thar* of Rin-Chen-bzañ-po.
15. For the detailed list of works of Rin-chen-bzañ-po, kindly see the Indo Tibetica II, by G. Tucci, pp. 40-49.
The name of the country China in its own language is Sen-te-hu (Sen = God, Tehu = land) or the celestial country. The people of Aryavarta call it Mahā Chīna, where Mahā means great and Chīna is a corruption of Tsin. Among the sovereigns of China She-hu-hun, king of the province of Tsin, became very powerful. He conquered the neighbouring countries and made his power felt in most of the countries of Asia, so that his name as king of Tsin was known to distant countries of the world. In course of time by continual phonetic change, the name Tshin passed first into Tsin and then into Chin or China, whence that Sanskrit designation Mahā China or Great China. The Tibetan call it Gya-naga (gya = 'extensive' and nag = 'black') or people of the plains who dress in black clothes; for all the Chinese dress in blue or black. So also the Tibetans gave the appellation of Gya-gar to the people of India, on account of wearing white dresses.¹

It is said that Buddhism was introduced into China via the Silk Road through the oasis towns of the Taklamakan Desert around the beginning of the common era, and first

put down roots in the so-called Central Plain of China, located in the central region of the yellow river. From there, Buddhism was carried south around the 3rd century to Nanjing, the capital of the Wu Dynasty (229-80) during the three kingdoms period (220-80).

Again it is said that the Emperor Ming-Ti-yung-phing of the great Han dynasty despatched a messenger named Wang tsun, with eighteen companions to India in search of the doctrine of Buddha. Wang-tsun first went to the country of the Getae and Yuchi—the Saka Tartars and the Bactrian Greeks bordering on India. During that time there lived in Gandhara two great Arhats of Magadha—Kashyapa Mātanga and Bharan Pandita. Wang-tsun invited them to spread the doctrine of the Buddha in China and the Arhats welcomed the invitation. They met the Emperor and presented all they had brought from their country on the 30th day of the 12th month of 67 A.D. The Emperor expressed himself well pleased with the presents.2

Ming Ti’s successor invited several Indian Pandits to China. Among the second batch, Āryakāla, Sthavira Chilukāksha, Śramana Suvinaya, and other were well known. pandita Ganapati Tikhini, and other propagated Buddhism in Keangnan during his successor’s reign. In 170 A.D. a Brahman Buddhist from the Getae country translated the Nirvāṇa sūtra into Chinese which was considered an excellent production. At the close of the second century A.D., and Indian residing at Chnag-an, the modern Sian fu, produced the first version of Saddharma Puṇḍarika in Chinese. He was followed by the sage Dharma Kala who translated the Vinaya at Loyang.

About the close of the third century, 290 A.D. a Chinese scholar named Chu-su-hing visited Northern India by the way of Wu-than, now called Khotan and obtained a sūtra
of ninety sections. He translated it during his residence in Honan. Many Buddhist works were translated into Chinese at Lo-yang by Chu-fa-hu, a Sanskrit scholar from the Getae Empire, who had travelled to India at this period. Fa-ling was another traveller who proceeded from Yang-Chau (the modern Kiangnam) to Northern India, and brought the Vinaya Sūtras with this from Pātaliputra.

In A.D. 405 the Tsin emperor sent a large army to subjugate Tibet and instructed the general to invite to China the most scholarly Indian Buddhist whose fame had spread far and wide. At this time the Indian sage Kumara Jiva (called Kumūra Śri in Tibetan works) was residing at Khutsi, a kingdom to the north west of Tibet. The Sramana a Vimalaksa, who was remarkable for his eyes, lived with him. Accompanied by his Kumāra Jīva crossed the sandy deserts and arrived in China in the year 408 A.D. After Vimalaksha’s death, he translated the Vinaya of the Sarvāstivadin. The Tsen emperor received him with much reverence and asked him to translate the sacred Buddhist texts of India. Kumāra Jīva translated the Amitābha Sūtra though a version of it existed which was made during the great Han dynasty. Kumāra Jīva’s translation had one advantage over that of other translations. He pared off the repetitions and redundancies of the works he translated, in consequence of which they continued to be over popular.3

In the year 428 A.D. the Indian pandit Dharma Raksha brought to China a sanskrit copy of the Nirvāṇa sūtra and going to Kau Chang compared it with the version of it made by Chi-mang during his residence in Eastern Tibet. He translated the Sūtra of golden lustre and the Bright sūtra. It is mentioned in Tibetan works that a Sinhalese nun, named Devasarśā, accompanied by ten nuns from India visited China. About 460 A.D. five Buddhists from Ceylon arrived in China by the Tibetan route. The Śraman
Dharmabodhi came to China A.D. 431 and translated the Rules of the Bhikkhunis according to the Sarvastivadin school. The Sraman Dharmapriya and Indian translated the Mahā Prajñā Pāramitā in A.D. 446 in Chang-an. In the year 518 A.D., Sung-yun was sent to India by the prince of Wei country to bring Buddhist books. Accompanied by Hweisheng, a priest, he travelled to Gandhara, stayed two years in Udyana and returned to China with 175 Buddhist works.

Prajñottara, the 27th Buddhist patriarch travelled to the Southern part of India, where he preached the law of Buddha. He took under his instructions Bodhi Dharma, the second son of the king of Dakshin. He died in 457 A.D. leaving Bodhi Dharma as his successor.

In the 6th century A.D. Paramārtha had visited China and translated quite a good numbers of works into Chinese. Now-a-days, only thirty two works are available. The Sraddhottpādaśāstra of Aśvaghosa, the Suvama-saptatiśāstra and the life of Vasubandhu were included in his translation works.

I-tsing visited India in the 671 A.D. and collected a good number of manuscripts. On his return to China in 695 A.D., he took four hundred valuable works. During his life time he translated fifty six works and all of his translations are available now. Amoghavajra, an Indian monk born in a Brahmin family had gone to China in the year of 719 A.D. following his teacher Vajrabodhi. He learnt Chinese language and served his teacher in China for thirteen years and in the year of 732 A.D. his teacher asked him to go to India and Sri Lanka to collect some religious texts. Amoghavajra returned to India in about 741 A.D. and collected more than five hundred manuscripts from India and Sri Lanka. Again in 746 A.D. he went to China for the second time.
Jñanaśri, an Indian monk, had gone to China during the Sung dynasty (1053 A.D.) and translated two works into Chinese. Thus, there was regular interchange of scholars from India and China from the beginning of the Christian era to the time mentioned above. Not only the Indian Pandits had gone to China and the Chinese scholarss had come to India in a great number but also there was a close cultural and political linkage between Tibet and China. As a result so many Tibetan Lamas had visited China and the Chinese monks to Tibet. One Tibetan monk named Vashpa (Pu-fu), who became a confidential adviser of Kublai Khan during his China conquest, was recognised as the Head of the Buddhist organisation in 1260 A.D. He was, given the title "Preceptor or Hierarch of the State". In 1296 A.D., he introduced an alphabetic system in Mangolian language.  

Indians had played important role in the Chinese translation of the text belonging to the Tripitaka. Emperor Tai'-tsong made a project of undertaking the work of the translation of sacred texts which had been stopped for two centuries. In 982 A.D., he appointed a board of translation at the head of which were placed three Indians, Fa-t’eien, T’ien-si-tsai and She-hu. It was probably due to their activity that the Chinese Tripitaka was enriched by a large number of works translated between 982 and 1011. The main purpose of the Chinese translation committee was to check correct and amend the Chinese text. Probably, the lingua franca of the Chinese translation committee was Chinese. The translation of the Indian texts were done in the following manner. 

The chief translator (i-chu) sat in the middle and recited the original text. On his left, sat the arthanirnāyaka (cheng-i), whose duty was to discuss the meaning of the text with the chief translator. The third was the racanāsamīkska, the
scrutinizer of the text (*Cheng-won*), who used to listen carefully to the recitation of the chief translator. The fourth one was the lipikara (*shu-tzu*) who after hearing the recitation would carefully transliterate it into Chinese. After that the writer (*pi-shou*) having seen the transliteration, had autonomy to change into Chinese letter. The sixth, the Vyakhyā-vicāraka, the composer (*Chui-wen*) with the help of that literal translation used to compose idiomatic sentences, in pure Chinese style. The Seventh, the examiner of the translation (*Tšan-i*) would then compare the translation with the original text. The Eighth, the parimārjaka (*khan-ting*) used to make the translation simple and explicit by discarding all necessary words. The Ninth, the racanaparipasaka (*Jun-wen*) would, last of all, recite and revise the whole translation.⁷

The activities of the translators during the Song period were not without importance. Although the texts translated into Chinese are not of much use for the study of early Buddhism. They are of fundamental importance for the study of the later phases of Buddhism in India. Buddhism in India in this period had changed considerably and had given rise to mystic schools such influenced by the Brahmanical schools of Tantra. A large majority of Buddhist texts translated into Chinese in this period therefore belonged to these Tantric schools of Buddhism. The number of texts translated was considerable. About 285 such texts have been preserved in the Chinese Tripitaka. It will not be quite out of place to give a short description of Indian translators who worked in China under the Song.⁸

The first and foremost of these translators was Fa-tien or Dharmadeva. He assumed a new name in 982 which was Fa-hien or Dharma-bhadra. He was originally a monk of the Nālandā monastery in Magadha. He came in China
in 973 and was held in much esteem by the Emperor. He translated in all 118 Sanskrit texts into Chinese. Another Indian monk who worked in China in the same period was She-hu. This was probably the Chinese translation or his original name - Dānapāla. He came to China in 980 and translated 111 texts into Chinese. The most important of these was a translation named Dasasāhasrikā Prajñāpāramitā. The another translator named T‘ein-si-tsai came to China was 980 and translated in all 18 works which include a translation of the Mañjuśrimūlakalpa in 20 chapters. Besides, we find the name of other Chinese translator who translated Sanskrit texts in the 11th century A.D. Thus, the number of chinese works on Buddhism by Chinese Buddhist monks as well as laymen that were compiled in the Song period was considerable. By the middle of the eleventh century A.D., the work of translation of Indian texts into Chinese came to an end. The reason behind this was that there were few important Buddhist works left for translation and after the middle of the eleventh century A.D. Buddhism started to decline in India. Hence, there was no possibility of Indian scholars going China.

From what we know of ancient cultural relations between India and China, that there was bilateral cultural linkage between India and China from the early period to the first half of the eleventh century A.D.

References
3. Ibid., pp. 33-34.


A STUDY OF BUDDHISM IN SIKKIM*

Buddhism spread to countries outside its homeland in India and became specially deeply rooted in Tibet. As the time passed, it was divided into many sects. The Bhotias of Sikkim are said to have migrated to Sikkim from Tibet sometime in the seventeenth century. They are the followers of Nyingma sect. They established themselves as a ruling class dominating the indigenous Lepcha. With them, Mahāyāna Buddhism entered Sikkim and developed as the state religion. In this paper, there is an humble attempt to throw light on the introduction of Buddhism in Sikkim.

It is believed that Guru Padmasambhava had personally visited both Bhutan and Sikkim during his travels in Tibet in the eighth century A.D. Although he left no converts and erected no buildings, he is said to have hid away in caves many holy books for the use of posterity and to have personally consecrated every sacred spot in Sikkim. According to the legendary accounts, Guru Padmasambhava entered the Sikkim by the "Lordly Pass" Jo-la and he is said to have returned to Tibet by way of Je-lep pass, resting en-route on the Ku-phu and creating the Tuko-La by ‘tearing’ up the rock to crush an obnoxious demon.1

Buddhism was introduced in Sikkim by Lhatsun Chenpo, who was a resident of Kongbu in the lower valley of the Tsangpo. His name means “The Great Reverened God”.

His religious name is Kun-zang nam-gye (Skt. Samantabhadra). He is also known by the title of Lhatsun nam-kha-Jig-med (Skt. Abhijñākāśadeva), with reference to his alleged power of flying. He is also sometimes called Kusho Dsog-chen Chhenpo (Skt. Mahāyogakṣema).²

Besides constructing a number of monasteries and shrines, he selected the sites for other monasteries. The oldest monastery founded by Lhatsun Chenpo is Dub-de, which was constructed soon after the consecration of Phuntsog Namgyal. Soon afterwards, shrines seem to have been erected at Tashiding, Pemayangtse, Sang-nga-cho-ling, over spots consecrated to Guru Rimpoche and these ultimately became the nucleus of the monasteries. It is also said that Lhatsun Chenpo selected the site for the Pemayangtse monastery.³

Waddell, in his book *Lamaism in Sikkim*, has recorded a miraculous appearance of Lhatsun Chenpo in Sikkim and meeting with other two lamas. These three lamas convened a council and despatched two messengers in the east for the search of Phuntshog, as it was prophesied by Guru Rimpoche. Phuntshog, was brought and crowned as Chogyal (Skt. Dharam-rāja) or religious king. He was at that time aged thirty eight years and he became a lama in the same year which is said to have been 1641 A.D.⁴ It is also recorded that Dalai Lama sent a congratulatory note bearing his seal the mitre of Guru Rimpoche, the *phurba* (dagger) and the most precious sand image of the Guru as presents. This gesture bound the new king to the Tibetan government and in times of crisis he looked to the Tibetan government for
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protection and aid. Sikkimese records known as Bras-ljongs Rgyal-rabs state that Phuntsog Namgyal, had assistance guaranteed to him, if ever it was needed by the fifth Dalai Lama.⁵

Subsequent to Lhatsun Chanpo's death in the latter end of the seventeenth century, Buddhism steadily progressed in Sikkim till latterly monks and monasteries filled the country. With the passage of time, the monasteries grew in size and number. At present, there are 67 monasteries. In addition, there are 132 Manilka-khang and 22 Lhakhang and Tsankhang (hermitage or place of meditation). Among these six are considered the most important. Tashiding, Pemayangtse and Phensang monasteries belong to the Nyingmapa sect. These were either constructed by Lhatsun Chenpo or the sites were selected by him. The monasteries of Ralang, Rumtek and Phodang belong to the Kargyudpa (ska-rbuJudpa) sect. They were constructed during the time of fourth Chogyal, Gyurmed Namgyal, in pursuance of a promise made to Gyalwa Karmapa, the then Hierarch of Karma-Kargyudpa sect at the Tsor-phu monastery in Tibet, during the former's visit there.⁶

There was a rapid and remarkable growth in the number of Buddhist gāmpas in Sikkim between 1840 and 1860. The first gumpa built in the nineteenth century was Namchi, in the south-west in 1836. In between 1840 and 60, fourteen new gumpas came up. All but two of these at Dalling and Yangong, were in the east or the north of the country. According to Waddell, by the year 1788, there were fourteen lamas in Sikkim, including Khechuperi, which was founded in the very same year.⁷ In 1814, the capital of Sikkim, which had been at Rabdents, was moved to the east, to Tumlong. Moreover, it was in this area, around Tumlong
(within a radius of ten miles) that six new gumpas were constructed in the next five decades, gumpas which had a total capacity for over two hundred lamas. New gumpas continued to be founded in the east mostly but also in the north, in the areas of upper Tista valley, near to the line of the trade route northwards through the Kangra La into Tibet.  

Upto 1950, the monastic education was related to that of Tibet. The monastic education was however esoteric in higher stage and in general education was the preliminary knowledge of Logic, handicrafts and primary knowledge of health cure were included together with ritualistic motivation. A Nyingmapa monk therefore becomes high in various ritualistic performances and higher esoteric practices. The monks have the customary right of performing all the religious functions of the royalty. The head lama of the monastery of Pemayangtse alone has the power to consecrate the Chogyal of Sikkim. In spite of the high spiritual status accorded to these lamas, they were also concerned with the state affairs. An educated monk like Dorje lopon is worshippped by urban people and his seat is usually regarded high in the monastic order. But his associate monks had a usual access in rural areas with the consent and directive of the Dorje-lopon.

The monastic order is usually in two or three tiers according to the social needs. The incarnate lamas usually recite in the high monastery and other lamas recite in the associate monastery, attached to high monastery according to the lineage of the Gurus.

The religious and ethnological profile of Sikkim is composite by the existence of the Lepchas, who are the original inhabitants of the state and the Bhotiyas belonging to the Tibeto-Burman stock. Buddhism in Sikkim while
retaining the basic principles of Mahāyāna Buddhism has assumed a different characteristic distinct from that of Tibet by its amalgamation with the Bon religion practised by the Lepchas in the pre-Buddhist period. A religion, moving from one country, to other undergoes considerable change in order to mould itself suitable to the changing circumstances of the land of its adoption. Buddhism, therefore, accommodated the principles of Munism and assumed a particular form among the Lepchas.

The interpretation of Buddhist ritual and local religious practice found expression in the seasonal dance festivals held in the royal temple of Gangtok, the capital of Sikkim. Some of the performances are comparable to the ritual dances enacted by Bon priests in the South eastern Tibetan borderlands. The masked priests represent fierce Bon deities and their attendants, and the dances are staged "for the suppression of evil". Similar dances form an important part of the annual worship of the mountain god personifying Kanchenjunga of Sikkim. On some occasions of great ritual importance, a Lepcha Shaman, who may be male or female, becomes possessed by the spirit of a semilegendary Lepcha chieftain believed to have ruled the Lepcha country when the first Tibetan settlers arrived in Sikkim.9

Until 1975 there was a sense in which Sikkim was still a Buddhist state, although its links with Tibet had been snapped from about 1950 when the Tibetan uprising against the Chinese invasion took place. However, cut off no from its original base in Tibet and incorporated into the secular state of India, it is assumed that the Buddhism in Sikkim will continue and flourish retaining its basic principles of Mahāyāna Buddhism.
References


2. Dzog-chen literally means “The Great End” being the technical name for the system of mystical insight of the Nyingamapa and Kusho means “the honourable”.


4. Ibid., pp. 8-9.


8. ‘Sikkimese Buddhism in the Nineteenth Century’ by Trevor Ling in the *Religion and Society in the Himalayas* (Ed.) Tanka B. Subba and Karubaki Datta, p. 52.

Buddhism was introduced in Tibet in the seventh century A.D. and it flourished in Tibet receiving royal patronage. It has not been a mere system of belief to Tibetans; it encompasses the entirety of our culture and civilisation and constitutes the very essence of our lives. Of all the bonds which defined Tibetans as a people as a nation, religion was undoubtedly the strongest. Tibetan national identity became indistinguishable from its religion. Monasteries, temples and hermitages were found in every village and town throughout Tibet. By 1959, there were a total of 6,259 monasteries and temples with about 592,558 resident monks and nuns.

Soon after their invasion of Tibet, the Chinese authorities began to undermine the traditional social system and religion of Tibet. The monasteries, temples and cultural centres were systematically looted and destroyed in Tibet. The religion was publicly condemned and people were humiliated. The propagation of the teachings of the Buddha is discouraged and strictly controlled. The essence of Buddhism lies in mental and spiritual development achieved through intensive study with qualified lamas, understanding

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and practice. In this paper, there is an humble attempt to throw light on the salient features of Tibetan Buddhism and how they are relevant to the modern society? Let us discuss that why Tibetan Buddhism is most popular in the western countries?

Tibetan Buddhism is popular now a days in all over the world. There are now more than 500 centres of Tibetan Buddhism world wide and hundreds of thousands of adherents. It is due to the charismatic personality of His Holiness The 14th Dalai Lama, who leads the struggle to free Tibet from Chinese occupation. He also carries Buddha's message all over the world. There are three very attractive qualities: knowledge, manner and compassion by which the Dalai Lama is being loved by the people of the West. There is no any person who has not been experienced a tremendous impact on his life after having met His Holiness. According to Gyatso Tsering, Director, Library of Tibetan Works & Archives, Dharmashala, there are two reasons why Westerners are turning to Tibetan Mahāyāna Buddhism. The first is that they are not satisfied with their lives in the West. The second is that they are disillusioned with their religion. They say that they want a more rational religion and more peace and happiness in their lives.

The Dalai Lama in his book, *Freedom in Exile: The Autobiography of the Dalai Lama*, discussed about the rising popularity of Buddhism in the West. He says that in Buddhism there is a lot of emphasis on the practice of compassion or forgiveness. But there is one unique thing in Tibetan Buddhism is the emphasis on using reason and common sense. Even when we find contradiction in the scriptures, then we can disregard this scripture. The Buddha himself stated that, "My followers should not accept my teaching out of faith or out of respect. But rather through
investigation and experiment”. This thinking is unique. For those people who love reason and are more scientific minded, who want to experiment rather than use blind faith, this Buddhist way of approach is more suitable.

Another unique thing about Tibetan Buddhism is the combination of academic and through study with implementation and practice. These go together. For more serious people, the Tibetan Buddhist and Buddhist practitioner offers a deep and complete explanation.

The Dalai Lama always stresses two points, one “we believe that Buddha’s nature exists in all sentient beings and that every human being has the potential to become Buddha, there is no point to feel oneself as inferior because of certain social conditions or caste. There is no point to feel like that. It is important to have self confidence and determination”. Second, “with this determination, the actual method to overcome these difficulties is through education. Self-confidence combined with education can make everyone equal”.

The Dalai Lama says that a person whose mind is conditioned by the study and practice of religion faces the circumstances of sorrow or suffering with patience and forbearance. The person who does not follow the path of religion may break under the impact of what he regards as calamities, and may end in either self frustration, or else in pursuits which inflict unhappiness on others. Humanitarianism and true love for all beings can only stem from an awareness of the content of religion. By whatever name religion may be known, its understanding and practice are the essence of a peaceful mind and therefore of a peaceful world. If there is no peace in one’s mind, there can be no peace in one’s approach to others, and thus no peaceful relations between individuals or between nations."
According to Tibetan Buddhism, the law of karma is nothing but the natural law of cause and effect. Whatever external causal conditions someone comes across in subsequent lives result from the accumulation of that individuals action in previous lives. When the karmic force of past deeds reaches maturity, a person experiences pleasurable and unpleasurable mental states. They are a natural sequence of his own, previous actions. In Tibetan there are two types of karma, namely Sempai las and Sampai Las. Sempai Las is the initial stage of Karma in which physical action is yet to follow and Sampai Las is the subsequent stage in which physical and oral actions occurs.

Buddhism is one of the many religions which teaches us to be less selfish and more compassionate. It teaches us to be humane, altruistic and to think of others in the way we think for ourselves. Our daily thoughts and actions should be directed towards the benefit of others. Mahāyāna emphasises self sacrifice and the development of altruism while Hinayana teaches us the importance of not harming others. The practice of Buddhism in essence is therefore, not to harm others under any circumstances, and help others as much as possible.

By living in a society one should share the sufferings of others and practice compassion and tolerance, not only towards our loved ones but also towards the enemies. The ultimate purpose of Buddhism is to serve and benefit man.

The teachings of the Buddha comprise method for securing a continuous process of mind development by translating the teachings into real practice in accordance with the needs and realities of life. For this, a proper understanding of the realities or facts of life, i.e. the nature of phenomena and objects as they really are, is necessary.
The 14th Dalai Lama in his book *My Land and My People* has written about unity of religions. According to him, all religions fundamentally aim at the same nobel goal, in teaching moral precepts to mould the functions of mind, body and speech. They all teach us not to tell lies, or bear false witness, or steal, or take others’ lives, and so on. Therefore, it would be better if disunity among the followers of different religions could come to an end. Unity among religions is not an impossible idea. It is possible, and in the present state of the world, it is especially important. Mutual respect would be helpful to all believers and unity between them would also bring benefit to unbelievers, for the unanimous flood of light would show them the way out of their ignorance. Thus, the Dalai Lama strongly emphasizes the urgent need of flawless unity among all religions. To this end, the followers unity among all religions. To this end, the followers of each religion should know something of other religions.

In Tibetan Buddhism there are some sects which came into existence with a view to preserving the purity of the Buddha’s teaching. Every sect has made its contribution to the Tibetan culture as a whole. In Tibetan Buddhism the rḫ-ma-pa sect contributed mysticism, the Kargyudpa Tantricism, the Sakya-pa wisdom and the Dge-lug-pa philosophy and ethics. Indeed, they have presented the Tibetan with rich and varied notions of religious practices to suit one’s liking most.

However, China has launched a new campaign under the slogan “make socialist literaure and art prosper”. It has ordered Tibetan writers to redefine Tibetan culture as non-Buddhist and attacked resistance to the Sinicisation of Tibetan Culture. The new campaign singles out for attack Tibetan historians and researchers at the University of Tibet.
and condemns the teaching of religion at the University and the inclusion of Buddhism in the study of Tibetan history and culture. Mr. Chen Kuiyuan, Tibet’s Communist Party boss has outlined his new ideological definition of Tibetan culture. He has ridiculed as “utterly absurd” the notion that the Tibetan national culture is actually a Buddhist culture and that there would be no Tibetan national culture without a Buddhist culture. “Buddhism is a foreign culture”, he has declared, pointing out that Tibetan culture flourished for over a millenium before Buddhism came in the eighth century.6

The 14th Dalai Lama has also shown respect and equal status for all the sects of Tibetan Buddhism. Even Bonpos have been recognised as one of the sects of Tibetan Buddhism by the Dalai Lama. In 1977, after a direct appeal to the Dalai Lama, a Bonpo representative was invited to join the Assembly. He is Mr. Zang-po la and acting as Deputy chairman of the Tibetan Parliament in Exile. In 1978, the abbot of the monastery in Dolanji, Rev. Sangye Tenzin, officially received the title of “throne-bearer (khri-dzin), a title normally reserved for heads of sects, from the Dalai Lama. Furthermore, the tolerance and acceptance of Bon among the Tibetan refugee population has gradually improved. The forgoing of national identity in the early years of refugeehood, based as it was on a bias towards Central Tibet and Buddhism, is now in the hands of second generation of Tibetan refugees, born in India and educated in a more modern educational system. This second generation recognises the political ideal of democracy and the value of empirical knowledge in the formation and maintenance of national identity. Whereas earlier on, the official identity were to disadvantage of the Bonpos, now-a-days the trend is towards an increasingly positive acceptance of the Bonpos as representing Tibet’s indegenous heritage.
The immigrant Tibetan Bonpos of Dolanji are having a very cordial realtions with the people of nearby village. The people of nearby village participate in the death rituals of the Bonpos and the Bonpo priests are also called on by the local people to perform the death rituals of their kins. Whenever any religious functions are being held in the monastery, all the local people are also inivited to participate. Some of the Professors of Yashwant Singh Parmar University of Horticulture, Solan are also invited to attend the functions. These' functions are the important part of the monastery, whose daily, monthly and annual time-table is marked by a regular series of rituals, performed by the monks. Additional rites are also performed on the demand of the local people. the Bonpos are also making ideal ways for the local people to lead a happy and prosperous life. They have stopped meat-eating and taking alcohols. It has shown a great faith and devotion towards the Bonpos by the local people. Even the wives of local people are encouraging their husbands not to take alcohols. Thus, the Bonpos are checking the local people and have contributed in bringing a harmony in the society and towards the spiritual development of practitioner.

It may be noted that Tibetan studies has gained at present international improtance in and outside the University. A scholar, desirous of knowing the history of literature and culture of ancient India, can in no way ignore this study. An enormous Sanskrit literarture - Buddhist classical - originals of which are lost, is preserved in Tibetan translations. They have only been partially laid under contribution—a large volume of wealth still lies buried in translations, which the scholars have not yet explored. A careful study of them will be a valuable contribution not only in the domain of Buddhist literature, but also on Indian
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history and on the civilization and culture of India and Tibet. Tibetan, thus, proves to be in some respects as important an instrument for the study of certain periods of Indian civilization as a language of that subcontinent. At the same time, the process of the introduction of Buddhism and the assimilation of Indian culture in Tibet provides us with an unusually interesting and historically valuable example of how people can adopt another culture and religion without totally forsaking its own deeply rooted traditions.

Visva-Bharati and Calcutta Universities may be cited as pioneer centres in introducing the study in Tibetan and in which scholars have made contributions to promote a systematic study and researches of Indo-Tibetan cultural relations through the ages. Several universities at state and central levels have included study of Tibetan in the courses such as Certificate and Diploma as well as one of papers of post-graduate. Many research institutes in India have also taken up programmes on Indology or Asian Studies with a special emphasis on Tibetan source materials available for them. Sikkim Research Institute of Tibetology, Gangtok (Sikkim), Library of Tibetan Works & Archives, Dharamsala (H.P.) and Central Institute of Higher Tibetan Studies, Sarnath, Varanasi (U.P.) are engaged in editing and translating the Tibetan texts and publishing them. Many Tibetan scholars have learnt the Indian classical languages along with Hindi and English besides their mother language Tibetan and they are contributing in the field of Buddhist literature. Monastic education through traditional course have been established at Mungod in Karnataka, Mussoorie in U.P., Sakya College, Dehradun (U.P.) and Central Institute of Higher Tibetan Studies, Sarnath, Varanasi (U.P.) Monks who have passed through these monastic institutions are
also contributing in the field of Tibetan Buddhism. It is, therefore, hoped that Indian scholars will venture upon the various aspects of the Tibetan studies and thus promote the Indo-Tibetan Buddhism.

References

6. See further details in Tibetan Review, monthly magazine, Delhi, October 1977, pp. 3-5.
Buddhism has evolved in human society in response to meet the human needs of spiritual, psychological, social and economic nature. Man has ever, since been adjusting to the "facts of contingency powerlessness and scarcity, and the role of Buddhism is to assist him in his efforts of adjustments. Buddhist education offers way of adjusting to these facts of human life and living, which admittedly lie beyond the control and influence of human effort.

Education in a Buddhist monastery was for the growth of the personality and to explore the Humanism at the individual level as well as in the society. Buddhist system of monastic education was distinct from the other systems of monastic education.

The history of Buddhist education really forms one aspect of the history of Buddhist monachism itself. It reflects in its process the inner intellectual life of the monasteries - the gradual and progressive enrichment of this life, its broadening and liberalizing effect over the course of the centuries, its unfolding and expansion. Starting as a system *

of training for a monk, it expands its scope and purpose under the impact of new intellectual needs and interests, finds new mental horizons, until the monastery becomes not just a place for cloistered meditation, but a seat of learning. By a perfectly natural transition, these ‘seats of learning’ developed though never foregoing their original monastic character into educational seminaries, where admission was thrown open not only to monks but also to other seekers after knowledge, irrespective of sect, religions denomination and nationality. From the fifth or sixth century onwards, several of them were organised as universities and functioned as such.

Of them, the University of Nalanda became for the monastic education. The school attracted learners not only from all over India, but also from the Far East and later from Tibet. Traditional legends of the vast manuscript wealth of Nalanda’s libraries come from Tibetan sources, from Lama Taranath and other Tibetan writers on the history of Buddhism.

The fame and prestige of Vikramaśila in Tibetan records is due perhaps on a large measure to its association with the great name of Dipankara Srijñāna (980-1053 AD) a renowned scholar, who became the head of the Vikramaśila in 1034-38 A.D., migrated to Tibet at the invitation of its king and led a movement for the reform of Buddhism. The advent of Atisa Dipankara happened to be a landmark in such a critical juncture of the history of ancient India when the Buddhist monasteries had been regarded as the fortresses of reactionary forces by then invaders. Under such state of confrontation, the human value was at stake, as regards the Buddhist monasteries were concerned. The tantra and esoteric teachings of the Siddhācāryas during the Pala period sometimes posed an amount of indifference to the discipli-
nary conduct of the monks as prescribed in the Vinaya texts. According to some scholars, the Tantra and the esoteric teachings of the Siddhācāryas were distinct from the ethical teachings of the Buddha, available in the Vinaya Piṭaka, Sutta Piṭaka, etc.

Atisa had probably apprehended a tone of degeneration among his fellow brethren and preferred to venture a new way to preserve the basic ideas of Buddha. He, therefore, laid emphasis on the practice of Vinaya rules in addition to the critical study of the Prajñāpāramitās śāstras, logical and important texts in the monasteries. Accordingly to this a high moral character should be built up as the basis of human value to shoulder the responsibility of performing welfare for the universal brotherhood. Such a moral attitude towards an individual and his social environment could bring century A.D. The primary aim of Atisa in Tibet was to purify the debased forms of tantric worship. It was also to stress the basic teachings of the Mahāyāna, moral conduct, and the Bodhisattva way by means of the stages of perfection (pāramitā) and meditation. For the special use of the Tibetos, he composed, among other works, his Bodhipathapradīpa to which he added a large commentary stressing the practical method of acquiring enlightenment. In this text, he distinguished between three personality types: the inferior, mediocre and superior. The inferior man acts in every way with a view to worldly pleasures; the mediocre man is indifferent to pleasures and opposed to sinful acts; but the superior man not only follows the ideal of his individual salvation but strives to help all sentient being, which means that his efforts tend towards Bodhisattvahood. The teachings of the Bodhipathapradīpa later became the basis for Tsong-kha-pa’s lam-rim teachings. Atisa instructed a religious man called rgyal-bai ‘byung-gnas, more commonly known as
‘Brom-ston (1000-64), who strove for improvement of the moral conduct of the Tibetan Buddhists of Central Tibet and finally succeeded, in establishing Buddhism firmly in Tibet. The bka-gdams-pa school in Tibet founded by Brom-ston made a remarkable change in the mind and face of the Tibetans then. It was the Reformation of the ning-mapa ideal in the then Tibet and re-estimate a positive social value.¹

A new upsurge of Buddhist education took place in the west through the efforts of the kings of Ngari. King Khorre had abandoned in favour of his younger brother Song-nge, and taken the robe under the name (Lha Lama) Yeshe Od. He decided to send young men to study in India, for the monastic tradition had been lost and irregular practices had caused the spread of doubt. In the tenth and eleventh centuries, married Tantrists had taken the instructions of certain Tantras literally. The king as patrons of the established religion were concerned for the upholding of public morals, just as in Thrisong De tsen’s day. The Tibetan monks they sent to India and the Indian teacher they invited to Tibet, however, were all fire adherents of the Tantrism then flourishing in India, not only among isolated yogins, but in the great monastic colleges such as Nalanda and Vikramaśila. They were simply careful to offer a symbolic interpretation, especially to the uninitiated and to lay people, of ritual acts which taken literally would offend common morality. Their reform consisted mainly of a rigorous distinction between the types of behaviour expected at different levels of mental training and holiness: ordinary men had to regulate their conduct according to ordinary morality. Not for nothing was the most violent diatribe against Tantric abuses delivered by Lha Lama Chengchup O, prince of purang. Reform aimed at the reestablishment of monastic discipline. By the twelfth
century monasteries became rich and powerful everywhere. A century later, they were battling for temporal power.²

The moal status of the sa-skya-pa school does not seem to have been particularly high in later period. The exhortations of Atisa for sterner monastic discipline and strict celibacy were largely ingnored. In general the monks of the big monasteries conducted themselves in a very wordly fashion. The great religious communities were less centres of religious endeavours than strongholds in the struggles between the rival sects.³ The reformation of all Buddhist monastic life was redone by btsong-kha-pa, whose teachings is found in his “Gradual path to Enlightenment (Byang-chub lam-rim)”. This work was based on the “Bodhicaryavatāra” by the Indian teacher, Śāntideva and more especially on Atisa’s ‘Bodhipathapradīpa’ with its commentary. In this book, he gives advice about how men should purify himself by the pāramitās, beginning with resort to a spiritual teacher and ending in the highest spheres of profound spiritual peace. He points out that this gradual way to moral purification is also binding on the followers of the tantric path. For those, unable to achieve the highest spheres of religious life, in 1415, he prepared a special abbreveated version of his main work.⁴ By the time of his death in 1419, bTsog-kha-pa had truly reformed Tibetan Buddhism and reintroduced the strict observation of celibacy and abstention from intoxicating liquors. Certain tantric practices were forbidden, and even the “purified” tantras were allowed to be practised only outside the monastic educations.⁵

The monastic educaiton introduced by Atisa Dipankara was followed also conservatively by the Dge-lugs-pas uptill now. Its application refers to the mode of teaching, its methodology together with practical test, syllabi and
examination system of the leading Buddhist monasteries in Tibet. His Holiness Dalai Lama XIV Tenzin Gyatso has discussed about the monastic education in Tibet in his memoirs “My Land and My People” (Ngos-kyi-yul-Dang-Ngos-kyi-mi-dMangs). According to him the basic purpose of the Tibetan system is to broaden and cultivate the mind by a wide variety of knowledge. For the advanced standard of secular education, the curriculum includes drama, dance and music, astrology, poetry and composition. These are known in Tibet as the “five minor subjects.” They are not reserved for lay pupils alone, but pupils receiving religious education can also choose one or more of them, and most of them choose astrology and composition. For higher education, the course includes the art of healing, Sanskrit dialectics, arts and crafts, and metaphysics and the philosophy of religion. Of these “five higher subjects”, as they are called, the last is the most important and fundamental. Together with dialectics, it is divided in turn into five branches namely Prajñāpāramitā (Śes-rab kyi-phā-rol-phyin-pa); Mādhyamika (dbu-mahi-lam); śes-rab kyi-phā-rol-phyin-pa); Madhyamika (dbumahi-lam); vinaya (ḥdul-ba); Abhidharama Metaphysics (Chos-mngon-pa); and Pramāṇa, (Logic and Dialectics) (tshad-ma-rig-pa). Strictly speaking, the last of these is not one of the branches or scriptures, but it is included in these Five Great Treatises to emphasize the importance of logic on developing mental powers. The Tantric part of Mahāyāna is not included among them; it is studied separately. This religious education is followed by the monks of Tibet. It is a profound study, and effort is needed to understand its difficult subject matter.

