

Kāraṇḍavyūha Sūtra : An Evaluation

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ABSTRACT

*Kāraṇḍavyūha Sūtra, belongs to the Vyūha categories of Buddhist Mahāyāna Sūtras. The text is one of the most important Vyūha-sūtra from the climax of the large text of the Avataṃśataka Sūtras. By the 3rd century B.C. Mahāyāna Sūtras, developed in different dimension. The Kāraṇḍavyūha Sūtra is very recently come into the academic light as a last published text out of nine Vaipulya Sūtras. The fact leaves a room to presume that this important text is not been studied yet. The Kāraṇḍavyūha is devoted mainly to the glorification of the Buddhas, the Buddha-kṣeṭras and Bodhisattvas. Ārya Kāraṇḍavyūha means detail description of the making of a basket. Its Tibetan significance is very clear by rendering **Za ma tog bkod pa**. The text is comprised of various cross section of the animate world governed by the action (karma) performed by the each group. The major objectives of the study are to analyze the historical status, language & linguistic status, religious & philosophical status and tantric tradition of Buddhism in the Kāraṇḍavyūha-sūtra. Main focus on the study is importance of the proposed text, principle characteristics of the text and critical analysis of Buddha's teachings in this particular text.*

Keywords: Kāraṇḍavyūha, Vaipulya Sūtra, Avataṃśaka, Mahāyāna, Pāramitā

The Buddhism, prior to its decline in the land of its origin, developed in India into two chapters, (1) Śrāvakayāna or otherwise called Hīnayāna and (2) Bodhisattvayāna also known as Mahāyāna. One of the specific point deferent between the two is that a Bodhisattva attends a higher spiritual state than that of a wayfarer of Śrāvakayāna.

Kāraṇḍavyūha Sūtra, the text under study belongs to the *Vyūha* categories of Buddhist *Mahāyāna Sūtras*. The text is one of the most important *Vyūha-sūtra* from the climax of the large text of the *Avataṃśataka Sūtras*. By the 3rd century B.C. *Mahāyāna Sūtras*, developed in different dimension. The *Kāraṇḍavyūha Sūtra* is very recently come into the academic light as a last published text out of nine *Vaipulya Sūtras*. The fact leaves a room to presume that this important text is not been studied yet.

It is also further to be noted that these *Mahāyāna Sūtras* represent *Bodhisattvapiṭaka*, or the canon (*Āgam*) of *Mahāyāna* Buddhist tradition. Another important point is that the *Bodhisattvayāna* developed independent process of spiritual practice. From this point of view the *Bodhisattvayāna* holds two facts in practice (1) the method of *pāramitā* and (2) the method of *mantra*. These are called respectively *pāramitānaya* and *mantranaya*. Both these practices are supported by the literary sources of *Bodhisattvayāna* which are classified from different angles in different manners.

The *Mahāyāna Sūtras* are also classified into several categories like 1. *Prajñāpāramitāsūtra* propounding *Sūnyatā* to be ultimate reality 2. *Avataṃśateka Sūtra* (consisting of different *vyūhas*, like *Gaṇḍavyūha*, *Kāraṇḍavyūha* etc.) As mentioned above the two spiritual practices of Bodhisattvas are dealt with in different *Sūtras* of *Mahāyāna*. The text under study namely *Kāraṇḍavyūha Sūtra* ^[1] is a significant *Sūtra* because it aims at uniting these two facets of these spiritual practices of *Mahāyāna* Buddhism. *Kāraṇḍavyūha Sūtra*, the text under study is recent published which is not been studied yet, belongs to the *Vyūha* categories of Buddhist *Mahāyāna Sūtras*. From these literary sources it is also confirmed that altruist a Bodhisattva, by the practice of *Pāramitā*, attends higher merits of benevolence, moral conduct, tolerance, vigour, meditative excellence and wisdom creditable to engage for rendering welfare service to those who suffer.

It is to be noted farther that the *Mahāyāna Sūtras*, otherwise named *Bodhisattva Piṭaka*, holds both *Vaipulya Sūtra* and ancillary text. *Kāraṇḍavyūha Sūtra*^[2] with its greater title *Avalokiteśvara Guṇakāraṇḍavyūha*, describing the merits of *Avalokiteśvara* in details, may be regarded as an ancillary part of *Sūtra* texts *Ārya Saddharma Puṇḍarīka Sūtra*. About the *Avalokiteśvara* the scholars differ in opinions. Great scholar *Lokesh Chandra* has focused in this regard that *Kāshgar* manuscript of *Saddharma Puṇḍarīka*^[3] described the usual form of *Avalokiteśvara* whereas Chinese and other renderings read three form *Abalota*, *Abalokita* - śvara and *Avalokit* - Īśvara.

