

MAGAZINE FROM GADEN JANGTSE THOESAM NORLING SCHOOL MUNDGOD

বল্পান্থীন'জ্ব 'বনী ব্রুন'য়বি'মন'ন্বন'। ন্লাব'শ্ব'ল্লেন'য়িন'য়য়ন'য়য়ন'য়য়ন'য়য় বৃত্যেও

EIGHTH NUMBER

Here is the eighth Vol. Magazine Published from Gaden Jangtse Norling School

THE PLEDGE

The work for Tibet's freedom and world peace

SPECIAL MEMORIES ...

Our Prayers and respect to our Martyrs



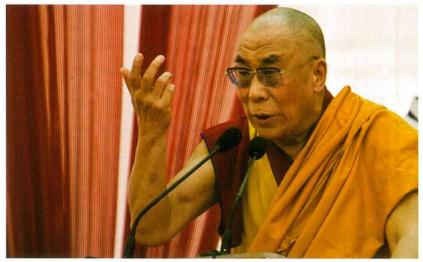
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Dalai Lama's Speech on Peace restoration

If the present situation in Tibet continues, I am very much concerned that the Chinese government will unleash more force and increase the suppression of Tibetan people. Because of my moral obligation and responsibility to the Tibetan people, I have repeatedly asked the concerned leadership of the PRC to immediately stop their suppression in all parts of Tibet and withdraw its armed police and troops. If this brings result, I would also advise the Tibetans to stop all the current protests.

I want to urge my fellow Tibetans who live in freedom outside Tibet to be extra vigilant as they voice their feelings on the developments in Tibet. We should not engage in any action that could be even remotely interpreted as violent. Even under the most provocative of situations we must not allow our most precious and deeply held values to be compromised. I firmly believe that we will achieve success through our non-violent path. We must be wise to understand where the unprecedented affection and support for our cause stems from.

As Tibet is currently virtually closed and no international media is allowed there, I doubt my message will reach the Tibetans in Tibet. But I hope through media and by word of mouth, it will be passed on to the majority of you.

Finally, I want to reiterate and appeal once again to Tibetans to practice non-violence and not waver from this path, however serious the situation might be.

From the Editorial Desk

Dear Readers,

It's been a great pleasure and privileged to publish this Quest Magazine for the 8th consecutive year. As you all know very well that, our main motive behind publishing this magazine is to extend our hearty and solidarity to our brothers and sisters inside Tibet. Without their courage and determination, this all quest magazine would not have been possible. Within the short span of time, we all have experienced heart wrenching stories from the Tibet as well as outside the Tibet. By each passing year, situation inside Tibet is getting worse. At the same time, growing impatient among the Tibetans is also embarking into new era of well developed mind set.

This Quest Magazine has been a great platform for us to convey our love and affection to every martyr who have sacrificed their lives for the cause of freedom struggle. We editorial members had always tried all our best to make best use of resources and energy to create awareness of patriotism among all the Tibetan young generations of 21st century. Being an editorial chief for the past three years, I have always acknowledged the sincerity of my students and my fellow colleagues.

In this common cause of our freedom struggle, this Quest Magazine is our genuine effort to make some difference in longing for our freedom.

In the conclusion, I would like to take this opportunity to thank my editorial members for their painstakingly labour. I also want to assure our readers, we might not have good content in this magazine, but we have tried our level best to do some justice to achieve the best. Any feedbacks will be highly appreciated. Through this magazine I also would like to thank our Sponsor Mrs. Maria Bellaterra (president of AREF International Onlus, Italy) for her constant support and love for Tibetan people.

Recent activities of AREF International Onlus in Mundgod

This is the eight number of the Magazine The Quest which has taken its first steps in 2009. The young monks of the Gaden Jangtse Thoesam Norling School pursued with remarkable tenacity the original objective, born from an idea of class 8 batch.

The Magazine is written both in Tibetan and in English, and this represents not only an opportunity to facilitate the reading but also to preserve the Tibetan language. Authors and editors are young monks that bringing together tradition and development, address their messages to a wide audience of religious as well as non religious readers.

Every year, the magazine deals with different issues like, politics, social and Tibetan identity-related topics, reporting also the long peaceful struggle for freedom of the Tibetan people, along the years of occupation by the PRC. This year issue is particularly useful and rich. It contains relevant updates on the current political situation both in Tibet and in Exile bearing witness against the atrocities executed by the PRC and the continuous actions of resistance of the Tibetan People.

Obviously, along the years the Editorial staffs are changed, because the inevitable alternation of both the students and the Management. But the values, the ideals and the spirit of the Magazine remains unaltered year after year. On top of this, as a further example of the commitment of both the teachers and the students, they all gained a full knowledge and experience in the editing and publishing process: from the content to the graphic design. For this reason, Aref International has proudly financed the Magazine since the very beginning and is intended to continue to support it for many years ahead.