Beside providing a pupil with information, the Tibetan system lays down various methods for developing his mental faculties. To begin with children, learn to read and white by imitating their teacher. This, of course, is a natural method
imitating their teacher. This, of course, is a natural method which one uses all one’s life to train the memory, there are rigorous courses for learning the scriptures by heart. The third method, explanation, is used throughout the world, and some of the monasteries depend on it for teaching their students. But many monasteries prefer the method of dialectical discussions between pupil and teacher or between pupils alone. Finally, there are the methods of meditation and concentration which are especially used for training the mind for the advanced study and practice of religion.

In the opinion of the Dalai Lama, this monastic education has proved effective, so far, in maintaining a fairly high moral and intellectual standard among Tibetans, such a religious training brings a certain unique equanimity of mind. Humanitarianism and true one for all beings can only stem from an awareness of the content of religion. The understanding and practice of religion are the essence of a peaceful mind and therefore of a peaceful world. If there is no peace in one’s mind, there can be no peace in one’s approach to others, and thus no peaceful relations between individuals.

Thus, the Tibetan monastic education may appear to be indigenous for the Tibetans, who rigidly preserve the ideals of Buddhist education system, which hardly caves a room to forfeit the human either at the personal level or impersonal level.

Finally, it may be concluded that the ideals of human values established by Atisa were being preserved and followed by the successive spiritual leaders of Tibet. These ideals were based upon the moral teachings of the Buddha, which were after all for the cultivation of humanism. Lord Buddha himself was seen very much particular about rendering service to the suffering humanity. While serving a patient
besmeared with filthy thing, he advised he monks to serve such ailing persons with sincere devotion. He told that “one who serves the patients, serves him - yo gilāṅkaṁ upaṭṭhaheyya, so mam upaṭṭhāyya.” Serving the needy persons by food and drinks is regarded as one of the noble deeds of Humanism. In this way, the Buddha proves his oneness with humanity.

References

4. Ibid., p. 165.
5. Ibid., p. 166.
7. Ibid, pp. 44-45
8. Ibid, p. 45
A STUDY OF SOCIO-CULTURAL SYSTEMS OF IMMIGRANT BONPOS OF HIMACHAL PRADESH*

In 1959, XIV the Dalai Lama Tenzin Gyatso left Tibet and took asylum in India. Gradually many of the monastic and lay officials and many high lamas of various Tibetan Buddhist schools followed him to India. A group of Bonpo lamas, monks and laymen also fled from Tibet and took shelter at Kullu, Manali of Himachal Pradesh. But, due to climatic differences between India and Tibet and the very little help they received from charitable organisations, their conditions were very difficult. A large number of them passed away including Sherab Lodro (Shes-rab-blo-gro), the abbot of Menri (sMan-ri), the chief Bonpo monastery in Tibet.

From the mid-sixties a determined efforts was made to establish a proper refugee settlement. The task of finding the land and funds was entrusted to Tenzing Namdak, once chief tutor of Menri monastery. With the help and sponsorship from the Catholic Relief Service, he found a piece of land at Dolanje, near Solan in Himachal Pradesh in northern India. In 1969, the settlement was formally

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established and named Thobgyal Sarpa, after the village Thobgyal in Tibet near the monastery of Menri. About 70 families moved from Manali. Most of the Tibetans in the settlement come from the area of Mount Kilash, Upper tsang, Hor, Kongpo, Derge, Amdo and Gyarong.

After the death of Sherab Lodro of Menri, the abbot of Yungdrung Ling (gyung-drung-gling), the second most important monastery in Tibet, became the spiritual head of the Bonpo community in India. He came to Dolanji with a group of monks to find a new monastic community. He built several small houses for the monks and a small chapel for religious observances. In 1969, he arranged a ceremony to elect the successor of the deceased abbot of Menri. The names of all Bonpo geshes were written on papers and placed in a vase. At the end of the ceremony, which consisted mainly of prayers and invocations to the Bonpo deities, the vase was churned until one name fell out. The lot fell upon Sangye Tendzin Jongdong, born 1928, and at the time of his election working at the University of Oslo, Norway. He was installed as the 33rd abbot of Menri, receiving the name Lungtog Tenpai Nyima (Lung-rtogs bstan-pa’i nyima). For one year, he and the abbot of Yungdrung Ling worked together.

After the death of the abbot of Yungdrung Ling in 1969, Sangye Tenzin assumed the spiritual leadership of all exiled Bonpos. As abbot of Menri monastery in Tibet, he is also spiritual head of the Bonpo monasteries in Tibet and Nepal. From the time he took charge of Dolanji monastic community, he organised the monks into a full scale religious community, based on the monastic rules as outlined in the Bonpo canon and described in detail in the rules of Menri monastery, the main temple, the foundations of which were
laid in 1969, was completed in 1979 and named Pelshenton Menri Ling.

In addition to the normal activities of the monastery, it also undertook publishing Bonpo texts, painting thangkas, running medical dispensaries, cultivation of their small plot of land, and sending monks to help other Bonpo groups in India and Nepal with their spiritual needs.

In 1969, when the first monks came to Dolanji, the teaching was done by Sangye Tendzin, the former grand tutor of Menri, and his successor Ponlob Tendzin Namdak, the founder of the settlement. Due to various difficulties, especially the lack of basic books, the teaching was partial and consisted mainly of training the young monks in the practices of Dzogchen traditions, especially the Zhangzhung Nyengyu (Ahang-Zhung-sNyan-rgyal), which is considered of prime importance. A year later Ponlob Sangye Tendzin died and Ponlob Tendzin Namdak assumed full responsibilities for the education of the younger generation of monks. By 1979, a sufficient number of basic books was published and the full training in all the Bon doctrines began. The first group of monks finished the cycles of studies by 1986.

The major socio-cultural systems which are directly or indirectly responsible for the change among the immigrant Bonpos in Himachal Pradesh include—(i) Education, (ii) Occupation, (iii) Food Habits, (iv) Medical facilities, (v) Health and hygiene and (vi) Death Ritual and Religious dances of Bonpos.

(i) Education

Among the Bonpos, the parents, having than four children, are not able to provide them proper food and education. So, they prefer to send their children at the age
of six, either in Central Government School in the community, run by the Indian Government, or in the Bonpo monastery. In the school, the children, get mid-day meal which includes 'Steamed Monmo (made of wheat), dal and boiled eggs. In the Bonpo monastery, the monks are availing the residence, education, medical facilities, lunch, dinner, tea, monastic garments etc. The Bonpo Monastery is being run by the H.H. the Dalai Lama’s Trust, Dharamsala (H.P.).

The younger generation is availing the education aid from Indian Government and also from different foreign agencies. A few of the immigrant Bonpos, who are economically better off, sending their children to the Convent schools.

The students who take their religious vows at the age of eighteen in the monastery are being educated in the Bonpo doctrines and trained to live according to Bonpo monastic rules. To preserve the Bon tradition, the subject of dialectics (mtshan-nyid) of Bon tradition from the Tibetan Canon is being taught and practised by the students of dialectics. The monastic education is for the eight years and concludes with the geshes (dGe-bshes) examinations. The successful candidates are awarded the geshes degree. The students from all the age groups receive instructions in religion, Tibetan calligraphy, painting, music for religious use such as learning to play cymbals, drum etc.

(ii) Occupation

During the rehabilitation of the Bonpo settlement, each family received a house and a small piece of land, according to the size of the family. Some of the inmate of the settlement have significant land for cultivation, of which the maize is the main crop grown. Mainly, Bonpos are the traders. They buy the woolen clothes from Ludhiana and they sell
those clothes in the plains and the hill stations. They have set up commercial enterprise with small capital resources at either individual or group level like woolen clothes sellers, general clothes dealers etc.

It must be mentioned that the Bonpos are no less hardy and business minded than the Indians. The social structure of the Tibetans allow both male and female members to earn their livelihood by trade and commerce. Both the sex are economically self dependent in spite of their interwoven family life. Divorce and widow marriage along with polygamy and polyandry in family life among the Bonpos hold an attitude of liberal society as one can imagine. The occupational status of the Bonpos may broadly distributed in the following divisions:—(a) Earning by small business like sweater making, carpet making, teastallers, silvery, goldsmith' crafts, wood craft, metal work craft, thanka painting including cooking and menial workshop keeping; (b) agriculture and its various occupational aspects; (c) service, either at the Headquarter of Dharmashala Administration or teaching work in the various Central Tibetan Schools.

Equal distribution of amenities may tend to socialisation in comfort as that depends on the extrovertive outlook.

(iii) Food Habits

The immigrant Bonpos generally eat goat-meat, chicken, eggs etc. In the breakfasts they take champa (dried Barley or Black gram) with tea. During lunch, they take rice and dal, and in the evening they take either champ with tea or 'Thugpa' (boiled vegetable with soup). They cook special Tibetan dishes during festivals which include stuffed ‘Momo' (made of wheat), delicious ‘Thugpa'. They also enjoy the Indian dishes. They prefer seasonal vegetables
roots enjoy the Indian dishes. They prefer seasonal vegetables roots and tubers, green leaves and fruits but they buy them when they are reasonably cheap in the market. Males and females both consume home made ‘Chang’ (made of rice) during the festivals.

(iv) Medical Facilities

In the Bonpo settlement, there is an allopathic dispensary sponsored by the Tibetan Health Directorate under the supervision of H.H. the Dalai Lama. The dispensary is being run by the community health workers, trained from Dharmashala. They manage the minor health problems in the Bonpo settlement. They can provide some antibiotics like Aspirin, Paracetamol, anti-allergics, antidiarrhoea etc. Nominal expenditure pertaining to the cost of medicine is charged. Any illness requiring better medical care is referred to the nearest Government Dispensary situated in a nearby Horticulture University or Civil Hospital at Solan in Himachal Pradesh. The chronic diseases like Arthritis, joint pains, chronic cough, which are not so well controlled by allopathic medicines prompt the people mostly the older generation to try for traditional Tibetan medicine which is given by the abbot of the Yungdrung Bon Monastery.

(v) Health and Hygiene

Survey of different types of ailments from the Bonpo village reveals that the patients above sixty years of age, who are suffering from chronic diseases like Asthma, Chest pain, Bronchitis, Tuberculosis, Rheumatic fever etc., initially started with allopathic medicine but later on shifted to Traditional Tibetan Medicine, which is available from the Abbot of the Yungdrung Bonpo monastery. The interview with these patients depicts that they have faith on traditional
Tibetan medicine, though its effect is slow but it has no side effects. The patients below sixty years of age having minor and major ailments use Allopathic medicine either from the Bonpo community dispensary or from Solan Civil Hospital in Himachal Pradesh. General idea regarding the cause of the ailments varies with the age groups. The people above sixty years of age believe that the effect of evil spirits, super-natural power, bad ‘karma’ of the previous life along with the environmental factors are responsible for these chronic diseases. The younger generation ascribes the change of weather, contaminated food and water, and frequent movement for the business purposes are the factors related to the various ailments. Besides these primary factors, socio-cultural study correlate the cause of ailments with the nutritional status and hygiene among the immigrant Bonpos in Himachal Pradesh. In Tibet though the consumption of vegetables was not very common but the Tibetans used to take moderate amount of roots and tubers, fruits, seasonal vegetables, yak-milk, non-alcoholic drink among the Tibetan. In India, the immigrant Bonpos are not able to buy the non-vegetarian food regularly and the consumption of vegetables, fruits, milk and the milk products do not fulfil the required amount of calories to the individuals. Most of them have suffered from Tuberculosis, after coming to India only because of their poor nutritional diets. The source of drinking water in the community is spring. Diarrhoea, Dysentery, Worms are more common to them due to polluted drinking water and the open air defecation.

The traditional Tibetan medicine is made at Tibetan Medical and Astro Institute (TMAI), Dharmashala in Himachal Pradesh, which has extended medical service in the Tibetan refugee settlements to take care of their refugee family members either by free-service or on payment basis according to financial position of an individual member of
settlement concerned. These medicines take long time but it cures the patients from the roots of the ailments. The immigrant Bonpos are far way from Dharmashala and there is no IMAI Clinic in the Bonpo settlement in Himachal Pradesh. So, they don’t avail the facility of getting the traditional Tibetan medicines, made from IMAI, Dharmashala. The Abbot of the Bonpo monastery provides a few of them made by him for the minor ailments but these don’t possess the original healing properties.

(vi) Death Ritual and Religious Dances of Bonpos:

The Death Ritual of Bonpos asserts to be non-Buddhist and at times even anti-Buddhist. Before, the king Gri-gum-bstan-po the Bonpas had no specific death ritual. In a reformed Bon religion, there are four kinds of recitation, the eight kinds of lamentation and fortytwo kinds of offerings for the thanksgiving. A Bon priest must posses a knief or a sword to conduct the ritual ceremony. Again it is said that there are three hundred sixty ways to die, four ways to arrange burial place and eighty-one ways to subdue the evil spirits.

There are three independent rites, which together make up the whole business of helping the dead find salvation beyond the process of existence :-

1. ‘Pho-ba “the transference (of consciousness).”
2. byan-chog, the ‘ritual of the byang-bu
   (a tablet containing a drawing of the deceased), and
3. Creamation followed by the klong-rgyas (extended vastness) ritual

The religious dances of Bonpos in India were reconstituted by Lungtog Tenpai Nyima in 1970 at the Bon
Monastic Center. The traditional Cham dance in Tibet was very wide spread and often varied from one place to another. There are three most important Bonpos sacred dances namely (a) Magyu tshog cham (Ma-rgyud tshogs-cham), (b) Zeema Gucham (gZe-ma dgu-‘Cham) and (c) Shenrab Yungdrung Gucham.

The Present Status of Immigrant Bonpos of Himachal Pradesh :-

In India, the younger generation of Bonpos is availing the educational aid from India Government and also from different foreign agencies. A few of the immigrant Bonpos, who are economically better off, are sending their children to the convent schools. The immigrant Bonpos both males and females due to their rehabilitation in different places in India and due to their occupation like business, commonest being of wollen garments, are more exposed to the members of the other communities. There is significant change in their food habits, drinks and dress. There are certain modifications, curtailment of normal life-cycle rituals, as well as changes and introduction of certain festivals amongst Bonps. The impact of these socio-cultural changes is reflected on the health aspect of Bonpos.

Outside India, the Bonpos are also getting financial assistance from the educational institutions. In 1961, Lopon Tenzin Namdak Rinpoche was invited to London by Prof. David Snellgrove under the auspices of the Rockefeller Foundation Visiting Scholar Programme. He remained in England for three years, collaborating with Prof. Snellgrove on the Nine ways of Bon, the first scholarly study of the Bon tradition made in the West. Again he visited Munich University to collaborate on a Tibetan German-English Dictionary. From 1970 to 1979 he taught the monks at the Bonpo Monastic Center in Dolanji, while at the same time
supervising the publishing of a large number of important Bonpo-texts at New Delhi. By 1978, enough texts were published to organise a curriculum around them. In 1987, he founded another Bonpo monastery and International Education Centre near the well-known hill of Swayambhu, west of Kathamundu, Nepal, known as Tibetan Norbutse.

Tenzin Wangyal Rinoche was the first to bring the precious Bon Dzogchen teachings to the West in 1988, when he was invited by Chogyal Namkhai Norbu Rinpoche to Italy in order to teach at his centre. He is only Bonpo master living in the west, who is trained in the Bon tradition and qualified to teach. During the 1991-92 academic year, he was selected as a Rockefeller Fellow at Rice University in Houston, Texas. During this period, he continued his research on early Bonpo Tantric deities and their relationship with Buddhist tradition in the early period of Buddhism in Tibet. He has also founded Ligmincha Institute, Richmond, Virginia, U.S.A., in March of 1992 in order to preserve the religious teachings and arts of Tibet and Zhang Zhung. The aim of the Institute is to introduce to the West the wisdom traditions of the Bonpo, which are concerned with the harmonious integration of internal and external energies, and most importantly with the spiritual path to enlightenment.

In the month of January, 1994, there was a 10-day Festival of Tibet, which was held at New Delhi. This Tibetan festival was a fine example of how Tibetans in exile have preserved their 2,000-year old traditions. It was broadly divided into three parts - exhibition of Tibetan arts and crafts, lectures and cultural performances. The ritual and folk dances of Tibet, performed by Tibetan Bonpo Foundation, Solan, Himachal Pradesh had a great attraction to the people.
Thus, it seems that the Bon tradition will continue and it will maintain its own identity, which does not appear to be substantially different from that of Buddhism.

SELECT BIBIOGRAPHY

CONTRIBUTION OF RĀHULA SANKRITYĀYANA IN INDO-TIBETAN STUDIES*

The valuable collection of the Tibetan manuscripts, which are preserved in the library of the Bihar Research Society, Patna, tells us of one of the great Tibetologists i.e. Mahāpandita Rahula Sankrityāyana. The discovery by Rahula Sankrityāyana of a large number of palm leaf manuscripts from Tibet is one of the greatest achievements of the Indian scholarship of the present century. The photographic copies of these manuscripts brought out by him, have opened up new vistas of research. Most of these ancient works were thought to be lost.

Rahuljee moved from place to place in search of truth and knowledge. Being influenced by the teachings of the Buddha, he decided to go to Ceylon to learn Pali Language and Literature and he joined the Vidyalankara Parivena in 1920. After having mastered the Pali Tipitaka and their atthakathās, he obtained the Tripitakacaryya. He has a command over many Indian and Foreign languages such as Nepali, Urdu, Sanskrit, Pali, Sinhalese, Chinese, Tibetan etc. He visited the Buddhist countries in Asia several times.

* Published in the Journal Bodhicakra, Buddhist Cultural Society, Patna, 1994.
Pt. Rahula Sankrityayana visited Tibet four times for collecting manuscripts, xylographs, books, Than-kas etc. in 1929, 1934, 1936 and 1938. His mission was to unearth the treasures of India which had once been carried from India and were preserved carefully in Tibet. He, therefore, ventured a great risk in life to go in the land of snow with his meagre amenities. He took the photographs of more than eighty important works. He also photographed a good number of Tibetan painted scrolls and icons preserved in temples and monasteries which Rahuljee could not bring in original and deposited them in the Bihar Research Society, Patna. Besides these photographs, a large number of than-kas, specimen of wooden block printed designs of the xylographs, musical instruments, Vajra, damaru, ghantas, prayer wheels, magic dagger, ornaments, different types of Tibetan dress, small icons made of bronze and brass, wood and bones, models of architecture of temples and monasteries on wood have also been brought by Rahual Santrityayan from Tibet and are being preserved in Patna Museum. His autobiography entitled "Meri Jeevanayāṭrā" and his papers published in the Journals of the Bihar research Society, Patna (1935-37) speak about the hard task he has performed as a searcher of the ancient Indian culture inclusive of art, architecture and literature.

His travels in Tibet were significant for two reason; Firstly, he was conversant with Buddhist scriptures along with a background of the Indian tradition. Secondly, he had the indigenous approach towards the custom and tradition of Tibetan people, which are distinct from others. He has observed that the culture and mode of life as experienced by forefathers in the past reappear in a new shape among the generations in successions. It seems to be a change. But, it is to note that the succeeding generations inherit them like memory or past impressions of mind which
recollect their specific traits. Is not the Ganges flowing at Gangotri the same as that is in Kashi? Both Gangotri and Kashi have their distinct specialities. Similarly, the culture of the people passes through one generation through to other with reference to time and space like a continued flow of stream (*Bauddhasamskriti*, p.1. Cal. 1952).

Rahula’s visits to Tibet constituted the most remarkable period of his life during which he received his initiation as a monk from Mahāpandita Dharmananda Koshambi. He mastered the Tibetan language. He had a keen aptitude to grasp a language as quickly as possible. He had a command over many languages though they belong to the heterogenous speech families. He was undoubtedly the greatest literary genius of the age, whose pinnacle of glory rests on the Sanskrit Buddhist literature that he brought from the Tibetan Buddhist monasteries, Sa-myé and others. And, in the best tradition of a true scholar, he fulfilled his obligation to this valuable discovery in two ways (I) by editing the texts and (II) by writting tikas and translations on them. Thus, he edited the following texts of this Tibetan treasure—(i) *Vāda-Nyāya* (ii) *Pramāṇavārttika* (iii) *Adhyārdhaśataka* (iv) *Vigraha-Vyavartani*, (v) *Pramāṇavārttika* with Manoratha-nandin commentary and (vi) *Pramāṇavārttika-Vṛtti*,

Besides the texts, he wrote tikā or commentaries on *Abhidharmakośa*, *Vijñapti-mātratā-siddhi*, *Hetu-bindu*, *Sambandha-pariksā* and *Pramanavarttika*, itself.

However, his important works in Tibetan studies may be mentioned here with—

(i) Religious View :—*Tibbat mein Bauddhadharma, Bauddha Darshan.*

(iii) History - *Bauddha Samskriti*.

(iv) Dictionaries - *Tibbati-Hindikośa, Tibbati-Sanskrita-kośa*.

(v) Tibetan Texts & Grammar - *Tibbati Bālasikshā, Sabdāvatāra*.

(vi) Essays - *Purātattvanibandhāvali*.

The specimens of Indian and Tibetan art icons and paintings collected by Rahuljee from Tibet peep into the past history of the Indo-Tibetan cultural relationship. The Tibetan painters and craftsmen could discover indigenous formula of preparing dyes and mineral colours. They used them while painting scrolls and icons in the Early Spread (*sna-dar*) of Buddhism in Tibet (c. 7th - 10th Cent. A.D.) The inquisitive eyes of Rahuljee, however, did not escape to scrutinise such indigenous workmanship of the art and icon-making as he vividly narrated in his *Puratattvanibandhāvali*. The artistic aptitude and creative outlook of the Tibetan artists, painters and craftsmen were appreciated by the Indian Pandits and the Tibetan patrons of art for several centuries. It paved a new path of the Indo-Tibetan cultural contact on the basis of tie of mutual give-and-take.

Besides these photographs, a large number of painted scrolls and some icons have also been brought by Rahuljee from Tibet and those are being preserved in Patna Museum. These painted scrolls than-ka were mostly from Zhalu, Nor and other monasteries of Tsang province of Hsi Tsang or Tibet Autonomous Region of China. The Indian style had a predominance in the artistic works including the figures of deities such as images of Buddha, Bodhisattvas and maṇḍalas since 7th cent. A.D.

Rahuljee also collected some photographed plates, which have been grouped in four divisions namely, (i) Than-
Contribution of Rāhula Sankrityāyana in...

kās (ii) Icons (iii) Manuscript paintings and (iv) Models of monasteries. In representing the indigenousness in painting, a devoted sincerity had been marked to Than-kas, related with exalted personalities or dignitories. Rahuljee carefully noted such spirit and was rather obliged to collect some rare specimens of than-kas like Sa-chen mgon ln (Five hierarchs of the Sa-skya-pa School 1071 A.D. downwards). The five hierarchs of the Sa-skya-pa school are namely Sa-skya grags-pa rgya-mtshan, Sa-skya pan chen, Sa-chen kun dga’ snin po, Sa-chen Bsod nam rtse mo and Gro mgon chos rgyal ‘phag pa’. Regarding the details of their missionary activities for the cause of Buddhism and its spread in China and Mongolia The Sa-Skya yig-tshan and the Sa-skya bka’ ‘bum may be referred. In the history of Indo-Tibetan cultural contact the patronage of these five teachers deserves a special mention. The Muslim invader had evil eyes upon the Buddhist monks and their monasteries and thereby the Indian Pandits had to flee away towards the Himalayas. Many teachers could cross the snowy mountains and entered into Tibet where they could get a foothold to safeguard their scholarship and artistic genius. Rahuljee probably selected their thanks to include in his collection with a sense of heartfelt gratitude towards them.

The icons preserved in the Tibetan temples and monasteries also show their affinity with the Indian art style. Rahuljee says in his diary ‘Mere Jeevana Yātā’ that he had an occasion to find a Jaina image of Parsva-natha with its broken hands in the Go-rim cha-khang in Sa-skya. Its date of production as inscribed there mentions Samvat 1192. The handicraft work of this alter attracts the viewers.

Keeping in view the transmission of the Indian art style in paintings and their faithful preservation in Tibet, Rahuljee snapped as many as fourteen photographs of the decorated palm leaves of manuscripts found in the libraries.
of the Tibetan monasteries situated in U-Tsan. And, some folios from Sanskrit manuscripts written in Sarda script contain specimens of paintings in blocks. The Sanskrit palm leaves manuscripts preserved in the Nor monastery represent some incidents of Gautama Buddha’s life. It proves the excellence in art among the scribes.

Rahuljee also found the wooden model of the ancient Mahābodhi temple at Snar thang monastery. This Mahābodhi temple is not a cave temple and its garbhagṛha and mandapa hall are probably modelled in a compact structure within a square area. The design of its main gate way with wonderful carving and foldings have been made. The tower of the temple is also distinct.

Thus, foregoing accounts tell us about Rahuljee’s wide range of learning and his varied spheres of inquisitiveness regarding the human understanding. His contributions towards Indo-Tibetan studies made him alive after his parinirvāṇa on April 14, 1962. Above all, Rahuljee was a dynamic personality of his age.

References
5. Sankrityayana, Rahula: Baudhā Samkriti, Meri Jeevana Yatra, Tibbat mein Baudhādharmā, Puratattvānibandhavali (All in Hindi).
In generic sense, *kamma* means action, deed, act, etc. In technical sense, it is the name of volition (*cetanā*).\(^1\) It is a mental act and finds its name on the basis of its manifestation. Sometimes, it appears through physique-door and sometimes through speech-door. Accordingly, it receives its name as *kāya-kamma* and *vaci-kamma*. When it remains functioning at mind-door, it is called *mano-kamma*. But, in the law of *kamma*-phenomenology, the consciousness (volition) alone is regarded as *Kamma*.\(^2\) It is mainly of three classes as moral (*kusala-citta*), immoral (*akusala-citta*) and non-moral (*abyākata-citta*). From the stand point of consciousness, it is the name of twenty-nine type of consciousness, namely; twelve types of *Kāmāvacara* immoral consciousness, eight types of *Kāmāvacara* moral consciousness, five types of *Rupavacara* moral consciousness and four types of *Arūpāvacara* moral consciousness. From the standpoint of their manifestation through doors, it may be said that the three types of physical immoral activities like killing, stealing and indulging in sexual misdeeds, the

four types of vocal immoral activities like speaking untruth, slandering, using harsh speech and taking delight in useless talks; and three types of mental immoral activities as greed, hatred and wrong view are the ten types of immoral activities. Refraining from them are the ten types of moral ones. These twenty types of activities belong to Kāmāvacara-sphere. The five types of activities of Rūpāvacara-sphere and the four types of that of the Arūpāvacara-sphere are mental only, ecstatic in nature.

Here, it should be understood that when a consciousness arises, ceases and yields its similar resultant on mind, the way of yielding resulting of the moral and immoral consciousness is not the same because of diverse nature of roots associated with them. All the twelve types of immoral consciousness yield only one type of resultant which is of the nature of making the mind as—‘upekkhā sahagata - santirāna-akusala-vipāka’. Sometimes, the eight types or moral consciousness function with weak volition. Because of their being so, they also produce only one type of resultant that is dullness of mind with moral orientation. It is technically named as ‘upekkhā-sahagata-santirāna-kusala-vipāka’. The eight types of formal consciousness of Kāmāvacara sphere yield eight types of similar resultants. Similarly, the five types of moral consciousness of Rūpāvacra-sphere and the four types of moral consciousness of Arūpāvacara-sphere yield five types and four types of resultants respectively. Thus, the twenty-nine types of immoral and moral consciousness of three spheres yield nineteen types of resultants.

Buddha’s doctrine of Karma can also be understood by knowing the states of mind and matter in their causal relation with reference to three periods of time. Ācārya Buddhaghosa says in his magnum opus work Viśuddhimagga
that "When a man has thus seen by means of the round of Kamma and round of Kamma-result how mind-matter's occurrence is due to a condition he sees that as now, so in the past, its occurrence was due to a condition by means of the round of Kamma and the round of Kamma-result, and that in future its occurrence will be due to a condition by means of the round of kamma and the round of kamma-result. This is kamma and kamma-result, the round of kamma and the round of kamma-result, the occurrence of kamma and the occurrence of kamma-result, the continuity of kamma and the continuity of kamma-result, action and the fruit of action."

"Kamma result proceeds from kamma,
Result has kamma for its source,
Future becoming springs from kamma,
And this is how the world goes round."6

Again Ācārya Buddhaghosa divides Kamma, according to its functions, into four kinds: productive (janaka), supporting (upatthambhaka), counteractive (upapīlaka) and destructive (upaghātaka) which all may be either moral or immoral. Productive is both moral and immoral and it produces the material and immaterial aggregates both at rebirth-linking and during the course of an existence.7 Supporting kamma cannot produce result but when result has already been produced in the provision of rebirth-linking by other kamma, it supports the pleasure or pain that arises and makes it last.8 And when result has already been produced in the provision of rebirth linking by other kamma, the counteractive kamma counteracts and obstructs the pleasure or pain that arises and does not allow it to last.9 Destructive kamma is itself both moral and immoral and it supplants other weaker kamma, prevents its resulting and usurps that kamma's opportunity in order to cause its own result.10
The preachings of *Bharahara sutta*\(^{11}\) is very much in tune with the karmaic law, where for a wise man, the Buddha has given instructions of *bhāra* (load) *hāra* (the carrier of load) and *bhāra-nikkhepa* (the shedding away of the load). As long as there is continuity of the load of accumulation of moral and immoral deeds, there is the continuity of the process of repeated existence.

Here, it may be seen that an action is done and its resultant is accumulated. He alone received the fruits of action, who does it. It is never seen that one does the action and the other receives its resultant. Moreover, it is also seen that a moral act produces moral resultant and the immoral act produces immoral resultant. The fruits of the actions are experienced in the present life, or in the immediate succeeding life or after so many births. Now, here there is a question that how is the regulation of *kamma* and its resultant maintained? How the account of various types of moral actions and their resultants is maintained? How does a man experience the fruit of actions after so many existence, without any transgression of the sincere maintenance of the records of the deeds and fruits. These questions generate an enquisitiveness and inspire to deep down into the nature of reality to find out the suitable answers. But, the answers to these questions are very difficult. Here, coming to early Buddhist tradition and specially to the domain of Abhidhammic thought, there is the introduction of a theory of ‘Relation’, technically, called as ‘*Paccaya*’. It is through the theory of ‘Relation’, the Abhidhammic thinkers have come forward in explaining these difficult problems.

‘Relation’ has been defined as that from which the fruit or effect derived from a cause comes—‘*paticca etesmā etīti paccayo*.\(^{12}\) It has the characteristic of rendering services.\(^{13}\)
The state, which renders service to the standing or arising of the state only, is said to be its cause or condition. Thus, relation (*paccaya*) is not only relating thing but also an assisting agency (*upakāraka*). A relation has four constituents. The one is that which is related. The other is that to which one is related. The third one is the relation. The fourth one refers to those, who do not come under such relation. The first one is technically called as *paccayadhamma*, the second one as *paccayuppanna-dhamma*, the third one as *paccaya* and the last one as *paccanikadhamma*. There are twenty-four types of relations, which have been enumerated and illustrated in the *Paṭṭhāna-pakarana*, the seventh and last book of the *Abhidhamma-piṭaka*.

Among these twenty-four types of relations, there is *Kamma-Paccaya* (Karma Relation), which explains the problems related with *kamma*. It maintains the sequence between the *kamma* and resultant as well as the sincerity in keeping its stream free from any pollution. The *Kamma-paccaya* is a type of relation in which *Paccayadhamma* is an action and the *paccayuppannadhamma* is its resultant, as well as the material quality, produced by them.

The great commentator Ācārya Buddhaghosa has said in the commentary that the state which renders service by action in form of a volition (*cittapayoga*) is a *kamma-paccaya*.

It is also seen in supra-mundane sphere. The four path-consciousness (*magga-citta*) produce similar fruit consciousness (*phala-citta*). The path-consciousness are the resultant consciousness. The former is the *paccayadhamma* and the latter is the *paccayuppannadhamma*.

The only difference between the mundane and supramundane consciousness is that the former accumulate the resultants of moral and immoral deeds and binds one
to the process of repeated existence (ācayagāmi-dhamma) and the latter eliminates such accumulations and puts a final check on further doing so. Thus, it may be summarised that in this relation, the paccayadhamma is a kamma (volition), which function as guiding and regulating the paccayuppannadhamma, which may, generally, be the resultant consciousness along with its psychic factors and the material qualities generated thereby.¹⁸

Kammapiaccaya is of two types—nānākkhanika and sahajāta kammapiaccaya.¹⁹ The first category consists of those moral and immoral volitions, which give rise to their effects at moments other than their own, viz. the moments of rebirth (patisandhi) and the second one consists of the moral and immoral volitions and the volitional aspect (cetena) of all type of consciousness (citta) including the non-moral, all of which give rise to their effects simultaneously with themselves.

Concerning the second variety of Kamma-paccaya, it is said that cetanā, whether kusala or akusala, forms a paccaya for those mental states which arise together with it. If these mental states give rise to cittasamutthāna rūpa then the latter too is considered as conditioned by that cetanā. The implication is that the mental states and the matter in question are determined, fashioned and impelled by the force of cetanā.

Cetanā, it may be noted here, is one of those cetasikas which arise with every kind of consciousness. Hence it is described as sabba-citta-sādhāraṇa. From this, it follows that cittasamutthāna-rūpa is always conditioned by cetanā. And if kamma is another name for cetanā, it may be asked why cittasamutthāna-rūpa is not described as “Kamma-samutthāna-rūpa”. This calls for a consideration of the Buddhist theory concerning the fruition of Kamma.
Out of these two different classes of kamma relations, the first, i.e. the asynochronous kamma relation, explains how sometimes a virtuous man, even as arhant who has attained perfect happiness (parama sukha) has to undergo suffering. It also explains the legend, handed down to posterity in the tradition which says that even Moggallana, who possessed such psychic powers (iddhi), could not escape his assailants. In the nānākkhanika Kamma-paccaya, signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity and when the other necessary conditions are available, it takes effect.

The Buddhists maintain that the effect of kamma never takes place concurrently with the Kamma. It is argued that if Kamma fructifies at the very moment of its occurrence, then a person who performs a kamma which is conductive to birth in heaven will be born a deva at that very moment.

In view of the fact that Kamma and Kamma - fruit do not take place simultaneously, the cittasamuttothāna rūpa, which arises together with, and conditioned by cetanā can not be understood as the fruition of that cetanā (Kamma). In other words, the relation between cetanā and cittasamuttothāna-rūpa is not the same as that between Kamma (cetena) and its fruit (phala). This does not mean that cetena is not partly responsible for the arising of the matter in question. For otherwise, the former would not have been recognized as a paccaya in realtion to the latter.