In Buddhism, *Kāraṇḍavyūha* literally means a casket containing the wonderful merits of great *Avalokiteśvara*. Tibetan title of the text reads, '**phags pa za ma tog, bkad pa shes by ba theg pa chen pa'i mdo** and declares it as a *Mahāyāna Sūtra*. Sanskrit title of the text is *Ārya Kāraṇḍavyūha Nāma Mahāyāna*

Sūtra. Here the Ārya word '**phags pa** refers to be elevated, Kāraṇḍya, **za - ma - tog** means basket or casket and vyūha stands for a collection or assemblage.

Oṃ Maṇi Padme Hūṃ

The Kāraṇḍyavyūha's principal content is the introduction of the *oṃ maṇi padme hūṃ* mantra and the descriptions of its inconceivable benefits. These are also the most quoted sections of the Sūtra. However, it contains no instructions on the qualities and benefits of each syllable, of the kind that subsequently became widespread in Tibetan Buddhism. It also gives no explanation of the meaning of the mantra as a whole, a meaning that has been understood in various ways. Donald Lopez has given an account of various interpretations of the mantra in the West in his *Prisoners of Shangri-la*.

Alexander Studholme, in his *The Origins of Oṃ maṇi padme hūṃ*, describes how the Sūtra was composed within the context of familiarity with, and under the influence of, Purāṇic literature, in particular the Skandapurāṇa. In this Sūtra, Avalokiteśvara has taken on various attributes and characteristics of Śiva, to the extent that one passage could be misread as describing Avalokiteśvara to be the creator of the universe. Even so, he is still being described as the creator of its deities, including Śiva and Viṣṇu. In particular, Avalokiteśvara's mantra is evidence of the influence of Śiva's five-syllable mantra, *oṃ namaḥ śivāya* ("Oṃ—Homage to Śiva!"), which is found in the Skandapurāṇa together with a description of the benefits of its recitation.

In classical Sanskrit grammar, *padme* would be the locative case, which has led to the interpretation of *oṃ maṇi padme hūṃ* as "jewel in the lotus." However, mantras are typically given in the vocative or dative case, usually with the name of a deity being invoked. *Padme* is in fact the vocative for *padma*, this being Buddhist Hybrid Sanskrit. In classical Sanskrit, the e-ending vocative form is only used for feminine nouns. P.C. Verhagen has translated one of the few native Tibetan texts to be found in the Tengyur, a grammar text that uses this very mantra to explain the e-ending vocative form for masculine nouns. This vocative form of masculine nouns is a characteristic of the Magadhi, or north eastern Middle Indic, dialect. However, this form appears to have been much more widespread, extending as far as Sanskrit loan words in the Tocharian language of Central Asia. *Maṇi padma* is therefore a compound and is a name for Avalokiteśvara meaning "Jewel Lotus."

Ārya Avalokiteśvara and the Six Syllable Mantra

As a result of our grasping to a "self-ego", defilement such as pride, jealousy, desire, ignorance, miserliness and hatred arise. Due to these wrong views and emotions, sentient beings perform negative actions that bind themselves to sufferings in saṃsāra, which is the cycle of birth, aging, sickness and death.

All the Buddhas including Śākyamuni Buddha appear in this world to show us the path of release from this suffering. To reach the goal of Enlightenment, a practitioner needs to develop the wisdom and qualities of the Buddha. During the development stage, the aspiring Bodhisattva relies on the Buddhas and Bodhisattvas for their teachings, blessing, support and empowerment. Through the perfection of the six *pāramitās*, these Great Beings or Bodhisattvas accumulate tremendous merits, compassion, wisdom and qualities, which enable them to help all sentient beings. One of the most revered Bodhisattva in Tibet, China, Japan, Korea and the South East Asia is Ārya Avalokiteśvara. He is known as Chenrezig to the Tibetans or Kuan Yin Pu Sa to the Chinese.

Avalokiteśvara's Miraculous Birth in the Pure Land of Padmāvati

According to Maṇi Kabum text, in the pure land of Padmāvati, there was a universal monarch called Zangpochog. This King wished for a son. He made many offerings to the Triple Gems to grant him his wish, and for each offering, he would send his servants to gather lotus flowers.

On one occasion, a servant found a giant lotus at the lake. The size of its petals was like vulture's wings and it was about to bloom. He rushed back to inform the King. The King felt that this is a sign that his wish for a son would be granted. He went with his entourage of ministers to the lake with many offerings. There they found a giant lotus blooming. Within its petals, there was a boy of about sixteen years old. His body was white colour and he was adorned with the physical marks of perfection of a Buddha. Lights were radiating from his body. The boy exclaimed, "I feel pity for all the sentient beings who are suffering so much!"