Let's present now, some other activities that Aref International carried out in Mundgod this year. Through the Long Distance Sponsorships for children, old aged people and monks of every age, we continue to support the Gaden Jantse Education and Cultural Society, the Gajang Gyalrong Monastery and the Doeguling Tibetan Settlement.

We wish to express our deep gratitude to every single person who let us make these projects real and meaningful.

Namely, for the Doeguling Tibetan Settlement: the Representative Mr. Phuntsok Tsering, the staff members: Mr. Thinley Gyatso (Office Secretary), Mrs. Tsewang Dolkar (Office Casher), Mrs. Dicki Chodon (Sponsorship secretary and dealing staff), Mrs. Sonam Palmo (Office temporary Accountant).

For the Gajang Gyalrong Monastery: Geshe Gen Tsering, Geshe Tsundu, Geshe Jigmey Gyaltsen, Ven Yeshi Lungtok, Ven Yeshe Gyatso, Ven Lobsang Samphel, Ven Phuntsok Sonam, Ven Lobsang Gyatso, Ven Dhondup, Ven Lobsang Wangdue, Ven Lobsang Dhondup and the young Tenzin Gyatso.

For the Gaden Jangtse Thoesam Norling School the three Directors: Mr. Ngodup Tsering, Tenpa Gyaltsen (Gowo) and Geshe Ngawang Tenzin (Hardong); the English Teachers Mr. Ngodup Tsering and Mr. Phuntsok Tashi, the Tibetan Teacher Ven. Lungtok Gedun; Ven. Lobsang Tenzin, the Graphic Designer Ven. Kelsang Tashi; all the monks of the Editorial Staff and all the Authors of the articles.

Last but not the least, from Ganden Jantse Education Society: Geshe Wangchuk Chophel, Geshe Lobsang Ngawang, Geshe Tenzin Monlam, Ven Lobsang Gyatso, Ven Rinzin Dorjee, Ven Dorjee Damdul.

As far as the Italian operations of AREF International, please visit our recently redesigned website: www.arefinternational.org.

Moreover you can also follow our Association of Facebook https://www.facebook.com/arefinternational?ref=hl or my personal page: https://www.facebook.com/marilia.bellaterra.

In conclusions, I wish also to thank everyone who sustained Aref International Onlus efforts in Italy: Mr. Francesco Codispoti and all the members of the board: Geshe Gedun Tharchin, Dr. Federico Petrozzi, Mr. Luca Giorni, Dr. Angelo Bruno Codispoti, Mrs. Evelina Sissy Violini.

Many appreciations go to the volunteers, and in particular to Mrs. Fiorella Tosca, who in Italy shared with me the emotions and the time to expand the knowledge of the Tibetan subject.



Self-immolation protests in Tibet



Since 1998, there have been 149 self-immolations by Tibetans protesting against Chinese rule. Many of the initial self-immolations were carried out by monks, but a growing number of laypeople, including nomads and farmers, have since taken part. The lists of self immolators are shown below with the continuation from our Seventh Number "QUEST Magazine".

The Tibetan self-immolators were acting as individuals, but not in a selfish way; they were acting in a spirit of concern for the entire Tibetan people. It was a deed of self-sacrifice for the good of others. The Tibetan self-burners are doing something similar to Buddha, who in one of his incarnations offered his body as food for a hungry tigress!















I merrily offer my body for the freedom of my country, For the sake of my suffering brothers and sisters, May my mother "TIBET be free soon! May her sons and daughters be able to return to her soon!



Name: Tashi Kyi Date: Aug 27, 2015

Protest Location: Gansu Province

Age: in Fifties

Current Status: Deceased

Info: Tashi Kyi in her mid 50s died after setting herself on fire in northwest China's Gansu province, apparently protesting against the

demolition of her home and her village by the Chinese authorities. People nearby tried to save her but she died and her body was taken away by the authorities, despite appeals to let the family perform the last rites. Police and government officials had raided a house, apparently hers, and then started demolishing it and other houses with bulldozers; they also arrested and beat the owner. People were unable to stop them despite physically hanging onto the demolition equipment. Officials said the houses were being demolished because they did not have valid permits. Tashi Kyi was a resident of Ngulra village, Sangkok town in Sangchu County in the Kanlho region.





Name: Kalsang Wangdu Date: Feb 29, 2016

Protest Location: Sichuan Province

Age: Unknown

Current Status: Deceased

Info: A Tibetan monk from the Retsokha Aryaling monastery in Kardze, set himself on fire and died in southwestern China's Sichuan

province. He raised slogans calling for Tibet's complete independence. Passerby tried to douse the fire and rushed him to a hospital, but he died on the way.

Wangdu's parents are Sotra and Urgyen Dolma. A candle-lit vigil was held in McLeod Ganj, attended by hundreds of Tibetans and supporters. According to report Wangdu's family are being pressured by local authorities to say he died in a house fire.



Name: Dorjee Tsering Date: Feb 29, 2016

Protest Location: Herbertpur town near

Dehradun, India.