Consequently, the first variety of kamma-paccaya is par-excellence. The relation involved here is that between Kamma and its phala, because the qualification, nānākkhanikā signifies a difference in time in their occurrence. It is in order to account for all those mental
and material elements, which come into being as the result (phala) of Kamma, that this variety of paccaya is established. As for matter, the five sense organs, the two faculties of sex, the physical basis of mental activity and all other activity and all other material elemental, which are in seperably associated with them are results of Kamma (Kammasamuttotha). The fourteenth relation (paccaya) is the Vipaka-paccaya (resultant relation) in which the paccayadhamma is a resultant consciousness together with its psychic factors and the paccayuppavipakkadhamma is also a resultant consciousness with its psychic factors. It is said in the Patthana-pakaran that the four mental group are one to another a condition by way of vipaka—"Vipaka cattaro khandhā arūpino añña maññam vipakapaccayena paccayo." In this relation, the paccayadhammas are the 36 kinds of resultant consciousness (Kāmāvacara - 23, rūpāvacara - 5, arupāvacara -4 and Lokuttara-4) and their psychic factros and the paccayuppavipakkadhammas are the same, when they are mutually relate as well as the material qualities generated by kamma and mind. At the time of conception (okkantikkhane) all the mental elements are vipaka. As such, at this time, they all form a paccaya by way of vipaka for the matter that comes into being simultaneously with them. Again, the cittasamuttotha rūpa, which arises in response to a consciousness and its psychic factors, which are vipaka, is also recognized as conditioned by vipaka-paccaya. These are the two occasions when matter comes under the influence of vipaka.

As Buddhism does not believe in the soul, it admits that there is a causal continuity of the psychical complex which does the function of personality. Each succeeding moment is determined by the preceding moment in the
causal continuum. The philosophical importance of the relation of Anantara and Samanantara-paccaya is evident from the fact that they enabled the Buddhists to dispense with the conception of an unchanging entity, a soul, not only explaining the perpetual process but also in explaining the problem of personal continuity, i.e. the phenomenon of rebirth. It is note that this Anantara-paccaya as well as the Samanantara-paccaya prevail not only in this life, beginning with birth and ending with the dissolution of the material body, but right throughout the whole space of recurring existences of an individual, right throughout the cycle of evolution, with unbroken continuity. Hence, we see the Anantara-paccaya existing between cuticitta (death-consciousness) and paṭisandhi-citta (birth consciousness). All the characteristics of the dying thought by virtue of its being the condition for the arising of the rebirth consciousness, is passed on to the latter so that the consciousness of the newly born babe inherits all the features and characteristics of the individual that preceded him. This continuity is kept going, each thought moment being conditioned by the previous one.

Thus, kamma is not only an integral law of the process of becoming; it is itself that process and the phenomenal personality is but the present manifestation of its activity. There is no doer in the Universe. Everything come into existence due to an action. Each action fructifies independently. Good deeds are more powerful and longer lasting than evil deeds. Some actions have greater energy potential, being productive or destructive while other are only supportive or counteractive. Lastly, it can be said that, the world moves by Kamma and by Kamma men live. Beings are bound by Kamma as by its pin, the rolling chariot wheel.24
Notes & References

1. ‘Kammaṁ ti cetanākammaṁ ceva’ - P.A., p. 103
3. ‘Pāṇātipāto, adinnādānaṁ, kāmesumicchacāro, musāvādo pisunāvācā, pharusāvācā, samphappalāpo, abhijjhā byāpado-micchādīthī ti ime pana dasa akuala kammapatha nāma’ - Asl., p. 80.
4. ‘Pāṇātipātādihi pana viratiyo anabhijjhā-abyāpāda-sammā-dīthiyo ca ti ime dasa kusalakammapatha nama’ - Ibid.
5. ‘Tattha dve upekkhāsahagatasantiranāni ceva aṭṭha mahāvipākani ca nava rūpārūpavipākāni ceti ekūavisati cittani patisandhi-bhavanga’ - cutikiccaninama - Ads., p. 70.
6. “Yathā idam etarahi, evāṁ atīte pi addhāne Kammavattavipākavattavasena paccayato pavattitha, anāgate pi kammavattavipāka - vaṭṭavaseneva paccayato pavattissati” ti, iti kammaṁ ceva kammavipāko ca, kammavaṭṭam ca vipakavavatṭam ca kammavatṭam ca vipāka-pavatṭam ca, kammasantati ca vipakasantatī ca kiriyā ca kiriyāphalam ca kammavipā-kavattraṇti, vipāko kammasambhavo, Kamma punabhavo hoti, evāṁ loko pavattasīti” - Vism., p. 508
9. ‘Upapīlalakaṁ aṁśena kammena dinnaṁ patisandhiyā janite vipāke upapījamanakassukhādukkham pīleī bādhati, addhānam pavattitum na deti’ - Ibid.
10. ‘Upaghātakaṁ pana sayām kusalanā pī akusalanā pī samānaṁ aṁśaṁ dubbalakammam ghāṭetvā tassa vipākaṁ patibāḥitvā āttano vipākassa okāsam karoti’ - Ibid.
11. S.N., vol. IV, p. 239.
13. ‘Upakārako lakkhano puccayo’ - Ibid.
14. ‘Yo hi dhammo yassa dhammassa thitiyā vā upattiyā vā upakārako hoti, tassa paccayo ti vucessi’ - Ibid.
Theory of Action (Kamma) and Causal...

15. Paṭṭhāna I, pp. 3-11.
17. ‘Cittapayogasankhātena kriyābhāvaena upakārako dhammo kammapaccayo’ - P.A., p. 76.
18. ‘Cetanā sampayuttakānam dhammānamā tam samutthānānaṃ ca rūpānaṃ kammapaccayena paccayo ti’ - Ibid.
19. ‘So nānākkhanikāya ceva kusalākusalā cetanāya sahajātāya ca sabbāya pi cetanāya vasena duvidho hoti’ - Ibid.
22. Paṭṭhāna I, p.9

Abbreviations of Reference

Adsū = Abhidhammatthasaṅgaha (Ed.) Bhadanta Revatadhamma and R.S. Tripathy, Sanskrit University, Varanasi, 1967.

Asl. = Atṭhasālīni, (Ed.) P.V. Bapat and R.D. Vadekar, Poona, 1942


CONCEPT AND PRACTICE OF SATYA (TURTH) IN BUDDHISM*

The truth which was realised by Lord Buddha under the Bodhi tree is called as Noble Truths (Ārya Satya). The four noble truths may be considered as the root cause of the Buddha's order. The knowledge of these four Noble Truths was realised by the Buddha at the time of his getting enlightenment. He had preached this in his first sermon at Rṣipatana Mṛgadāva in Varanasi.¹ Due to enlightenment of these four truths, the Lord is called as Buddha.² The knowledge of the dhamma means to know the four noble truths.³ Again what Buddha attained in Enlightenment is Dhamma and what he preached or hesitated to teach is Dhamma - “Adhigato kho me ayam dhammo,⁴ “kicchena-dhigato dhammo halam dāni pakāsitum”.⁵ Dhamma is what is proclaimed, taught, instructed - akkhāto desanā, sāsana, anusāsana, but it is in its essence not an intellectual doctrine to be logically comprehended, attakkāvacaro.⁶ The dhamma has to be adopted as a way of life, to be practised. It is a path to be trodden (maggo, paṭipadā) so that it may lead to immediate personal realization.⁷

Thus, Dhamma is psycho-ethical thought and practice

which takes a being form the state of suffering to the state of eternal bliss. It is just like a raft (kullupama) going from this shore to another of the river full of stormy waves. The Buddha declared that after him the dhamma would be the teacher in his place. In this way dhamma spans a variety of meanings namely teaching, law, nature, composite and non-composite things, moral and immoral states, actions, and the reals.

The equivalent term for Truth in Pali is sacca which means ‘That which is’. The heart of the Buddha’s teaching is the Four Noble Truths (Cattiiri Ariya Saccāni), which he expounded in his very first sermon viz. Dhammacakkavattanasutta. These truths are so called because they were discovered by the Greatest Ariya, the Buddha - “yasma panetāni buddādayo ariya paṭivijjhanti, tasmā ariyasaccāniti vuccanti.” Or these truths were experienced by the Buddha and nobles therefore, it is called as Noble truths - “ariyānam saccāni ariyasaccāni”. Or the perfect enlightenment of these truths can be achieved by the noble, therefore, they are called as Noble truths - “ariya imāni paṭivijjhanti, tasmā ariya-saccāni ti vuccanti.” The Lord Buddha himself has told that the Tathāgata is noble among the world of God and men and this is the truth of nobles therefore this is noble truth - “Sadevake, bhikkhave, loke ...... ‘sadevam-manusāya tathāgato ariyo, tasmā ariyasaccanci ti vuccanti.” Again he says that - “Imāni, kho, bhikkhave, cattāri ariyasaccāni tathāni avittathāni, anannathāni, tasmā ariyasaccānetti vuccanti.” The four noble truths are namely-

1. There is a suffering - dukkham ariyasaccam,

2. There is a cause of suffering - dukkhasamudayam ariyasaccam,

3. There is cessation of suffering - dukkhanirodham ariyasaccam and
4. There is a path, which leads towards the cessation of suffering - *dukkhanirodha*gaṃāmaṇī paṭipadā ariyasaccāṃ.

In Mahayana Buddhism, there is the establishment of twofold truths, namely *paramārthasatya* and *samyrtisatya*. The origin of the theory of the Twofold Truth may be traced in the early Buddhism and Abhidharma, especially in the works of the Sarvastivadins. The highest truth is inexpressible. The *paramārtha satya* has a common aspect with *śunya* and *Samvyti-satya* with *praṇītya-samutapāda*; but they are never exactly synonymous. The *paramārtha-satya* has been discussed by Ācārya Nāgārjuna in his works. In the *Mūlamadhyamakakārikā*, he says that - “The teaching of the Dharma by the Buddha is based upon the two truths namely *samvyti satya* and *paramārtha satya*. Those who do not understand the distinction between the two truths’ do not understand the profound reality of the teaching of the Buddha. The *paramārtha* is not taught without relying upon the conventional, but without attaining the *paramārtha*, one cannot attain Nirvāṇa.”

He has also used the herm real (yang dag) for the term *paramārtha* (ultimate) in order to make distinction between the two truths. He tells us that origination and destruction as well as existence and non-existence were taught by the Buddha conventionally and not in accord with the real. Again he affirms that if one understands emptiness one will achieve liberation through that perception of the real. Here the real is clearly equated with emptiness, another epithet of reality, and its perception is plainly regarded as a prerequisite for the attainment of liberation.

It is also interesting to note that in the Tibetan Buddhism of later period, the technical term *ji-lta-ba* or ‘being as such’ takes the place of the concept of *paramārtha* and the term *ji-sned-pa* or ‘being as for’ that of *Samvyti*.22
There are two terms in Buddhism which are closely associated with Truth (Satya) namely Satyavacana (Pali: Saccavacana) and Satyakriya (Pali: Saccakriya). Here truth is nothing but words, speech or utterance. There are many references of Satyakriya in the Jatakas, whose purpose is to praise the virtuous deeds of Bodhisattva, thus to make believers admire his way, and to encourage them to follow his way. Accordingly, the dramatic effect of the saccakriya motif was intentionally adopted. Satyavacana (truth utterance) is called right vow (samyakpranidhana). Declaring firm and strong will and determination to acquire own Buddhahood and to give salvation to others, constitutes the truth.

The Buddha says that - “Monks, previously as well as now too, I preach only two things -” Suffering (dukkha) and its cessation (nir~dha)”. For the cessation of the suffering, he prescribed the tri-stepped eight fold path, which constitutes the Fourth Noble Truth - Dukkahanirodha-gamaniipa~ipad~ ariyasacca. The eight fold path (assa~hiko maggo), is also known as the Middle Path’ (Majjhima-patipad~), because it avoides two extremes. One extreme being the search for happiness through the pleasures of the senses, which is low, common, unprofitable and the way of the ordinary people; the other being the search for happiness through self mortification in different forms of asceticism, which is painful, unworthy and unprofitable. The Buddha condemned the two extremes stating that they are not the proper path for making the life peaceful and helpful in realization of the goal of life. He told that when the senses are grossly submerged in sensual pleasure, there is no possibility of higher thinking. Therefore, the life of ease and comfort is not a proper path for realization of ultimate truth— "yo ca~ya~n k~amesuk~amasukhallik~nuyogo,
hīno gammo pothu jjaniko anariyo anath tan hito. He also stated that the life of austere penance is also not suitable path for leading the holy life and realizatio of the higher wisdom, when the senses are under tension, there is no possibility of higher thinking—"yo cāyaṃ attakila-mathānuyogo dukkho anariyo anath tan hito". In this way he condemned the two extremes as improper path and prescribed the eight fold path, which constitutes eight constituent factors, namely, 1. Sammādītthi (Right understanding) 2. Sammās an kappo (Right detemination); 3. Sammāvācā (Right livelihood); 4. Sammākammanto (Right action); 5. Sammā ājīvo (Right livelihood); 6. Sammā vāyāmo (Right efforts); 7. Sammā sati (right mindfulness) and 8. Sammā samādhi (Right concentration). It is not possible in the brief paper to discuss all these eight constituent factors. These eight factors aim at promoting and perfection of the three essentails of Buddhist training and discipline namely; (a) Ethical conduct (Silā), (b) Mental discipline (Samādhi) and (c) Wisdom (Pañña). Right speech, Right action and Right livelihood represent the principle of morality; Right effort, Right mindfulness and Right concentration represent the principle of concentration, and Right views and right thought represent the principle of wisdom. These three principles are helping factors to one another. Silā is the first step, which curtails the physical and vocal misdeeds. Samādhi curtails the mental misdeeds—Pañña makes the dawn of right understanding under the light of which, the nature of reality is visualised. When the precepts of Silā are followed properly, they make the Samādhi perfect. When Samādhi become perfect, it helps the developing of Pañña three fold nature of reality.

It is to be noted that a mere knowledge of the path however, complete will not do. In this case, our function is to follow it and develop to it - "dukkhanirodha-ga-
mānipatipadā ariyasaccam bhāvetabbam." A person, who has certain amount of confidence in the doctrine, equips himself with the theory of the Four Truths. Having right intention and some understanding he conforms to virtue and practices discrimination of principles. He concentrates his will, thought, energy and investigations and so increases his self-possession and goes on to practice concentration, developing joy in this practice and tranquility of body and thought, so that his meditations bring him to equanimity. Then his understanding can exercise its full potentiality and he should be able to attain enlightenment to verify in his own experience, understand in their true nature, the Four truths.

Notes & References
2. "Vujjhitā saccānīti Buddha, bodetipajāyati Buddha" - Mahāniddesa (Ed.) Bhikkhu J. Kashyap, Nalanda, P. 457. "Imesaṃ kho, bhikkhave catunnaṃ ariyasaccānaṃ yathābhutam abhisambuddhata tathāgata araham sammāsambuddho ariyā ti vuccatūti—Samyuttanikāya-
15. “Tattha vuttābhidhammattha catudhā paramatthato. cittàn cetaskikāṁ nibbānam iti sabbathā” - Abhidhammatthasangaho with Navaṇī Ṭīkā (Ed.) Revatadharama Shastri, Varanasi, p.1
19. Mūlamadhyakakārikā, Chapter XXIV, verses 8-10.
20. Śūnyatāsaptati, Chapter I, verses 70-71.
25. Ibid.
Man is a part of nature. Since hoary past, he has pondered over his nature. Rabindranath Tagore also agrees with this and says — “Man has taken centuries to discuss the question of his own true nature and has not yet come to a conclusion.” As a psycho-physical person, he is subject to all limitations and the necessities of nature. He has only one problem i.e. the suffering (dukkha) and his goal is to remove the suffering and to attain a state of eternal bliss (nibbāna). Lord Buddha says that — “Monks previously as well as now too, I preach only two things — suffering (dukkha) and its cessation (nirodha).”

Lord Buddha was the teacher of gods and humans (satthā devamanussānam). But before that, he was a man. There was an old tradition that a man becomes god. But Tathāgata disproved it. He says that this humanism is called as to get a happy state (sugati) of the gods— manussattam, kho bhikkhave, devānam sugatigamanasankhatam.” When a god gets sugati, then he becomes a man. In god, there are ease, comforts, attachment, hatred and ignorance. There cannot be concentration of nirvāṇa there. For that, gods

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have to become a man. There is the creation of enlightenment in the men, to whom gods pay salutation. Therefore, humanism is higher than the god religion.

Tathāgata was himself a repository of giving the teachings of humanism, Here, we will discuss some of the incidents related with his life, through which we can have some glance of deep humanism, lying inside his personality. The *Mahāparinibbāna Sutta* records in moving detail all the events that occurred during the last months and days of the Buddha’s life. At the time of Mahāparinirvāṇa of Buddha, the monks are sitting encircling of his death-bed. Tathāgata is preaching his last sermon to the monks. He asks - “O monks, if you have any doubts related with Buddha, dharma and sangha, then ask the questions. Do not let yourselves feel regret later with the thought that even though our Teacher was in our very presence, we were not able to ask him questions personally.” The monks remained silent. The Blessed one asks thrice but no one asks the question. Then he thinks that whether they are hesitating to ask the questions out of respect for the teacher. Therefore, compassionate Teacher again says — “O monks, it may be that you donot ask questions out of respect for the teacher. Then, monks, let a bhikkhu tell a companion”—siyā kho pana, bhikhave, satthugāra-vena pi puccheyyeitha. sahayako pi, bhikkave, sahāyakassa ārocetu” *ti.* The Blessed one comes down on the earth like the pupils. He thinks that his great personality should not creat any obstacle in the welfare of the monks. Therefore, He becomes friend of these monks so that his pupils may ask question freely and without hesitation. The mildness of the Teacher is the base of Humanism. Bleesed One has told himself as kalyānamitta which indicates his humanism and mildness. He says—“mamam hi Ānanda kalyānamittanāgamma jātidhamma sattā jātiyā parimuuccanṭi *ti.*"
How much was the active life of Tathāgata. The night, when he got the mahāparinibbāna and was lying on the bed, he preached the Mallas of Kusinara in the first watch of the night; in the middle watch of the night, he preached Subhadda; Subhadda was a wandering ascetic and had come to meet Buddha to remove his doubts. Ananda did not allow him to meet Buddha by saying "Do not harass the Tathāgata. The Blessed one is tired." Subhadda requested thrice but he was not allowed to meet. The Blessed One who was hearing all these conversation asked Ananda to allow Subhadda to meet. He says—"If Subhadda asks me anything, everything he asks, will be because he wants to know and not because he wishes to harass me. When I answer what he asks, he will readily understand that. In this way, Subhadda got an opportunity to hear the teachings from the Tathāgata in that odd time. Tathāgata had always time for preaching the dhamma to the desiring pupils.

Lord Buddha also showered forth his compassionate humanism towards the women. Patacara was the daughter of a treasurer of Savatthi. She left home with a servant working in her house. Later on, she bore two children. But in course of time, she lost her husband and two babies together with her parents and brother all of a sudden and became insane. One day, the Buddha saw her and by his mystic power recovered her sense. The consolation of Master wiped all her tears and grief and later on she achieved the top place among the bhikkunis. The compassion, specially with the women was the chief speciality of the nature of the Tathāgata. Many more are the instance, where the Buddha helped and consoled women who suffered from the vicissitudes of life. Kisagotami was also given the assistance of great compassion by the Buddha.

Great, indeed, was the Master's compassion for the sick. On one occasion, the Blessed one found an ailing
monk, Putigatta Tissa, with festering ulcers lying on his soiled bed. Immediately the Master prepared hot water and with help of the Ven. Ananda washed him, tenderly nursed the sick brother with his own hands, and taught the dhamma, thus enabling him to win Arhatship. On another occasion, too, the Buddha cared a sick monk and admonished his disciples thus — “Whosoever, monks, would wait upon me, he should wait upon the sick—yo gilānakam upaṭṭheyya, so mama upaṭṭhaheyya. Serving the needy persons by food and drinks is regarded as one of the ideal humanism.

**Importance of Moral Life in Humanism**

Moral life if associate with the moral states and its objective is to attain a state of eternal bliss. It is said that human life is not made for morals; morals are made for human life. An ideal if it is formulated by human beings is based on an understanding of particular forms of good. Therefore that ideal must be modified when it comes into association with more concrete instance of good. The Buddha used the simile of a raft to illustrate the pragmatic value of the moral ideal—“Monks, the Dhamma that I teach you is comparable unto a raft for crossing over and not for retreating you monks, by understanding the parable of the raft should get rid of even of the Dhamma, all the more of adhamma.”

The path of morality is a gradual process. The *Rathavīnītasutta* discusses the classic description of this path of moral progress, illustrated by the simile of a journey that requires a relay of seven chariots. Just as a traveller, by means of a relay of chariots, eventually arrives at the end of his journey, so a person eventually reaches to a states of eternal bliss and happiness through the cultivation of moral principles. A state of eternal bliss and happiness thus constitute the ultimate goal or fruit (*paramattha*), i.e.,
a life of right understanding (pañña) and compassion (karunā) replacing the ordinary life of greed (lobha), hatred (doṣa) and ignorance (moha).

The path to moral perfection constitutes the fourth noble truth and is generally described as the noble eightfold path (atthangiko-maggo), which consists of sammāditthi, sammāsankappo, sammāvācā, sammā-kammanto, sammājivo, sammā vāyāmo, sammā sati and sammā samādhi. These eight factors illustrate the comprehensive nature of the path of moral perfection.

All moral values have cultural and social basis. Values provide the purpose and the framework within which an individual can function and live. It is the social fabric that holds the individual to his family, the family to the society. This bond of the individual to the family and the family to the society would get affected with any shift in the value system within the society.

The two most fundamental values upon which moral values are based on are—(i) The belief in the Law of Karma (Lay gyu ḍbras) and (ii) the social notion of shame and disgrace (Tral dang ngo tso). The former made the individual responsible and accountable personally for all decisions and acting while the latter was more of a social mechanism to enforce humility. The ethical standards guiding human behaviours and social interaction are derived from the notion of shame and disgrace. In real sense, shame (hiri) is feeling shame at the arising of moments of doing something ignoble—attagāravena pāpaṃ jahāti. It, in this way, refrains one from doing any immoral act by arousing the greatness of one’s own self. The other virtues like honesty, truthfulness, obedience, diligence, humility and dependability are but the extensions of these social concepts.
Viriya (Skt. Virya) is one of the very important universal human value, without which life cannot attain its final spiritual goal of nibbāna. It is our common experience that everything which we do in our daily life is dependent upon viriya. There should be the need for being energetic, if one wants to achieve something. Without vigour, without strenuous effort, without perseverance, one can obviously not make much progress, Viriya has been defined as ‘upatthambhana lakkhanaṁ viriyam’ i.e. viriya has the characteristics of granting support. When supported by the viriya, the kusala dhamma do not find any decrease—viriyupatthambhitā sabbe kusalā dhammā na parihāyanti. It has been understood by a simile that if a man’s house were falling down he would prop it up with a new piece of wood and, so supported that house would not collapse. In Vannupatha Jātaka, we also find that how Bodhisattva was able to make happy to five hundred men, oxen by giving water and meals with the help of his viriya. The Buddha says—

Akilāsuno vannupathe khanantā, 
udāṅgame tattha pāpam avinduṇ evam muni viriyabalupapanno
akilāsu vinde hadayassa santin.\(^9\)

Thus, the unity of mankind is the basic concept of the social philosophy of the Buddha. The concept of the unity of mankind is as relevant today as it was at the time of Buddha. We cannot hope to lay the foundations for a world community of peoples unless and until all men unite in a common resolve to accept the implication as a self evident truth. There should be a sense of human solidarity and sacrificing consciousness (dānacitta), which were regarded as the greatest virtues. A man alone does not have sufficient force of living and has to depend on others. This is the
highest meaning of Buddhist solidarity. The consciousness of solidarity of all men has been emphasized.

**Notes and References**

4. Ibid., p. 119.
ETHICAL VALUE IN THE THEORY OF REALTION*

It is seen that a virtuous man performs moral actions such as charity, generosity, kindness etc. and is being awarded in the heaven. However, a sinner does immoral actions like killing, stealing etc. and is punished in the hell. It is further said that a moral action produces moral resultant and immoral one yields immoral resultant. It is also seen that a moral deed helps another subsequent instance of a moral deed by way of proficiency, Sometimes, it is also available that an immoral action serves as the cultivation of the background of moral action. In the Kalinga War, King Ashoka had killed many people. After having seen the killing, the consciousness of King Ashoka was transformed into moral one and he became a virtuous king. Marking these, a number of questions arise that how is the regulation of Kamma and its resultant maintained? How the account of various types of moral and immoral actions and their resultants is maintains? How does a man experience the fruit of actions after so many existences, without any transgression of the sincere maintenance of the records of the deeds and fruits? How is ethical behaviour conditioned or determined intenally or externally?

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These questions generate an enquisitiveness and inspire to deep down into the nature of reality to find out the suitable answers. But, the answers to these questions, are very difficult. Here, coming to early Buddhist tradition, and specially to the domain of ‘Relation’, technically called as Paccaya. It is through the theory of ‘Relation’, the Abhidhammic thinkers have come forward in explaining these difficult problems.

‘Relation’ also does not denote the generic sense. It may be the equivalent term of ‘energy’. Ācārya Buddhaghosa has explained it as - ‘paticca etesmā etiti paccayo’, i.e. that from which the fruit or effect derived from a cause comes. It has the characteristic of rendering service. The state which renders service to the standing or arising of a state only is said to be its cause or condition. Where one dhamma by its arising or persistence is a helper to another dhamma, that first named is the (causally) relating dhamma to the last named. Thus, a paccaya (relation) is not only relating thing but also an assisting agency (upakaraka).

A relation has four constituents. The one is that which is related. The other is that to which one is related. The third one is the relation. The fourth one refers to those who do not come under such relation. The first one is technically, called as paccayadhamma, the second one as paccayuppannadhamma, the third one as paccaya and the fourth one as paccanīkadhamma.

There are twenty-four types of relations, which have been enumerated, explained and illustrated in the Paṭṭhānapoakarana, the seventh and last book of the Abhidhamma-Piṭaka. A brief description of these relation are given below

1. Hetu-Paccaya - It is a type of realtion in which one
of the six hetus (roots) is a paccayadhamma. A consciousness associated with that or material qualities produced by that, is paccayuppannadhamma. The relation between paccayadhamma and the paccayuppannadhamma is known as Hetu-Paccaya.

2. Ālambana-Paccaya - It is a type of relation in which the paccayadhamma is anyone of the six types of objects and the paccayuppannadhamma is a consciousness, associated with a number of psychic factors which arises following that object.

3. Adhipati-Paccaya - It is a type of relation in which the paccayadhamma is one of the objects having potentiality to exercise predominant influence and the paccayuppanna-dhamma is a consciousness and the associated psychic factors, which are influenced by it. Truth and sacrificing consciousness may be the example.

4. Anantara-Paccaya and 5. Samanantara-Paccaya—It is a type of relation in which the paccayadhamma is the preceding factor and the paccayuppannadhamma is the succeeding factor. For instance, in the course of cognition (citta-vīthi), the pañcadvāravajjana citta is the paccaya-dhamma, being the preceding consciousness and the cakkhuviññāna is the paccayuppannadhamma as the succeeding consciousness.

6. Sahajāta-Paccaya - It is a type of relation in which the paccayadhamma and the paccayuppanna dhamma are born simultaneously. For instance, citta and cetasika.

7. Aññamañña-Paccaya - It is a type of relation in which the paccayadhamma and the paccayuppannadhamma support each other in maintaining their existence. The example of three sticks may be understood.

8. Nissaya-Paccaya - It is a type of relation in which
the paccayadhamma becomes the base for the paccayuppannadhamma. Again, the paccayuppanna dhamma becomes the base of paccayadhamma, for the arising of another paccayuppannadhamma. In this way, the process of support and supplement is maintained.

9. Upanissaya-Paccaya - It is type of relation in which paccayadhamma serves as sufficing condition for the paccayuppannadhamma. The previously arising consciousness and the consciousness arising later, are related by these relations. It is defined as - “purimā purimā kusalā dhammā pacchimānaṁ kuslānaṁ dhammānaṁ upanissaya-paccayena paccayo”.

10. Purejāta-Paccaya - It is a type of relation in which the paccayadhamma is born first than the paccayuppanna-dhamma. For instance - cakkhu and cakkhuviññana.

11. Pacchājāta-Paccaya - It is a type of relation in which the paccayadhamma is born later and the paccayuppannadhamma is born prior to it. It can be illustrating by an example of young vulture and āhārasacetana.

12. Āsevana-Paccaya - It is a type of relation in which the paccayadhamma is repeated, it adds the strength, and proficiency of paccayuppannadhamma. As for example - the preceding lessons of books etc.

13. Kamma-Paccaya - It is a type of relation in which the paccayadhamma is an action and the paccayuppanna-dhamma its resultant, as well as the material quality produced by them.

14. Vipāka-Paccaya - It is a type of relation in which paccayadhamma and the paccayuppannadhamma both are the resultants and a harmonious state among them is maintained.
15. Āhāra-Paccaya - It is a type of relation which exists between the food and the energy. It means that the pacayadhamma is a type of āhāra and the paccayuppannadhamma is the energy generated by it.

16. Indriya-Paccaya - It is a type of relation in which the paccayadhamma is Rūpa-indriya or Nāma-indriya and the paccayuppannadhamma is consciousness that arises due to that. For example - cakkhu and cakkhu-viññāna.

17. Jhāna-Paccaya - It is a type of relation in which paccayadhamma may be one of the Jhāna-factors and paccayuppannadhamma may be consciousness arising with that. It may be understood in term of Jhāna factors and the Pathamajhāna citta. It is defined as “Jhānaṅgani jhāna samphyayuttakānam tam samuṭṭhānam ca rūpānam jhānapaccayena paccayo.”

18. Magga-Paccaya - It is a type of relation in which paccayadhamma are the twelve constituents of the path and the paccayuppannadhamma are all the type of consciousness and mental concomitants, condition by the Hetu, and all material qualities coexisted with the types of Sahetuka consciousness. For instance—Sammāditthi and nāṇa-Sampayutta citta.

19. Sampayutta-Paccaya - It is type of relation in which paccayadhamma and paccayuppannadhamma are very closely associated. The citta and cetasika may be its example.

20. Vippayutta-Paccaya - It is a type of relation in which paccayadhamma and paccayuppannadhammas are completely opposite in their nature and still functioning together. The material aggregate and the four immaterial aggregates functioning together, may be the example.

21. Atthi-Paccaya - It refers to a type of relation which
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explains that the existence of the *Paccayuppannadhamma* depends upon the existence of the *Paccayadhamma*. It means where there is the *Paccayadhamma*, there is the *paccayuppannadhamma*. In the case of *citta* and *cittaja-rūpa*, *citta* is *paccayuadhamma* and *cittaja-rūpa* is *paccayuppannadhamma*.

22. *Avigata-Paccaya* - It is the same as above.

23. *Natthi-Paccaya* - It exists between such two states wherein when there is the absence of the *Paccayadhamma*, there is the coming into existence of the *Paccayuppanna-dhamma*.

24. *Vigata-Paccaya* - It is the same as above.

There are some very important relations, which explain the ethical value or significane. They are the relation of root-condition (*hetu-paccaya*), of object-condition (*irammanapaccaya*), of sufficing condition (*upanissaya-paccaya*), of action-condition (*kamma-paccaya*) and of repetition-condition (*āsevana-paccaya*).

The moral dharmas are related to moral dharmas by way of root-condition—"*kusalo dhammo kusalassa dhammassa hetu-paccayena paccayo.*" Moral dharmas are also related to moral dharmas by way of *Ārammanapaccaya.* For example, if after having given alms or taken upon oneself the moral vows, or fulfilled the *uposatha* duties, one is reviewing these moral acts with moral mind. Or, if one is reviewing moral actions formerly done. That means, any *kusaladhamma*, through taking its as object of our thinking, may become a condition of arising of other kusala dharmas of mind.

A *kusaladhamma* may be to an *akusaladhamma* by way of *Ārammana paccaya*. For example, if after having given alms etc., one indulges and delights in this act, and
thereby arises, false views, doubt, sloth, or, if one indulges and delights in good deeds done formerly, and thereby arises, *lobha* etc. or, if, after having risen from *jhāna*, one indulges and delights in this attainments and thereby arises greed, etc. Or, if whilst regretting that the *jhāna* has vanished, sadness springs up.\(^{10}\) Thus, any moral act, or attainment, may, through being made the object of wrong thinking, become a condition to the arising of immoral dhammas of mind.

A *kusala dhamma* may be to a *abyākata-dhamma* by way of Ārammana-paccaya. For example, when after arising from the *Arhatamagga*, the Arhat with a karmically neutral mind reviews this path.\(^{11}\)

The *upanissaya-paccaya* stands as an oasis in the desert of dry scholasticism to give consolation and peace of mind to the man with a religious bent of mind. It also describes how behaviour moral as well as immoral, is conditioned by several factors, internal as well as external. There are three kinds of *Upanisaya-paccaya*, namely Ārammanu-pannisaya, Anantarūpanissaya and Pakatupanissaya. Out of these, the first and last describe the way in which factors, external to the individual, condition moral behaviour. A man who practices charity etc. may reflect thereon with due regard.\(^{12}\) He may reflect on his past good behaviour and these objects of thoughts may gives rise to other forms of thought and behaviour, which too are moral. Thus, by conceptions, which appear to be objective, his moral behaviour is conditioned.

Again, the *Pakatūpanissaya-paccaya* (natural suffering-condition) also account for the causality of moral as well as immoral behaviour. The tradition of the Lord Buddha, who had passed away and has attained Nibbāna, the Dhamma that he preached and the succession of disciples, begining
with his immediate disciples who had all achieved the goal of the religious life, no doubt influence the present generation of people for the cultivation of good. Taking into consideration this influence of the past on the behaviour of the present generation, the Abhidhammikas in their attempt to explain the causality of this religious consciousness formulated this upanissaya-paccaya. In the same way, our forefathers, in their respective capacities as parents, teachers, erudite monks and brahmins, eminent philosophers and powerful and august kings are also causally related to the succeeding generation by way of Pakatupanissaya-paccaya, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. It becomes clearly evident from this that this relation explains causally the evolution of the social as well as religious life.

The acquirement of happy existences and wealth and the attainment of the path (magga), fruition (phala) and nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the cultivation of meritorious deeds such as charity, beneficence, virtue etc. Again with the hope of reaping crops in future, men till the soil, sow seeds in the rainy season, or to various kinds of works, which require labour and intelligence, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got are future natural sufficing conditions related to the present exertions.

It is also possible that akusala-kamma serves as a upanissaya-paccaya for the cultivation of kusala-kamma. Sometimes, we find people, who, under the influence of akusala hetus, commit immoral deeds. But once they understand their mistakes, they begin to repent on what they have done. This type of guilt consciousness has a
powerful cultural force due to which people try to avoid such transgressions in future and lead a morally good life. The example of Angulimala is a shining example of this cultural force.

On the other hand, morally good conduct relates itself to morally bad conduct by way of this relation. A man performs moral actions, such as generosity, kindness etc. But, because he is conscious of his own good deeds, he may disparage and revile other who do not cultivate the same path of virtue. Thus, for his immoral deeds, his moral actions served as a natural sufficing condition (pakatupanissaya-paccaya). In these instance, moral life is conditioned by these external circumstances, which serve as pakatupanissaya-paccaya. In both these cases, there is no volitional activity from within which prompts, the cultivation of the ethical life but on the other hand the instinct comes from without. Therefore, these relations account for the automatic forms of consciousness (asankhārika), which are moral (kusala).

Anantarūpanissaya-paccaya and Āsevana-paccaya describe how ethical life is determined from within. According to the first, a preceding thought moment, whether moral or immoral, serves as the Anantarūpanisaya-paccaya to a succeeding thought moment which had just arisen. The preceding thought moment, if it is moral (kusala), according to the relation of contiguity (anantara) passes its characteristics on to the succeeding thought moment. The latter inherits all the features and characteristics of the former. Thus, a moral thought moment may once again give rise to another moral thought moment and in this manner, the continuity of moral consciousness is preserved. The same applies to immoral forms of consciousness.

According to Āsevana-Paccaya, an instance of moral
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deed helps another subsequent instance of a moral deed by way of proficiency.\textsuperscript{17} The moral behaviour of the past is related to the moral behaviour of the present and future. So are immoral behaviour, in operative consicousness, apperceptions etc. related to their respective forms of behaviour and consciousness. If a man were to develop loving-kindness (\textit{mettā}) once, later he would be able to develop the same with a greater degree of perfection. Even so with regard to the others. With the cessation of a thought inspired with lust, hate or any other attitude, its force does not cease. Its force pervades the succeeding thought. Therefore, every succeeding thought moment on coming into existence, becomes more vigorous on account of the former’s habituation. This relation, therefore, describe how ethical behaviour is conditioned internally. But on examination of this would reveal that the real function of this relation is not giving a new impulse to moral actions but just a preservation of the continuity of moral or immoral consciousness.