The King and his entourage made many offerings and prostrations to the boy, and invited him to the palace. The King gave him the name "Lotus Borne" or "Essence of Lotus" because of his miraculous birth. He also consulted his master, Buddha Amitābha on this matter. The Buddha told the King that this boy is a manifestation of all the Buddhas. He is also the manifestation of the hearts of all the Buddhas. His name is Avalokiteśvara and he is to fulfill the purpose of all sentient beings as vast as space.

Avalokiteśvara's Mission

One full moon day, the King made great offerings to the Triple Gems and Avalokiteśvara. At that moment, Avalokiteśvara recollected! his mission. He had to liberate all sentient beings from their sufferings. With his great compassion, he gazed at the sentient beings within the three realms of the desire, form and formless.

He saw their defilements and sufferings. He saw that "their desires are like the waterfall; their hatred is like a blazing fire; their ignorance shrouding them like clouds of darkness; their pride is as solid as the mountain, and their jealousy is as rapid as the wind. The chain of self or ego ties each and every sentient being to the cycle of birth and death. The sufferings they experienced are as if they have fallen into the blazing fire". Great compassion arises and tears flowed from Avalokiteśvara's eyes. He made great offerings and prostration to the Buddhas of the ten directions and prayed for their guidance on how he could benefit all these suffering beings.

The Buddha responded in unison, "If you wish to benefit all these sentient beings, you must be motivated by loving-kindness and compassion. Do not be tired of this work. Do not give up." Again he asked, "How shall I develop loving kindness and compassion?" Buddha Amitābha appeared to instruct Avalokiteśvara on the practice, and empowered him to fulfill his mission.

With this blessing, Avalokiteśvara aspired further "From each and every pore of my body, may I manifest Buddha and Bodhisattvas according to the needs of all sentient beings? With these manifestations, may I liberate all sentient beings without leaving anyone behind? If I have self-clinging, may my head crack into pieces". Amitābha Buddha praised him, "Well done. The Buddha of the ten directions and three times and I have also developed the same enlightened attitude as you. We have made this aspiration and attained Enlightenment. I will assist you". Buddha Amitābha blessed his aspiration and empowered him further.

Manifestation of Six Buddhas in the Six Realms

Avalokiteśvara then radiated six lights from his body to the six realms of beings. Each light manifested as one Buddha.

The six Buddhas are:

1. Buddha Gyajin in the gods realm to subdue the pride of all gods and relieve their suffering;
2. Buddha Thagzangri in the demi-gods realm to subdue their jealousy and relieve their suffering of constant fighting and warfare;
3. Buddha Śākyamuni in the human realm to subdue their desire and relieve them from birth, old age, sickness and death;
4. Buddha Sangye Rabten in the animals realm to subdue their defilement of ignorance, and relieve their suffering of being hunted, eaten and tortured;
5. Buddha Namkhazod in the hungry ghost realm to subdue their defilement of miserliness, and relieve their suffering of hunger and thirst;
6. Buddha Chokyi Gyalpo in the hell realm to subdue the defilement of hatred, and relieve the suffering of extreme hot and cold and other intense sufferings.

Countless sentient beings were thus liberated.

Manifestation of the Thousand-Armed Thousand-Eye Avalokiteśvara and the Six-Syllable Mantra

After some time, Avalokiteśvara thought that he would have reduced significantly the number of suffering sentient beings. When he gazed with his wisdom eye from Mount Meru, he was disappointed to find that the numbers had not decreased. He radiated his lights to the six realms another three times to liberate the sentient beings. When he checked again, he was disappointed. With despair, he thought, "Truly as what the Tathāgata has spoken, space is infinite; so like-wise sentient beings are also infinite. I have liberated so many beings and yet their numbers have not decreased. Saṃsāra has no end. I must liberate myself."

With this degenerate thought, he broke his Bodhisattva vow. His head cracked into a hundred pieces. With great repentance, he cried to Buddha Amitābha and all the Buddhas for help, "I have not accomplished my purpose and sentient beings' purpose, please help me".

Buddha Amitābha appeared, collected the hundred pieces of cracked skull, and transformed them into eleven heads. He blessed ten of them with peaceful appearances and one with wrathful appearance in order to subdue those who could not be subdued by peaceful means.

Buddha Amitābha then instructed, "There is no beginning to saṃsāra. There is also no end to saṃsāra. You must benefit sentient beings until saṃsāra ends."

Avalokiteśvara requested "If I need to benefit all the sentient beings until *saṃsāra* ends, may I have one thousand arms, and one thousand eyes? May these one thousand arms manifest as a thousand universal monarchs, and the one thousand eyes manifest as a thousand Buddhas". Buddha Amitābha granted him his wish with one thousand arms and one thousand eyes, each eye in the palm of each hand.

Amitābha Buddha then further instructed him "If you want to relieve the suffering of the six realms, you must propagate the Six-Syllable Mantra "*OM MAṆI PADME HŪM*" which will stop the rebirth and sufferings of the beings of the six realms.