Age: 15

Current Status: Deceased

Info: A 15-year-old Tibetan boy living in Herbertpur town near Dehradun self-immolated on 29th February 2016.

The people around there took him to a hospital in Delhi. He died on March 3. He was a student of Tibetan Homes School, Rajpur, a branch school of Tibetan Homes School, Mussoorie. Dorjee said, "The reason I resort to burning myself like a choemey (Butter lamp) is because Tibet was occupied by China since 1959 and I have always felt like I needed to do something for the Tibetan cause. Yesterday, I

felt as if burning myself up was the only resort left for me." According to report; Dorjee's mother put out the flames and she said that he had talked to her and to his father recently about self-immolating. Dorjee staged his protest outside an old people's home where he had been visiting his grandfather with his family.



Name: Sonam Tso Date: May 7, 2016

Protest Location: Dzoege County in

Ngaba. Age: Fifties

Current Status: Deceased

Info: Sonam Tso, a mother of five, self-immolated near a monastery in Dzoege County in Ngaba, Tibetan Autonomous

Prefecture. Sonam who was in her 50s, self-immolated on March 23rd calling out for the return of His Holiness the Dalai Lama and for the freedom of Tibet. She died at the monastery before her husband and her monk uncle could take her to hospital. Sonam's uncle Tsultrim was detained by police for eight days because he discussed the incident with other people, and he was forced to delete the pictures he had taken of Sonam's protest. Sonam Tso's husband Kalsang Gyaltsen was also called in for questioning three times. She has left behind two sons and three daughters. Her self-immolation is the second inside Tibet this year; the first was Kalsang Wangdue, a monk from Kardze, in February.



List of some of the innocent people arrested and killed in Tibet without any reasons

A Tibetan woman was allegedly murdered



A Tibetan woman named Tsering Tsomo was found dead hanging from a local bridge in the Datharma region on October 5, 2015. This killing was still unknown to everyone. According to the sources, she was allegedly murdered by

the two men. As informed, one was a monk and other two were policeman. These three men allegedly conspired against the lady and killed by hanging in the name of suicide. Knowing this tragic incident, all the local Tibetans demanded a justice to the deceased young lady. After repeated failure and continuous lack of action from the regional authority, all the local people decided to stage a protest for killing a very young innocent lady. So, this development was taken place. Suddenly, after ten days of the killing, around thousands of police surrounded the Rangya village. And subsequently, all the police officials held around 40 Tibetans under the suspects of inciting separatism act. So, in this way, they held the Tibetan people for few months.

However, after few months Chinese police officials released majority of the detainees but without releasing four of the suspects for inciting separatism act. So, till now their whereabouts are still unknown everyone. Seeing this leniency act from the local authority, all the local people of around 700 decided to appeal the President Xi-Jin-ping to probe the matter carefully and release the five persons.

In the end, all the people urged the President to optimum use of rule of law and banned the misuse of positions and check corruptions from the grass root level.

The arrest of Tibetan entrepreneur



Tashi Wangchuk, 30, is from Yushu in eastern Tibet. The Tibetan entrepreneur was charged with 'inciting separatism' and was arrested on January 27. He was arrested

after asking China's authorities to ensure that the Tibetan language is taught throughout Tibet. China's own constitution guarantees that Tibetans have the right to use and develop their own languages. Tashi Wangchuk pursued his peaceful campaign through official channels and repeatedly maintained that his actions were not political. It is likely he is being punished because he had the courage to work with the New York Times to highlight threats to Tibetan culture, despite the risk he would be arrested.

A Tibetan tortured to death in police custody in Dege



Yudruk Nyima, aged around 40, was arrested by the police when he reached Rokhog village from his chore of collecting Yartsa Gunbu (Ophiocordyceps sinensis) on June 20. The Chinese police accused him of being in possession of a gun and took him to a detention center in Rakhog Village. Police said that he died on his way to hospital in Dege

County. But the fact is that Yudruk was died in police custody due to severe torture.

Arrest of the Tibetan filmmaker



Mr. Pema Tseden a Tibetan filmmaker was arrested at the Qinghai Airport June 25 and subsequently beaten and interrogated at the detention center in Xining city leading to the medical emergency that saw the Tibetan Director being rushed to hospital late in the night.

Two days after being detained at the city's airport, the 46-year-old was taken to hospital, having sustained injuries while in custody, the guild claimed. Police subsequently asked the director to sign a confession admitting he had "disturbed the social order". When he refused, a police officer told him "disobedient" people like him would be detained.

Mr. Pema Tseden was born in 1969 in Gade County, Qinghai Province. He studied filmmaking at Beijing Film Academy after his education at the Northwest University for Nationalities. His most renowned works include the critically acclaimed 'Old Dog' (2011), 'The Sacred Arrows' (2014) and 'Tharlo' (2015). Pema is the recipient of the prestigious Golden Rooster Award for Best Directorial Début.