The importance accorded to volition (\textit{cetanā}) in moral as well as immoral behaviour, in the Nikāyas, was so great that the relation of kamma (\textit{kamma-paccaya}) was formulated. \textit{Kamma-paccaya} is of two types namely - \textit{nānākkhanaikā} and \textit{sahajāta kammmapaccaya}. The first one consists of those moral and immoral volitions, which give rise to their effects at moments other than their own, viz, the moment of rebirth (\textit{patisandhi}) and the second one consists of moral and immoral volitions and the volitional aspect (\textit{cetanā}) of all type of consciousness (\textit{citta}) including the non-moral, all of which give rise to their effects simultaneously with themselves. The first one i.e. \textit{nānākkhanika kamma-paccaya} explains how some times a virtuous man, even as \textit{arhat} who has attained perfect happiness (\textit{param-sukha}), has to undergo suffering. It also explains the legend, handed down
to posterity in the tradition, which says that even Moggallana, who possessed such psychic powers (iddhi), could not escape his assailants. In the nānākkhanika kammmapaccaya, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity and when the other necessary conditions are available, it takes effect, The effect of kamma never takes place concurrently with the kamma. It is argued that if kamma fructifies at the very moment of its occurrence, then a person who performs a kamma which is conducive to birth in heaven will be born a deva at that very moment.18

From the foregoing account it would become evident that the Buddha was able to give a new impulse to moral actions through theory of relations. It is also clear that how the theory of relations has gone in solving all the important problems, pertaining to ethical life.

Notes & References
2. 'Upakarako lakkhano paccayo' - Ibid.
3. 'Yo hi dhammo yassa dharmassā thitiya va upattiya va, upakārako hoti, tassa paccayo ti vuccati- Ibid.
7. 'Kusalo dhammo kusalassa dharmassā arammanapaccayena paccayo' - Ibid.
3. 'Dānam datva sīlam samādiyitvā uposathakammam katvā taṃ paccavekkhahti, pubbe suciṇnāni paccavekkhāti cetopariyañānena kusalacittasamingissa cittam jananti - Ibid.
8. Kusalo dhammo akusalassa dharmassā ārammana-paccayena paccayo; - Ibid., p. 124
10. 'Dānam datvā silam samādiyitvā uposathakammam katvā taṃ assādeti abhinandati, taṃ ārabbha rago uppajjati, diṭṭhi uppajjati, vikkicchā uppajjati, uddhacca uppajjati, domanassa uppajjati' - Ibid.

11. 'Kusalo dhammo abyakatassa dhammassa ārammanapaccayena paccayo - arahā magga vutthaahitva maggam paccavekkhavi' - Ibid.

12. "Dānam datvā silam samādiyitvā uposathakammam katvā taṃ garum katvā paccavekkhati, pubbe sucinnani garum katvā paccavekkati, ... evam-adinā nayena ārammanupanissayo tāva arammanadhipati saddhimānattapi akatvā vibhattao" Paṭṭhāna-pakarana I, p. 135.


14. 'Kusalo dhammo akusalassa dhammassa upanissayapaccayaena paccayo' - Paṭṭhāna-Pakarana, I, p. 137.

15. 'Saddham upanissaya mānam jappeti, diṭṭhi ganhati. Saddhā silaṃ sutaṃ, cāgo pañña rāgassa dosassa mohassa mānassa diṭṭhiyā paṭṭhānāya upanissayapaccayena paccayo' - Ibid.

16. 'Purimā-purimā kusala khandhā pacchimānam pacchimānam kusalānaṃ khandhānaṃ upanissayapaccayena paccayo' - Ibid., p. 135.

17. 'Kusalo dhammo kusalassa dhammassa asevanapaccayena paccayo' - Ibid. p. 144.

18. 'Kusalākusalam hi kammam attano pavattikkhane pahalamnadeti. Yadi phalam dadeyya, yam manusso devalokupagam kusalakammam karoti, tassānubhāvena tasmīmyeva khane devo bhaveyya' - Paṭṭhāna-āṭṭhakathā (Ed. Mahesh Tiwary), Nalanda, 1972, p. 103.
It is seen that a hunter remains one pointed on a deer. After that there is the arising of a killing consciousness. Then the natural question arises that what are those factors, which make a consciousness to kill a deer? Again, a man intending to murder an enemy, has got to ponder over this act, its consequences etc. over and over again. A pleasurable interest and a joy arise in his at the thought of getting rid of this enemy and these in turn prompts him to continue his efforts and at last gathering up courage, he with his mind concentrated on the act of murder, would stab him or bring harm on him by some means. Here also a question arises that what are those factors of concentration which prompt him to do such acts?

Again, great courage is necessary to give up the pleasures of the family life in order to embrace the life of an ascetic. A man never does so all of a sudden without pondering over the disadvantages and suffering of the worldly life, one cannot take to this new life of a religious medicant. After that, he desires for attaining spiritual perfection. Here, also the question arises that what are those factors by which a man gives up the worldly life, embraces

the ascetic life an desires for spiritual perfection? Again, no moral deed such as charity can be performed by a feeble mind. Only after viewing attentively, considering fully the value of generosity, one is able to give alms to the poor etc. Then a question arises that what are those constituents by whose presence, one is able to sacrifice something to anyone?

These questions generate an inquisitiveness and inspire to deep down into the nature of reality to find out the suitable answers. But, the answers to these questions are very difficult. Here, coming to early Buddhist tradition and specially to the domain of Abhidhammic thought, there is the introduction of a theory of 'Relation', technically called as 'Paccaya'. It is through the theory of 'Relation', the Abhidhammic thinkers have come forward in explaining these difficult problems.

'Relation' has been defined as that from which the fruit or effect derived from a cause comes - \textit{paticca etesmā etīti paccayo}.\textsuperscript{1} It has the characteristic of rendering service.\textsuperscript{2} The state, which renders service to the standing or arising of a state only is said to be its cause or condition.\textsuperscript{3} Thus, a relation (\textit{paccaya}) is not only relating thing but also an assisting agency (\textit{upakāraka}). A relation has four constituents. The one is which is related. The other is that to which one is related. The third one is the relation. The fourth one refers to those who do not come under such relation. The first one is technically called as \textit{paccayadhamma}, the second one as \textit{paccayuppannadhamma}, the third one as \textit{paccaya} and the last one as \textit{paccankadhamma}. There are twenty-four types of relation, which have been enumerated and illustrated in the \textit{Paṭṭhānapakarana}, the seventh and last book of the \textit{Abhidhammapitaka}.\textsuperscript{4} Among these twenty-four types of relations, \textit{Jhāna-paccaya}
(concentration relation) explains the problems related with meditaion.

The Pali word ‘Jhāna’ (Skt. dhyāna) is traced to two verbal forms. One is the verb ‘jhāyati, meaning to think or to mediate. The other derivation is traced to the verb jhāpeti, meaning ‘to burn up’. It burns up opposing states, thus it is called as Jhāna. Ācārya Buddhaghosa says that Jhāna has the characteristic mark of contemplation - “ārammanam upanjjhānato paccanika jhāpanato va jhānam”.

There term jhāna refers to the sense of one-pointedness. It may be understood in generic as well in specific sense. In generic sense, it stands for one-pointedness and in the wider sense, concentration, including moral and immoral. In specific sense, it refers to only Rūpa-jhāna and Arūpa-jhāna. In generic sense, there are seven constituents of concentration (jhānanga). They are the Vitakka, Vicāra, Fiti, Somanasssa, Domanassa, Upekkhā and Ekaggatā with the help of these constituents, one gets concentration in moral consciousness and immoral consciousness.

In specific sense, there are five constituents only. They are the vitakka, vicāra, pīti, sukha and ekaggatā. With the help of these, one gets Rūpa-samādhi. Here, the consciousness is always moral. Vitakka is the initial application of mind on the object - ālambane cittass a abhiniropana lakhkano vitakko’.5 Vicāra is the sustaining of mind on the object - ‘ālambane cittass a anumajjanalakhkano vicāro’. Pīti is the thrill of pleasant sensation- ‘Pīnayati tī pīti’. Sukha is the composure. It is saturation of joy within mind and body - nāma rūpa abhivyāpanaṁ sukhāmn. Ekaggatā is one pointedness—‘cittasa ekodibhāvo’.9

Each jhāna factor has to do something after they arise.10 The first factor helps a man to draw his restless mind from
different directions and directs it towards the object. The second one keeps it on the object. The third generates hopes of realization of the desire. The fourth one functions in developing composure both in mind and body and makes them saturated with it. The last one prepares then a congenial atmosphere for generation of one-pointedness. In this way, with the appearance and functioning of the *jhāna* factors, there becomes the possibility of suppression of the hinderances for which also there is a process.

The five stages of *jhāna* gradually appear and the consciousness gets concentration. The five stages are namely *pathama-jhāna*, *dutiya-jhāna*, *tatiya-jhāna*, *catuttha-jhāna* and *pancama-jhāna*.

In the first stage, all the five *jhāna* factors are at work and thereby concentration is achieved. It is called first stage of *rūpa-jhāna*. Gradually, the mind is trained and therefore, there is no need of initially applying the mind on all objects. Therefore, the *vitakka* becomes absent. A further stage of *jhāna* is attained with four *jhāna* factors namely, *vicāra*, *pīti*, *sukha* and *ekaggatā*.

The mind is further trained and there is no need of sustaining the mind on the object. Therefore, *vicāra* is also absent. A stage of *jhāna* is obtained on an object with association of three *jhāna*-factors namely *pīti*, *sukha* and *ekaggatā*.

Further, the mind is trained and there is no need of generation of thrill of pleasant sensation. Therefore, *pīti* becomes also absent. There remains two *jhāna* factors namely, *sukha* and *ekaggatā* and with them a stage of *jhāna* is obtained and it is called the fourth stage of *Rūpa-jhāna*.

The mind further receives training. The recluse now feels pleasure in meditating on the object. Therefore, he is cautious about the fact that he may get attached with
the object itself and in this way, the sukha is replaced by upekkhā.

We see that in the presence of jhāna-factors, there are five stages of Jhānāṅgas, namely Pathama-Jhāna, Dutiya-Jhāna ... etc. In this way, there are in one side the Jhāna-factors and on the other side, there are the consciousness associated with that. This is done by a relation known as Jhāna-paccaya. Therefore, the Jhāna-pacaya is a type of relation, in which the paccayadhamma may be one of the Jhānāṅgas and the paccayuppanna-dhamma may be consciousness, arising with that. It may be understood in term of Jhāna-factor and the Pathama-jhāna factor. The five constituents in this case are the paccayadhamma and the first Rūpa-jhāna consciousness is the paccayupp annadhamma. Similarly, upekkhā, and ekaggatā serve as paccayadhamma in arising of this first Ārupajhāna consciousness. The Paṭṭhāna-pakarana states-‘jhānāṅgani jhāna sampayuttakānam tam samuṭṭhānam ca rūpānam jhānapaccyena paccayo’.¹³

In this relation, paccayadhammas are the seven constituents of Jhāna, namely vitakka, vicāra, pīti, ekaggatā, somanassa, domanassa and upekkhā. And the paccayupp annadhammas are all the types of consciousness, with the exception of twice fold viññāna, their concomitants, and the material qualities in co-existence with the seven constituents.¹⁴

The factor of ekaggatā in the sense of ‘attention’ is common to all forms of consciousness and as such ekaggatā as a property of the meditative mind, is to be understood as ‘sustained attention’ or ‘concentration’ as distinguished from the former. The three factors of somanassa, domanassa and upekkhā, being but the different forms of vedanā (feeling) are sometimes referred to by the single term vedanā.
Now, *vedanā* like *ekaggatā* is also a common property of all forms of consciousness.\(^{15}\) The factor of *domanassa*, which is absolutely immoral, can be found only in the two forms of immoral consciousness rooted in hatred (*patīgha*).\(^{16}\) The other six factors can be found only in all classes of consciousness - moral, immoral or non-moral.

Thus, without the influence of constituents of *Jhāna*, we should not able to observe any distinctions in forms. Without it, we should not be able to make or take even a single right step. A man may aim eastward, but he will swerve southward and fall westward. During this wavering step, his mind may wander from one object to another object and become forgetful of the first. In such a state of mental distraction, he would not be able to repeat even the easiest lesson.

**Notes & References**

2. ‘*upkārako lakkhano paccayo’* - Ibid.
3. ‘*Yo hi dhammo yassa dhammassa thitiyā va upattiyā va upakārako hoti, tassa paccayo ti vuccati*’ - Ibid.
5. Asl., p. 95.
6. Ibid., p. 95; M.P., p. 64.
7. Ibid.
8. Ibid., p.96.
9. Ibid., p. 97.
14. “*Upanijjhāyanatthena upakārakāni thapetvā dvipaṅcaviññānesu kāyika - sukhadukkhavedanādvyayam sabbānji pi kusalādibhabedāni satta jhānagāni jhāna-paccayo*”- P.A., p. 78;
15. Phasso, *vedanā*, *sañña*, *cetana*, *ekaggata*, *jīvitindriya*. 


References


A STUDY OF THE PAṬṬHĀNA-PAKARANA*

The Paṭṭhāna-pakarana is considered to be the seventh book of the Abhidhamma-pitaka.¹ Examining the chapter Paccayākāravibhanga of the Vibhaṅga, we find that the paccayas fall outside the scope of the Dhammasaṅgani and they form the subject-matter of the Paṭṭhāna. Though compared with the Paṭṭhāna, the Vibhaṅga treatment of the subject is crude and vague, which is to say earlier. Considered in the light, the Vibhaṅga treatment seems to stand out as a common presupposition of both the Dhammasaṅgani and the Paṭṭhāna.² According to B.C. Law, the Puggalapaññatti is the oldest book of the Abhidhamma-Piṭaka, because this text bears a clear evidence of emergence from a sutta background. According to him the chronological order of the Abhidhamma is like - Puggalapaññatti, Vibhaṅga, Dhammasaṅgani, Dhatukathā, Yamaka, Paṭṭhāna and Kathāvatthu, But Bharat Singh Upadhyaya considers Vibhaṅga after the Dhammasaṅgani.³

This discrepancy in the early tradition becomes confusing, when it come to our knowledge that on the one hand the Kathāvatthu quotes from the Dhammasaṅgani, the Vibhaṅga and the Paṭṭhāna,⁴ i.e. the first two and the last books of the Abhidhamma and on the other, it is given

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to understand that Yamaka, the sixth book of the Abhidamma was compiled to clear up the difficulties, left by the Kathāvatthu.5 Mrs. Rhys Davids is of the opinion that the Paṭṭhāna may well have been compiled even entirely between the compilation of first chapter and the fifteenth chapter of the Kathāvatthu. Because in the fifteenth chapter we find the Paccayatākathā which shows a familiarity with some of the twenty four types of paccayas. This may seem to argue that the Paṭṭhāna is after all not a later work.6

As regards the term Paṭṭhāna, Rhys Davids in Pali-English Dictionary states that the word ‘Paṭṭhāna’ is derived from pa + stha = pa, titthati, with short base, tittha meaning to stand fast or firmly’. Thus Paṭṭhāna literally means, ‘setting forth, putting forward’.7 It does not occur in pre-Buddhistic literature. It has not been yet found in the Nikāyas in its concrete, primary sense, or in any connexion except this. In the Sumangalavilasini, commentary of Dīghanikāya, the term Paṭṭhāna has been interpreted in the sense of presence patṭhāti asmim ti Paṭṭhāna.8 Again, this term expresses the sense of arousing, making alert and functioning etc. - ‘upatṭhāti okkanditvā pakkhanditvā pattharitvā pavattāṭiti attho.9 Again this term Paṭṭhāna means a sound base for making right efforts for gradually removing the layers of pollutions and realisation of a state of eternal bliss—padhānam thānam ti Paṭṭhānam.10

The meaning of the word Paṭṭhāna has been seen also in another ways. In it, ‘Pa’ signifies the sense of prefix. Thāna means paccaya. In this way, that book in which many types of relation (paccayās) have been described, may be called Paṭṭhāna-pakarana.11 Ācārya Buddhaghosa stages that the Paṭṭhāna means ‘to divide’.12 The other meaning of Paṭṭhāna may be used in the sense of ‘patthita’.13

The word patthita signifies the ‘movement’ or ‘speed’.
Like cows moves freely in the field, in that way, the book, in which the description of reals dharmas are available easily, is called *Paṭṭhāna*.

The Great Book *Paṭṭhāna* is itself styled as *Anantanaya-samanta-paṭṭhāna*, because in it all principal causes, drawn from 'all direction', meet in the form of causal laws of 'infinite applicability.'\(^{14}\) Ledi Sadaw also expresses that the Great Book *Paṭṭhāna* arranges conditioned things under various types of relations, describes and teaches them.\(^{15}\)

*Paṭṭhāna-pakarna*, also called *Mahāppakarana* occupies the supreme position and the height of excellence in its investigation into the ultimate nature of all the dhammas in the Universe. It is stated that the Buddha after his enlightenment, pondered over and contemplated over the seven books of *Abhidhamma-Pitaka*, with the idea of getting pleasure, associated with wisdom, achieved by him setting on seven places for seven weeks, under Bodhi tree. Not even on a single day, during the interval of twenty one days, rays were emitted from the body of the Buddha. During the fourth week, he sat in a jewel house in the north-west direction. While, he contemplated over the contents of the *Dhammaśaṅgāmi*, his body did not emit rays and similarly with the contemplation of the next five books namely *Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu* and *Yamaka*. But, when coming to the Great Book *Paṭṭhāna*, he began to contemplate the twenty four types of relations and got immense joy pervading through his entire physical and mental structure. Rays of six colours - indigo, golden, red, white, tawny and dazzling—emitted from the body of the Buddha. Ācārya Buddhaghosa explains this event with a simile - as the great fish named Timiratimingala takes rejoice in a sea, which is eighty four thousand yojanas deep, similarly the Buddha only gets
delight while contemplating over the *Paṭṭhāna.* This shows the profundity of this book.

The *Paṭṭhāna* takes all the twenty two Tikas and one hundred Dukas of the *Mātika* of the Dhammasaṅgani, both seperately and also in their possible combination and explains how the dhammas under them may be understood in the light of twentyfour paccayas. It begins with an Introduction, which contains an enumeration (*uddesa*) and explanation (*niddesa*) of the 24 types of relation (*paccayas*). The main work is divided into four great division namely, (1) Anuloma-Paṭṭhāna, (2) Paccanīya-Paṭṭhāna, (3) Anuloma-Paccanīya-Paṭṭhāna, and (4) Paccanīya-Anuloma-Paṭṭhāna. Each of the main division is divided into sixfold ways—(1) Tika-Paṭṭhāna, (2) Duka-Paṭṭhāna, (3) Duka-Tika-Paṭṭhāna, (4) Tika-Duka-Paṭṭhāna, (5) Tika-Tika-Paṭṭhāna and (6) Duka-Duka-Paṭṭhāna.

Each of these six section is again subdivided into many chapters according to the number of Tikas and Dukas in the *Mātika*. The first section Anuloma-Tika-Paṭṭhāna, for example, consists of twentytwo chapters viz. Kusalattika, Vedanattika, Vipākattika etc. Each of these chapters is again divided into two or three or all the seven sub-chapters called Vāra, viz. Paṭiccavara, Sahajātavāra, Paccayavāra Nissayavāra, Samsaṭṭhavāra, Sampayuttavāra and Pañhāvāra.

Again, each of these sub-chapters treats of the relations between the conditioning states (*paccaya-dhamma*) and conditioned states (*paccayuppanna-dhamma*) of the relations (*paccayas*) that are involved in each case. The relations are taken ‘singly’ (by one’s), by two’s, by threes and so on. Since the four method given above are also applied to the relation, each chapter has four parts namely, 1. Anuloma, 2. Paccanīya, 3. Anulomapaccanīya and 4. Paccani-
In each of these four parts, the various phenomena under consideration, are treated with reference to the twenty four paccayas. Among the four main divisions, only the first one is treated in detail, while the other three are given in a very condensed form. The contents of each chapter are divided into questions and answered about the paccayas.

From, the short outline of the contents of Paṭṭhāna given above, it is seen that the text starts with the Anuloma-Paṭṭhāna and first deals with the Kusalattika, the first of the twenty two Tikas of the Dhammasaṅgani and considers it under the first chapter Paticcavara with reference to Hetu-paccaya. Questions are, therefore, asked in this connection and after that answers are given. The order of the exposition of the answers is the same as that for the questions. It is divided into two sub-chapters namely, Vibhaṅga (classification) and Saṅkhya (enumeration).

This is the general plan of treatment of the Dhammas, with the help of twenty four paccayas. It will be seen from the above that Paṭṭhāna-pakarana deals with all the ultimate realities and all the relation in all their various combinations. This text also shows that the dhammas are not isolated entities but in reality, constitute a cosmos, in which the smallest unity conditions the rest of it, and is also being conditioned in return. Thus, the task of this book is like that of the astronomer, who aspires to comprehend the Entire cosmos of the stars and planets as making a Unity of System. And, for this very reason, the intricacies of its arrangement, that is highly thorough and complete, are difficult to be grasped without a sound mastery over the subject.

If one reflects on the teachings of the Paṭṭhāna pakarana, it will be concluded that only material and mental states are expounded. If one is able to distinguish between materiality and mentality, one acquires ‘purity of views’
Again, the Paṭṭhāna-pakarana deals with nāma-rūpa as the cause, the effect and the conditioning force. So, if one really knows materiality-mentality in these three ways, one acquires ‘Purity of Overcoming Doubt’ (kaṇkhāvitarna-visuddhi), is freed from rebirth in the lower regions and is sure of one’s destiny. Therefore, it is fervently hoped that those who are studying Paṭṭhāna-pakarana will be able to reflect properly so as to acquire these two purificaiton and then contemplate further to attain Path and Fruition, and lastly attain true bliss of Nibbāna.

Thus, after having got right understandng of the Paṭṭhāna-pakarana, a clear right understanding arises and similarly the knowledge arises that there is no Creator, God or Brahma and there is not permanent entity as a guiding force. Thus, one should study Paṭṭhāna-pakarana again and again, discuss with the scholars and think oneself deeply for acquiring the right knowledge or understanding of these relations—“dhammānaṁ hi sattavisese yathāvato abhisambujjhītavā tathāgatena catuvisati paccayavisesā vuttaṁ bhagavati saddhāya evaṁ visesā eti dhammā ‘eti sutamayaṇānaṁ uppādetvā cintābhavanāmayeyhi tadabhisa-mayāya yogo kātabbo.”17

Notes & References
1. Āṭṭhasālini (Ed.), P.V. Bapat, Poona, 1942, pp. 3-4
3. B.S. Upadhyaya, Pali Sahitya Ka Itihasa, p. 433
5. Cf. Points of Controversy (Tr. of Kathavatthu), Prefatory Notes, p. XXIX.
7. Rhys Davids, Pali-English Dictionary, p. 402
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9. Ibid.
10. *Sumangalavilāsini*, III (op.citt.), p.65
12. Paññāpanā paṭṭhapanā vivaranā vibhajanā uttānikamam ti agataṭhānamanīhi vibhajanāṭṭhena paṭṭhānam paññāyati - Ibid.
13. 'Kenēṭṭhena paṭṭhānam ti? Paṭṭhitattthana, Gamanaṭṭhenati atho, Gotta paṭṭhitagāvo ti agataṭṭhānasmi hi yena paṭṭhānena paṭṭhitagāvo ti vutto, tam attato gamanam hoti' - Ibid.
14. 'Nānāppakārānāni thināni paccayā etbhātyādinā Paṭṭhānam, anantana-samanta-paṭṭhāna mahāppakaranam-Abhidhamma-vibhāvanī ṭīkā, p. 209
16. Yathā pana mahāpakaranā oruyha ... athassa catuvisatisamantapaṭṭhāna sammantasass ekantato sabbaññutaṭṭhamahāpakarana yeva okasam labhi. Yathā hi timiratimalamahāmaccho caturāsitiyojanashassagambhire mahāsmuddhe yeva ekantato okasam labhati, evameva sabbaññuttaṭṭham ekantato mahāpakarane yeva okasam labhati-Atthasālini (op. citt.), p.12.
Rahul Sankrityayan was a great man and therefore he was controversial. Each great man is controversial one. Lord Buddha was also not exception to it. This can be proved from the *Brahmajālsutta*, the first sutta of *Dīghanikāya*. Supriya Parvrājaka was maligning the Buddha, the Dharma and Sangha in many ways and his pupil Brahmadutta however, was praising the Buddha, the Dharma and the Sangha in many ways. Thus the teacher and the pupil, each saying things directly contradictory to the other, followed behind the Bhagavā and the company of monks.¹ When the monks talked about this to the Blessed one then Lord Buddha told him that you should not feel resentment nor displeasure, nor anger on that account of maligning the Buddha, the Dharma and the Sangha. He also told them that they should not feel pleased or delighted on prasising the Buddha, the Dharma and the Sangha. He asked them to admit what is true or wrong.² And Rahuljee had adopted this guideline of Lord Buddha and used to complete his works. He was knowing the fact that a man is known by his works but not by any praise or criticism. He also knowing that the knowledge is not obtained by getting only degrees but by continuous effort and curiosity. Seeking knowledge
was an insatiable quest for him. Really, he was an institution in himself and used to give a mental revolution by his vocal and writing activities.

Rahuljee had one speciality that he used to do many works at a time in his life. He was hasty writer, editor and translator. He had accepted himself this fact and he never felt shame in it. He was criticised by others for this hasty work and incompleteness that resulted. He said: “Buddha has said—nothing is stationary, everything is transient—sabbam khanikam. I don’t have the monopoly of truth. I do my bit. Let the future generations improve upon me.” These unforgettable words remind us that how Rahuljee’s personality and achievements are multi-faceted and variegated, there is an humble attempt in this paper to give a glimpse of the thought-content and style of his writing by illustrating with quotations from his writings on Pali literature.

After coming out from the Arya Musafir School, Agra and trying to form a missionary in 1917, he had occasion to hear the lectures about the Buddhist religion from the monks. He tried to meet the monks and to see the monasteries. There, he got the opportunity to meet Swami Bodhananda and discussed with him about Buddhist literature and Tripitaka. Swami Bodhananda gave the list of books published in the Bengali language and the address of the monthly journal ‘Jagajjyoti; published by Bengal Buddhist Association, Calcutta. He also asked him to write to Rev. Dharmapala for the Pali Tripitaka. About this brief meeting with Swami Bodhananda, Rahuljee has written his travel accounts that “At that time, I was not knowing that this meeting is going to play an important role in the development of my life.” After having contacted with Rev. Dharmapala, he got the addresses of Pali Tripitaka, published in Burmese,
Sinhalese and Thai scripts. He got some of the Pali texts, published in Burmese and Sinhalese scripts. He also got rendered the Kaccayāna Vyakarana in Devanagari scripts with English translation of Dr. Satishchandra Vidyabhūsana from Mahābodhi Society of India, Calcutta. He learnt the Sinhalese, Burmese and Thai scripts through that book.

After that he got interest to visit the Buddhist Places. He visited Sarnath, Kushinagar, Lumbini, Kapilvastu, Sravasti, Nalanda, Rajgir and Bodhgaya. In his autobiography, he writes in ecstatic poetic language about these pilgrimage to Buddhist centres. The broken Asokan edict at the tank of Nigalihara attracted him. He expressed his desire to go the land of Bhotias, and declined to offer of a Nepali Mahant (high priest) to adopt him as his disciple. He sarcastically refers to the affairs of these priests with his-smoking liberatine Yoginis.

At the Gaya Congress in 1922, Rahuljee pleaded with the nationalist leaders to transfer Bodhagaya temple from orthodox Hindus to Buddhists. There he had got the opportunity to meet Rev. Dharmapala, Bhikshu Sruiniwas, and other Burmese monks. But he could not be able to pass the resolution related with the transfer of Bodhgaya temple to the Buddhists. In March-April 1923, Rahuljee spent one and half months in Nepal and he met to Buddhist scholar Pandita Ratnabahadur who showed him some of the books of Buddhist literature. He also came into contact with some of the Mongolian and Chinese Lamas. Ratnabahadur wanted to send Rahuljee to Tibet but Rahuljee had to return India. After returning from Nepal, he was arrested and sent to Hazaribagh jail. He had a copy of Majjhimanikāya in Sinhalese script, which he read daily. He had to fast for two days to get that book cleared from police custody.

Rahuljee met Bhikshu Anand Kausalyayan at Meerut
in 1926 and both became intimate lifelong friends. He travelled in Kashmir and went through Kargil to Ladakh. He also went to Khardong-La and Leh via Nubra. He returned to Shimla via Kinnaur. The visit to these places resulted to Rahuljee for the strong desire to know the Buddhist religion through the scriptures. Bhikshu Srinivas of Sarnath also encouraged him in this regard. In Calcutta, Mahābodhi Society helped him to go to Sri Lanka to join Vidyalankara Parivena. There he learnt Pali and studied Buddhist texts for nineteen months (May 16, 1927 to December 1, 1928), While teaching Sanskrit to some of the teachers. He also widened his knowledge about Indian cultural history. He went through the publications of Pali Text Society, London and the files of Royal Asiatic Society Journals, published from its London, Bombay, Bengal and Ceylon branches. Sir D.V. Jayatilaka helped him by supplying whatever books he wanted. He also read old numbers of Epigraphica Indica. On 3rd September, 1928, he was conferred the Degree “Tripitakācarya” by Vidyalankara Parivena.

He returned to India with a strong desire to go to Tibet and visited Tibet in August 1920. He brought Kanjur and Tanjur along with 1619 manuscripts in Tibetan, which were presented to the Patna Museum and are preserved in Bihar Research Society, Patna. He also brought many texts on religion, Philosophy, history, biography, art, astronomy, medicine and geography. He went to Sri Lanka again on 20.6.1930 and got ordination under Rev. Dharmanand Mahāsthavir on 22.6.1930 at the age of 37 years of his life. In Sri Lanka, he wrote Buddhacaryā, which consists of the life and teachings of Lord Buddha. It consists the translation of 100 suttas of Pali. After that Rahuljee translated the Dhammapada in a very lucid manner.
Rahuljee had translated *Majjhimanikāya* into Hindi before the translation of *Dīghanikāya*, in the year 1933 at Ladakh, after having returned from Europe. He also wrote four books on Tibetan Language along with the translation of *Majjhimanikāya* for the Buddhist students of Ladakha at the request of some of his friends. He also wrote the book *“Tibbat mein Baudda Dharma”* at the instigation of some of his friends. Throwing light on the special importance of *Majjhimanikāya*, Rahuljee writes in the introduction of its translation - *“The place of *Majjhimanikāya* in the Tripitaka literature is the highest. Scholars say about it that if the whole Tripitaka and Buddhist literature be destroyed and only *Majjhimanikāya* remains then we would not have any difficulty to understand the personality of the Buddha, his philosophy and the other elements of his teachings.”* He was very much influenced by the teachings and philosophy of Lord Buddha. He has discussed about the four principles of Lord Buddha in which first three are non-acceptable and the last one is acceptable. These four principles are:

1. Deny the concepts of God.
2. Deny the existence of Soul,
3. Not to accept any thing as the Proof, and
4. Not to accept this life-process as confined to this body.

Rahuljee says that teachings and philosophy of Lord Buddha is based upon these four principles. First three principles separated Buddhist religion from other religions of the world. First three principles are similar to Materialism and Buddhist religion. But the fourth principles separates it from materialism and at the same time, it is beautiful way for an individual to make the future hopeful without which it is difficult to put any ideal into practice. Resultantly,
where there is the conglomeration of these four principles, that is the Philosophy of Buddha.\(^6\) Regarding law of Dependant Origination (Pratītya-samutpāda), he says that - "Buddha’s pratītya is such a cause as is always seen to be vanishing in the very moment before the birth of a thing or an event.” The words “dependent origination” don’t accurately reflect the sense of the words pratītya-samutapada. It means, “when one thing vanishes or perishes, another is born”?

After Majjhimanikāya, Rahuljee translated the Dīghanikāya. In the translation of Dīghanikāya, there is also foot notes like Majjhimanikāya, but it is less than the footnotes of Majjhimanikāya. It seems that Rahuljee had laboured much on Majjhimanikāya. But in the introduction of the translation of the Dīghanikāya, he attracted the mind towards the Chinese translation of the suttas of Dīghanikāya and he gave the references of B. Nanjio\(^8\) in this respect and wrote that out of thirtyfour suttas of Pali Dīghanikāya, only twenty-seven suttas are available in Chinese Dīrghāgama. Out of the remaining seven suttas, the three suttas are available in Madhyāgama but there is no trace of four suttas.\(^9\) In the introduction of this translation, he has also given a map of places, where the Buddha wandered for one place to another. In both the translations i.e. Majjhimanikāya and Dīghanikāya, he has given the Index of special names, word-indexes, which have been given in a detailed manner. He has also given the Hindi translations of some Buddhist technical terms in the word-Indexes. As for example - “Aprajñapta” = Gairakānunī ; “Anavadda” = nirdoṣa ; “Atmadvīpa” = Svalāmbī, etc. In this way, it can be presumed that Hindi translations, done by Rahuljee were more soothing to Indian mind. The most important thing is that, he used to give the Sanskrit synonyms of Pali words alongwith the other synonyms in Hindi. However it was difficult to give
the synonyms of all words, which he had clearly accepted. He could not find time to give more footnotes in a very detailed manner, because he was always in hasty. But, whatever footnote, he has given, are exhaustive and in a very simple way. He has also given the footnotes from the commentaries of the texts and some times, the footnote have become more lengthy. These footnotes from the commentaries, word-indexes, index of special names help the readers more useful.\footnote{10}

In this second visit to Tibet in 1934, Rahuljee completed the translation of \textit{Vinaya-Piṭaka}. According to him, \textit{Vinayapitaka} is useful for knowing the code of conduct for the monks and nuns. It is also very useful to understand old inscriptions and travel descriptions of Fa-hien and I-tsing. There is also knowledge of socio-political conditions of that time in the \textit{Vinayapitaka}. In its introduction, Rahuljee says that if we compare the names of clothes and jewellery, mentioned in \textit{Civara-khandhaka}, \textit{Camma-khandhaka} and \textit{Bhikkhuni-vibhanga}, with the statues of Sanchi, then we can know more knowledge about the clothing of men and women of that period.

Rahuljee was not happy to see the pitable conditions of the translations of Pali Tripitaka into Hindi language. The translations of Pali texts were mainly available in the Bengali and Marathi languages. The third number was of Hindi language, which was a matter of shame.\footnote{1} He wished that there should be translation of complete Pali Tripitaka in Hindi language and the position of Hindi translation of Pali texts should be first in all Indian languages, He advocated simple Hindi as the largest common denominator of communication in north India. He was not against of English or any foreign language. Thus, he was a staunch advocate of Hindi as the natural language.
Rahuljee also wrote *Simha Senapati* in 1944. This work contains the history of India from the hoary past to 1942. Out of the twenty stories, fourteen are based on Sanskrit and Pali texts. As for example - *Bandhu Mall* is based on Buddhist lore; *Nagadutta* on *Chanakya's Arthashastra* and K.P. Jayaswal’s *Hindu Polity*; *Prabha* on Asvaghosa’s *Buddhacarita* and *Saundarananda*.

In his last days, Rahuljee compiled a Poetry, named *Pali Kavyadhara*, which is unpublished. He was trying to create a compendium of traditional non-mythological poetry, which a modern reader could also enjoy.

*Pāli Sāhitya Kā Itihāsa* is the last contribution of Rahuljee in the field of Pali literature. It was written by him in 1961, while he was living at Sri Lanka as a Professor. The original copy of this book is preserved in the Rahul Museum at the K.P. Jayaswal Research Institute. It was first published by the Hindi Samiti, Uttara Pradesh Government in 1963, and the second edition of this book was published in February 1973. Besides introduction, this book has three parts. In the first part, there is the history of Pali in Sri Lanka and in the last part, there is the history of Pali in other countries. In the Introduction of the book, Rahuljee has nicely presented about the compilation of the Tipitaka, the language of the Buddhavacana, Stratification of the Tripitaka and Whether *Abhidhamma* is the Buddhavacana or not.