Each of the syllabuses will eliminate the cause and condition to be reborn in one of the respective six realms.

"OM" will eliminate the cause and condition to be borne in the gods' realm.

"MA" will eliminate the cause and condition to be borne in the demi-gods realm.

"NI" will eliminate the cause and condition to be borne in the human realm.

"PAD" will eliminate the cause and condition to be borne in the animal realm,

"ME" will eliminate the cause and condition to be borne in the hungry ghost realm.

"HUM" will eliminate the cause and condition to be borne in the hell realm.

You must engage, keep, recite and absorb this. This will empty the six realms. "

Avalokiteśvara into this World

Amitābha Buddha manifested the six syllables of *om maṇi padme hūm* in the form of light, which came into this world to Mount Potala. He also instructed Avalokiteśvara to go there to liberate all the sentient beings. Heraldizing Avalokiteśvara's coming, the whole world was filled with wondrous signs and brilliant lights, which surpassed the sun and moon.

During that time, Śākyamuni Buddha was giving a teaching at Mount Malaya. One of the Bodhisattva noticed the brilliant lights. He kneeled down and asked the Buddha for the reason. Śākyamuni Buddha replied, "From here to the West beyond the countless universes, there is a place called Padmāvati. At that place, there is a Buddha known as Amitābha, and he has a Bodhisattva called Avalokiteśvara. This Bodhisattva has come to this world to Mount Potala where he will benefit countless sentient beings. He is the most perfect amongst all the Bodhisattvas. He manifests one thousand Buddhas pervading the whole universe in order to liberate all sentient beings. "

The Teachings of the Six-Syllable Mantra by Śākyamuni Buddha

On one occasion, Śākyamuni Buddha was dwelling at the monastery of Anāthapiṇḍika, in Jeta Grove, near Śrāvastī with his entourage of disciples. He introduced this remarkable Bodhisattva and the Six-Syllable Mantra to the assembly. A Bodhisattva by the name of Sarvanīvaraṇaviṣkambhin made a request to the Exalted One. The Bodhisattva paid homage and cried, " For the benefits of the beings in the six realms, please advise me how I may obtain this Great Mantra that is the wisdom of all the Buddhas, which will cut the roots of the *saṃsāra*. May Buddha please bestow me this teaching? I offer the whole universe as Maṇḍala.

To whoever who wishes to write this Six-syllable Mantra, I offer my blood as ink, my bones as pen and skin as paper. Please, Lord Buddha, grant me this teaching of the Six-syllable mantra.

Śākyamuni Buddha then gave the teaching, "This is the most beneficial mantra. Even I made this aspiration to all the million Buddhas and subsequently received this teaching from Amitābha Buddha."

The Benefits of the Six-Syllable Mantra

The merits of the Six-Syllable Mantra are immeasurable and cannot be fully described even by the Buddhas of the three times.

Some of these benefits are:

1. Whoever keeps this mantra, his body will transform into the *vajra* body, his bones will transform into the relics of the Buddha and his ordinary mind will transform into the wisdom of the Buddhas.
2. Whoever recites the mantra for even one time will obtain immeasurable wisdom. He will be born as a universal monarch. He will achieve the irreversible stage of the Bodhisattva and finally attain Enlightenment.
3. If this mantra is carved onto rocks and mountains, and human or non-human beings comes into contact and sees the mantra, he will develop the cause to be a Bodhisattva in the next life, thereby relieving his sufferings.

It is said that the sand of the Ganges and the drops of water in the ocean can be counted but not the merits from the recitation of this Six-Syllable Mantra.

The Six-Syllable Mantra is the speech manifestation and the wisdom energy of all the Buddhas. It purifies our impure perception of sound. It is also a means to protect our mind from its deluded thoughts. It cuts off one's ignorance and opens up one's wisdom. It augments immeasurable blessings and peacefulness can be obtained. It can save and alleviate beings from hundreds and thousands of suffering and difficulties.

This may sound inconceivable to some people. The Bodhisattva, however, has made great aspiration and accumulated countless merits, wisdom and skilful means to help sentient beings. He has the "hook" to liberate beings. If we have the sincerity and deep faith in him and exercise effort in our practice of Dharma, we are likened to having "a solid and unbroken ring." With our ring of faith, Avalokiteśvara will be able to "fish" us out of our sufferings.

Therefore, we should respectfully bring Avalokiteśvara to mind, and sincerely and clearly recite the Six-Syllable-Mantra. All our worldly and beyond worldly needs will be fulfilled.