Authorities detain 5 Tibetans at Qinghai Lake on unknown charges



In the 3rd week of June 2016, Chinese authorities detained five Tibetans, including a woman, protesting against the demolition of what the authorities deem 'illegal' con-

structions at the bank of the holy lake.

A day after the brutal assault on Tibetan protestors at the Qinghai Lake, the detained Tibetans were taken by the local police without giving any reason for their arrest. The four of the five arrested Tibetans were - Lhachen Kyab, Jigje Delek Gyatso, Rinchen Bum, and Tashi Drolma. They all hail from the same township, Trelnak Township in Chabcha County of Qinghai Province.

Those who have taken videos and photos of the protest after the assault on the Tibetan protestors on June 23, which left eight seriously injured, were reportedly arrested as well. However, the number of the arrested people is still unknown.

Earlier, on June 21 the police had also issued a directive of Tibetans running small businesses near the tourist spot to demolish their setups and leave the area. Hundreds of business owners with a banner that reads, "We need to eat", and "We need to survive" took to the road circling the lake protesting against the authorities.

However, the Chinese authorities started a campaign to demolish unapproved constructions along the banks of the Lake, which resulted in demolition of over 600 homes, shops and restaurants.

Demolition of Tibet's largest Buddhist center



Chinese authorities have announced the destruction of thousands of monastic dwellings and expulsion of monks, nuns and lay practitioners at Serthar

Larung Gar Buddhist Institute, the famed Tibetan Buddhist religious encampment located in Serthar County in Kardze Tibetan Autonomous Prefecture, Sichuan Province, in eastern Tibet.

The center situated at 13,000 feet above sea level, the institute was founded in 1980 by late Khenpo Jigme Phuntsok who passed away under mysterious circumstances at a Chinese government hospital in Chengdu on 6 January 2004. It became one of the world's largest and most important centers for the study of Tibetan Buddhism after the Cultural Revolution.

The Chinese authorities spells out the step-by-step guide to demolishing housing facilities of thousands of monks, nuns and lay practitioners and their expulsion, so as to reduce the number of residents to government-set ceiling of 5000. They put a four-point demolition order in which the order requires relevant departments including the management and administrative bodies of Larung Gar to reduce the number of residents to 5000 before 30 September 2017.

It was ordered that before 31 July 2016, the houses built between the monastic and lay practitioners, an area of 30 meters, will be demolished. And before 30 September 2016, walls will be constructed between them. The demolition order details plans to demolish 1500 monastic residences by 30 October 2016.

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देश-व-वेंद्-श्रे-वाद-वद्-लेवा-धेव-वदद-नेश-धेंद-श्लेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शेव-वर्शे ८८: ह्र्या क्ष्या क्षेत्रा क्षेत्रा क्षेत्रा क्ष्या र्टावटामा मूर्यासपुर्सु वियोगामी पक्का हेयामा मान्या मान्या मान्या सम्रेयार्स्साप्यम्भी सेवासामान्यम् म्याप्यम् स्वाप्यम् स्वाप्यम् स्वाप्यम् स्वाप्यम् स्वाप्यम् स्वाप्यम् स्वाप्यम् मःस्रात्तेन् क्रीमःसन्ताः क्रींन् होन् क्रुंन्न। सेन् मदे माक्रास्ति मास्रातेन् श्रीयाविष्ययानन्त्रामिकेरान्त्रेन् मुनासरान्त्रेव्यामान्तरान्त्रीयासान्त्र्या र्ने.स.चरी चूरे.स.क्ट.समासविक्षेत्रातारमातर्गयाम्यार्थराभीराधिमा दशःश्चेनःचुःन्दःन्वे:श्वे श्वेनशःश्चःक्षेत्राशःवह्वाशःनश्चेतःचेनःन्वेशःयःशः महिंग्रा में दिन की सामानि मानदाया हु स्विर की में दिन की से प्राया सर हुँ दि याद्रः अद्रः वि. न्यरः क्रुः दयाः वी शः श्रून् ग्रुटः श्रुदे । नृह्यः स्राधः प्यनः क्रुशः यार्हेरः शदः वित्रः शुन् न्द्रः वित्रक्षे त्रेन्या वर्षे नावशः हेव शदे नावि से द्रान्येः নাবম-ধ্য-দেলুম-মৌ-মু-ম-মৌর-মেম-খৌ-মান্র-মেন্টা

न्त्रितः चड्च कुँ चड्च श्रुण व्यापाद्व स्वाप्त स्वापत स्वाप्त स्वाप्त स्वाप्त स्वाप्त स्वाप्त स्वाप्त स्वाप्त स्वाप्त