Rahuljee also encouraged some of his friends for the development of Pali literature. In the work of translation he had two good friends namely Bhikshu Jagadish Kashyap and Bhadanta Ananda Kauslyayana. He translated *Dīghanikāya* with the association of Bhikshu Jagadish Kashyap. He had also great interest in the composition of the detailed grammar of Pali. It seems from the Introduction
of the *Pali Mahāvyākarana* that he had given some advice to Bhikshu Jagadish Kashyap.\(^\text{14}\) *Pali Mahāvyākarana* is a masterpiece work in the Pali grammar and it has been used by many teachers and students. Rahuljee requested Rev. Ananda Kauslyayana to translate the whole Jātaka stories in Hindi. Rev. Ananda Kauslyayana translate the five hundred forty seven Jātakas in Hindi, which have been published in six volumes by Hindi Sāhitya Sammelana, Prayag, with the efforts of Rahuljee. He also wrote *Pali-Hindi Dicitionary*, which was published by Rajkamal Publications, Delhi in 1975.

Some of the scholars of these days were also attracted and influenced by the personality of Rahuljee and got interest in the studies of Pali literature. Some of them are Prof. Luxmi Narain Tiwari, Retd. Head of Deptt. of Pali & Theravada and Śramana Sankāyādhyaksha, Sampoornanand Sanskrit University, Varanasi; Prof. N.H. Samtani, Rtd. Head of the Deptt. of Pali, B.H.U., Varanasi; Prof. Sanghasen Singh, Ex-Head of the Deptt. of Buddhist Studies, Delhi University and others, Prof. L.N. Tiwari writes about him - "I came into contact with Rahuljee, when I was nine years old and after that relation with him was maintained throughout his life. Rahuljee used to stay at the residence of my late father Dr. Udai Narain Tiwari in Allahabad for months continuously since 1937 and there I got occasions to study him. As a child, I got opportunities to listen to the different stories ranging from Vedic Age upto 16th century and on his advice I was inclined towards Buddhist Studies and got different directions from him concerning it ..... "\(^\text{16}\) He has critically edited the Kaccayana’s Pali Grammar, published from Tara Publications, Varanasi in 1962. He also revised and edited the manuscripts of ‘*Pali Sāhitya Ka Itihāsa*’, written by Rahul Sankrityayana.\(^\text{17}\)
Prof. N.H. Samtani did his Ph. D. in 1961 from the Delhi University on the ‘Arthaviniścaya-sūtra and its commentary (Nibandhana)’, whose microfilms were secured in Tibet by Rahuljee during his second tour of search for Palm-leaf Mss. in the year 1934, and are now kept in the Library of Bihar Research Society, Patna. These two books have been published by K.P. Jayaswal Research Institute, Patna in 1971 under Tibetan Sanskrit work series (vol. XIII). In the acknowledgements, Prof. Samtani has recorded his deep sense of gratitude to the late Rahuljee.

Prof. Sanghasen Singh was very much impressed by the revolutionary ideas of Rahuljee. He edited the text “Sphuṭārtha Śrīghanācāra-saṅgrahāṭīkā, which is based upon the photographic enlargements of the manuscripts of the text, discovered in the Ngor monastery of Tibet by Rahuljee. It is also published from K.P. Jayaswal Research Institute, Patna in 1974. In the editorial on ‘Buddhist studies in India’ of the Journal of Buddhist studies, Prof. Sanghasen writes - “But Rahul Sānkṛityāyan stood apart, a seminal mind, a polymath of towering genius, vigorously active in many fields.” He has also dedicated his book “Dhammapada : A Study” to Rahuljee who taught him to revolt against the superstitions of the society.

Thus we have seen in this paper that how Rahuljee contributed in the development of Pali literature. He has been a pioneer in laying down the foundation of translating the Pali texts into Hindi language and re-interpreting the Buddhist philosophical thoughts in a very simple manner. His name will always remain as the first and foremost in the development of Pali literature. But, it is pity to say that the birth centenary year of Rahuljee has ended in 1993 and his books on Pali literature and Buddhist philosophy are not available in the market. They have become out of the
print. Therefore, publishers and institutions should come forward to reprint the books of Rahuljee for the development of Pali literature.

References
2. Ibid. p.5
4. Ibid. p. no. ‘ṭa’
5. Ibid., p. no. ‘ḍa’
Also see. Bauddha Darśana by Rahul sankrityayan, Kitab Mahal, Allahabad, Seventh Edition 1989, p. no. 1
7. Ibid., p. no. 23.
9. Ibid., p. no. 8
10. Ibid., pp. no. 315-356 and Majjhimanikāya (Hindi Translation), pp. no.613-668, for Work-Index, Name-Index, etc.
12. Rahul Sankrityayana by Prabhakar Machave, Sahitya Akademi, New Delhi, 1978, p. no. 43.


17. ‘Pāli Sāhitya Ka Itiḥāsa’, op. cit., p. no. 15.


20. Buddhist Studies, published for the Deptt. of Buddhist Studies, Delhi University, Delhi, 1975, p. no. VI

A STUDY OF AYODHYĀ IN PĀLI LITERATURE

The equivalent Pali term of the word “Ayodhyā” is Ayojjhā which literally means “not to be conquered or subdued”. But practically Ayodhyā has been conquered by so many kings. In this paper there is an humble attempt to study Ayodhyā based upon the Pali Literature.

Ayodhyā is a city on the Ganges where Lord Buddha preaches the Phenapindupamasutta and the Dārakkahandha sutta, which are recorded in the Samyutta Nikāya of Sutta Pitaka. But actually speaking Ayodhyā is not situated on the bank of the Ganges and thus the records appear to be confused. It may possibly refer to another settlement made by colonists from the original Ayodhyā. It certainly has nothing to do with Ayodhyā on the bank so Saryu in Faizabad district. The early Pali texts do not support the view that Ganga is used in a general sense for all the rivers including the Saryu. They specify several rivers including the Mahi (Gandaka) and Neranjara (Phalgu), whose banks were visited by the Buddha, They also mention the Sarabhu or Sarayu but in a context which has nothing to do with Ayodhyā. The Saryu flows eastward and is known as the

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Ghagra in its eastward course in Ballia (U.P.) and Saran (Bihar) districts; it joins the Ganga in Saran district. The Saryu keeps on changing its course, because of which some scholars like to identify Khairadih in Ballia district with Ayodhyā.

During the Buddhist period Ayodhyā on the Saryu was the capital of Dakkhina Kosala, the Janapada, roughly corresponding to modern Oudh. Since, the Nadiyamiga Jātaka⁷ gives Saketa as the capital of Kosala, some historians are of opinion that Ayojjha was either the earlier capital of Kosala or was identical with Saketa or that they were, perhhaps, two adjacent cities.⁸

The Ghata Jātaka⁹ mentions a king named Kalasena as the ruler of Ayodhyā. He was later defeated and the city was captured by the Andhakavenhudāsaputta, who breached the wall and took the king prisoner. The Cullavamsa¹⁰ says that Jagatapala, a powerful prince of the line of Rama from Ayojjha, slew Vikramapandu in battle and ruled in Rohana for four years. Later, he was slain by the Colas in battle who sent his queen, his daughter and all their valuable property to Cola kingdom. The Dīpavamsa¹¹ says that Arindama and fifty five of his descendants ruled at Ayojjha. According to Buddhaghosa,¹² the people of Ayujjhanagara built for the Buddha a vihara in a spot surrounded by forest near a curve of the river.

It is evident from the colophon of the text Saddhamasangaho,¹³ a recognised work of traditional history of Pali Literature and Buddhism that “Dhammakitti Mahasamī desirous of coming to Lanka, reached the charming Island and amassed much merit. After receiving the higher ordination of an Elder, he went back to his own land reached the city of Yodaya (Ayodhyā?). While staying there in a great residence called Lankarama built by the
king Paramaraja, the eminent master Dhammakitti, pure in conduct, and wise, compiled this work called *Saddhammasangaho* complete in all respects. From this, it is clear that the book was composed somewhere else in a monastery called Lankārāma. This Lankārāma is presumed to have existed in Ayodhyā.¹⁴

The two Chinese pilgrims Fa-hsian and Hsuan Tsang, who visited India in the fifth and seventh century A.D. respectively, have recorded their visits to Ayodhyā. When Fa-hsian visited India, there was not good relation between the Buddhists and the Brahmanas. He speaks of Buddha's twig tooth-brush (danta-kashta) growing up to a height of seven cubits of Saket. Although the Brahmanas destroyed the tree, it again grew up on the same spot.¹⁵ Hsuan-tsang says that Ayodhyā is situated at a distance of 600 li (nearly 192 km.) to the east south east of Kannauj and was situated about one and a half km. south of Ganga. In placing Ayodhyā almost on the Ganga, the Chinese traveller probably confirms the earliest Buddhist tradition about its location. According to him, Ayodhyā was abounded in cereals and produced a large quantity of flowers and fruits. The climate was temperate and agreeable and the manners of the people were virtuous and amiable. They loved the duties of religion and diligently devoted themselves to learning. There were about a hundred monasteries in the country and about three thousand monks who studied the books of both Mahāyāna and Hīnayāna. There were ten deva-temples; heretics of different schools were found in them, but few in number. There was also an old monastery which had been a centre of Buddhist teaching for long.¹⁶ This suggests the dominance of Buddhism at Ayodhyā in the seventh century A.D.¹⁷ Vasubandhu wrote many treatises while residing here and explained Buddhism to princes and monks, who used to
come from other countries. Asanga, too was a resident of Ayojjha.\textsuperscript{18}

Ayodhya is also traditionally known as the birth place of several Jain tirthankaras or religious teachers, and is considered a place of pilgrimage by the Jains. The Jains tradition makes it the capital of the Kosala kingdom but its exact location is not given. It is only from the Gupta period onwards that the present day Ayodhya came to be associated with the legendary Ayodhya of Rama, when he came to be regarded as an incarnation of Lord Vishnu. Ayodhya was ruled by the Muslims during medieval period and there was no trace of Buddhism or any literary activities during this period.

On the basis of above discussions it may be presumed that Ayodhya of present day stands over the remains of Saketa of early Buddhist literature i.e. Pali. The same observation has already been inferred by M.C. Joshi.\textsuperscript{19}

References

1. \textit{Pali-English Dictionary}, T.W. Rhys Davids, New Delhi, P. 75. Whitney is the sanskrit English dictionary has taken the word 'Ayodhya, consisting of the parts $a + yodhy\bar{\acute{a}}$. The meaning of whole words is impregnable.


8. B.C. Law, India in Early Texts of Buddhism and Jainism, p. 131.
Nāgārjuna claims that real heart of Buddha’s teaching is the doctrine of Śunyatā and declares in his Madhyamika-Kārikā, that Buddha never taught the doctrine of elements as the ultimate tenet -

"Sarvopalambhopasamah prapañcapanasamah sivaḥ, Na Kvacit, kasayaacit kaścit dharma Buddhena desitaḥ."¹

Śunyatā according to him is to be understood from two points of view, From the empirical point of view, Śunyatā denotes Svabhāva-śunya or devoid of independent reality of its own. And from the point of Absolute, it means prapañca-śunya i.e. devoid of thought construction and plurality. It is the Absolute itself.

There is not a single thing in the world which has an independent nature of its own. Everything is related to something else. A thing in this phenomenal world exists only when it depends on something else. Everything is pratītyasamutpanna. The world exists only in the realm of relativity. Hence, he equates Pratītyasamutpāda with Śunyatā or relativity, when he says - “Yah pratītyasamutpadah śunyatāṁ tam pracaksmahe.”²

It is to be noted here that in the Prasannapadā commentary of Candrakirti, there are two benedictory verses, which show the profoundity of the doctrine of Pratityasamutpāda as qualified in eight fold manner thus:

"Anirudham anutpādam anucchedam asāsvatam,
Anekārtham anānārtham anāgaman anirgaman.
Yah pratityasamutpādam prapancopāṣamam sivam.
Deśayamāsa sambuddhastam vande vadaṭām varaṃ."³

Nāgarjuna has given the definition of causal relation (pratyaya) in the Mūlamādyamaka-kārikā :" Those which, through dependence, give rise to effects are called the pratyayas."⁴ As a matter of fact, objects are there only because of certain relations or conditions. A substance and its qualities are existing not independent of each other, but we find that he latter exists in relation to the former and former exists in relation to the latter. And in this way, world is nothing but a mere conglomeration of relations or conditions. 'Origination and cessation, persistence and discontinuance, unity and plurality, coming and going—these the eight fundamental conceptions of relation, mentioned by Nāgarjuna.

The first chapter of the Madhyamikakārikā contains, excluding the saluting verse, fourteen kārikās, of which the first kārikā is a general negation of causes and conditions, nine kārikās from the second upto the tenth have their objects of negation of four conditions, and the last four kārikās clarify the Madhyamika's standpoint. The first kārikā which, being a general demonstration of intention of the first chapter of the Madhyamikakārikā, denies appearence of effect from cause and self, and other, as self and other and non-cause, includes as its objects of negation not only heterodoxies but also Hinayanist theories of conditions. Twenty-four conditions of the Theravādin can be according
to Bhavaiveka, reduced into four conditions of the Vaibhäsika, which in its turn come under the cause as other, the second alternative of four causes. Therefore, Nāgārjuna’s purpose of negating Hinayanist theories of conditions as well as those of the heretics is mentioned in general in the first kārikā.⁵

That, Buddha established the verbal usage by admitting four conditions,⁶ does not mean that they are absolutely real. The essence of the verbal usage depends on conceptual existence which is quite alien to substantial reality of existence; and if four conditions are interpreted as existing really it goes far away from Buddha’s intention. The Sarvāstivādins, e.g., consider four conditions as having their realistic individualities, which the Mādhyamikas deny so assiduously. Four conditions, even though they are admitted as true, are devoid of individual reality (svabhāva) because they are merely conceptually existing.⁷ There the four conditions which are once admitted should be negated of their individualities if considered from the transcendental standpoint. But, even if they are considers by the Vaibhasikas as others to effects, they have possibility to be interpreted as self or both self-and-other in relation to effects as mentioned before. By this reason Bhāvaviveka equally negates all these three causes from the transcendental standpoint. Thus, the logical implication of the first kārikā is this that Nāgārjuna, having denied at first under ‘non-cause’ illogical nihilism and dogmatism considering from the standpoint of verbal usage, proceeds to criticise under ‘self’, ‘other’ and ‘self-and-other’ causes the very verbal usage in regard to condition from the transcendental standpoint. This is what Bhavaviveka understood. What urged Bhavaviveka to interpret Nāgārjuna in this way was his conviction that the Madhyamikas Philosophy was
fundamentally composed of two principles; causality (Praṇītya-samutpaḍa) which was synonymous of voidness of individuality (nīhsvabhāvata Śunyatā) and discrimination of the two truths (vibhāgah satayayordvayoh).  

There is nor real production according to Nāgārjuna is only manifestation of a thing depending on its cause and condition. And Śunyatā denotes this conditional co-production. There is no real causal relation between entities, but only one entity mutually depends on the other which in other words denotes that entities are devoid of independent selfhood. Causal relation means only sequence of appearance. Things are merely appearances which are in the process of depending on each other. Here, a thing is nothing by itself. That is what is denotes by Śunyatā. Nāgārjuna, in order to establish the doctrine of Śunyatā, made a contribution of dialectic to the philosophy. He based his dialectic in the four alternatives in each avyakṛta problem of the Buddha. Nāgārjuna charcterised them in four different ways, in which the relation between cause and effects has been conceived.

According to Mādhyamika Kārikā, all these four alternatives of causation are negated. They are (1) self-causation or self-production (svata utpatti); (2) external causation or production by external factors (parata utpatti): (3) both self and external causation (dvabhayam utpatti) and non-causation (ahetuta utpatti).

The first alternative, self causation (satkāryavāda) is refuted on the ground that if cause and effect are identical the effect must be self produced. Self production is illogical not would there be any limit to reduplicaiton. Effect remains not in the cause singly nor in the totality of causes. Hence, how can an effect arise from a cause wherein it did not remain? In other words, if cause and effect are identical
they must coexist, but if they coexist then a cause never precedes an effect and an effect never comes into being. Nāgārjuna goes on further—if effect arises out of causes, why not out of non-causes too? An effect is of the nature of cause and a cause is by nature uncaused. How, then can an effect come from an uncaused entity, be identical, with a cause? And from these arguments he concludes that the idea from these arguments he concludes that the idea of cause and effect as identical is self-eliminatory.\textsuperscript{12}

The second alternative, external causation i.e. cause and effect are different. Nāgārjuna says that (1) if cause and effect are different, anything can be produced from anything: (2) with the production of the effect, the cause must cease to exist from the standpoint of those who hold that the two are different. But causality is a relationship and related things must co-exist; and (3) if the effect is produced by the co-operation of factors there must be a fifth factor co-ordinating these four and a sixth to co-ordinate the fifth and so on, and infinition there is thus regression.\textsuperscript{13}

There are two more alternatives,\textsuperscript{14} one is to accept both difference and identity. But if these contradictory qualities are added together, it will add to the difficulties of both the first two alternative. The other alternative is to do away with both difference and identity, to hold that things are produced neither from themselves nor from others, i.e. they emerge at random.

The essence of the contradicition is that if the cause and the effect conceived as identical or continuous, there is no distinction between the two; we have a colourless static mass; nothing new emerges, and there is no production. If, however, they are conceived as distinct and discontinuous, then they become external to each other and the cause is on a par with the non-cause, and the effect has emerged
from nowhere as it were, it is uncaused.\textsuperscript{15} Differently expressed, causation cannot obtain between entities which are identical with or different from each other. All these view, which are mutually exclusive and collectively exhaustive, try to explain the causal realtion through one or other of the thought patterns-identity, difference, existence, non-existence etc., or a combinaiton of them or a denial of them. The insuperable difficulties which confront all these attempts condemn the relation as were appearance. Like origination destruction is neither self-caused nor brought about by others.\textsuperscript{16} "Origination, existence and destruction" says Nāgārjuna, "are of the nature of māyā, dream or fairy castle."\textsuperscript{17}

With the help of this dialectic, Nāgārjuna tried to remove the conflict inherent in Reason, which only depicted incompetence of Reason to comprehend Reality, which is transcendent to thought. His dialectic was thus a series of arguments which disproofs simply with the least intention to prove any thesis. And with the help of this only, he proved that phenomenal reality is a realm of relativity. The truth regarding this phenomena is the conventional truth which is the same as ignorance, because it envelops the reality. It also denotes relative existence of things. Only Nirvāṇa is identical with transcendent truth. There is no distinction as subject and object and so no question of relation; so beyond verbal expression. It can only be explained by the negation of Samvṛti or conventional matters.

Nāgārjuna says that though the Pratītyasamutpāda belongs to the realm of convention, it has been included in the Madhyamika doctrine because without it, there would have no Buddha, Dharm and Sangha, and moreover ultimate truth is realised through it. Since the causal law related to the world, it is wordly and śūnyatā being the absolute
principle immanent in all, with it no relation can be established.

It becomes evident from this brief account of this Mādhyamika thought that relation played an important part in their philosophy. Without the concept of relation, this world becomes absolutely unthinkable. It stands on the ground of relation, which are merely imaginations of our intellect. And because, we conceive these relations, we are not able to realise the true nature of the phenomena. Pratityasamutpada now denotes only relativitity; and this was Madhyamika thought become a re-interpretation of the doctrine. It only denotes the relations existing between two things and not mere succession. So nature of relation changes from being real to as something unreal.

References

2. Ibid., chap. 24 verse 18.
3. These verses also occurs in other commentaries of the Madhyamakaśāstra, namely the auto-commentary entitled Akutobhaya by Nāgārjuna and the Mūlamadhyamakavṛtti by Buddhapalita. Late (Dr.) Raghunath Pandeya has done commendable work to edit the Madhyamakaśāstra, along with the commentaries of Nāgārjuna, Buddhapalita, Bhavavieka and Candrakirti, after reconstructing the same from the Tibetan texts, It has been published by Motilal Banarasidas, Delhi in the year 1988.

9. Stcherbatasky, The conception of Buddhist Nirvāṇa, p. 16 ‘Dialectic’ is that movement of thought, which by examining the pros and cons of a question, brings about a clear consciousness of the antinomise into which Reason gets bogged up, and hints at a way out of the impass by rising to a plane higher than Reason.

10. Mūlamādhāmārikā, chap. 27.


13. Ibid.


17. “yathā māyā yathā svapno gandharva-nagaram yatha. Tathotpadas tatha sthānam tathā bhanga udahrtah.” - Ibid., chap 7, verse 34.

Bibliography


THE LAW OF DEPENDENT ORIGINATION AND REALTIONS*

The Dependent Origination (paticcasamuppāda) is the law of the origin of states depending upon some causes or conditions. There is nothing like a self independent entity. Everything comes into existence depending upon some other things. It is said that "When this exists, that exists; on the arising of this, that arise, In the absence of this, that does not come into existence; on the cessation of this, that ceases to be". It is stated that there are twelve links, which make the wheel of becoming (bhava-cakka) revolve. These are the (1) Ignorance (Avijjā), (2) Activities (saṅkhāra), (3) Birth-consciousness (viññāna), (4) Mind and Body (Nāma-rūpa), (5) Six-Senses (Salāyatana). (6) Touch (Phasa), (7) Feeling (Vedanā). (8) Desire (Tanha), (9) Clinging (Upādāna), (10) Becoming (Bhava), (11) Birth (Jāti). (12) Decay & Death (Jarā-marana). With these links, the circle of existence goes on revolving and exhibits the samsara as a fact of life.

The relation (paccaya) has been explained as that from which an effect derived from a cause comes - "paticca etesma eti paccayo". It has the characteristics of rendering service. The state which renders service to the standing

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or arising of a state only is said to be its cause or condition. Where one dhamma by its arising or persistence is a helper to another dhamma, that first named is the causally relating dhamma to the last named. Thus, a relation (paccaya) is not only relating thing but also an assisting agency (upakāraka). There are twenty four types of relation, which have been enumerated, explained and illustrated in the Patṭhāna-pakarana, the seventh book of the Abhidhamma-Piṭaka. They are namely (1) Hetu-paccaya (root-condition), (2) Ārammana-paccaya (object-condition), (3) Adhipati-paccaya (dominance-condition). (4) Anantara-paccaya (Continuity-condition), (5) Samanantara-paccaya (Immediate-condition), (6) Sahajāta-paccaya (conasnce-condition), (7) Aññamañña-paccaya (Mutuality-condition), (8) Nissaya-paccaya (Base-condition), (9) Upanissaya-paccaya (Decisive-condition), (10) Purejāta-paccaya (Pre-existence-condition), (11) Pacchājāta-paccaya (post-existence-condition), (12) Āsevana-paccaya (Repetition-condition), (13) Kamma-paccaya (Action-condition), (14) Vipāka-paccaya (Resultant-condition), (15) Āhāra-paccaya (Nourishing-condition), (16) Indriya-paccaya (Faculty-condition), (17) Jhāna-paccaya (Concentration-condition), (18) Magga-paccaya (Path-condition), (19) Sampayutta-paccaya (Association-condition), (20) Vippayutta-paccaya (Dissociation-condition). (21) Atthi-paccaya (Presence-condition), (22) Natthi-paccaya (Absence-condition), (23) Vigata-paccaya (Disappearanpe-condition), and (24) Avigata-paccaya (Continuance-condition).

The law of Dependent Origination with its twelve factors, is no doubt, anterior to the theory of relations (paccaya), as is evident from the Nikāyas. These two facets of the same doctrine. The former describes the things that are related and the latter, the way in which things are related. In other words, we can say that the law of dependent
origination explains the process of existene of conditioned things. The theory of relation (paccaya) explains the relation existing between different phases, coming into existence. Such relation are explained in conditioned things only. Therefore, the two constitute one consistent whole the one, supplementing the other.

Again, the theory of relation (paccaya) is the final development of the theory of causality discovered and propounded by the Buddha. And, it was also said that the theory of relations was formulated by the Abhidhammikas in an attempt to place the theory of Dependent Origination on a more philosophical foundation. To find out how far the attempt of the Abhidhammikas had been a success is the purpose of this paper. The present paper expounds the brief description of the causal relation of the two terms of each of the eleven propositions of the causal chain with reference to the twenty-four types of relation.

1. Relation between Ignorance (Avijjā) and Activities (Sanīhāras)

When, in the Kāmāvacara plane, one contemplates on the nature of ignorance in order to get rid of it, the resultant activities is obviously conditioned by ignorance as the object condition (ārammana-paccaya). But however a person, in the Kāmāvacara plane, performs acts of charity and the like in order to get rid of ignorance, or when a person, in the Rūpāvacara plane, practises meditation of the same purpose, the ignorance does the function of a decisive condition (upanissaya-paccaya) in respect of the activities, representing the act of charity and the practice of meditation. Again, when a man enjoys greed which is accompanied by ignorance, ignorance stands to the activities representing the enjoyment as an ārammana-paccaya.
Similarly, when in the case under consideration, the ignorance becomes a dominant object or a driving power, the relation becomes an instance of ārammanādhipati or ārammanupanissaya-paccaya. When however a person, being mislead on account of ignorance, commits the immoral acts of killing and the like, the ignorance as a driving power stands in upanissaya-paccaya to the activities, representing the act of killing.

2. Relation between Activities (Sāṇkhāras) and Consciousness (Viññāna)

The activities are technically known as *kamma* and hence they are said to stand in *kamma-paccaya* to the resultant consciousness. The priority of fructification of a particular *kamma* is determined by its relatives strength or power, and so the fructifying, *kamma* is also regarded as an *upanissaya-paccaya* of the resultant consciousness. Thus, activities stand as *kamma* as well as *upanissaya-paccaya* to the resultant consciousness.

3. Relation between Consciousness (Viññāna) and Mind Body (Nāma-rūpa)

Here, (Viññāna) is not restricted to vipāka-viññāna (resultant consciousness) alone but is taken in a wider sense including volitional consciousness (abhisankhāra-viññāna) also. The term nāma-rūpa also does not stand only for nāma and rūpa blended together, but severaly for nāma, rūpa and nāma cum rūpa. Because viññāna sometime (e.g. in the arūpa - plane) gives rise to nāma alone, sometimes (in rūpa - plane) to rūpa alone and sometime to both nāma and rūpa (e.g. in the Kāma - plane). The viññāna stands to nāma in the following nine relations, each of which has the causal characteristic of ‘co-presence with the effect’ : sahajata, aññamanna, nissaya, sampayutta, vipāka, āhāra,
indriya, atthi and avigata. It also stands to hadaya-vatthu (heart-base), at the time of rebirth (patisandhi), in the same nine relations, only replacing sampyutta by vippayutta. It also stands to other physical aggregates (except the hadaya-vatthu) in eight relations, excluding only the aṭṭhamaṇḍa from the nine above in case of haday-vatthu. The abhisankhāra-viññana however is related to the physical aggregates in relation of upanissaya.

4. Relation between Mind-body (Nāma-rūpa) to Six Senses (Salāyatana)

It has been discussed in three ways, namely the relation between nāma and salāyatana, the relation between rūpa and salāyatana and the relations between nāma-rūpa and salāyatana.

(a) Nāma : salāyatana - In the arūpa-plane, at the moment of rebirth (patisandhi, nāma as vipāka is related to the sixth organ in the following seven ways namely, sahajāta, aṭṭhamaṇḍa, nissaya, sampayutta, vipāka, atthi, and avigata. Besides, the nāma as abyakatahetu (viz. morally neutral alobha etc. stands as hetu-paccaya to the said sense-organ and similarly the nāma as psycical nutriment (arupi-āhāra) stands to the same as an āhārapaccaya. And also during the process of continuity (pavatta), including that of cognition, the nāma as vipāka has the same relations with the sixth sense-organ. The nāma as activities however bears to the said organ all the above relations excepting the vipāka which is possible only between terms which are resultants (Vipākas). In the other planes, viz. Kāmāvacra and rūpāvacara, at the moment of rebirth (patisandhi), nāma as vipāka is related, through the heart-base, to the sixth sense organ in the same seven ways mentioned above. To the other five sense-organs however, it is related, through the four primary elements, in six ways,
viz. sahajāta, nissaya, viśāka, vippayutta, atthi and avigata.¹⁵
The relations of hetu and āhāra are also possible in the same way as in the case of arūpa plane. And also during the process of continuity, including that of cognition, the nāma as viśāka has the same relations with the sixth sense organ as viśāka. The nāma as viśāka however bear to the said organ all the above relations excepting the viśāka. To the remaining five sense-organs, during the process of cognition, the nāma as viśāka is related, through the corresponding five sense-bases (cakkhupāsādādi-vatthu) in four ways, viz. pacchājāta, vippayutta, atthi and avigata.¹⁶
The same relations also hold good between nāma as volition and the five sense organs.

(b) Rūpa : Salāyatana : There is no rūpa in the arūpa-plane, and so the question of determinatio of realtion between rūpa and salāyatana in that plane does not simply arise, In the other planes however, the physical base of heart, at the moment of rebirth (paṭisandhi), is related to the sixth sense-organ in the following six ways : sahajāta, aṇñamaṇṇa, nissaya, vippayutta, atthi and avigata.¹⁷ The four primary material elements however, are related, at the moment of rebirth as also during the process of continuity, to the remaining five sense organs accordingly as they arise in the following four ways : sahajāta, nissaya, atthi and avigata.¹⁸ The faculty of material vitality (rūpa-jivitindriya) is related to the five sense organs, at the moment of rebirth (paṭisandhi) as well as during the process, in three ways, viz.. atthi, avigata and indriya. Āhāra is related to the same five sense-organs. during the processs by way of atthi, avigata and āhāra.¹⁹ The hadayavatthu is related, during the process, by way of nissaya, purejāta, vippayutta, atthi and avigata.

(c) Nāma-rūpa : Salāyatana : In the kāma and rūpa-
plane, at the moment of rebirth (paṭisandhi), the nāma (consisting of three vipākakkhandha viz. vedanā, saññā and sañkhāra) and rūpa (hadayvatthu) stand to the sixth sense organ (viz. manāyatana or viññāna, sampayutta, vippayutta, atthi and avigata.20

5. Relation between Six-Senses (salāyatana and Touch (phassa))

The first five sense organs are related to the respective objects in six ways, viz nissaya, purejāta, indriya, vippayutta, atthi and avigata. The sixth sense organ viz. manāyatana is related to the mind impression (mano-samphassa) which is a form of vipāka or resultant consciousness) in nine ways, namely, sahajāta, aññamañña, nissaya, vipāka āhāra, indriya, sampayutta, atthi and avigata.21

6. Relation between Touch (phassa) and Feeling (Vedanā)

With reference to the five doors (pañcadvāra) the visual-impression (cakkhu-samphassa) is related to the feeling, arising at the eye-base in eight ways,23 viz, sahajāta, aññamañña, nissaya, vipāka, āhāra, sampayutta, atthi and avigata: and identical is the case of other four kinds of impressions. To the corresponding feelings, accompanying the process of sampaticchana, sanūrana and taddārammana in the Kāma-plane, the visual impression and the like are related by way of Anantarūpanissaya only. The mind-impression and the like are related by way of Ananatarūpnissaya only. The mind-impression (mano-samphasa) accompanying the manodvāravajjana, is related to the feeling, in the kāmāvacara plane, accompanying the process of taddārmmana by way of unpanissaya-paccaya only.23
Touch also serves as the nissaya-paccaya (dependence-condition) for the arising of feeling, the latter cannot arise without a foot-hold on the former.

7. Relation between Feeling (Vedana) and Desire (Tanha)

Feeling stands to desire as upanissaya in as much as the former is the driving power conditioning the latter. It serves as a nourishing-condition (āhāra-paccaya); for desire to arise and develop, it must be fed by pleasurable feeling. It also assists in the arising of desire by way of controlling-condition (indriya-paccaya), since desire is controlled or determined by the pleasurable nature of the object. Lastly, feeling may appear to be continuance-conditions (aviagata-paccaya) because once the pleasurable feeling is absent, one does not crave for it.

8. Relation between Desire (Tanhā) and clinging (Upādāna)

The desire serves clinging as a root-condition (hētu-paccaya) for just like the root of a tree, which draws up sap from earth and water and carries it up to nourish the tree and as a result the tree blossoms forth and bears fruit, even so desire, rooted in desirable objects, draws up the essence in the form of pleasure so that at last man clings to those pleasurable objects. Desire is also served as nourishing-condition āhāra-paccaya, and also as a dominance-condition (adhipati-paccaya) for dominated by the strong desire for pleasureable objects. One clings on to them.

The Kāmatanhā is related to kāmūpadāna by way of upanissaya in as much as the latter arises with respect to the objects of the former. In other words, kāmatanhā leads one to kamūpāndāna. To the other three upādānas. viz.
9. Relation between clinging (Upādāna) and Becoming (Bhava)

All the four kinds of upādānas are related to the rūpa and arūpabhabhas, as well as to the moral volitions and the life-continuum of the Kāma-bhava by way of upanissaya-paccaya only. To the accompanying immoral volitions of the Kāma-bhava, they are related by way of sahajāta, aṇāmanaṁṇa, nissaya, sampayutta, atthi, avigata and hetu-paccaya. In the case of non-accompanying (i.e., immediately preceding) volitions however only the upanissaya-paccaya would hold good.

Upādāna also serves as nourishing condition (āhāra-paccaya) for becoming (bhava). If one does not continue to cling on to this or that state of becoming, then there would be no rebirth.

10. Relation between Becoming (Bhava) and Birth (Jāti)

Here, becoming refers to only kamma-bhava or the activities, which are responsible for birth by way of being its kamma-paccaya and upanissaya-paccaya.

Bhava also serves as resultant condition (vipāka-paccaya), because, it is the effectiveness of becoming of the desire to be born that is manifested in the birth of a new being.

11 Relation between Birth (Jāti) and Decay & Death (Jarāmarāṇa)

Birth is related to the decay and death by way of resultant-condition (vipāka-paccaya) for the latter are nothing
but the fruitioning of the cause which is birth. It also serves as contiguous condition (anantara-paccaya) for immediately after birth, the decay and death follow because of impermanence. Then, as pre-existence-condition (purejāta-paccaya) and also absence natthi and abeyance (vigata) condition, birth serves the consequent suffering etc.30

Jāti is also upanissaya-paccaya of Jarāmarana in asmuchas in the absence of jāti, jarāmarana is impossible, while on the occurence of jāti, the latter invariably follow.31

The above remarks would clearly bring into light the relation existing between the theory of Dependent Origination (paṭiccasamuppāda) with the twelve factors and the theory of Relations (Paccaya). The attempt of the Abhidhammikas to place the theory of Dependent Origination on a more philosophical foundation had thus been proved to be a success. With the formulation of the theory of Relations, the problem how the things that are given in the theory of Dependent Origination are related and in what way, is very consistently solved.

Notes and Reference

3. "Upakārako lakkhano paccayo" - Ibid.
4. "yo hi dhammo yassa dhammassa thitiya vā upattiya vā upakārako hoti, tassa paccayo ti vuccati" - Ibid.
6. Paṭṭhānanayo pana āhaccapaccayaṭṭhitam ārabbha pavuccati

Abhidhammatthasangaho (Ed.) Revatadharma, Varanasi, 1965,
7. "Sa hi avijjam khayato vayato sammasanakāle kāmāvacarānāṁ puññabhisankhārānāṁ ārammana-paccayeno paccayo hoti"
- Visuddhimagga. p. 457.
8. "Avijjasamattikamattthaya pana dānadini ceva kāmāvacara-puññā-kiriyāvatthūni purentassa, rūpāvacarjihānāni ca upādentassa dvinnam pi tesaṁ upanissayapaccayena paccayo hoti" - Ibid.
17. "Rūpato hi patisandhiyam vatthurūpam chatthassam manayatanassa sahajāta-aṇñamaṇṇa-nissaya-vippayutta-atthi-avigapatapaccayehi chadhā paccayo hoti" - Ibid.

18. "Cattāri pana bhūtāni avisesato patisandhiyam pavatte ..... cakkhāyatanādinam sahajāta-nisaya-atthi-avigapatapaccayehi catudha paccayo honti" - Ibid.


23. "yā pana tā manodvāre tadārammanavasena pavatta kāmāvacaravedanā, tāsaṃ manodvāravajjana - sampayutto manosamphasso upanissayavasena akadhā va paccayo hoti ti" - Ibid.