Seven forms of Avalokiteśvara in Tibetan Buddhism:

1. Amoghapāśa: not empty (or unerring) net, or lasso.
2. Vajra-sahasrabhuja-locana/Sahasrabhujasahasranetra : 1000-hand and 1000-eye,
3. Hayagrīva: with the head of a horse
4. Ekādaśamukha: with 11 faces
5. Cuṇḍī
6. Cintamaṇi-cakra: wheel of sovereign power
7. Ārya Lokiteśvara: the Holy sovereign beholder of the world (loka), a translation of īśvara, means "ruler" or "sovereign", holy one.

Manifestations

Avalokiteśvara has an extraordinarily large number of manifestations in different forms (including wisdom goddesses (vidyās) directly associated with him in images and texts). Some of the more commonly mentioned forms include:

Sanskrit	Meaning	Description
ĀryaAvalokiteśvara	Sacred Avalokiteśvara	The root form of the Bodhisattva
Ekādaśamukha	Eleven Faced Avalokiteśvara	Additional faces to teach all in 10 planes of existence
Sahasra-bhūja Sahasra-netra	Thousand-Armed, Thousand-Eyed Avalokiteśvara	Very popular form: sees and helps all
Cintāmaṇi-cakra	Wish Fulfilling Avalokiteśvara	Holds the bejeweled (cintāmaṇi wheel
Hayagrīva	Horse Headed Avalokiteśvara	Wrathful form; simultaneously Bodhisattva and a Wisdom King
(Cuṇḍī	Mother Goddess Avalokiteśvara	Portrayed with many arms
Amoghapāśa	Avalokiteśvara with rope and net	
Bhṛkūti	Fierce-Eyed	
Pāṇḍaravāsīnī	White and Pure	
Parnaśabarī	Cloaked With Leaves	
Rakta Shadaksharī	Six Red Syllables	
Śvetabhagavatī	White-Bodied	
Udaka-śrī	Water Auspicious	

Kāraṇḍavyūha Sūtra is an Avalokiteśvara Avataṃśaka^[4]text. It is in the line of Buddhagaṇāvataṃśaka Gaṇḍavyūha of Mahāyāna Sūtra . It is also mentioned as one of the Mahāyāna Sūtra in śikṣā samucaya in praise of Bodhisattva Avalokiteśvara in particular. A Vyūha text is generally regarded as Avataṃśaka Sūtra. Buddha Avataṃśaka glorifies the Buddha. Sanskrit text of Kāraṇḍavyūha Sūtra was edited by Satyavrata Samasarmi Bhattacharyya, and was published from Shrerampur press, West Bengal with Bengali translation in Shakabda 1794 (1872).^[5] He made arbitrary sections of his edition in two parts. The first part of the book has enumeration of 16 prakaraṇs and the second part has 13 prakaraṇs according

to his distribution of the text matter. He has based his classification on subject matter as understood by contents of book. Manuscripts in prose, which he followed, are distributed in three Nirvyūhas.

KVS has thirteen chapters as printed by Shrerampur Missionary Press. But the Sanskrit manuscripts, belonging to the Asiatic Society do not agree in toto. That it shows that several versions of the KVS were prevailed. The present study, the chapters have been divided on the basic of the Tibetan rendering of KVS. In the first chapter we find the lord Buddha sitting in the assembly of monk at Śrāvastī. At the very outset of the Sūtra, it is said that many Bodhisattvas, Devaputras, Gaṇḍharvarājas, Apsarās, Gaṇḍharvakanyās, Kinnaras, Kinnarkanyās, many parivrājakas, witnessed the excellence of the Buddha in the Jetavana - Vihāra and all of them were wonder - stricken.

The second prakaraṇa begins with a request by Sarva Nīvaraṇa Viṣkambhin Bodhisattva, who visualized an extensive halo of wonderful rays around Buddha, to explain how and why those wonderful rays pervaded. The Buddha replied that it is not the intervening rays of the Tathāgata. Those were affluent of Ārya Avalokiteśvara who entered the realm of the departed ones. The Buddha also described how and why the departed beings had entered in the realm. It has different chambers of deferent temperature, either too cold or too hot or medium or so on. The king of justice Dharmarāja, the controller of the death wondered to observe sudden change in the temperature of each chamber. He came to know that the great being Mahāsattva Avalokiteśvara Bodhisattva had arrived at Avīci. The chapter is named purification of Avīci.

The next prakaraṇa deals with the condition, which made a sentient being in the realm of the departed beings. The Buddha described the eminence of Avalokiteśvara Bodhisattva, the great being who, compassionately entered into the realm. He found how the meritorious persons lived a pleasant life in contrast to those who suffered in the preta realms. The third chapter is about cleansing of the basic element (dhātu) of sentient beings with the Buddhist approach. The chapter narrates the merit of good deeds and the demerit of bad deeds. As long as they sentient beings moved in the sphere of desires (kāmvācāra - loka) and spheres of form, (rūpāvacāra - loka) the ordinary beings would be liable to perform the deeds either good or bad. Again in the spheres of no form (arūpāvacāra - loka) some sentient beings might be liable to move in world by the good deeds and bad deeds.