श्रेदे पर्ट्स मार्थ र मूर्य भारती मूर्य स्थित स्थित स्थित

वहेंद्र-देश-वर्दुद्र-घवे:वश्रव:ब्रह्मद्र-वहेंद्र-ब्रिंग्शःश्चरः।

देर-भ्रम्म अर्था स्वीं-स्वायदेवे स्वेद्दर्गः श्रेम्य स्वायदेव स्वायदेव स्वायदेव श्रेम्य स्वायदेव स्वायदेव स्वायदेव श्रेम्य स्वायदेव स्वायदेव स्वायदेव श्रेम्य स्वायदेव स्वायदेव स्वायदेव श्रेम्य स्वायदेव स्वायद्व स्

श्रु:र्क्केवाश:र्षेद्र:हेदः। श्रॅ:श्रॅवे:द्र्र:श्रॅश:लु:

यारः स्क्र्यां स्ट्रान्त्या चार्यायः व्याप्त स्वाप्त स्वापत स्वाप्त स

प्र्रि. लीया बीट श्रीय की बार जारी की व्यापाई राष्ट्र ट्य.क्ट्र्र-ट्रियतादर्ब्र्ट्र-क्विश्राचर्ष्यु-ब्रिश्राही वाटाश्रर-वाहेर-विश्वर्ष्ट्वा. वर्रेव.रटा रेवा.र्या.स्वाया.र्ज्ञचा.स्वेर.स्वेर.स.स्वाया.क्वायास्व्यायाः यत्रात्रायदे स्रायतः नियम् । शुः त्वन ताः निर्देशः स्त्रेनः निर्देशः स्त्रे । वसः क्रुवः क्ट.ट्रॅट.क्रिश.श्रन्.ट.क्रे.वोयंत्राचीतृशःचंटाचार्टा येत्राक्रियःवोयंत्राचीतृशः चट.श्रन्र.टे.के.क्.ट्र्ट्रे.क्रिश.स.जू.चश.कु.कुष्य.सश्य.ले.ल.ची.चीट.श्रन्य.चेश. [म.म.क्ष.रीयरः। श्रेश.क्षेत्र.स्थ.म.र्या.यीया.श्रु.श्रुष्टु.श्रु.र्द्यायायायरः यक्षेत्र.योवीर.जियोत्रा.की.लक्ष.यंत्रा.स्रीय.योक्ष.योट्टर.य.रेटा। योवेद.योधेत्रा. <u> २८.च≆श्रशःश्रीरः। योध्यारेनु,रेरः।वःस्वयाशःश्रूयाशःश्रीःजञ्ञास्यशःश्रूयःयोशुः</u> बार्ट्र-व्यक्ष मुन् मुन् स्त्र मुन् मुन् स्त्र मुन्य म चीर विष्युची अपूर्व अपूर्व अपूर्य श्री ह्रियो अप्याय द्वा तहीं ची श्राय विषय विषय है। बुट दर्ज्ञ वा सट स्ट्रिया स त्या से स्त्रित हिन्द सुवा सुद है। <u> च्चेत्रकृतेः र्वतः व्यतः व्यत्तः व्यत्त्रक्षः व्यतः व्य</u> 'हेन्'यःचन्वाःश्चिन्द्रन्। विःयशःउत्रःयन्त्रन्वाःवहेन्द्रःकुदेःन्दरन्ननः विषेट्रायार्क्ष्वात्वर्ष्ट्रवाश्चर्षे व्यन्ति व्यन्ति । वयन्ति । ल. हे. चतु. इ. ट्या. सूतु. रें अ. श्रें य श्रें हें द स्या श्रद स्था तके. श्रें र े ति.चते.क्वे.च्याः हे.क्याः च्याः च्या र्चेत्र सेट्र सः क्र्यूं त्र स्त्रेट्र संत्र से त्र स्त्र स



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सर्दर्व। श्चित्रं वित्रः वित्

र्मन् श्री मुद्रास्त्र मिन्ने के दे स्मार्स्त मिन्ने स्मार्स्त्र स्मार्स स्मार्स स्मार्स स्मार्स स्मार्स स्मार स्मार्स गुद्र श्री स्मार्स स्म स्मार्स स्मार्थ स्मार्स स्मार्स

म्नी अन्तर्भात्त्र स्त्राची स्त्री स्त्राची स्त्री स्त्री

न्दःस्। यन्यानविःस् न्यान्यान्यः स्त्रान्यः स्त्रान्य

महिमाना र्विन क्षेत्र क्षेत्र

मश्रम्म न्यतः मृत्यः स्वत्यस्य स्वत्यस्य स्वतः स्वत्यस्य स्वतः स्

नतिःम। नयतः र्केन् न्याः न्यः न्याः न्याः

स्ट्रिंग श्रुट श्रुं नश्चर्टा वी निर्मेश क्रम श्रेट नहें त्रा स्यश्च स्ट्रिंग निर्मेश क्रम श्रेट निर्मेश क्रम स्टिप्स क्रम स्टिप्स क्रम स्टिप्स क्रम श्रेट निर्मेश क्रम स्टिप्स क्रम स्