26. Ibid.


28. "Rūpārūpabhāvanāṁ hi kāmabhavapariyappannassa ca kammabhāve ..... upanissayapaccayavasena ekadhā vā paccayo

29. “So hi jātiya paccayo na upattibhavo. so ca pana kamma-paccaya upanissayapaccaya vasena dvedha paccayo hoṭīti”—Ibid.


A STUDY OF THE TERM BODHICARYĀVATĀRA*

In Buddhism, there are some texts, whose titles have the term 'avatāra'. They are Abhidhammāvatāra, Lankāvatāra and Bodhicaryāvatāra etc. Abhidhammāvatāra one of the manual on Abhidhamma Philosophy, was written by Ācariya Buddhadutta in the 5th century A.D. Lankāvatāra is work of the Mahāyāna canon. The contents of the Lankavatara afford an unimpeachable testimony of the fact that was not delivered by the Buddha himself. Besides, they clearly exhibit that it was brought into existence after the compilation of the Āgama-literature. The consideration of these facts paves the way for giving rise to the tentative suggestion that Lankāvatāra was compiled about the beginning of the Christian era or probably before it.\(^1\) Bodhicaryāvatāra was written by Ācārya Śāntideva in the 8th century A.D., as it appears from the opening stanzas of this text.\(^2\) According to Tārānāth's historical account, the Bodhicaryāvatāra had been recited by Śāntideva himself, during the life-time at Nalanda, owing to the composition of which, he received great respect among the bretheren, who conferred on him, the honour of Dvārapaṇḍita.\(^3\) Here,

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in this paper, there is an attempt to unfold the underlying meaning of the term *Bodhicaryāvatāra*.

The name *Bodhicaryāvatāra* is a significant expression. It has been used to convey a number of senses. The term 'Bodhicaryāvatāra' may be understood by breaking it into two main components—*Bodhicaryā* and *Avatāra*. The *Bodhicaryā*, again has two parts—*Bodhi* and *Caryā*. Similarly, the term *Avatāra* may be broken as *Ava* and *Tāra*. With such analytic process, here, there is a brief description of the underlying meaning and ideas, contained in the term.

The term 'Bodhi' is derived from the root *Budh* (to be awake), meaning knowledge (*ñāna*), enlightenment. Caryā means walking, conduct, behaviour, state of life, practices, and temperament. Thus, 'Bodhicarya' applies to the 'practices for awakening'. It also tends to suggest 'performance after being awakened'.

The mind of the Bodhisattva (*Bodhicitta*) is the central theme of the *Bodhicaryāvatāra*, which throws light on the ethical ideals and consists of the essence of Mahāyāna Buddhist philosophy. It elaborately deals with the six perfections (*Pāramita*) like dāna (charity), sīla (moral precepts), nekkhamma (renunciation), paññā (wisdom), khanti (tolerance) and viriya (endeavour), which are to be acquired by a Bodhisattva after his initial vow to produce the *Bodhicitta*. The final aim of producing *Bodhicitta* is to serve all beings by way of rendering all possible help to them in attaining liberation. It has, therefore, been said, "*Bodhicitta* is perfect enlightenment (attained) for the sake of others (*bodhicittam pararthāya samyaksabodhikā matā*). This *Bodhicitta* is the immutable support of all the virtues and is pre-requisite for the march towards Buddhahood through the various stages. This *Bodhicitta* has been
variously described and eulogized in the first chapter of the *Bodhicaryāvatāra* of Śāntideva. As *Bodhicitta* aims at the welfare of the beings, there cannot be *Bodhicitta* without *Karunā* (compassion). Śāntideva distinguishes two kinds of *Bodhicitta*—

1. making the great resolve towards the *bodhi* (*bodhipranidhi-citta*) and

2. the entering upon the career of the *bodhi* (*bodhiprasthana-citta*).

While the former represents the aspiration to attain Buddhahood, the latter denotes the actual setting out the journey towards the goal.

The second component ‘*Avatāra*’ is also significant in expressing a number of senses like the former one. It has two parts - *ava* and *tāra*. The former is a prefix, which denotes the senses like lower, entering into, moving downwards, etc. *Tāra* is deried form the root *tara* (to cross) by adding the suffix *na* and gives the generic sense of crossing, going across, moving beyond etc. Thus, the literal meaning of the ‘*Avatāra*’ is going across or making others to go across. The other meanings are the descent, entrance, a landing place (*tittha*), introduction, boat, manual, appearance (*incarnation*) etc.

Dr. S. Radhakrishnan asserts that everything is the manifestations of the supreme spirits, and the most intense manifestations of the same are called ‘*avatāra*’ or incarantions of God. These are not out of the way, miraculous revelations of God, but only the higher manifestations of the supreme principle, differing from the lower general ones in degree only. The Rishis, Buddhas, Mohammed are intense manifestations of the Universal Self.

In the text ‘*Abhidhammāvatāra*’ one of the manuals
of *Abhidhamma*, the term *avatāra* has been used in the four specific senses namely, descent (*avatāra*), key (*tāla*), boat (*kullu*) and manual (*hattasāra*).

In the text *Bodhicaryāvatāra*, the term *avatāra* has been used in the sense of 'path' or 'way'. The text starts with "Bowing respectfully to the Sugatas, their sons and the body of their dharma and to all who are praiseworthy, I will speak briefly, according to scriptures, the way or path, that the offspring of the Buddhas enter the religious life."

Prajñakaramati, the commentator of *Bodhicaryāvatāra* has used the word 'avatara' in the sense of 'descent' or 'coming up' and path.

Now, in the background of the meanings of the two terms, *Bodhicaryā* and *avatāra*, the underlying idea of the compound *Bodhicaryāvatāra* may easily be understood. M. Winternitz says about this text that it is a genuine piece of religious poetry rising to the loftiest flight of devotional fervour and inspired expression of the poet's feelings. The first eight chapters are theological in outlook, but the ninth chapter gives a philosophical exposition of the Mahāyāna doctrine from the point of view of the Madhyamika school.

**Note**

4. Ibid.
5. Ibid. p. v.
A Study of the Team Bodhicaryāvatāra


10. “Yam devadevo devānām, deva-devehi pūjito,
Desesi devalokasmin, dhammad devapurakkhato.
Tatthāham pāṭavatthāya, bhikkhūnāḥ piṭakuttame,
Abhidhammāvatāram tu, madhurām mattvādḍhanāṁ “
Abhidhammāvatārā, (Ed.) Mahesh Tiwary, Eastern Book
Linkers, Delhi, 1988, p.3.

11. “Tālam mohakāvatassā, vighātanammananuttaram,
bhikkhūnāḥ pavisantānam, abhidhamma-mahāpurāṁ”. - Ibid.

12. “Suddhāram tararitam, abhidhamma-mahodadhim,
Suddhāram tararitām, taram va mākārākaram.” - Ibid.

13. “Abhidhammika-bhikkhunam, hatthasarannanuttaram,
Pavakkhāmi smāsena, tam, sunātha samāhiita” - Ibid.

14. “Sugatānāmatmajāh jinaputrāḥ, bodhisattava
ityārthah. Tesā samvarāvataḥ” - Bodhicaryāvatāra, (Ed.),

15. “Avatirye tasmin va anenetyavataro margah”. - Ibid.

16. Quoted in Bodhicaryāvatara (Ed.) P.L. Vaidya, Mithila Research
Instit. Darbhanga, 1960, p. XII (Introduction)
NON-VIOLENCE (AHIMSA) : BUDDHA’S AND GANDHI’S VIEWS

It is an undeniable fact that men in the world today have been shaken by the tremors of the fearsome holocaust that has envisioned them with nuclear catastrophe. This by no means a natural calamity, which is beyond human control but this impending holocaust is unfortunately created by power mania of a few autocrats who have thrown the world in a web of chaos.

If we look back into our historical past, we do not discern a period of complete integration or even a workable peace. On the other hand, men were deeply rooted in conflicts arising out of desire and fear, which made the world an inhabitable place. It appears that the great seers like Buddha, Mahāvira, Shankara and Gandhi were all fed up with the nature of cyclic suffering in the world through the aeons.

The unity of all life is a characteristic and deeply inspiring feature of all Indian thought. It is the core of the concept of ahimsa. Ahimsa is far more than non-killing. It is abstention from consciously inflicting injury or causing harm to any person or living creature. It enjoins regard and love for every one.

The Buddha declared that suffering and sorrow which affect the world are not without a cause, and therefore
Non-Violence (Ahimsa) : Buddha's...

remediable by removing the cause. The Four Noble Truths point the path to Nirvāṇa or the extinction of self (I-ness).

Buddhism arose with its basic principle of well being for all. Buddha’s commandament of ‘Bahujana hitāya, bhujana sukhāya’ always remains as an underlying current in all his teachings. It is natural to think that when Buddha thought of eliminating the suffering of all, he had well being of all at heart. There was no question of harming or injuring any living being. The very idea of well being of all gave rise to Ahimsa. Thus, the concept of non-violence can be defined as the sublime mental state of well being of all irrespective of any consideration - ‘Sabbe satta bhavantu sukhitattā.’

In a general way, it can be said that the injury is possibly of three types namely mental (manasā), vocal (vācā) and physical (Kāya). Really speaking, it is a mental one. Body and speech cannot function without the association of mind. A determination of doing anything is made at the mental level first, that is consciousness of doing so and so appears on the mind first and then only it finds expression through different doors and accordingly named as physical and vocal action. Thus, an action is nothing but a form of consciousness or volition - ‘cetanāham, bhikkhave, kammam vadāmi’. Refraining injury is an action. Therefore, Ahimsa is the name of volition of not doing any harm to any one.

In the hands of Mahātma Gandhi, ahimsā, the sword of self-suffering, became a mighty instrument of large scale social and political change. It is a phenomenon of the utmost significance for the future of mankind. Gandhi says - “Non-violence is the law of the human race and is infinitely greater than the superior to brute force ... Non-violence affords the fullest protection to one’s respect and sense of honour. Non-violence, in the very nature of things,
is of so assistance in the defence of ill-gotten gains and immoral acts. It is, therefore, inconsistent with the possession of other people’s countries, i.e. modern imperialism. Non-violence is a power which can be wielded equally by all children, young men and women or grown up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts.” (Quoted in the Some Thoughts on Science and Religion by Prof. D.S. Kothari).

Gandhijee was of the view that a new social order should be established on the basis of Satya and Ahimsā. Bertrand Russel observes in the wisdom of the West - “What are we to do when called upon to obey a law which we find unjust? The question is more alive than ever when blind obedience to our political masters threatens to plunge the world into total destruction.” The only possible answer can be ahimsā and satyagraha. This is more true today then ever. Ahimsā and satyagraha go together.

It will be better to point out that though the use of the word Ahimsā is not very frequent in Buddhist literature, as it is in Gandhian thought. Suzuki has rightly observed that there are two pillars supporting the great edifice of Buddhism, Mahāprajñā (the great wisdom) and Mahākaruna (the great compassion) The wisdom flows from the compassion and the compassion from the wisdom, for, the two are one. Both of them are nothing but the attributes of ahimsā.

Emphasizing the importance of the means as equal to the end, Gandhijee identifies Ahimsa with Truth, as he identifies Truth with God. He says - “It is the soul force or the power of Godhead within us ... Non-violence without
reliance upon that Force (God) is power stuff to be thrown in the dust." But Lord Buddha never speaks of realizing God.

It appears from the text that the Buddha has also conceived an ideal form of social order and wished to put it on the earth with religious ferment and virtuous fragrance. It is the Brahmavihāra, which refers to a superior and noble way of living, surcharged with internal and external bliss generated by peace and tranquility. It has four human values, serving as the four firmly footed pillars of the social structure. They are the friendliness (mettā), compassion (karunā), joy (muditā) and equanimity (upekkhā). It is said that each member of the society sow, nourish on the undisturbed surface of mind, the saplings of these four sublime human values and develop them so as to pervade through all the six directions, making the entire atmosphere surcharged with soothing waves of peace and tranquility. In this background, there will develop a social order where there is neither enmity nor quarrel of any type. Rather there shall prevail the supreme reign of happiness, both internal and external.

Gandhijee expressed the term Sarvodaya which means 'the rise of all', for which, all the individual have to discipline themselves in a manner that let all the innermost elements of the soul rise to the highest level. It means development of the inner strength of all powers within man to the full.

Lord Buddha never believed in the caste system but he distinguished persons on the basis of their deeds. Gandhijee also fought with the weapon of satya and ahimsā for breaking the casteism in India but in doing so his aim was to remove social disparity which is dangerous for a strong social structure.
Thus, it is clear that apart from so many differences, there lies some similarities in the concept of non-violence we can resolve the conflict in the society and establish social harmony among the people.
CONTRIBUTION OF PROFESSOR GIUSEPPE TUCCI IN YOGĀCĀRA PHILOSOPHY*

This year, India is commemorating the Birth Centenary of Professor Guiseppe Tucci (1894-1895), who was one of the greatest Tibetologists and pioneers of Indo-Tibetan Buddhism. As an explorer and traveller, Prof. Tucci undertook eight expeditions to Tibet from 1929 to 1948 and in between 1950 and 1954 as many as six expeditions were made by him to Nepal. From 1925 to 1930, he taught Italian, Chinese and Tibetan at the Universities of Calcutta, Dacca and Visva Bharati, during which time he also worked on critical editions of rare Buddhist texts. During his own life time, he received International recognition from around the world. He was also honoured with Jawaharlal Nehru Award for International Understanding (1977) and Rabindranath Tagore Birth Centenary Plaque (1978).

Prof. Tucci has contributed in multi-dimensional fields. His main contribution was to unearth specially the wonderful treasures of Buddhist literature, which were inaccessible to the oriental scholars of India, since they were preserved in Tibetan and Chinese translations. His researches have

immensely enriched the special field of yogācāra and philosophical literature. In this paper, there is an humble attempt to throw light on the contributions of Prof. Tucci in the field of yogācāra philosophy.

The founder of yogācāra school was Maitreya or Maitreyanātha (C.270-350 A.D.),¹ who was later identified with Maitreya Bodhisattva, the future Buddha. As for Maitreya’s works, the Chinese tradition enumerates the Yogācarabhiṃī, the Mahāyānasūtrālaṅkāra the Madhyāntavibhāga and the Vajracchedikāvyākhya, while the Tibetan tradition² has the Mahāyānasūtrālaṅkāra the Madhyātavibhāga, the Abhisamayālanāka, the Dharmadharmatāvibhāga and the Uttaratantra. Tucci thinks that he was the author of six works, including the Mahāyānasūtrālaṅkāra and the Yogācarabhiṃī. He is of the opinion that Maitreya is the author of the kārikās of all the six works, while Asaṅga, his chief pupil, wrote the commentaries on them.....³ As the commentary on the Abhisamayālanāka is ascribed to Asaṅga, and as both text and commentary must have been composed by the same author, Obermiller inclines to the opinion that all the five treatises which show a great resemblance with each other as regards style, though they are written from different points of view, were written by Asaṅga, and that the tradition of Asaṅga, having heard them from Maitreya in the Tuṣita Heaven, is only meant to give a divine sanction to the works.⁴ Tucci also says that Maitreya was a historical master, who must be credited with the first systematisation of the yogācāra philosophy. The study of Indian Idealism must therefore begin with his works.⁵

The Yogācarabhiṃī is the fundamental text of the yogācāras. It has been edited by Vidhushekhara Bhattacharya.⁶ The Mahāyānasūtrālaṅkāra was edited by Sylvain
Contribution of Professor Giuseppe ...

Levi. Gadjin M. Nagao has prepared an Index to the Mahāyānasūtrālaṅkāra. It has been reviewed by G. Tucci.

*Abhisamayālaṅkāra* was first edited by Th. Stcherbatsky. It may be considered as the Buddhist counterpart of the Brāhmanical yogasūtras. Tucci is of the opinion that this text brings new materials for the study of relation between the classical yoga as represented by the sūtras of Pātañjali and the Buddhist mysticism of yogācāra. There is also a commentary on it named as *Abhisamayā-laṅkārāloka* by Haribhadra, one of the books most studied in the monasteries of Tibet, where Buddhist learning is still alive. It was first edited by G. Tucci. It is a sort of synopsis of the contents of the *Aṣṭasahāsrikā-Prajñāpāramitāsūtra* and it is very difficult to grasp the meaning of the sentences. It sheds a great light upon the most abstruse points of yogācāra philosophy and upon yoga and meditative process of the Buddhist schools.

The *Madhyāntavibhaṅga-sāstra* of Maitreya with its commentaries, the *Bhāṣya* of Vasubandhu and the *Ṭīkā* of Sthiramati belong to the most fundamental works of Vijñānavāda. The *Madhyāntavibhaṅgaḥbhāṣya*, a Buddhist philosophical treatise was edited for the first time from a Sanskrit manuscript by Gadjin M. Nagao and it was reviewed by G. Tucci. In 1932, a version of the text with the sub-commentary of Sthiramati namely *Madhyāntavibhāgasūtrabhāṣyaṭīkā* was edited by Vidhushekhara Bhattacharya and G. Tucci. The text along with its commentary by Sthiramati from Tibetan (*Madhyāntavibhāgaṭīka*), edited by Susumu Yamaguchi, came out in 1934. All these works were utilised by Th. Stcherbatsky in his English rendering of the *Madhyāntavibhaṅga*, which came out in 1936. This rendering contains, besides the *Kāikās* of Maitreya, a translation of Vasubandhu’s *bhāṣya*
as well as the ṭīkā of Sthiramati. It has been again reprinted by Devi Prasad Chattopadhyaya.\textsuperscript{15}

E. Obermiller published a review of Prof. G. Tucci and V. Bhattacharya’s edition in the \textit{Indian Historical Quarterly}, Vol. IX, No. 4, in which he has suggested some corrections of those parts of the published text, which represented retranslations from the Tibetan to fill up the lacunae of the Sanskrit manuscripts. He also did not suspect the existence of the other edition which made some of his critical remarks superfluous.\textsuperscript{16}

The Discourse on Discrimination between Middle and Extremes is written with the same aim as the \textit{Vijñapati-mātratāsiddhi}. It repudiates the Universal Relativism of the Mādhyamikas. It. repudiates also the Pluralism of Hinayānīs. by a stricter discrimination between Appearance and Reality, it establishes its own system of a spiritual Monism. There is a transcendent Absolute Reality of the Pure Spirit (\textit{vijñaptimātratā}). The Mahāyānistic Nirvāṇa is nothing but this Absolute Idea in which the totality of life is merged.\textsuperscript{17}

The yogācāras admit a transcendent experience and declare that it is a final efficient principle or the causal background beyond the less efficient processes of causality by

(i) Dependent origination (\textit{praṛtyasamutpāda}) and

(ii) Casualty by ideation (\textit{ālayavijñāna}), which includes the viodness of Nāgārjuna in its aspect of wrong ideation (\textit{abhutaparikalpita}).\textsuperscript{18} The transcendent efficient principle of the yogācāras is a non-dual experience (\textit{advayajñāna}), or it can be explained as consciousness only (\textit{vijñānamātratā}), or thusness (\textit{tathatā}). Takakasu thinks that the Yogācāra-causality implies a triadic series, viz., (i) causality
by action-influence (pratītyasamutpāda), (ii) causality by ideation (ālayavijñāna), and (iii) causality by thusness (tathatā). The first two causal principles are dependent on the third which is the supreme psychomoral principle of causality.

Here abhutaparikalpa consists in the wrong assumption of the existence and essence of objects, which are not self-existent and therefore are not in a condition of being perceived by a subject, in as much as they are mere vijñānabhāṣā. These abhutaparikalpas are represented by an endless series of mental states which have no beginning, but will end with the Nirvāṇa and are said, therefore, to correspond to the process of the Sāṁsāra. They are related to one another in a relation of cause and effect, and extend over the three dhātuṣ and three times. Tucci is of the opinion that though this doctrine is also called the doctrine of the middle Path, yet there is much difference with the system as propounded by Nāgārjuna.

Besides these above mentioned works, Tucci has also edited Vajracchedikāsūtrabhāṣya of Asaṅga in Sanskrit, Chinese and Tibetan and translated with a seven-page tabular summary. He also edited the Sanskrit text and the Tibetan version of the Prajñāpāramitā-piṇḍārtha-saṁgraha of Dignāga (C.400-480 A.ū.) with English translation. Bhāvanākrama (bsgom-pahi rim pa) was edited with Tibetan version by Tucci. It was written by Kamalaśīla, who has regarded Great compassion as the fundamental virtue in this text. The treatise starts with a statement that 'Mahāyāna is contained within three things, compassion, bodhicitta and realization. Compassion is the basis of all, the path to Buddhahood starts from compassion. One should meditate on it, considering the universality of sorrow to which all beings are fatally subject, in whatever destiny they are born;
neither kings nor gods can escape it'.

Again the text says that 'meditating on his own person as being a mere agglomeration of components (skandha) and so realizing that no self exists. The śrāvaka realises that the ego is not a self. Then meditating on the universe a being a mere ideation, he realizes that external objects have no self, as stated by the Vijñānavādins. By the above said process, realizing that this non-dual knowledge also is nothing per se, one enters the supreme truth.

From what we have discussed, it is evident that how Professor Giuseppe Tucci contributed in the field of Yogācāra philosophy and how by the works of Tucci, our knowledge of early yogācāra system benefited.

Notes and References

2. Bu-ston's History of Buddhism, Translated by E. Obermiller, Hiedelberg, 1931, p.53.
5. G.Tucci (1930), op. cit., p.17.
14. *Bibliothea Buddhica*, XXX.
17. Ibid., pp.7-8.
18. Tucci (1930), op. citt., Chapter 11, Specially, pp.34-35.
20. Cf. Tucci (1930), op.citt., p. 31-34.
25. Ibid., p.173.
Tabo monastery lies in the Himalayan tracts of Spiti in Himachal Pradesh. It is the oldest continuously functioning Buddhist monument in India and the Himalayas. It is a complex, which has nine temples, twenty three chortens, a monk’s chamber and an extension that houses the nun’s chamber. This core is bounded by an earthen wall and encloses an area of 6300 square metres.

The original plan of the main temple (gtsug-lag-Khang) of Tabo consisted of the (old) entrance hall (sgo-khang), the main hall (‘di-khang), the cella (dri-gtsang-khang) and the ambulatory (skor-lam). The modern entrance hall and the protector’s chapel (mgon-khang) are later additions. The Tabo gtsug-lag khang preserves an extraordinary wealth of documentation for the history and culture of the period. The iconographic program dating from the restoration phase 1042 is complete in painting, sculptures, inscriptions and extensive wall texts.

The ‘renovation inscription’, which is located in the main temple at the entrance to the apse or the west wall, tells us that 46 years after the temple was founded by “the

* Published in the Proceedings of XXV International Buddhist Conference, by Indoson Nipponji (Japanese Temple), Bodhgaya, 2001, pp. 30-35.
Tabo Monastery as a World Buddhist...

ancestor the Bodhisattva” (i.e. the Purang Guge King Yeshes-'od, probably 959-1036 A.D.) in a monkey year. Byang-Chub-,'od, “motivated by the thought of enlightenment”, restored this temple and that the current inscription was written after the painting of the cella was completed. Dr. Laxman S. Thakur in his article “A Tibetan inscription by lHa Bla-maye-ses-'od from (sPu) rediscovered” has also attributed this inscription to Ye-shes-'od. But Hugh Richardson has tried to attribute this inscription to one of his descendants, the bstan-po lha-sras, whose name has unfortunately effaced. It was customary to contain an eulogy of the ancestors of the person whose deeds are recorded in the main body of the text, which was also marked by the dangkyog. Similarly at dkor, the inscription is divided into two distinct parts each preceded by the dang-kyog. The first is a brief eulogy of the famous lHa Bla-ma Ye shes ‘od, the second recounts what was done by one of his descendents. Although the name of that btsan-po lha-sras has been lost,’ a clue may be found in the date—the first winter month of a dragon year—which has been so clearly enunciated. A notable dragon year in the history of the lungs of Gu-ge was the Fire-Male-Dragon year 1076 in which the lha-sras rTse-lde, a great-great nephew of Ye-shes-'od convened a religious council attended by the greatest teachers of the day which was regarded by the historian ‘Gos lo-tsa-ba as a most important event. Although the place of the religious assembly is not stated there, seems a good case for attributing the inscribed pillar at sPu to rTse-lde. Hugh Richardson has tried to make translation of the first paragraph and the first two lines of the second, which is below mentioned:

“In the time of the glorious divine btsan-po Wa Bla-ma Ye-shes-od the faith was spread .... was done and by dedicating the temple of the Precious Power (or centre) as
the peak of the religion of gods and men the kingdom was made as high as heaven. In the first winter month of the dragon year the glorious divine bstan-po the prince came to the raja’s palace at sPu”

Reckoning in relation to the approximate dates and the biographical information on Ye-shes-’od and Rin- Chen-bZang-po, the monastery was most probably built in AD 996. It has breath taking murals and stucco images. It is often referred to as ‘The Ajanta of the Himalayas’. Close by the Tabo monastery are the contemporary monastic structures, while the cliff-face above the complex has a series of caves which were once used as dwelling of caves which were once used as dwelling units and where traces of paintings can still be seen.

Starting from the left of the entrance of the Du Khang of Tabo, the lower part of the entire east, south and west wall up to the ambulatory of the cella is covered by a continuous painted frieze. This frieze is roughly 105 cm high and its lower rim is approximately 50 cm above the ground. Thus, it can be seen from a kneeling position. Directly above the frieze are the clay sculptures of the mandala. A total of 15 figures, starting with No. 1 to the left of the entrance, are situated above the frieze and they will be used to indicate the location both of the paintings and the inscriptive panel within the frieze. The total strength of the frieze is approximately 20 metres.5

The frieze consists of complex narrative units structured by the steps taken by the hero Sudhan (Nor bzang), on the path toward his goal of ultimate realization and mostly relates, Sudhana’s visits to various spiritual friends (Kalyanamiträs) in the pursuit of his quest.

The 33 sculptures of the Tabo maṇḍala preserve an unusual version of the Vajradhātumaṇḍala, for which only
a partial explanation has been found in textual sources to date. In fact, Vajradhātumāṇḍala as represented in Tabo is a predecessor of the prescription in later Tibetan commentaries, particularly the ones of the Sa-sKya school which may directly derive from the translations and teachings of Rin-Chen bZang po. These sculptures are the most important reference point in the study of the clay sculpture in the Western Himalayas dating to the second diffusion of Buddhism in Tibet. The mandala group bears witness to a sophisticated and highly educated Buddhist environment, which also had the economic resource to import experienced crafts' men and materials of an astonishing quality. Apart from the decoration dating to the renovation phase, the clay sculptures are an expression of the rapidly expanding economic and intellectual wealth of the Purang-Guge kingdom and of West Tibetan Buddhism. Deborah E. Klimburg-Salter is of the opinion that the kings of Western Tibet were able to construct an efficient international trade network which allowed them to export precious metals mined in their territory, particularly Guge. This network certainly depended in part, on the small monasteries established throughout the kingdom and located at strategic points along the trade routes.

The wall paintings in the assembly hall (du-khang) and fragments from the original wall paintings in the ambulatory demonstrate that when Yeshes-'od and his two sons founded the monastery in 996 the artistic culture had a provincial, regional character with influences deriving from India and Central Asia. Within the walls of the temple complex lie seven other prayer halls which contain outstanding examples of art from the fifteenth through to the twentieth century. Thus, Tabo is significant not only because it has preserved some of the finest examples of early Khache-Tibetan painting, but it is also one of the few
monuments where one can study the continuous development of Western Tibetan art over a period of almost ten centuries. It is a living museum, both of the lost styles of Kashmiri Buddhist paintings and the fascinating process of the transmission and adaptation of that tradition in Tibet.8

Tabo monastery also possesses a very important collection of Tibetan manuscripts, which are housed in the shelves flanking the main altar in the old assembly hall, wrapped in 60 massive orange bundles. The style of handwriting also varies widely, but most of the manuscripts are written in a fine and elegant dbu can script with many archaic features. Nearly all the texts are incomplete and fragmentary. The Tabo manuscripts form a direct link with the time when the Tibetan translations of Buddhist scriptures were first made, and in many cases they preserve the wording of the texts in a more correct form, unchanged by centuries of scribal error and editorial alteration. The extremely distressed condition of the Tabo manuscripts suggests that Tabo must have been the scene of some violent confrontations during its long history.

The story of the renaissance of the ancient Tabo monastery under the direct encouragement of His Holiness The Dalai Lama and his junior Tutor is a particularly dramatic example. Under the energetic and affectionate guidance of dge bshes bSodnams-dbang-'dus, deputed by gSer-sKong mtshan-zhab in 1976, Tabo has been transformed from a sleepy impoverished monastery, into an active centre for the study and practice of Buddhism, not only for the increasingly large number of young monks but also for the people of the surrounding communities. These two remarkable personalities have been responsible for the renaissance of Tabo monastery, culminating in the Kalacakra ceremonies conducted by His Holiness the Fourteenth Dalai Lama to celebrate the Monastery’s 1000
anniversary. An International Seminar on the Great Lotsava Rinchen bZang. po and his works was organised by Karuna Foundation from June 28th to July 2nd, 1996 at Tabo to mark the 1000 years of Tabo monastery.

Today Tabo is at the centre of a spiritual revival in the Spiti valley. This was made possible because of the improved standard of living in the valley, the result of many Indian Government initiatives, and the educational and spiritual activities initiated by gSersKong Rinpoche and continued by dge-bShes bSod-nam dBang-'dus and, the monks. An International Tabo Group was constituted under the Presidentship of dge-bShes bSod-nam dBang-'dus and the Co-ordinatorship of Col. V. S. Verma at Tabo monastery for its spiritual and academic activities.

It is matter of great pleasure that International Buddhist Brotherhood Association, Japan, considering the significance of the silver jubilee session of the International Buddhist Conference, has chosen the Focal theme, “The World Buddhist Heritage: Perspectives and Prospects” in pursuance of the Article 1, adopted by the Seventeenth Convention of the UNESCO in 1972. As we have seen that Tabo monastery is important not only to Tibetan culture but also to the history of India. From the significance of monumental sculpture and painting, inscriptions, cave dwellings, combinations of elements of Indo-Tibetan Buddhism etc. Tabo monastery should be considered as “Cultural Heritage”. The International Buddhist Brotherhood Association, Japan should approach to the UNESCO for declaring Tabo monastery as a ‘Cultural Heritage’, because of having unique beauty of its art and its role in transmission of Indo-Tibetan Buddhism.
References

1. *1000 years of Tabo Monastery* by Deborah E. Klimburg-Satter, Institute of Tibetan and Buddhist Studies, University of Vienna, Wien, Austria, p.3.


7. *1000 years of Tabo Monastery*, op. citt. p. 10.

SYMBOLICAL SIGNIFICANCE OF SVASTIKA IN TIBETAN BUDDHISM*

The symbols are the earliest records of man’s urge for expression. The Svāstika symbol in India is as old as the history and culture of this country. In Sanskrit, the word Svāstika is derived from Svāsti (i.e. Su +asti, meaning ‘Well being’) and connotes ‘good luck’ or ‘auspiciousness’. In Sanskrit the word is used for any auspicious object (Svāstiko mangaladravye), however, especially for a mystical cross of which the exterminities of the four arms are bent round in the same direction.1 In Pali, the word Svāstika is taken as Sotthi (Sk. Svāsti - su+asti), which means well being, safety, blessing.2 During the time of Buddhism, Svāstika wheel in India was connected with the title of a Cakravartin from Cakra a wheel title - meaning a supreme ruler or a universal monarch who ruled the four quarters of the world and on his coronation, he had to drive his chariot or wheel to the four cardinal points to signify his conquest of them. In Mahāsudassanasutta of Dīghanikāya, we find the king Mahāsudassana, who was the possessor of seven precious things (Satta ratana) and was gifted with four marvellous powers (Catu-iddhi)’.  

In Aśokan inscriptions, the Svāstika sign represents Pu, the first letter of the word Punya, while the ma sign with a dot in the middle is the first letter of the word Mangala. The Jaugada inscription of Aśoka has two separate Rock Edicts, which are surmounted with straight lines where two Svāstikas are engraved before, the beginning of the Rock Edict Jaugada II. The Rock Edict Jaugada I begins with three Maṅgal Signs and one Svāstika.

Before, the advent of Buddhism in Tibet, a religion named Bon prevailed. The Word Borpo is described with its various meanings. Chos-kyi-nyima, the author of Dub-Tha-Selgimelong defines Bon as Svāstika, Gyung-drung, containing four fold materials (phungpo) (gyungdrung-gis-chos-phung-sgo bshi). Rockhill presumes that the word bon (pon) is derived from Punya (bsod-nams), which may be identical with Svāstika in Sanskrit. However, among the Westerners the term bon has been referred as the seed (Sa-bon), which shows some affinity with the word bīja.

It is said that the concept of gyung drung has not been imported from any country. But, this concept is unique one in Bon religion. gyung means unchanging and drung means everlasting or continuation. Thus, gyung-drung means that which is unchanging and in continuation. If we go through the statue of the founder of the Bon religion Tonpa Shenrab Mibo, We find that the left hand of Shenrab Mibo is on the chest and the right hand is on the right thigh. The left hand signifies the unchanging and the right hand signifies the continuation.

As rdorje is to Buddhism, gyung-drung (Svāstika) is to Bon. The gyungdrung has a diagram having the arms pointing to the left in opposite to that of Buddhist in Tibet. It has probably evolved out of the maṇḍala diagram (dkyilkhor) as mentioned in the Dub-tha-selgimelon.
Symbolical Significance of Svastika in...

a quadrangle or square

a remig

mandala with four doors
Bon-Khor which mostly refers to the gyung-drung emblem in the Bonpo tradition is grown in a manner of circumbulation round a shrine or a deity from right to left. Thus, gyung-drung emblem refers as opposite direction of the Buddhist manner of circumbulation.

The gyung-drung of the Bon has some similarity in certain respects. The Bonpo Tri-ratna has been formulated in the manner of Buddhist Tri-ratna (dkon-mchog-gsum). It means the assimilation of Buddha, dharma and sangha in the term of rare perfect three dkon-mchog-gsum gyung-drung-gsum in the Buddhist Tri-Ratna. Similarly gyung-drung-gsum has been substituted in one symbol of the three tending of unchangeable permanent and everlasting. gyung-drung-gsum, thus, refers to gyung-drung sangs-rgyas, gyung-drung sems-pa and gyung-drung bon.6

The design of the gyung-drung Bon may be interpreted with the symbol of four fly foot ends lying crosswise in the horizontal and the vertical lines. In this regard, rgyal-rabs-gsal-bai-melong gives the description of the gyung-drung manḍala with reference to the architectural measurment. A quadrangle of square (gru-bshi) subdivided into Re-mig of equal size numbering nine squares.

While dra-mig is a general expression, re-mig is a special one, describing a main quadrangle or square, subdivided into equal quadrangles, a chess-or chequer-board, in the form, of a sine-ba, divination-table or board. The re-mig or dra-mig has nothing to do with the structure of the walls themselves, but applies to the arrangement of the walls or partitions. A manḍala in its fundamental form contains five principal sections in the form of a cross, a central one with four others facing the cardinal directions. In each cardinal direction, there is a gate or door.

A quadrangle or square, gru-bz'i, subdivided into a ri-
mig, present no difficulties, the form of the ri-mig having the circumference of a quadrangle. The square is able to contain all the other figures with circumference. Selecting this as the fundamental figure, the re-mig and the with four doors can be added to obtain the following ground plan.

Thus, dra-mig net like drawing inside the big square represent the base of the temple architecture, consisting of four doors of the four sides, east, west, north and south. The small centre at the square will be apartment in which the duty remains. In this respect, a Tibetan proverb may be cited - "Stag-gi-ri-mo-phyi-layod. Mihi-ri-mo-nang-la-yod". The strips of a tiger are on the outside but the strips of man are inside. Thus, in diagram of the gyung-drung, the heart (sñid) in a square of gyung-drung lies where two hands cross one another.

It is therefore evident that the significance of the gyung-drung Bon may be determined at external and internal sphere of the world as well as the gyunq-drung sems-pa. The internal sphere aims at a state of joy to overcome the miseries of human life. In this respect gzi-brjid mentions that gyung-drung ḥkhor-lo padma ri designs of the gyung drung wheel in the model of lotus. Here, the model of lotus signifies purity of mind with sweet fragrance and beautitude.