In the fourth chapter the Buddha again explained how Avalokiteśvara had become conversant with different spheres of the universe and could equate with various elements within himself. The Buddha said that Ārya Avalokiteśvara could develop the universal manifestation within his body. For example his two eyes resembled the moon and the sun, and his forehead was the great efficient Maheśvara, the elements of his body were Brahmā, his hearts was Nārāyaṇa, in which fluidity circulated, his teeth were Sarasvatī, and various rays had come out from his body to spread over the universe. His belly was a symbol of Varuṇa.

In the fifth chapter the multiple colour like blue, yellow, blood red, white and gray were reflected around the Avalokiteśvara. The sixth chapter named Tathāgata samvāda, (discourse of Tathāgata) enquires about the diversity of different spheres and their causes. Gautama the Buddha described that he could foresee the sign of Avalokiteśvara in the Sukhāvativyūha and his coming down from there. Ratnapāṇi Bodhisattva, who had been nearby Buddha, became curious to know about those signs. Gautama the Buddha referred seven kinds of jewels. Meanwhile Avalokiteśvara appeared where Buddha had been. Śakya Muni the Buddha asked him to narrate what Avalokiteśvara did for beings remaining in the Avīci realm.

In the seventh chapter the merits of the Avalokiteśvara are described. The chapter is known as Puṇa - skandha - kathaṇ of Avalokiteśvara.

Ratnapāṇi Bodhisattva again asked how Avalokiteśvara Bodhisattva excelled the other beings in merits. The Buddha responded that Avalokiteśvara is able to instruct person according to his mental capability. For example, he instructed a Buddhist in Buddhistic way while a heretic in heretical manner. This chapter is historically important for the mention of different cults of worship, which had prevailed when the text was compiled. This chapter ends with the Vaineya - dharmo padeśa, or the manner of instruction to the learner of different categories regarding the truth.

In the ninth chapter it is said that Ratnapāṇi Bodhisattva was amazed to learn the efficiency of Avalokiteśvara in the realm of human beings. In Buddhism there are six realms (bhava -cakra) of living beings. Avalokiteśvara's activities in the realm of Asurā are described in the ninth chapter named Asurāśvāsana meaning the relief extended to the Asurās. The text elaborates the community activities in respect to the Asurā who had separate identity in the Buddhist pantheon.

Bodhisattva Sarva - nīvaraṇa - biṣkambhī praised Avalokiteśvara Bodhisattva for his remarkable deeds. He further wanted to know how Avalokiteśvara performed such wonders. The Buddha narrated the merits of Avalokiteśvara with reference to Viśva - bhu Buddha in a Jātaka style. The present Gautama was

born as a hermit practicing tolerance in a mountainous cave. The chapter ends after narrating the efficiency of Avalokiteśvara in the land of gold (kancanamayi - bhūmī).

Eleventh chapter is a long chapter presented in a Puranic style about the teaching of Avalokiteśvara. Here he shown appearing before the Asurā king Bali and his family members teaching tolerance, and how to coexist in the sphere of desires, (Kamāvachara - loka), the mental cleaning, economy and welfare service to others. The title of the chapter is Bali - samāśvāsana.

In the twelfth chapter, the Buddha narrated the story that when the rays of seven colours appeared and assimilated before Biśwa - bhu Tathāgata, then Bodhisattva named Gagana - gaṅga was pleased and became eager to perceive Avalokiteśvara. Gautama, the Buddha, again described Avalokiteśvara's visit to the land of ethereal beings like the Yakṣas. Then Avalokiteśvara praised the merits of Kāraṇḍavyūha - sūtra - ratnarāja having eighty four thousand (84,000) dharmaskandhas in order to waive all sufferings and distress. The twelfth chapter is, therefore, named Yakṣādi - samāśvāsana. The chapter deals with the teaching of Buddha to Yakṣas and others, who had lost their faith.

The thirteenth chapter is named Devabhavana - brāhmaṇa, or Avalokiteśvara's visit to the realm of the devas and states about fruitification of an action, (karmabvipāka) performed by the individual. Then Ārya Avalokiteśvara disappeared like a fireball. He entered into the realm of the divinities where the devapūtras prevailed in their pure embodiment. In the Puranic style Avalokiteśvara entered their in guise of a Brāhmaṇa. A devaputra named Sukuśala was poor but mentally worried. The Brāhmaṇa asked, "I am hungry and thirsty ". The devaputra lamented and said "O, Brāhmaṇa I have nothing to offer ". Despite that he entered inside and found that his inner chamber had been full of food, dress and other valuable goods. The devaputra came out and welcomed Brāhmaṇa. The Brāhmaṇa replied in disguise that he had been from Jetavana Vihāra. The devaputra further questioned about his identity. The Brāhmaṇa answered with modesty "I am not a divinity, I am a Bodhisattva, compassionate to them, who are in distress, and spoke about the Bodhipath. " The Devaputra with deep reverence submitted to him by offering his own earring Kuśala.