ब्रेट्स्प्रेस्। स्ट्रियास्ट्रियाः स्ट्रियाः स्ट्रियाः व्याप्यस्य विवास्य स्थान्त्रेयाः विद्राक्षेत्रः स्थाः स्थाः स्थाः विद्राक्षेत्रः स्थाः स्

द्वन्या नद्रन्त्र्वेत्त्र्या स्वाहित्या स्वाहित्या नद्रम्य स्वाहित्या स्वाहि



वह्यान्नेरास्ट्रेरावी हेशासेन् वर्डेंद्राया सुरार्वेश

वहेंब देश वर्ष पति च हे हैं वनर हैं है।

वीका चका ने ह्या कहुंच वीचर हो। चून क्रिक्स क



वर्ष्ट्रन्यः वर्ष्ण्यः वर्ष्णः वर्ष्णः वर्षः वरः वर्षः वर्

स्थान्य स्थान

हो। त्र्मिक्तिक्ष्मित्र्वे न्यात्रिक्ष्मित्र्ये न्यात्रिक्ष्मित्र्ये न्यात्र्ये न्यात्र्यं न्यात्र्यं न्यात्र्य स्यात्र्यात्र्ये न्यात्रात्यः स्वात्र्यः स्वात्यः स्वात्र्यः स्वात्र्यः स्वात्र्यः स्वात्र्यः स्वात्र्यः स्वा स्वात्र्यं न्यात्र्यः स्वात्यः स्वत्यः स्वात्यः स्वत्यः स्वत्यः स्वत्यः स्वत्यः स्वत्यः स्वत्यः स्वात्यः स्वत्यः स्वतः स्वत्यः स्वतः स्वत्यः स्वतः स्वतः स्वतः स्वतः स्वतः स्वतः स्वतः स्वतः स्वतः

वर्षा क्षे.ज्.हेय.च्.हेर.चाडेवा.होव.जूरा देर.कवा.चीय.र्थ.र.क्ष.चर.र् हिन् हेन् प्रस्तान विकासन् इत्यान विन् विन् विन् विन विन विन स् श्रीनिमायदिवे प्रमान्तरावड्मार्सम्। ब्रिन्गी प्रह्मासन्दर्भासर्द्रम्यरः चवर्रात्वावयार्यायायह्या मुद्रात्त्रीत्रात्त्रीत्रात्त्रात्त्रात्त्रात्त्रात्त्रात्त्रात्त्रात्त्रात्त्रात्त्र तर्ने क्षर-र्नाव स्वा नी नावस सु क्षुर- न वी हिन् क्षेत्र में स्वा क्या या धोवः नर-विन्द्री-विन्य-क्षेत्रस्य क्षेत्रस्य निहरनी व त्तुन हुन्य विन्य विन्द्रस्थिता พ.२ैबा.बीश.क्षेत्र.शक्ष्य.२४०.२ैबा.थे.५५५५५५५५५५५५५४४५५५५५५ छिन. हिन्यान्य उत् पुर्य नु सेनय र्सेन देत में के त्याया हिन् हिन्सेन संदे के ૹૻૻૢ૽૽૽ૼ૱ૹૣઌૺૺ૽૽ઌ૽ૹૡ૾ૺઌૢૢઌૢ૽ઌૢ૱ૹૢઌ૱ઌૡઌ૽ૺૹ૿૽૱ૹૢઌઌઌઌૢ૱ वह्यान्दाइनामर्देवाळन्यायम्यावन्त्रीत्न्त्र। वेदाशीन्ववार्वान्दा <u> र्सदर्से नकुः स्वाः स्वाः वीकार्ये र स्वाः रेवाकाः ग्रीः के र र र त्वाः वाहेका सदिः केः</u> ब्रुंग सं. हैं . दें . यहें सम. है। देश मा हिंद . क्री विषय है शारे . रेर महें वाया देश . वहेषा हेव वरे वय श्रेव र्थेट। र क्षर र र श्रुव स्वार्यय र र्थेय र्थेव र्शेव र्वेट नर्ट्र है। मूर् कूर र्वे व. बी. बुर विषय अ. वे. वे ची. बुर विषय मा प्राप्त किया विषय दरःचलेद्र'चर्डेस'स'र्रा धनासेस'र्स्र'सदेः शुन्यचल्या वी देदाकेदा यहिरः षाडूर्रालूर्क्रियाताङ्काचिकायका वाड्राक्षायाज्ञाताच्या वयः क्रूरमः द्री स्निरः द्रणमः स्रोतः स्ते : च्रीः चरः दरः नति दः नश्चरः स्रोतः । द्रसः वर्षः यदे दृ बुग देद क्रें अ श्चेद खूग खु व्य लु। वर्ग वन में द अदे खु अ द्वर वदे श्रातान्यकृता रक्षान्ति-स्टार्ट्राक्षान्त्रन्तीया न्निन्स्टानाट्नान्तिनाकाका