Though gyung-drung is not out of changeless sphere, it tends to grab the changelessness in the compassionate mind. Thus, gyung drung Bon aims at the attainment of the Bon sku, the embodiment of permanence.

The gyung-drung symbol plays a prominent value to the human being. It serves as a mystic power to the adherents. Sv are to be seen on the doors, walls, and the beams of the houses to represents as a good luck-bringer and keeping away form the evils to the concerned person. Some Tibetans also put these symbols on their hands and arms. These are
also placed on the back of their dresses, between shoulder blades, particularly as a faith during the age of 13, 25, 37, 49, 61 years. These mentioned years are still observed as a critical age and every precaution is being taken to subdue the obstacles of life. It is believed that, it’s such faiths to the deities are lacked then there suddenly causes a bad sickness and even make a victim of death too. Therefore, this Svātika (gyung-drung) has a great significance in every living being. Most of the Tibetans houses are to be seen with gyungdrung symbol to guard from the evils. The Bon priests also use this symbol in funeral rites.

This mystic symbol of gyung-drung is also prevalent among the business society. They draw gyung-drung symbol in their cash boxes and ledger khatas to signify them as a good “luck bringer”. Such traditions prevailed from their ancestors and still alive today.

References

8. Ibid.
CONTRIBUTION OF ĀCĀRYA BUDDHAGHOSA IN SINHALESE BUDDHIST TRADITION

It is said the Buddhaghosa was born in a Brahmin family near Bodhimanda in the middle country (majjhimadesa) of Jambudipa. He was well versed in Vedic lore and wandered as a disputant all over the country. One day he went to a vihāra, where in course of discussion, he was converted to the Buddhist faith by Thera Revata. Living there in the Vihāra, he composed an original work Ānātoda and a commentary named Aṭṭhasālini on the Dhammasaṅgani. According to the advice of his teacher he started for Ceylon for the study of Singhalese Aṭṭhakathas and met Buddhadutta in the sea and apprised him of his mission. He reached Lanka during the reign of king Mahānāma who ruled nine hundred and fifty six years after the mahāparinibbāna of the Buddha and five hundred and sixteen years after the writing of the Piṭakas. While reaching Ceylon, he stayed in the Mahāvihāra of Anurādhapura and expressed his desire for translating the atthakathās into Māgadhi. The monks, by way of test, gave him two verses for elucidation he wrote the Visuddhimagga as answer. The monks were satisfied with his performance for translating the aṭṭhakathas into Māgadhi. Accordingly, he started the work and completed it in a year.
The *Buddaghosuppatti*¹, which is the largest account of the life of Buddhaghosa, furnishes the similar account with a few differences. If mentions the name of the village of Buddhaghosa as Ghoṣa near the Bodhi tree which was the rendezvous of a large number of cowherd’s children. The name of his father was Kes’i who was the spiritual adviser of the Lord of the village. Kes’i had a monk friend who was possessed of supernatural power. He converted Buddhaghosa to the Buddhist faith. The conversion took place in Kes’i’s house and not in the vihāra as mentioned in the text *Saddhammasaṅgaho*,² composed by Dhammakitti Mahāsāmi probably in the 14th century.

In the introduction to the *Visuddhimagga*, Dharmananda Kosāmbi has discussed the life of Buddhaghosa. On the basis of textual evidences, he has tried to prove the historical question of the nationality of Ācārya Buddhaghosa. There is also a Burmese tradition which maintains that Buddhaghosa belonged to Thaton, a place in Burma. He crossed over the Ceylon, where having devoted himself to the study of the Singhalese language, copied the three *Piṭakas* with their commentaries and brought them over to his native place.³ However, it is a matter of discussion that to what extent Buddhaghosa remained faithful to the original commentaries, no one will ever know, since the original Sinhala commentaries disappeared immediately after Buddhaghosa rendered them into Pali. What happened is still a mystery.⁴

From the commentaries and other works of Ācārya Buddhaghosa, we find informations related with the Sinhalese contribution of Ācārya Buddhaghosa in Buddhist tradition. According to *Sāratthapakāsini*, there were a Thera named Mahānāga of Kālavillimandapa and of Bhikkhus who took their abode in the vihāra at Colombothittha, who with
minds bent upon Kammaṭṭhāna, walking on foot near the village and talking palmful of water, looking on the roads where quarrelsome and wicked persons, mad elephants, restive horses etc. were to be found, used to go along their path.⁵ Buddhaghosa refers to the story that thera Mahānāga while going not after finishing his alms-begging in the village of Nakulanagara, saw a Theri and requested her to take rice.⁶ A reference is made to Abhaya Thera in the Aṭṭhasālini, that he was very hospitable to those who could recite the Dīghanikāya in the Cetiyapabbata. The story is told of the articles of hospitality having been stolen by thieves.⁷ the Aṭṭhasālini also mentions a thera named Pingalabuddharakkhita of Ambariya Vihāra who used to preach the Buddhist precepts.⁸ There is also mention of a sinless thera living at Cittalapabhata who had as his attendant an old recluse. One day while the attendant was walking behind the thera with alms bowl and robes, he told the Thera thus - "Venerable sir, how are the Ariyas"? The answer was that the Ariyas were very difficult to be known.⁹ There is a reference of Cakkana Upasaka of the island of Ceylon.¹⁰

In the Sāratthappakāsini it is said that in the rest houses of different villages, there was no seat where a Bhikkhu taking his gruel did not get Arhatship.¹¹ Buddhaghosa further refers to the town of Icchangala near which a temporary residence of stone was built, where the king of righteousness dwelt as long as he lived. Again Buddhaghosa says that one day in the court-yard of Mahācetiya of Lanka, young bhikkhus were engaged in getting their lessons by heart, behind them young bhikkhunis were listening to the repetition, one of the bhikkhus having extended his hands that touched a bhikkhuni became a householder or layman.¹² In Aṭṭhasālini, there is the mention of a town named
Penambangana in Ceylon where there is a perpetual flow of charity, etc.\textsuperscript{13}

There are many references of Ceylon in the text Visuddhimagga by Ācārya Buddhaghosa. There is the mention of Thera Mahatissa of the Cetiyapabbata who was in the habit of coming from Cetiyapabbata to Anuradhpura for alms.\textsuperscript{14} Two members of a family are mentioned in the Visuddhimagga as coming out of Anuradhpura and gradually obtaining ordination at Thrupārāma.\textsuperscript{15} A Thera named Naga of Karaliyagiri gave a discourse on Dhātukathā to the bhiklkhus.\textsuperscript{16} A reference is made to a thera named Culabhaya who was versed in three Piṭakas, and learnt the Aṭṭhakathā.\textsuperscript{17} The Visuddhimagga mentions Anuradhpura several times.

Some of the Buddhaghosa’s statements provide reasonable grounds for the hypothesis that Buddhaghosa was at least partly responsible for introducing certain metaphysical ideas into the Sinhala Buddhist tradition. Foremost among them is the theory of moments (ksṇa-vāda) which produced most of the philosophical controversies in the Buddhist tradition. This theory, according the Buddhaghosa’s own testimony, was not part of the original Theravada tradition. The theory of moments as well as its corollaries, like the conception of bhavaṅga and svabhāva were topics hotly debated by the Buddhists in India long before Buddhaghosa, arrived in Sri Lanka. The conception of an unconscious mind (Bhavaṅga-citta)\textsuperscript{18} contributed to views regarding freedom that are not in conformity with the teachings of early Buddhism. Ācārya Buddhaghosa, who was probably thinking of the conception of ālaya vijñāna, as explained in the Lankāvatara, set forth the theory of bhavaṅga as a better alternative. In contrast to the active thought process, which he calls vithi-citta (Vithi means course, or path or process), and therefore equivalent to the
pravṛtti-vijñāna, he considered bhavaṅga as vīthimutta\textsuperscript{19} i.e. mind free of thought process. In addition to positing a mind free of thought, Ācārya Buddhaghosa referred to this as the natural condition of the mind. Surprisingly, he did not realise that he was presenting a strongly metaphysical view comparable to that of the Lankāvatāra. In fact, he was utilising the terminology of the Lankāvatāra, when he described the thought free (vīthimutta) mind as pakati-manō (ptakṛtiprabhāsvara-citta).\textsuperscript{20}

The bhavaṅga citta is thus taken to be the natural state of mind, not only free from all impurities but also of all sense impressions that cause such impurities, hence shining forth in its own radiance. It introduced a totally different interpretation of the notion of freedom (nibbāna) from what was recognised in the early Buddhist tradition. Bhavaṅga-citta or the vīthimutta, distinguished from the sensory activities and thought processes (vīthi-citta or pravṛtti-vijñāna), is an echo of the state of cessation (nīrodhasamāpatti). The tendency to look upon the consciousness of the freed one as being different from consciousness involved in sensory experience seems to have been strengthened in the Theravada tradition as a result of Buddhaghosa’s theorising.\textsuperscript{21}

From the above discussions it can be understood that how Ācārya Buddhaghosa was responsible for establishing some metaphysical concepts into Sinhalese Buddhist tradition. Richard F. Gombrich writes about Ācārya Buddhaghosa that "To this day Buddhaghosa's Buddhism is in effect the unitary standard of doctrinal orthodoxy for all Theravāda Buddhists."\textsuperscript{22} Since Acarya Buddhaghosa lived about nine hundred years after Buddha's death, he disapproved the view that the Buddha sāsana would last only 5000 years and would steadily decline over that period.
Contribution of Acarya Buddhaghosa... 287

References


5. "Evam Kālavallimāṇḍapavāsī mahānāgatthero viya, Kalambatitthavīhāre vassupagatā bhikkhu viya ca kammaṭṭhānayutteneva cittena pādaṃ uddharanto gāmasamipaṃ gantvā udakagandusamā katvā viṭṭhiyo sallakkhetvā yattha surasonḍadhuttādayo Kalahakārakā candahatthiassādayo vā naththi, taṃ viṭṭhiṃ paṭipajjati"—Sāratthappakāsini (Tatiyo bhāgo) Vipassana Research Institute, Igatpuri, 1994, p. 221.


12. "Nagācetiyanagane kira daharabhikkhu sajjhāyaṁ gaṅhanti.
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13. Āṭṭhasālīni, op.citt., p. 533. In the text, Panambangana is mentioned as Setambangana.


15. “Dve kira kulaputtaṁ anurādhapurā nikkhamitvā anupubbena thūpārāme pabbajīnsu”—Ibid., p. 73.


17. "Mahāvihāre pi tipiṭakā culābhayaṭṭhero nāma āṭṭhakathāṁ anugghahetvā va pañcanikāya maṇḍale tīni piṭakāni parivattessāmi ti suvṛṇabherim pahārapesi”—Ibid.


A STUDY OF PĀṬALIPUTRA
(BASED ON PĀLI AND TIBETAN SOURCES)*

Pāṭaliputra has a very ancient history and it owes its historical and religious importance. It was one of the two capitals of Magadha, the other being Rajgir. In the fifth century A.D. the king shifted their capital from Rajgir to Pāṭaliputra, which occupied a pivotal position commanding communications on all sides. It was at that time known as pāṭaliputta, the source of Greek corrupt form Pali-bothra, as it was named in the records of Megasthenes, the Greek ambassador of Alexander's successor, Seluccus Nikator, to the court of Asoka's grand-father Candragupta, the Sandrakottos of the Greeks. It was situated at the confluence of the Ganga, the Gandak and the Son, and a fourth river called the Sarayu joined the Ganga not far from Pataliputra. It was, therefore, a true water-fort (jaladurga), and it was not easy to capture this town in those days. In this paper, there is an humble attempt to study Pāṭaliputra based upon Pāli and Tibetan sources.

Origin of the name

The name of Pāṭaliputra was given by the Buddha,

when he was sojourning at Pātaligāma in course of his cārikā from Rajgrha to Kusinagara- 'idaṃ agganagaraṃ bhavissati pātaliputtaṃ puṭabheneda'.

Now, the question arises that why the town was named as Pātaliputta and remained in its original form as pātaligāma or Pātalinagara. We don't find the references regarding this in the texts as well as the commentaries. But, there appear some possible reasons. Pātaligāma was so called because on the day of its foundation, several pātalī-shoots sprouted forth from the ground. In the opinion of L.A. Waddel, the name probably meant 'son of Pāṭala', a famous ancient sea-port near the mouth of the Indus from which the bulk of Alexander's troops sailed on their return journey from India. This presumes that a colony of Aryans from Patala settled in this part of Gangetic India and transferred to their new port, the cherished name of the far-distant old one. It was also called 'the city of flowers' (Kusum-puri and Pushpad-puri). The modern name Patna is the English from of the vernacular Patana, a city in the sense of 'the city' or capital. In Sanskrit Pattana usually means a capital- 'Pattanam yatra rājadhāni sthita'

From the Pali source the text Dīghanikāya, it may be presumed that the town Pātaliputra was not built as an independent one. Rather, it was built within the Paṭaligāma 'Pataligāme nagaram māpentī', as a part or offspring of it. Since, it is in the sense of offspring of Pātaligāma, it was named as pātaliputta. Secondly, the word Pāṭali has been taken from the word 'pātaligāma'. The second component putta has been taken in the sense of 'new appearance' like Devatā and Deva-putta of the Devatā-samyutta and Deva-puttasamyutta of the Samyutta-nikāya. Thus in this way, Pātaliputta has been used to indicate the sense of 'newappearance' in the background of the previous one.
Early History of Pātaliputra in Pali Literature

The Mahāparinibbānasutta of Dīghanikāya preserves a lively description of the building of the town Pātaliputra. There existed previously a village named Pātaligāma having a big area around it full of trumpet flowers (pāṭali) of various kinds and inhabited by a number of divine beings of spiritual levels. King Ajātasattu, being very much conscious of the rising power of the neighbouring state, decided to build a town on the bank of river Ganga to guard against the frequent attacks of Vajjians on the Magadh territory. He with the co-operation of the expetsy of Vatthu vijjā considered Pātaligāma as the suitable site for the purpose and accordingly Sunidha and Vassakara, the two ministers were deputed to supervise the work of the construction from Nālandā, the Buddha reached Pātaligāma, with a big assembly of monks. Buddha and his Sangha were entertained by the devotees of Pātaligāma including the Brāhmaṇa officials, who out of reverence for Buddha, decided to name the gate and the landing place by which Buddha left Pātaligāma and Gotamadvāra and Gotamtittha respectively.

Regarding the importance of Pātaliputra, the Buddha told Ananda-"And as far as, Ananda, Aryan people resort, as far as merchants travel, this Pātaliputra will become the chief city, a centre for the interchange of all kinds of wares." He also stated about the three-fold perils of the town in time to come-. But three dangers will hung over Pātaliputra, that of fire, that of water and that of dissension among friends. Ācārya Buddhaghosa, while commenting upon it remarks that the town will be the first and foremost one among the centres, where saint scholars will assemble to discuss the truth (ariya manussānaṁ osaranaṁ). It will be the unique place for businessman to meet and the
centre of business commodities. The bundles of various types will be unfolded here for despatching them to other places. The things not available in other places of Jambudīpe, will remain open for sale here-'sakale Jambudīpa, aladdhabhandampi hi idheva labhissati'. On each of the four doors of the town, the daily income will be of five thousands (golden) coins, perhaps from the incoming merchants—'catusuhi dvāresu cattāri sadhayaṃ ekaṃ ti evam divase pañcasahassāni utthahissanti ti dasseti.' As regards the three-fold perils, Buddhaghosa is of the opinion that the entire town will not be destroyed at one time. A portion of it will be destroyed by fire, another by water and the other by quarrel among themselves by uttering ill of one another and slandering.7

The Buddha gave a discourse at Pāṭaliputra, the peril and benefit of immoral and moral life (sīla-vipatti and Sīla-samapatti). There are five kinds of demerits of not following the moral precepts as--

(i) He falls into great poverty due to sloth;
(ii) his evil repute gets noised out side;
(iii) Whatever society he enters-society of nobles, Brāhmanas, gahapatis or samanas-he enters shyly and confused,
(iv) he is full of anxiety when he dies; and
(v) on the dissolution of the body after death, he is reborn in some unhappy state.

Again, there are fivefold gain of the well-doer in rectitude-

(i) He acquires great wealth through his industry;
(ii) good reports of him are spread outside;
(iii) whatever society he enters, he does so confident and self possessed;
A Study of Pātaliputra...

(iv) he-dies without anxiety; and
(v) after death he is reborn in some happy state."\(^8\)

Lastly, he explained to Sunidha and Vassakara, the merit of giving alms to the saint scholars and virtuous beings, set on the right path.

The same discourse appears with slight modification in the text Udāna under Pātaligāmiyasutta.\(^9\) Further two more discourses have been given at Pātaliputra. They are Nārada sutta\(^10\) and the Parihāna sutta.\(^11\) In the former, the unavoidable nature of decay, sickness, death, destruction and annihilation have been discussed. It has been preached by a monk named Nārada. The Parihānasutta has been taught by Ananda on the benefit of fourfold mindfulness.

The role of Pātaliputra was marked during the time of king Asoka, who setting on the path of the Buddha through the noble admonitions of Sumana, constructed Aśokārāma and other monasteries under the supervision of Indagutta, for smooth wayfaring of the monks. Aśoka made the four requisites available to all leading the life of saddharm and venerated the 84000 units of the works of the Buddha (dhammakkhandha) by constructing similar number of vihärās each on one unit. He convened the third council in Aśokārāma at Pātaliputta and made the Buddhist order pure with active cooperation of Moggaliputta Tissa, who composed the text Kathāvatthu, the fifth book of the Abhidhamma Piṭaka.

The Aśokārāma at Pātaliputra was most famous centre for learning during the time of king Milinda, about 500 years after the great demise of the Buddha. There Dhammarakshita was the chief Ācārya at that time. Nāgasena received training at various centres under various teachers and got proficiency in both the Vedic and Buddhist lore. The teacher advised him to go to Pātaliputra from
Sāgalanagara to get proficiency in the words of Buddha. A very interesting event is available just after setting in of the Nāgasen's journey to Pāṭaliputra, which throws a flood of light on the characteristic of the town as a flourishing business centre as well as the temperament of the inhabitants. Nāgasena came to Aśokārāma at Pāṭaliputra and mastered the entire words of the Buddha, preserved in the Tripitaka in six months only from Rev. Dharmarkshita. Thus he could be able to hold discussions with king Milinda.

Pāṭaliputra was also called Pupphapura and Kusumpura. The Buddha's water-pot and belt were deposited in Pāṭaliputra after his death. The Petavatthu-commentary mention that trade was carried on between Pāṭaliputra and Suvarṇabhūmi. At the suggestion of Udena Thera, the brahmin Ghoṭamukha built an assembly-hall for the monks in the city Pāṭaliputra.

Early History of Pataliputra by Taranatha and Fa-Hien in Chinese and Tibetan Sources:-

According to Tārānātha, there lived in eastern India an arhat called Uttara. King Mahendra had great reverence for him. The people Bagala built for him a monastery in the reign of Kukkuṭapāla and offered it to him. It became famous as Kukkuṭārāma (bya-gag-gi kun-dga'-ra-ba), literally' the bird grove'. Both Yuan-Chwang and Fa-hien place the monastery to the south-east of Pāṭaliputra. According to Yuan Chwang, it was built by Aśoka. Watters writes that there was an earlier Kukkuṭārāma near pāṭaliputra, probably only huts in the park. Aśoka might have built a monastery on this ancient site. There was also another Kukkuṭārāma near Kauśambi in the Buddha's time. Taranath also says that in the Kukkuṭārāma in the east, there lived an upadhyāya arhat called Yasahdhavaja, who was called by king Aśoka and delivered the sermons to the
king during everyday and during every night, he delivered the sermons to the 'four classes of followers' at the monastery.\textsuperscript{20}

According to Tārānātha the city of Pāṭaliputra was given to Asoka by the kings on account of subduing the revolts of hilly countries like Nepal and Khasya. He also says about this city that in this city were built five hundred gardens and a thousand girls with musical instruments surrounded him (Asoka), the whole day and night and satisfied his just.\textsuperscript{21}

At Pāṭaliputra, Mahāyāna Buddhism was also propagated by the monks. Tārānātha says that in the city of Pāṭaliputra, there lived an arhat called Ārya Asvagupta, who was an asamaya-vimukta arhat, who devoted himself to the aṣṭavimoksā-samādhi (kram-par-thar-pa-brgyad).\textsuperscript{22}

Bu-ston also quotes a prophecy that in the city of Pāṭaliputra, in the Mārgārāma, there will be a monk called 'Asvagupta'.\textsuperscript{23}

Naropa was a wood-seller in Pāṭaliputra in eastern India. Having met the Sidha Taiol-pa in a crematorium, he served him for twelve years in spite of various quarrels with him and collected alms for him. Finally, he brought for him the delicious food of sdobatapa(?) and received from him the initiation in Vajravārāhi. In Tanjur, there are two works ascribed to Tailopa of, viz. Kriyā-vajravārāhi and Jñānavajravārāhi. In six months, Naropa attained siddhi and from his heart came out light, which remained visible for a month. He lived for about 700 years and went to heaven with this body.\textsuperscript{24}

The Tibetan accounts reiterates that the lived for 700 years.

Fa-Hien had also visited two monasteries at Pāṭaliputra in the early part of the fifth century A.D. One of them, described by him, as very grand and beautiful, was a Mahāyānist monastery, while the other was a Hinayānist
one. Together they housed six to seven hundred monks. He speaks thus of these two establishments. "The rules of demeanour and the scholastic arrangements in them are worthy of observation. Śramanas of the highest virtue from all quarters, and students enquire wishing to find out the truth and the grounds there of, all resort these monasteries."25 He had taken away a complete transcript of the Vinaya of the Mahāsaṅghikas from Pātaliputra to render into Chinese. Nanjio's catalogue furnished us with the names of the two Mahāsaṅghika Vinaya texts, the Bhikṣuvinaya and the Bhikṣuni-vinaya, which are extent in Chinese only.26 Yuan Chwang tells us that 'the majority of inferior brethren at Pātaliputra began the Mahāsaṅghika school. 27

Dharmāswāmī in his Biography does not mention this Pātaliputra city, which must have been in complete ruins. However, he mentions the city named Paṭa, which was the capital of the kingdom of Tirhut (Karnāṭa Kingdom), founded by Nānyadeva in 1097 A.D. 28

Pataliputra was also a Jain centre in the days of Aśoka, who is claimed by the Jainas as one of their patrons. In order to sort out the differences and to complete the teachings of the Jainism, a council was convened in Pātaliputra, but the southern Jainas boycotted the council and refused to accept its decisions.

References
4. 'Evameva kho, ānanda, sunidhavassakārā magadhamahāmattā Pātaligāmo nagaram māpentī'-Dīghanikāya, Vol. II (op. citt.), p. 70.
5. "yenajja samano gotamo dvārena nikkaṁissati, tam gotamadvāram nāna bhavissati, yena tiththena gangam nadiṁ tarissati, tam gotamatitthatā nāma bhavissati "ti---Ibid, p. 72.


7. 'Eko koṭṭhāso agginā nasissati, ekam gangā gahetvā gamissati. eko iminā akathitam amissa, imina akathitam imissa" ti vadantānaṁ piṣunāvacanāṁ vasena bhinnānaṁ manussānaṁ aṁnāmaṁna bhedenavā nasissati ti attho"-Sumaṅgalavilāsini, II (Ed. Mahesh Tiwary), Nālandā, p. 244.


20. Tārānātha's History of Buddhism in India, op. cit., p. 57.
21. Ibid., p. 52
26. Ibid., p. 97.
27. Ibid., p. 99.
ABHIDHARMA AND ECOLOGY*

In Buddhism, ecology is non-violent and gentle attitude to nature. The world 'Nature' means everything which is not organised and constructed by man. The Pali equivalent which comes closest to 'nature' is Pakati (skt. Prakṛti). The word dhammatā and niyāma are used in the pali literature as "natural law or way."

According to Buddhism, changeability is one of the perennial principles of nature. Everything formed is in a constant process of change (sabbe saṅkhārā aniccā). Though change is inherent in nature, Buddhism believes that nature processes are affected by the morals of man. If, there is moral deterioration in a man, it accelerates the process of change and brings about change which are adverse to human well being and happiness. Thus, Buddhism maintains that there is a close link between man's morals and the natural resources available to him.

The mind has a vital role in penetrating into the nature of reality. The Buddha has repeatedly and emphatically told that a polluted consciousness brings suffering whereas a purified consciousness becomes the background of arising of consciousness.¹ A man becomes polluted because of the

* Paper presented in the All India Seminar on "Philosophy and Traditions of Abhidharma" organised by Tibet House, New Delhi from March 1-4, 1996, held at Sakya College, Dehradun (U.P.)
pollution of consciousness and he becomes purified as there is the springing of purity in it.\(^2\) It is also said that consciousness is pure and luminous in nature but defiled by inward arising defiling factors" *Pakati pabhäsiramidam, bhikkhave, cittam. Tam ca kho āgantukehi upakkilesi upakkiliṣṭham*.\(^3\) This *Prakṛti-Prabhisvara-citta* is further described as identical with the *dharmatā, tathatā* and therefore with the *dharmakāya* of the Buddha.\(^4\) And therefore, it is proper to restrain and purify the consciousness for bringing down happiness as a relishable fact on the practical ground of experience.\(^5\) One should make right efforts to remove the pollution of consciousness by utilizing every moment of life with complete awareness. It is the message of the Buddha and the theme of his entire teachings---"*sacittapariyodapanam etam Buddhāna sāsanam*.\(^6\)

If immorality grips society, man and nature deteriorate, if morality reigns, the quality of human life and nature improves. Thus, greed, hatred and ignorance produce pollution within and without. Sacrifice, Friendliness and Right Understanding produce purification within and without. This is the one reason, the Buddha had pronounced that the world is led by mind---"*cittena niyati loko*.\(^7\) Thus, man and nature are interdependent.

There are some dharmas, which are sufficing condition in nature, technically known as *Pakatūpanissaya*. Ācārya Buddhaghosa gives two different derivations of the term, viz. (a) *pakata upanissaya* and (b) *pakati upanissaya*. *Pakata* means *nipphādito*, i.e. what is required to such virtues such as *saddhā* (faith), *sīla* (morality) and the like, or *upasevita*, i.e., 'what is enjoyed' referring to *utu* (temperature), *bhojana* (food) and the like.\(^8\) *Pakati* means 'nature'. Thus, a *Pakatupanissaya* is a powerful virtue required or a powerful thing enjoyed, or a factor, which is powerful by nature.\(^9\)
Thus, when a person inspired by *saddhā* gives alms, or takes a moral vow, the *saddhā* stands to these acts as a *pakatūpanissaya*.\(^{10}\)

It is also possible that *akusala kamma* serves as a *upanissayapaccayay* for the cultivation of *kusala-kamma*. Sometimes, we find people, who under the influence of *akusalahetus* commit immoral deeds. But once they understand their mistakes, they begin to repent on what they have done. This type of guilt consciousness has a powerful cultural force due to which people try to avoid such transgressions in future and lead a morally good life. The example of Āṅgulimāla is a shining example of this cultural force. On the other hand, morally good conduct relates itself to morally bad conduct by way of this condition.

Buddhism considers that all actions of human beings play as main role in creating a pleasant or unpleasant world. Since, the actions phenomena are ultimately linked to it. Moreover, just as mind and body of a person are interdependent, life and nature or more specifically, humanity and environment, are equally dependent on each other. The relationship between humanity and environment can be seen in the theory of five natural laws (*pañcaniyāmadhammā*).\(^{11}\) According to this theory, there are five natural forces at work, namely, *utuniyāma* (lit. season-law), *bijaniyāma* (seed-law), *cittaniyāma*, *kammaniyāma* and *dhammaniyāma*. While the first four laws operate within their respective spheres, the last mentioned law of causality operates within each of them as well as among them. These five laws demonstrate in a reciprocal causal relationship with changes in one necessarily bringing about changes in the other. This awareness of the fact that everything, including man himself is impermanent and that man is subject to the laws of causality, must be seen as an important basis for a proper
understanding of man's role in nature. Such an awareness promotes humility and thoughtfulness.

The Buddhist literature stresses that nature and human beings need to live in a close harmony and plants and animals should be the objects of unlimited kindness and benevolence since they don't demand anything. The Buddha has himself spent most of his life in forests, which in turn has a great impact on his thinking and life-style. The members of the early Buddhist Sangha used to dwell under trees, in forests and caves caring for the flora and fauna around them, which becomes also their source of sustenance. The chief events in the life of the Buddha too took place under the trees. He was born at the foot of a tree in Kapilavatthu he attained Enlightenment at the foot of the Bohi tree in Bodhgaya; He also preached Abhidhamma to his mother Mahāmāyā at Tāvatimsaloka under the Pāricchattaka tree. The Buddha's constant advice to his disciples also was to resort to natural habitats such as forest groves. There, without being disturbed by human activities, they could zealously engage themselves in meditation.

There are two possible approaches to nature in Buddhist tradition. One is the mastering and harnessing of the natural resources for man's use: the other is the contemplative attitude by which we discern in nature our own image of peace and tranquility.

Environmental ethics, according to Buddhism, can be observed through the practical application of Buddha's tenets of Four Noble Truths, Law of Dependent Origination, Right Livlihood etc. Environment can be made pollution free and development can be continued through the Buddhist approach by practising compassion, non-violence etc. With the basis of Buddhist ecological ethics, we should be able to confront the problems of nature exploitation more effectively than other religions.
At last, the whole discussion may be epitomized in the following verse, composed by His Holiness the 14th Dalai Lama Tenzin Gyatso:

"Being attentive to the nature,
of interdependence of all creatures,
Both animate and inanimate,
One Should never slacken in one's efforts,
To preserve and conserve nature's energy."

References

1. "Manopubbaṅgamā dhammā manaseṭṭhā manomayaḥ, Manasaṃ ce padoṭṭhena, bhāsati vā karoti vā tato nam dukkhamanveti, cakkaṃ vā vahato padam."


9. "Ime saddhādayo pakatā ceva balavakāraṇatthena upanissaya
cā ti pakatūpanissayo" - Ibid.
10. "Saddhā siḷaṃ cāgo paññā saddhāya siḷassa sutassa cāgassa paññāya upanissayapaccayena paccayo" - Ibid.
12. The Sheltering tree of Interdependence by his Holiness the Dalai Lama, New Delhi, 1993, verse no. 28.
SOCIAL WORK AND BUDDHISM*

Social work is defined as professional service based on scientific knowledge and skill in human relations, which assists individuals alone or in groups, to obtain social and personal satisfaction. Social work as a profession draws its knowledge and inspiration from other social sciences such as sociology, psychology, economics, etc. Social work as a helping process assists people with problems of social and emotional adjustment and helps in achieving greater satisfaction in personal and social life. From the view point of methodology, social work can be explained by making a reference to the three primary types of social work, that is, social case work, social group work and community organization work. The ultimate goal of these types of social work is to prevent the socially and psychologically damaging effects of crisis situation. In other words, social work seeks to assist individuals, groups and communities to reach the highest possible degree of social, mental and psychological wellbeing. Social work functions by keeping in view the interplay of biological, personal and psychological elements with the socio-cultural and economic environments in which the people live. On one hand, it helps in making adjustments

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and on the other it is also concerned with the improvement of general social conditions by advocating better living and working conditions and constructive social legislation.\textsuperscript{3}

The operationalization of the concepts of social work rests on the conviction of the social workers that the individual has a right to find satisfaction in his life and that the society has an obligation to help him and meet his needs not only during the normal course of living but also during the time when he faces insurmountable problems. Thus, the services to individual, group and community through the professional practice of social work, have been a commitment accepted by those in profession.\textsuperscript{4} Social work, therefore is regarded as a organized effort of the society to help the maximum growth of man in all respects, so that he can adjust better to the circumstances, in which he has to live.\textsuperscript{5}

Religion has evolved in human society in response to meet the human needs of spiritual, psychological, social and economic nature. Man has ever since been adjusting to the 'facts of contingency, powerlessness and scarcity' and the role of religion is to assist him in his efforts of adjustments. Religion offers ways of adjusting to those facts of human life and living, which admittedly lie beyond the control and influence of human effort. Religion supports and individual, in uncertainty, consoles him in disappointments, enhances his morale and provides him with elements of identity. The nature and patterns of contingencies, powerlessness and scarcity have been changing during the ages. These situations are being experienced by the people in the present times as much as were experienced in the ancient and medieval ages.

The term social work may have two equivalents in Pali, as Lokānukampā and Lokatthacariyā. The world Loka
or the social order in general, is by its nature under the perpetual flux of suffering (*Luñjana-paluñjana-atthena loko*), which means beings. *Anukampā* refers to natural and unselfish efforts inspired by sublime compassion (*karunā*). *Lokatthacariyā* indicates the sense of the moral activities directed and accelerated by moral consciousness for the well being of the people. Thus, the social work in early Buddhist tradition is a psycho-ethical concept initiated for the dawn of complete harmony of the beings in society with happy blending and proper balancing of spiritual and material gains.6

The principle of social work is directly connected with the ideal of social order of the Buddha. He conceived a social order where there is the ground of unalloyed love and affection, surcharged with the waves of universal friendliness, compassion, joy and equanimity. Thus, he named it as *Brahma-vihāra*, a noble way of living. There remains not even a smallest spot in the entire universe, which is not suffused with these states. The waves may proceed in a way that let all the beings be happy (*sabbe sattā sukhino hontu*), let all the beings be free from ailments (*sabbe sattā ārogino hontu*), let all the beings have smooth sailing in life (*sabbe sattā sukhena pariharantu*) and let all the beings live happily with the affectionate feeling of quality (*sabbe sattā samasamakā*), etc. These had provided the rationale and necessary direction in developing the early concepts of social work in Buddhism.

Social work in general and the services provided by the professionals in the field have to be need based and the discipline as such is an applied rather than a theoretical one. In the process of development of services in the discipline of social work a transition from cause to function is involved by necessity.7 For handling any issue the cause
becomes a force and generates necessary zeal for providing
the required service.

Religion through its institutions and functionaries has
a role to play in assisting the people by providing and/or
cooperating in providing services for better and happier
living in the wider context of the meaning of social work.
As regards the training programmes of social workers in
early Buddhist tradition, it may be said that with the
development of the monastic establishments, each vihāra
with a sizeable habitation of monastic dwellers turned into
an educational centre. A provision of two types of teachers,
designated as Upajjhāya and ācariya was made to provide
training in theory and practice of monasticism and social
work respectively by each of them. It was done so in some
of the particular vihāras as well as in course of Dhammic
way-faring through the villages, towns and cities of the
country by mobile institutions. The householders, living
even in remote villages would regularly get occasions to
meet the wandering upajjhāyas and ācariyas and received
theoretical and practical lessons in the subject which were
repeatedly discussed and refreshed by another mobile group
of monastic teachers. The institutions of vassāvāsa developed
the programme by providing occasions for teachers to stay
continuously for four months at one place. The dh ammovāda
was made compulsory for each way-farer after receiving
any of the four requisites from the householders. This added
intensity in teaching programmes.

The instructions were generally to explain the factors
serving as impediments to social work and those beneficial
to it (cārittavāritta-vasena). While explaining the
impediments, the factors like āsava, ogha, anusaya, kilesa,
etc., were enumerated. The attempts were made to exhibit
them with illustrations connected with day-to-day life. The
beneficial factors like satipaṭṭhāna, sammappadhāna, indriya, bala, bojjhanga were highlighted with their niceties. A man desirous to set on the path of social service was trained to avoid the hindrances and inculcate and develop those which are helpful in such programmes. The practical aspects were emphasized more and activities connected with cārikā were intensified.

The Buddha had before him an universal social order. His teachings are directly concerned with the human beings of this human world. Thus, the gods and men are alike in general and the human beings in particular are the objects of the consciousness of Buddha. The concept of bahujana-hitāya, bahujana-sukhāya, has further provided the rationale and necessary direction in developing the early concepts of social work in Buddhism.

Lord Buddha also emphasized the care and welfare of the people in the areas of health and medicines. The Buddha also prescribed medicines for the common diseases like leprosy, boils, epilepsy, dysentry, fever, etc. In the Vinaya-Piṭaka, there is a passage which shows how Lord Buddha became deeply concerned to see a monk suffering from dysentry and sprawling in his own excreta. He himself bathed the ailing monk with the help of Ānanda and laid him on a bed after fully cleaning him. This was an occasion, which led Buddha to prescribe that “he that would wait upon me, let him wait upon the sick.” It is obvious from this passage that Lord himself identified with the sick person and ascribes or promises great merit to those who would offend upon the sick.