The above account is significant to appreciate the eminences of benevolence with the pure mind. On the other hand, the importance of composition is vivid. The fourteenth, fifteenth, and sixteenth chapters narrate the travel of Avalokiteśvara in Simhala, the land of Rākṣasas and that in Vāraṇasi and Magadha respectively. The three prakaraṇas speak about the Avalokiteśvara cult developed in Sinhala (present day Srilanka) and Magadha. The Avalokiteśvara cult emphasized on the extension of compassion for those, who are suffering. It leaves a room to presume that Avalokiteśvara ideal of Bodhisattva generated in the Jetavana monastery of Śrāvasti and spread in Simhala, Vāraṇasi and Magadha. In ancient India Magadha, Vāraṇasi and Kośala were three separate mahājanapadas. The printed book suggests the symbolic account of the second part. Those sections deal with excellence of Avalokiteśvara with the application of the mantra in six syllables Om Maṇi Padme Hūṃ. This text is divided into two parts. In first part it has thirteen chapters and in second part it has eight chapters. Name of chapters have been given according to available Sanskrit manuscripts.

Kāraṇḍavyūha Sūtra has two versions of this work, an older one in prose and a younger one is Verses. The writing style of the text is fully in Purāṇa - type ; the language and the style of the text is just like of the Purāṇa later days.

In both there is the glorification of the miracles of Avalokiteśvara, who looks down i. e. who looks with endless compassion on all beings. In both the versions of the Kāraṇḍavyūha, the basic idea is the same.

In the cult of Avalokiteśvara, during the course of expunction of Mahāyāna as a popular Buddhism, Avalokiteśvara became the compassion in manifestation. Gradually Avalokiteśvara, who is believed to be a human being dedicated for the altruistic cause, was defined later on. A cult in favour of Avalokiteśvara developed and the metrical version of Kāraṇḍavyūha Sūtra might be younger in ślokas. The prose version elaborates how Avalokiteśvara could enter into six realms of wheel of life. It stands on a theistic approach as a manifestation of Ādibuddha. In the Buddhist thought idea of the Ādibuddha appears to the later innovation after the development of Nairātmyavāda and emanation of Sūnyatā. Ādhibuddha is regarded as Svayambhū or 'self - originated'. Among them (Nāthgayi) is regarded as Ādinātha. In the Buddhist pantheon he is also occupied a prominent position. He, therefore, created universe through meditation as M. Winternitz referred. In this regard it may be mentioned that the theistic Buddhism with Ādibuddha developed after the inclusion of the Tantra among the Buddhists. Āvalokiteśvara appeared in the threshold in popular Buddhism and theistic Buddhism.

In due course Kāraṇḍavyūha Sūtra became a popular text as an ancillary to Saddharma Puṇḍarīka Sūtra. There are parties in the prose presentation of the both Sūtras. In this regard M. Winternitz observes :

"We have no evidence to prove that the thematically Buddhism with Ādibuddha, as god and creator existed in India before the 10th century A. D. and the fact remains that the Tibetan translation, made probably in 616 A. D. in the Kanjur, rests upon the prose - version that does not know the section on Ādibuddha and that the poetical version was then not yet unknown. In the 4th century there were Buddhists who believed in Ādibuddha as creator. On the other hand the cult of Avalokiteśvara is already known to the Chinese pilgrim Fa Hien (about 400 A. D.). He himself prayed to this Bodhisattva for deliverance, when he was caught in a storm in course of his voyage from Ceylon to China. The oldest pictures of Avalokiteśvara go back to the 5th century completed in 270 A. D." M. Winternitz 1929 : 217.^[6]

The aim of Kāraṇḍavyūha Sūtra is the glorification of the Bodhisattva Avalokiteśvara, it also glorifies six syllable mantra in order to please or grant a favour of great Bodhisattva Avalokiteśvara.

Among the historians in Tibet Sum pa mkhan po ye shes dpal ' byor (1704 - 1788 A. D.), the author of Dpag bsam ljon bzang mentions that the Oṃ Maṇi Padme Hūṃ mantra was accepted by the Tibetans and was advocated by the Tibetan ruler Srong btsan sgam po (died 650 A. D.).^[7] The mantra, according to the historian, was the core of Buddhism in Tibet and since then it is said to have brought prosperity to Tibet.

The word Oṃ Maṇi Padme Hūṃ is the mantra in propitiation of Avalokiteśvara and is mentioned in the Kāraṇḍavyūha. It is evident that the introduction of Buddhism with Oṃ Maṇi Padme Hūṃ opened a new horizon in the Tibetan culture.