र्रमी:म्राम्परर्मिशमर्डिमा:श्रेन्त

र्सू च द्रमे सु त्र द्राया सु त्र च कर सूत्र मानाश



दशः ह्यः यः यः रहें रः नश्रदः श्रेश्चें प्रावेगः यशः यशः प्रेंट् प्रायः श्रायशः यशः प्रेंट् प्रायः श्रायशः यश्चें प्रेंट् प्रायः श्रायशः यश्चें प्रेंट् प्रायः श्वें शः यश्चें प्रेंट् प्रायः श्वें शः यश्चें प्रेंट् प्रायः स्वायः

यम्मान्स्य ब्रान्तम् स्वास्त्रस्य स्वास्त्य

८८। क्रेश्राह् द्रमा ८८ हे वाळवा उवादे ५ ना मी

स्रमाध्य स्रुव स्रोत्य स्वाप्त स्रुव स्वाप्त स्वाप्त

पश्च-पर्च-तान्न, सुचा-तर्च-तान्न, त्या-प्रम्यान्न, त्या-प्रम्यान, त्या-प्रम्यम, त्या-प्

ररामी अराधिया के अँगानविदानु या देशा

वहेंद्र-देश-वनुद्र-चवे वश्रवः क्वें वश्रदः वहेंद्र-केंश ग्रागशा

यः स् श्रृंद्राध्यमा मे । प्यत्र श्रृंद्राद्यमा मे । प्रत्ये । यहेद्राद्यमा । प्रत्ये । प्रत्ये । यहेद्राद्यमा । य

न्तर्भत्त्वीयः स्वीत् श्वरः देश विष्यः स्वीतः स्वी

क्रिंश्यरःक्र्यायःग्रुतःश्चित्रःभियःवाय्यः निवेदःत्री।

हिराधः वो न्यादेश्यः व्यायः विद्यः स्त्रीयः स्त्रीयः विद्यः स्त्रीयः विद्यः स्त्रीयः स्त्

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भ्रम्यान्त्रस्य स्थान्त्रस्य स्यान्त्रस्य स्थान्त्रस्य स्थान्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स्थान्त्य स्थान्त्रस्य स्थान्य स्थान्त्रस्य स्थान्त्रस्य स्यान्त्रस्य स्यान्त्रस्य स्यान्त्रस्य स्थान्त्रस्य स्थान्त्रस्य स

ष्टियान् मृत्या मृत्या मान्या स्थान्य स्थान्य

न.भ. चरी हैं। लूरमा की. भरावाधु. श्रुच वार्श्य वायश कर कर कर महाराज्य हुन बुट. छुर. मुं. चूट्या पार्ट्रे याया या अर्थे. खूया क्याया लूट. चट्टा वाक्ट. ર્ક્રેય-લુદ-છુય-લીય-બીય-ય-ધિયા-યંત્રાનુય-તુ-કુર્ય-કું નયા-દેદ-લ-¹¹. જ્ય. ૹ૽ૢૺ.૱ૼૺૺ૾૱૽ૹ૾૽ૹ૽૾ૢ૽૽૽૾ૢૻૣૡૡૠ૽૽ૼૢ૱ૹ૽ઌ૾ૹ૽૽૱૱૽૽ૢૹ૽૽૱૱ૹ૽૽ૹ૽૽૱૱૱ૹ૽ૼૹ૽ नरमः स्रेन् : नुर्ने नः त्रमा सः नात्र सः कुः नातुनः नी सः ने नः भी : भी नः धी ना से नाः चार्यकान्नेक्षकाः स्त्रीतः चार्तेरः चार्तेरः चार्येरः देशः श्रीतः चार्वेरः वार्ते चार्येयाः ૡ૱ૼૺ૾ૹ૾ૺઌ.૨૮.ૺ૽ૹ૾ૢૼૺૺ૿ૹૢૣઌૣૹ.૱૿૽ૹૢ૾૱ૹૢ૽ઌૢ૱૾ૹૢ૽ૺ૱૽૽ૢ૽ૺૺૺૺ૾ ૮ઌૣૣૣઌ.ઌઌૢૢૢૠૻૢ૽૱ૹૹૹ૾ૣઌ.૮૮.ઌ૽ૢૻઌ.ઌઌૢ.ક્રૂૹ.ઌૢઌૺ.ૹ૾૽.ૹ૮.ૹૢૻઌ.ઌૺ <u> इ.चबुर्या लेज.चेज.म.धिज.री.चूर्य.ग्री.श्रेर.लुचा.रटा द्रवा.चर्य.धेश्व.</u> च्र-तर्ज्ञ नव्रवर्गन्द्रभः ल्रन् नाव्य अः ख्र्या द्वयशः क्र्या श्रुवे नक्रुन् वयः विचा.थे.चट.चर्ड्र्ट.चिश्व.तर.चट्टेयी की.चिथिट.चुश्व.च्ट्रिंग.५८ कीलाविच.वि. चलःभुलःर्सेटः>>वेशःमदेःळनःश्चेन्ःग्रेःहेशःश्चेदःनन्गशःहेःदहेदःनत्तुदः चर्णाना मुर्जी वार् हेवा ना स्टेंदे चर हिंदा ची जात्र महत्वा चार प्रवास स्विका हें ना का প্রবাস্ট্রী মৌন্দরি প্রবশ শ্বুবা দরি বার্ব শস্ত্র বা স্ত্রী দর্শ বার্ব শস্ত্র বা ૡૢ૾ૼૼૼૼૼઽૹ.ઌ:ૢ૾ૼૣઌૺ.ૹૣૹ:ૢૼૺ.ૹ૿ૼૼૼૼૼઽ૽૽ૢૼૺૼૺૺૺ૾ૹઌિૡૺ.ૡૢૺઌૺ.ઌૢૡ.ૡૺ.ૡૺૹ:ઌઌૺ૱૽ૺ૱૾ઌૢૺૹ. धर.दुश्रा