For performing the social work, one should be fully devoted and rightly directed for the well-being of others, with unwavering confidence and unshakable zeal. His sva (self) may have an emergence of nature transformation into
para (others). In the Buddhist tradition, that person is called as Bodhisattva, who is entirely dedicated with profound confidence for bringing amelioration in the life of suffering humanity, postponing the freedom of his own.¹³

Thus, in this background, the social work in Buddhism is a psycho-ethical principle and it consummates in a spiritual gain where there is the state of Eternal Bliss, that is, nibbāna.

**Notes and References**

Lord Buddha was not a person but he was a personality. He was not a great human but above the humanism. Some of the scholars say that four noble truths (cattāri ariya saccañi) is the religion of the Buddha. Some of the them say that 'Ahimsā paramo dharma is the religion of the Buddha. But as per the scriptures, the law of dependent origination (Paṭiccasamuppāda) is the religion of the Buddha. The twelve links of the law of dependent origination are the dharma of the Buddha. The Buddha not only did the theoretical establishment but also he gave the means to exercise it in practical way in the life. He was not pessimistic but he was optimistic. When he preached Dhammacakkapavattanasutta, he gave two theories-dukkhaṁ and dukkhaṁ nirodhaṁ ca that there is the suffering and the there is way for the cessation of the suffering.¹

For understanding the relevance of Buddhism we can...

see the impact of three main bases of Indian cultures—i.e. the contribution of Buddhism to Indian Art & Architecture, contribution of Buddhism to Indian education and literature and contribution of Buddhism towards philosophy and practice. Most of the early works of Indian art are Buddhist. At Sanchi, Bharhut and Amaravati, there are numerous representation of Yakṣas or Yakṣinīs as well as of Human beings in the Jātaka stories carved on the gateways of railings or on the slabs of stone encasing the stupas, the subjects being almost Buddhist. The Paintings of Ajanta provide the best examples of Indian painting. Buddhism has contributed not only to Indian art in India but also to Indian art elsewhere. Wherever the Buddhists preached their doctrine, they carried with them their books and their art. In Afghanistan, there are several Buddhist monuments and at Bamiyan, two monasteries contain huge statues of the Buddha. We can evaluate the impact the Buddhist Architecture on the basis that of the architectural remains of India. There are 67% remains of Buddhist monuments. At last, the statues of Sarnath and Lalitgiri in Orissa are the great masterpieces of Buddha statues on the stupa.

With the establishment of the sangha, there felt a need to impart sufficient knowledge before the new entrants to the order. The senior and worthy monks were allowed to keep one novice each with them for this purpose. Thus, every monastery with number of such monks became automatically a seat of learning. This monastery (vihāra) might have been the beginning of the monastic education in the Buddhist order. The term mahāvihāra is not available in the Pali Tipitaka. Mahāvihāra was meant for imparting higher education. Thus, the work of education was done by Vihāra and Mahāvihāra.

There are two main divisions of Buddhist literatures in India—Pali canonical literature and Buddhist Sanskrit
literature. Pali canonical literature and Buddhist Sanskrit literature. Pali canonical literature consists three *pitakas* namely *Vinaya Piṭaka*, *Sutta Piṭaka* and *Abhidhamma Piṭaka*. In these *Piṭakas*, the find rich materials of social, religious, political and economic conditions of Northern India. Among Sanskrit works, *Mahāvastu*, *Lalitavistara Buddhacarita* are important works. *Lankāvatara-sūtra* and *Yogācārabhūmiśāstra* represent the views of Yogācāra school. Buddhist literature was translated into Tibetan and Chinese. Literature on Buddhist epistemology, logic are excellent. *Pramāṇavārtika* of Dharmakirti was being translated into Chinese and Tibetan.

In the field of Philosophy and spiritual training, the contribution of Buddhism stands not only unparallel and excellent but most scientific and final. The theory of dependent origination is novel theory. Four types of concentration (*dhyānās*), eight kinds of *Samāpattis* (attainments) and *Nirodha Samāpatti* are main contribution of the Buddha in the field of spiritual attainments. There are forty objects (*Kamma!!hiinas*) on which one can attain meditation by concentrating his mind on the same. After practising concentration on objects belonging to the realm of Form (*Rūpa-loka*), a *Yogāvacara* not being satisfied with these finite objects of the realm of Form, gradually proceeds to select as objects of meditation—the Infinity of space (*ākīñcānaññāyatana*) and the state of neither consciousness nor unconsciousness (*neva-saññā-nasaññāyatana*) which all belong to the realm of the Formless (*arūpa*). It must be remembered, however, that the Buddha never considered these practices of meditation as final. They were merely considered by him as steps on the ladder of meditation and were used only as means and not the end.

The influence of Buddhist thought on the Bhagavadgītā is also clear. Buddha’s teachings on peace, self-sacrifice,
kindness and charity have been quoted in many religious and philosophical texts of Hinduism. We read verse of Dhammapada—

“Akkodhena jine kodhaṁ, asādhum sādhanaṁ jine, jine kadariyam dānena, saccena-atika vādanam”

“Let the man overcome anger by love, let him overcome evil by good, let him overcome the greed by liberality, the life by truth.”

This verse seems to be clear adaptation of the Mahābhārata-

“Akrodhena jayet krodhaṁ, asādhum sādhunā jayet, jayet kadaryam dānena, jayet satyena cānṛtam.”

“One should conquer anger by cool-heartedness, evil good, miserliness by charity and falsehood by the truth.”

According to Buddha, immoral deeds should be won through moral activities. In the Dhammapada, it is said that—

“Conquer the angry one by the loving kindness; conquer the wicked by goodness; conquer the stingily genorosity and the liar by speaking the truth.”

In the verse of Dhammapada, is is said that—

“Na he verena verāni sammanṭidha kudācanam Averena ca sammanti, esa dhammo sanantano.”

There is need of cultivation of good nature in the personality of the being. Because cultural links are the way of expression of religion. The cultural expression are the froms of beauty. These can be achieved by inculcating, the moral dhammas in the consciousness of a being. The Buddhist moral culture can be of much use and importance for the war minded political leaders in the strife torn world of today. Lord Buddha has suggested to keep the mind
peaceful and free from any type of avarice which ultimately becomes root cause of all sorrows and fears—

"Tanāya jāyati soko, tanhāyati bhayam,
Tanhāya vippamuttassa, nathhi soko kuto bhayam."

Again, Lord Buddha had told that not to do what immoral, to do what is moral and purify your consciousness from pollution and this is the order of the Buddha—

"Sabba pāpassa akaranam, kusalassa upasampadā,
sacittapariyodapanam, etam Buddhāna sāsanaṃ".

Buddhism, while welcoming the idea of good deeds warns that one should not long for; for every longing is a bond of suffering. The longing for worldly pleasures and possession is not very different from longing for similar things in heaven. Both are remediable by practising chastity and non-possession. On account of dissatisfaction and frustration in life, sometimes one wishes not only to destroy oneself but others also. This is also a type of desire which is known as vibhavatanhā. One can remove it by practising non-violence.

The Buddha’s rational teachings are clearly explained in the Eight-fold noble path, divided in the three divisions of sila (morality), samādhi (concentration) and pañña (right understanding). The ten precepts are called dasasīla. The first three refer to physical actions, the next four to verbal actions and the last three to mental actions. Besides, there are other actions, too. Before performing any, physical, verbal and mental, one has to be careful and must think of the result. An action is good, if it leads to happiness and results in happiness. It is bad, if it leads to suffering and results in suffering. The ethical ideology of Buddhism mainly consists in the practice of non-violence in action physical, verbal and mental.
Further, it is said that the man is the lord of himself. No one, except him, is responsible for his bondage of freedom. Even the Buddha is only a guide, the work is to be done by him—

"Tumhehi kiccam ātappaṁ akkhātaro tathāgato,
Paṭipanna pamokkhanti, jhāyino mārabandhana." 8

One can pollute him by his own immoral deeds. Purification on the other hand, may flow within him by his own moral deeds. Both purity and impurity, freedom and bondage are the fruits of his own actions. There is none who can purify others—

"Attanā hi katam pāpaṁ, attanā sankilissati,
Attanā akatam pāpaṁ, attanā va visujjhati,
suddhi, asuddhi paccattaṁ, nānño aññaṁ visodhaye" 9

Therefore, there is the need of earning the purification of livelihood (ājīva-pārisuddhi). The best way of earning livelihood is that of a bee. As a bee moves to the different flowers and without any harm either to the shape or colour of the flowers, collects sustenance and maintains its living, similarly, one should earn his livelihood without causing any injury to any one—

"Yathā pi bhamaro puppham vaṇṇagandha aheṭhayam,
Paleti rasaṁ ādāya evam gāme munī care." 10

One should prepare his mind to develop the way of smooth living with limited resources at his disposal. Again, according to Buddhism, there are three types of friendliness or good company namely Upanissaya gocara, Ārakkha gocara and Upanibandha gocara." 11 Upanissaya gocara is the name of such company, which serves in our life in the way to generate immense confidence, right endeavour for higher achievement. Who is that person who should be included in such company? He is the Kalyānamitta, who
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has well being of all without the desire of some selfish gain. The Buddha is regarded as Kalyānamitta. It is further said that Kalyānamitta explains—

(i) What is not previously heard,
(ii) Makes more clear what is heard,
(iii) He removes the doubt about the moral and spiritual upliftment, makes the view straight and clear leading to right direction, and
(iv) He generates confidence for moral precepts, moral teachings and also makes, endeavour for sacrifice (alobho) and right understanding (pañña).

Such type of company is called upanissaya gocara. Ārakkhagocara is the name of company of restrained senses. The senses should be guarded, protected against immoral activities. There should be training to remain unaffected by agreeable and disagreeable association of the object. As the solid mountain is not being shaken with the push of wind, similarly that should be not trembling of the senses by push of any type of object. Such guarded senses are our friends and they should be kept and maintained as friends.

Upanibandha gocara refers to such type of company associated with mindfulness i.e. Sati. It has been advised to keep company with Sati. Any consciousness should be tied or connected with the company of Sati.

On the foundation of these principles, a person builds himself up and his society, causing them to develop ultimately into an order of universal community. In this society, he lives a life free from suffering caused by narrow outlook on life, which is determined by the ideas of nation, tribe, religion, caste and colour.
References

2. Dhammapada, verse no 223
4. Dhammapada, verse no. 5.
5. Ibid, verse no. 216.
6. Ibid, verse no. 183.
8. Dhammapada, verse no. 276.
9. Ibid, verse no. 165.
10. Ibid, verse no. 49.
13. Ibid.
14. “Selo yathā ekaghano vātena na samārati”—Dhammapada, verse no. 81.
15. Visuddhimagga, op. citt. p. no. 18.
The exact equivalent term for 'Material World' in Pali is Saṅkhāraloka, which means the world of formation (or phenomena), creation, loka "per se", as contrasted to satta-loka, the world of (morally responsible) beings. The world Saṅkhāraloka is made up of two words saṅkhāra and loka. The word saṅkhāra has been used in many ways. It is used in quite a general and popular sense of "life, physical or material life." Thus, Saṅkhāras are in the widest sense "the world of phenomena"; all things which have been made up by pre-existing causes. The word loka is rendered as the world, earth in the ordinary parlance. But in the technical sense, it means coming and going or arising and ceasing-luñjana paluñjana atthena loka'. The great commentator Ācārya Buddhaghosa in his magnum opus work Visuddhimagga has classified the world into three divisions-Saṅkhāraloka, Sattaloka and Okāsaloka. Because of all living beings exist of certain cause and subsist by nutrient, they are called as Saṅkhāraloka-eko loko sabbe sttā āhāraṇītipitikā. On the basis of its world being eternal or non-eternal, the loka is called sattaloka-sassato loko ti vā assato loko ti sattaloko. Okāsaloka is like that where the moon and sun shed their light in all quarters, which is unfathomable-yāvatā candimasuriyā pariharanti disā bhanti virocamāṇā.
Thus, the Material World is used in Buddhism in the sense of material things that are enjoyed or made use of for the purpose of living. It includes not only the necessities of life such as food, clothing and shelter but also luxuries. People earn and possess material things because they want to utilize in order to maintain themselves in the world. Lord Buddha has prescribed some norms both for monk and lay people for the material possessions. As for monk, the possession of any kind of wealth in material form other than the very basic necessities, is taboo. He enters the order, depending on the pious lay devotees for his fundamental needs. His being a life of detachment and renunciation, he is not expected to possess any material wealth at all. All his wealth is spiritual and so are his enjoyments.

A layman should accumulate wealth by proper means, if he were to follow the Buddhist way of life and should make use of such wealth only so far as it is necessary for the purpose of leading the life free from want. But excessive craving (tanha) for material wealth is strongly disapproved. The wealth, if it were to have any value, must be earned righteously. In fact, the Buddha says that a virtuous man will come to possess much health (mahantambho-gakkhanadam) as a profit (anisamsa) accruing to him from virtuous living. He also says that in the case of the person who prefers to lead the life of the layman, wealth should be obtained by proper means and also such wealth should be obtained by proper means and also such wealth should be put to correct use. This is why right livelihood is included in the Noble Eight fold Path as Samma-ajiiva. The Buddha himself says that the industrious person gets wealth "utthatak vindate dhanam". It is not in keeping with the teaching of the Buddha to hanker after bhoga that is beyond one's reach. Unless one is satisfied with one's lot, it is impossible for one to lead a life of contentment (santuithi), and hence
contentment is treated as the greatest wealth—"santuṭṭhi paramaṁ dhanam." The Buddha has also advised to the monks for leading a contentment life—"ghāsacchādana-paramatāya santuṭṭho, abhirato paviveke".

The satisfaction is the most excellent among all riches. So, one should always be satisfied with whatever one possesses. Greed will always cause one to feel dissatisfied and unhappy. Moreover, anxiety will arise from the desire to acquire more wealth, protect it, etc. Even though a person be poor, if he is content with what he has, then he possess the greatest wealth and is happy.

The Buddha has also given advice to the layman, regarding the earning and utilization of wealth. He says in the Sigālovāda sutta of the Dīghanikāya that one should divide one's earnings into four equal portions and use the first on the satisfaction of various needs, two portions for investment and the fourth to be put for a rainy day.

It appears from the discourse that the Buddha was in favour of bringing harmony in material as well as in spiritual life. A happy balance of the two was a precondition for the development of human values in the society. The Buddha often distinguishes between material and spiritual wealth. The material wealth could be taken away by kings, robbers, enemies and others, but spiritual wealths cannot be taken away by anyone. In the case of the monk, both his enjoyments and possessions are spiritual. His possessions are confined only to the barest essential for his living. There are some spiritual wealth which constitute seven virtues (satta dhanāni). The Buddha says that these are the real wealth that a man can possess.

In the Pattakammavagga of Aṅguttaranikāya the Buddha preached a sutta to Anāthapiṇḍika on the fourfold pleasures of a layman. The four types of pleasures are:
atthisukha, the pleasure of having material wealth; bhogasukha, the pleasure of enjoying material wealth; ānanyasukha, the pleasure of being debtless, and anavajjasukha, the pleasure of being blameless.¹⁵

Let us discuss that how these sources of pleasures can be harnessed for leading a happy life in the present day world—

(i) Atthisukha—One should not only have a righteous means of living, avoiding blameworthy trades such as dealing in meat, liquor, poison, firearms and slavery, he should also entertain a wholesome attitude towards his righteous occupation. Also, one should not deceive or exploit others in carrying out one's occupation. Exerting oneself with great perseverance, one should earn one's living, and such hard-earned wealth is called righteous wealth (dhammikā dhammaladdha).¹⁶ Again, one could have great wealth, but if one does not experience a sense of contentment with what one has, one cannot really enjoy atthisukha or the pleasure of having. If one does have a righteous means of earning one's living and the correct attitude to wealth, one can escape many of the hazards which money brings to a man.

(ii) Bhogasukha—One must maintain a healthy balanced standard of living according to one's means.¹⁷ If in the enjoyment of wealth, one over indulges in sensual pleasures, one is bound to run into health hazards in a very short time. Another aspect of the joy of wealth is the art of sharing. Without being an Adinnapubbaka, a "never-giver," if one learns to share one's riches with the less fortunate have-not, one will have the noble experience of being happy at the joy of another. At the same time one will earn the love and good will of others instead of becoming the target of jealousy and intrigue.
(iii) Ānanyasukha—The pleasure of being debtless is the third quality. Economically, if one can be completely free of debt, one is indeed a very fortunate person.18 To be really debtless in society one has to discharge one's obligations scrupulously. One can have the satisfaction of being debtless only if one has fulfilled one's obligations in all social roles one has to perform.

(iv) Anavajjasukha—The satisfaction of leading a blameless life is the highest form of satisfaction that a layman can have.19 Every society has a code of ethics to be followed by its members. According to Buddhism, the minimum code of ethics, regulating the life of its adherents is the Pañcasīla, the five precepts. If one practices these virtues, one can have the satisfaction of leading a righteous life to a great extent. Buddhism also speaks of hiri and ottappa, the sense of shame and the fear to do wrong, as devadhamma or celestial qualities.20 These are the basic qualities, which separate man from the animal kingdom. The cultivation of sublime modes of sublime modes of behaviour such as living kindness (mettā), compassion (karunā), joy (muditā) and equanimity (upekkhā) are truly conducive to happy living. These who live with such attitudes habitually, are pleasant and amicable people who can be happy alone as well as in company.

There are some basic worldly happenings, generally taking place in our day-do-day life. They are eight in number and termed as Loka-dharmas (hjig-rten-gyi chos-brgyad). They are-1. Gain (Lābha,) (rñed-pa) 2. Loss (alābha) (ma rñed-pa), 3. Defame (ayaśa) (ma sñan-pa), 4. Fame (Yaśa) (sñan-pa), 5. Criticism (nindā) (smad-pa), 6. Praise (praśansā) (bstod-pa), 7. Pleasure (Sukha) (bde-pa) and 8. Pain (dukha) (sduga-bsñal). They are inspired by the definite psychic of state as dominating factor. Defame, Criticism,
Loss and Pain may have 'Hate' (Paṭigha) as root. Delight (anunaya) may be the basic force among Gain, Fame, Praise and Pleasure.

Of the 'eight worldly dharmas', the four which are desired by worldlings are :- (i) gain, (ii) pleasure, (iii) fame and (iv) praise. If one receives any these four, he becomes happy. One always strives and seeks for these, and if he obtains them, he, is very pleased. However, of the 'eight worldly dharmas, the four which are not desired for are: (i) loss, (ii) pain, (iii) defame and (iv) criticism. These four are always feared and result in great unhappiness, when they are experienced. However, this not a suitable attitude for one who wishes to practise religion. As Ācārya Śāntideva said in the Bodhicaryāvatāra-

"Even though one acquire many gains, fame and praise, it is uncertain where the accumulation of fame and wealth will be lost."

One should neither hope for the first four conditions, nor fear the last four. Finding no difference among them neither striving for the four pleasant ones nor avoiding the four unpleasant ones-the person practising, religion should regard the eight wordly dharmas' as equal. Ācārya Nāgārjuna has also said in his work Suhṛllekha

'O knower of the world, the eight world dharmas-gain, loss, happiness, unhappiness, fame, defame, praise and criticism-should be regarded equally as they are not worthy of your mind.21

Lord Buddha has said that seven unblemishd properties, namely faith, morality, giving, study, modesty, humility and wisdom wealths should be acquired without any selfish aims and intentions. Though, one may not be rich in gold and silver, still if one has these seven he possesses the
most excellent among all treasures. Furthermore, the seven wealths are conditions which are conducive to attaining the great bliss of Nirvāṇa, which is without suffering. Further, one should refrain from these following six things which can destroy the 'seven noble wealths'.

(i) gambling
(ii) attendance of fairs and festivals
(iii) laziness
(iv) association with sinful friends who contribute to one's defilements,
(v) drinking alcohol and
(vi) roaming around in the night without any purpose.

These six faults will be a cause for one to lose fame, etc. in this life, as well as being a cause for one's rebirth into lower realms in his subsequent life. Therefore, one should avoid these six faults.

Thus, if we truly understand the significance of these seven unblemished properties and translate them into action, life will be much more pleasant and happy even in this modern age.

Notes and References

9. Dhammapada, Ed. Sanghasen Singh, Delhi University, Delhi, 1977, Verse no. 204.
14. "'Atthi kho etam, upga, dhanaṁ netam 'natthi' ti vadāmi ti. Taṁ ca kho etam, upga, dhanaṁ, sādhāranaṁ aggainī udakena corehi rājuhi corehi appiyehi dāyādehi, Satta, kho, imāni upga, dhanāni asādhāraṇāni aggainī udakena rājuhi corehi appiyahi dāyādehi katamāni satta? Saddhā . . . . . . Paññādhanām, imāni kho, upga, satta dhanāni asādhāraṇāni aggainī udakena rājuhi corehi appiyehi dāyādehi ti."-Ibid. p. 155-56


17. "So uṭṭhānaviriyāhigatehi bhogehi bāhābalaparicitehi sedāvakkhittehi dhammikehi dhammaladdhehi dhammikehi dhammaladdhehi paribhuñjāmi puññāni ca karomi ti adhigacchati sukham adhigacchati somanassam. Idaṁ vacati, gahapati, bhogasukham"-----Ibid.


22. dad dañ tshul khrims gtoñ dam thospa dañ/ dri med īo tsha ses dan khrel yod dañ/ ses rab nor bduñ lgas par thub pas gsuns/ nor gzan phal pa don ma mchis rtogs mzod/ —slob dpon klausgrub kyi bses pahi springs yig (*Suhrlekha*) verse no. 32.

23. rgyan po hgyed dan ḥdus la blta ba dañ/ le lo sdig pahi grogs la brten pa dañ/ chan dan mtshan mo rgyu ba īña soñ ba/ grags pa īams par ḥgyur pa de drug spoñ/ —Ibid, V. No. 33.
Environmental pollution has been recognised as one of the factors of ecological crisis. Now, it is being caused due to the use of chemicals, radiation and so on. In the Pali Tipitaka, there are many evidences to give us insight into the Buddhist attitude towards the pollution problem. Many Vinaya rules were framed by the Buddha prohibiting monks from polluting green grass and water with saliva, urine and faeces. These were the common agents of pollution known during the Buddha's time and rules were promulgated against causing such pollution. Cleanliness was highly commended by the Buddhists both in person and in the environment. Rules regarding the cleanliness of green grass were prompted by ethical and aesthetic considerations. Moreover, grass is food for most animals and it is the man's duty to refrain from polluting it by his activities. The Buddha has also advised the monks that they should be satisfied with the covering of the grass—

\[(gh\text{\textasciitilde}acch\text{\textasciitilde}d\text{\textasciitilde}dana \text{\textasciitilde}par\text{\textasciitilde}mat\text{\textasciitilde}a \text{\textasciitilde}san\text{\textasciitilde}tu\text{\textasciitilde}tho \text{\textasciitilde}abh\text{\textasciitilde}r\text{\textasciitilde}t\text{\textasciitilde} ho \text{\textasciitilde}pavivek\text{\textasciitilde}}\]

Noise is today recognised as a serious environmental pollutant, causing trouble to everyone to some extent. Recently, the Supreme Court of India has banned that there will be no sound of crackers after 10 p.m. The noise causes deafness, stress and resentment. The Buddha was critical
of noise and did not hesitate to disapprove it. Once he ordered a group of monks to leave the monastery for noisy behaviour. He enjoyed solitude and silence immensely and spoke in praise of silence as it is most appropriate for mental culture. Noise is described as a thorn to one engaged in the first step of meditation. The Buddha preferred the silent solitary natural habitats. In the monasteries, the presence of undisturbed silence was given as an important quality. The Bhayabherava sutta beautifully illustrates how even the rustle of leaves by a falling twig in the forest sends tremors through an impure heart.

It is to be noted that the Buddha paid attention towards the speech and talking. In the Visuddhimagga, talking (lapanā) has been defined as talking at others, talking, talking around, talking up, persuading, suggesting, flattery etc. Moderation in speech is considered as virtue, as one can avoid four unwholesome vocal activities thereby, namely musāvādā, pisunāvācā, pharusāvācā and samp halāpo. In its positive aspect moderation in speech paves the path to self awareness. Buddhism commends speaking at the appropriate time, speaking the truth, speaking gently, speaking what is useful, and speaking out of loving-kindness. More emphasis has been given on the good behaviour (ācāra) and good company (gocara). Good behaviour (ācāra) is not making transgression of any rule physically, vocally and mentally kākiko avitikammo, vācasiko avitikammo, kāyikavācasiko avitikammo, ayaṁ vuccati ācāro. In short, regulating life for earning livelihood in right way is called ācāra. Good company (gocara) is the arising of sublime mental state to embrace that object which is coming in contact. According to the tradition, there are three good company or friendliness namely - upanissaya gocara, ārakkha gocara and upanibandha gocara. Upanissaya gocara is the name of company which serves
in our life, the way to generate immense confidence, right endeavour for higher achievement and upliftment. The company of kalyānamitta is considered as upanissaya gocara. Ārakkha gocara is the company which guards or protects from the senses for taking delight in the objects. Upanibandha gocara is the company where it has been advised to keep company with mindfulness (sati).\(^\text{11}\)

There are many suttas in the Pali literature which show a close relationship between human morality and the natural environment. This idea has been systematised in the theory of the five natural laws (pañcaniyāmadhammā) in the later commentaries. According to this theory in the cosmos, there are five natural laws at work, namely utuniyāma (season law), bijaniyāma (seed law), cittaniyāma (consciousness law), kammaniyāma (action law) and dhammaniyāma (causal law).\(^\text{12}\) This theory proposes that human beings and nature are bound together in a mutual causal relationship. Among these five, the causal law (dhammaniyāma) operates each of the first four, and the first four laws operate within their respective spheres. The physical law (utu niyāma) conditions biological growth. All these laws influence human thought patterns which eventually shape the moral standards of a society. It suggests that human beings and the environment mutually condition and influence each other in the formation of the human psyche and of the nature of the world. This explains that everything that happens to human beings is not due to karma - not the results of previous bad actions - not pubbekata hetu, but rather the results of complex operation of external forces in the world. The morals of man influence not only the psychological make up of the people but the biological and physical environment of the area as well. Thus, the five laws demonstrate that man and nature are bound together in a reciprocal causal relationship with changes in one necessarily bringing about changes in
the other. When mankind is demoralised through greed, famine is the natural outcome; when moral degeneration is due to ignorance, epidemic is the inevitable result; when hatred is the demoralising force, widespread violence is the ultimate outcome. In the same way, if immorality grips society, man and nature deteriorate and if morality reigns, the quality of human life and nature improves. Thus, greed, hatred and delusion produce pollution within and without. Generosity, compassion and wisdom produce purity within and without. It is also said that if one acts with an impure mind, suffering follows just like a chariot wheel. If one acts with a pure mind, happiness will follow like a shadow. Man has to understand that pollution in the environment has been caused because there has been psychological pollution within himself. Man has to understand that pollution in the environment has been caused because there has been psychological pollution within himself. If he wants a clean environment he has to adopt a lifestyle that springs from a moral and spiritual dimension. The Buddha says that a man becomes polluted because of the pollution of the consciousness and he becomes purified as there is the springing of purification in it. It is also said that consciousness is pure and luminous in nature but defiled by inward arising defiling factors: \textit{"pabhasaramidam bhikkhave, cittam, tam ca kho āguntukehi upakkilesehi upkliṭṭham."} This Prakṛtiprabhāsvara-citta is further described as identical with the dharmatā, tathatā and therefore with the dharmakāya of the Buddha. And therefore, it is proper to restrain and purify the consciousness for bringing down happiness as a relishable fact on the practical ground of experience. One should make right efforts to remove the pollution of the consciousness by utilizing every moment of life with complete awareness. It is the message of the Buddha and the theme of his
entire teachings - sacittapariyodapanāṃ etam Buddhāna sāsanaṃ\textsuperscript{17}

As we enter the 21st century, the threats of biological warfare and bio-terrorism appear to be more real than even before. Historical evidence suggests that biological weapons have been used with varying degrees of success for many centuries. Bio-terrorism is practically using germs (micro-organisms) as weapons of mass destruction of people. Advances in technology and the rise of fundamentalist terror groups combine to present a significant threat to world peace. There is a need for a timely and definite response to this threat. In our contemporary environmental context, we may follow the teachings of the Lord Buddha and purify our consciousness. We ourselves must be in aspiration concentrated into Samādhi to encounter the environmental pollution. Environment can be made pollution free and development can be continued through the Buddhist approach by practising compassion, nonviolence etc. On the basis of ecological ethics, we can confront the problems of nature exploitation more effectively than other religions.

References
3. \textit{Aṅguttaranikāya-pāli} Vol. II (Pañcakanipātapatāli), Vipassana Research Institute, Igatpuri, 1995, p. 27.


10. Visuddhimagga, op. ctt., p. 16.

11. Ibid., p. 18


A schism is properly initiated if at least nine or more than nine qualified monks are involved in it. In the words of the Buddha, schism is the most hateful crime in punishment of which an acon (kappa) of suffering is inadequate. Earlier evidences of the schism are available in the Nikayas, in the Cullavagga.

After leaving the order, Sunakkhatta is said to have openly criticized the Buddha, which the latter, however, took as praise and criticism. Similarly, thirty young disciples of Ananda left the Order and turned to low things. At Kausambi, a very serious dissension is recorded to have ensued from a simple dispute amongst the monks. A more serious dissension in the early history of the Buddhist order was due to Devadutta. He opposed to the lenient rules in the Buddhist Order and pleaded strongly for a more stringent life for the monks, such as living throughout the year under trees, forgoing meat and fish and refusing all invitations from faithful adherents. The Buddha refused to accept the suggestions of Devadutta. He declared that he could not

make the rules obligatory upon all the monks on the ground that it would conduce more to the welfare to make the observance of these rules optional. Thereupon, Devadutta is said to have left for Gayasasisa, with five hundred followers.

After the demise of the Buddha, the monk Subhadra expressed a sign of relief and remarked that it is not a matter to grieve and lament. The monks, according to him, were now free to do as they wished since the Buddha would not be there to dictate to them. This expression of Subhadra was alarming to others so much so that the first Buddhist Council appears to have been organized by Mahākāśyapa on this count. The attitudes of Mahakassapa and Puräna, regarding the authenticity of the canon, at the first Buddhist Council reflect the conflict of personal opinion against Concilear authority.

According to the Pāli tradition, the first schism in Buddhist order took place in the second Buddhist Council which was held at Vaiśāli, for setting the ten points under dispute. The ten points of the Vajjians were all found to be against the principles of Vinaya. The ten un-Vinayic acts with their interpretations as provided by the Pāli texts are as follow:

(i) Singilona-Kappa, or the practice of carrying salt in a horn vessel for use when needed which however, contravened according to one view, the rule against the storing of articles of food (Pācittiya 38).

(ii) Dvangelakappa, or the practice of taking food after mid day, when the shadow is two digits wide. This was in contravention of Pācittiya 37.

(iii) Gāmantarakappa, or the practice of going to a neighbouring village and taking a second meal there on the same day, committing thereby an offence of over-eating (Pācittiya 35).
(iv) Āvāsakappa, or the practice of observance of uposathas in different places within the same boundary (sīmā).

(v) Ānumatikappa, or the practice of performing an accelesiastical act and obtaining its sanction afterwards.

(vi) Ācinnakappa, or the practice of using precedents as authority.

(vii) Amathitakappa, or the practice of drinking milk-whey after meal (against Pācittiya 35).

(viii) Jalogimpātum, or the practice of drinking palm-juice, which is fermenting but is not yet toddy (against Pācittiya 51).

(ix) Adasakamnisidanam, or the practice of using a borderless sheet to sit on (contrary to Pacittiya 89).

(x) Jātaruparajataṃ or the practice of accepting gold and silver as prohibited in (Nissaggiya Pācittiya 18).

All the ten points were declared to be against the rules of discipline except the sixth (ācinnakappa), which was sometimes permitted and sometimes not. The unanimous resolution of the selected eight monks were placed before the full assembly of the council, where the conduct of the vajjan monks were confirmly declared to be unlawful.

The Ceylonese Chronicle Dipavamsa carries the story further. It says that the decision of the council was in favour of the orthodox monks. The Vajjian monks however, refused to obey the decision of the majority and hence were expelled from the Samgha. As a consequence, the long-feared schism came into being. The monks, who would not subscribe to the orthodox views convened another council in which ten thousand monks participated. In views of
the high number of participants, this meeting was called Mahāsaṃghikas as distinguished from the orthodox monks, the Theravādins. Prof. P.V. Bapat has referred to this as a division between the conservative and the liberal, the hierarchic and the democratic. In this council, the Vajjans are supposed to have carried out things according to their own wishes. They altered the course of the sutras in the Vinaya and the five Nikayas, removed some of them and interpolated new ones. It is also added that they refused to accept the authenticity of Parivāra, Paṭisambhidāmagga, Niddesa, certain Jātakas and the six texts of the Abhidhamma. But, it is difficult to assume that these texts had really been compiled by that time.

The other traditions, preserved by Bhāvya, Vasumitra and Vinitadeva, give an entirely different account of the first schism in Buddhism and the rise of the Mahāsaṃghikas. Bhāvya has recorded two traditions on the issue. According to the first, an assembly was held at Pātaliputra, 137 years after the parinirvāṇa of Buddha in the reign of Nanda or Mahapadmananda to settle a controversy over the five points of Mahādeva and it resulted into the rise of Mahāsaṃghika school. The five points of Mahādeva are as follows—

(i) An arhata may commit in by unconscious temptations.
(ii) One may be an arhat and not know of it.
(iii) An arhata may have doubts on matters of doctrine.
(iv) One cannot attain knowledge without a teacher.
(v) The path is attained by an exclamation (as also) of astonishment.

In the opinion of Lamotte, the tradition which holds the five points of Mahādeva as responsible for the schism is evidently suggestive to a critical attitude of the emerging
sect towards the elders who claimed arhatship to be the highest attainment.\textsuperscript{24} 

The second tradition of Bhavya asserts that the assembly was held 160 years after the death of the Buddha at Pāṭaliputra under As'oka and the controversial issues involved in this council gave rise to the Mahāsaṃghikās.

Vasumitra almost cooroborating Bhavya, says that an assembly was held at Pāṭaliputra under the patronage of As'oka, after one hundred years of the Lord's demise to discuss the five points of Mahādeva. As a result to this controversy, a schism took place and the Mahāsaṃghika school originated.\textsuperscript{25}

Vīṇītadēva also associates the great schism as well as the rise of Mahāsaṃghikās with the controversy created by the five points of Mahādeva. The mention of As'oka as the king of Pāṭaliputra at the time this controversy seems to be due to some confusion as indicated also by the record of Hiuen-tsang.

Thus, we get two mutually disagreeing traditions about the great schism and the sessions of the Mahāsaṃghikās. A close scrutiny of the traditions, however, brings to light some remarkable points, which help us reconcile the two traditions. As regards the first tradition, the Vinaya does not make any mention of the schism or the rise of the Mahāsaṃghikās. This significant development is alluded to only by the Ceylonese chronicle Dipavaṃsa, which would have us believe that discontented Vajjans, the upholders of the ten unvinayic points, proceeded to hold another convention of their own known as the Mahāsaṃgha.\textsuperscript{26} Even this statement of the Dīpavaṃsa implies that the great schism and the rise of the Mahāsaṃghikas took place only after the second council. If we take the council of Vaiśāli merely as the background of the great schism, the account of the
other Ceylonese chronicle also becomes tangible. According to Mahāvaṃsa, Kālāsoka was the Magadhan king at the time of the second council, whose support the Vajjians had tried to enlist. Their move was foiled due to intervention of the sister of king Kālāsoka.²⁷

On the basis of other traditions, it seems to follow that there were two councils held in the second century of Buddh's Nirvāṇa. The first was the Vaiśāli council attended by 700 monks held during the reign of Kālāsoka to discuss the ten un-vinayic practices of the Vaijian monks. It was followed after some time by another council known as the Mahasamgha or Mahāsamgīti. The great schism as also the rise of the Mahāsaṃghika school seems to have occurred here. It appears that it was in this subsequent council that the first doctrinal controversy arose in the Buddhist Order, due to five propositions of Mahadeva, resulting in the great schism and the birth of the Mahāsaṃghikās.²⁸

Abbreviations

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