The Kāraṇḍavyūha elaborately describes how Avalokiteśvara moves in these six worlds with his compassionate mind. Avalokiteśvara, the great compassionate, delivered all beings of the six worlds by the merits of this mantra Oṃ Maṇi Padme Hūṃ. The Buddhists in Tibet therefore hold deep faith in the six lettered mantra Oṃ Maṇi Padme Hūṃ.

It is therefore evident that the six - syllabled mantra Oṃ Maṇi Padme Hūṃ is all - pervading in efficiency to make the six worlds vibrate as the Ārya Kāraṇḍavyūha Sūtra describes. In the context of Tibetan culture Oṃ Maṇi Padme Hūṃ plays a unique role in the spiritual aspect. The spiritual implication may be restricted to the esoteric practitioner ; but in the material life, the mantra holds a greater impact.

Notes and References

1. Ārya Kāraṇḍya vyūha Nāma Mahāyāna Sūtra narrates glory of Avalokiteśvara with his mantra Oṃ Maṇi Padme Hūṃ. The first chapter deals with Buddha's assembly at the Jetavana Arama, which was donated by Anathapinda (**mkhonmed zs bsyain**) . He was Chief house holder devotee of Buddha, at Śrāvasti (**mnauyad** - A city in Kośala where Buddha resided for many years). In the assembly a large number of monks together with Bodhisattva, Nāgarāja, Jandharvarāja, Debaputra, Nāgakannya, Kinnirāja, Kinnirakannya, Jandharava Kannya and many other are assembled. In comparison similar lists are also mention in Buddhist text like Ārya Mañjusri Mula Kalpa Tantra (MMK). It is observe that two lists regarding Bodhisattva, Jandharava, and Kinnira do not tally. For instance Ārya Kāraṇḍya Vyūha enumerates twenty Bodhisattva, while MMK mention ninety. Similar variations are notices about the Davaputra and other beings.
2. The word **vyūha** is formed root \sqrt{vi} + **uha**. Again uha is both verb and noun. As a verb bhvadi it means following ; 1. to note, mark, observe ; 2. to guess, conjecture, infer ; 3. to comprehend, conceive, perceive, except ; 4. to reason, to cause to think, infer or conjecture, to remove, drive away, to follow immediately, to prevent, word off, to bring near or down, to accomplish bring about, to sprinkle round about, to oppose, interrupt, impede, to deny, to arrow troops , to arrange troops in battle array, to gather, assemble. As a noun it means following : 1.conjecture, 2. examination and determination, 3. understanding, 4.reasoning, arguing, 5. supplying an ellipsis, full discussion, consideration of the pros and cons.
3. Saddharma Puṇḍarīka is one of the Vaipulya text. Its title means the teaching of Buddha. Saddharma is like a white lotus, puṇḍarīka. A lotus is growth out of mud but its purity and fragrance and colour spread all over. That attracts bees in quest of sweet honey. The text therefore deals with the merits of the Buddha saying saddharma.
4. The Mahāyāna Buddhist literature Buddha Avataṃśataka refers to the teaching, which makes Buddha the great. Literary Avataṃśataka means greatness. Gaṇḍavyūha and Guṇa Kāraṇḍavyūha refer to the great teacher of Buddha in a trunk assemblage and as that in Gaṇḍavyūha dealt with subhuti's roaming from one part to other to visualize what Buddha had talked with the great enterprise he was rewarded with the superior knowledge and liberation.
5. Kāraṇḍavyūha Sūtra Sanskrit text was edited by Satyavrata Samasami Bhattacharyya, published from Shrerampur press, west Bengal with Bengali translation in Shakhada 1794 (that may corresponds to 1873). Avalokiteśvara is made to say that it is better for a Bodhisattva to commit sin in the exercise of mercy, and to suffer in hell, than to disappoint any being in the hope, which it has reposed in him. ERE II, p. 257f. The catalogue of the library of the Indian Office also mentioned.
6. The Buddhist text whether belonging to Theravādi in Pāli, Mahāsaṅghika in Prākṛt, Sarvāstivādi in Sanskrit. Sarvāstivādins used Sanskrit, the Mahāsaṅghikas Prākṛt, the Sammitiyas Apabhṛṃśa and the Sthaviravādins in (i. e. Theravādins) Paishāci. Commonly preserved that the Buddha used to give deliberations on various topics

like Danakatha, Punnakatha, and Jātakakathā etc. The same tradition continued probably in India up to Christian era. Winternitz - 1929 : 217.

7. Tibet and its History : Hugh E. Richardson. Shambhala, Boston and London, 1984 , 2nd edition. pp. 28 -42 .
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17. Burrow, T; *The Sanskrit Language*, Faber and Faber, Lonon, 2nd ed. 1965.