कःश्र-रि.बीराड्मा चीताःश्रीतुःचिन्दिर्यासामियाःग्रीसाट्ट्राईस्टाकुर्याःस्टरः योबिराग्रीसायद्दीयाः प्रद्याद्वीराज्ञिसाञ्चायोष्ट्रसाचेराक्ष्यः स्वान्त्रस्यान्त्रस्यः स्वीसान्यराज्ञियाः विद्याः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वान्त्रस्याः स्वीद्धाः स्वान्त्रस्याः स्वान्त्रस्यान्त्रस्याः स्वान्त्रस्याः स्वान्त्रस्य स्वान्त्रस्याः स्वान्त्रस्याः स्वान्त्रस्याः स्वान्त्रस्याः स्वान्त्रस्य स्वान्त्यस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्यस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्त्रस्य स्वान्य

त्राच्यात्राचर्च्यात्राचेत्राचेत्राचेत्राचेत्राच्यात्राचेत्राच्यात्राचेत्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्राच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्रच्यात्र

ঀৢয়৽ড়৾ৢঀ৽ঀ৾৾ৼৄ৾ঀ৾৽ৠ৽ৢঀয়ৼৄ৾ঀ৽য়ৢয়৽য়য়ৼ৽ড়ৼ৽ঀয়ৢৼ৽ড়ৼ৽ঀয়ৢৼ৽ য়ৢয়৽ড়৾ঀ৽ঀ৾ৼৄ৾ঀ৽ৠ৽ঀয়ৼৢ৾ঀ৽য়য়ৼ৽ড়ৼ৽ঀয়৽য়ৢয়ৼ৽ড়ৼ৽ঀয়ৢৼ৽

मूर्याश्वतायेशःक्षेत्रः यट्टे. ट्या.च.चश्वायाषुया. द्या.चीशः य्या. ઌૢ૾ૹ੶ઽ૱ઽ૽૾૽ૼૺૺ૱ૹૹૢૣૣૣૣૣઌૺ૱ઌ૽ૺૺૹ੶ૹૺૡૺૹ૱ૺૺ૾૱ૢૢૻ૱૾ૢ૽ૺ૾ૹૻ૽ૺૺૺૺૺૺૺ૾ઌૢઌૺ૱ૹૹ. मुद्र-गर्हेर-प्रवेद-प्रदे ऄ्र्न्र-ग्री मादश ख्रंथ ग्रीट-देश श्रेद्र-ग्रव्ट-प्र-व्राग्तुग च्यानाने दी क्यां सक्त स्वामित र्श्वेन:बुद:स्प्री स्प्र-वयदा इट:चवना:वी:वादशःखनशःदेःयःविच:यह्नाः गुर्भार्भेष्यं भुजार्ययात्वर्राचि क्षी ज्ञान्त्र क्षी ह्या क्षा क्षा हिन हो हो भारता योल्या है यहूर विटारी याया थरा चेता है है सूर ही से राज्य स्था योष्ट्र श्रूरःश्रुवानुन्यावदाद्वस्यरायानस्यानविदानुन्यत्वेतान्त्रस्य <u> बिर्.पोस्र्र्र</u>े.की.वी.सूर्रे, कुवा.लुब्.तर्मात्राचरी क्रिंग्ला<<क्षीलावियावाताचला ञ्जूलःर्ञ्चेरः>> बेर्यःयदेःकनःश्चेर्विनाःहेर्यःन्येनायदेःग्चेर् सूर्यःरेःदी र्नेत-८र्नेश-वादश-र्द्धव-८८-क्षे-अष्ट्यत-४२-५वा-हेश-२४५-८वी-व-द्या-४-४६-४ ब्रिअसःदर्यायः चः श्रुॅन् खेना मुः सः श्रुॅनः श्रुना खेना नो सः से स्र सः ग्राम् से सः दिहेनः নাপন্ম ই ট্রি হ ট্রি র্টে র্টি

यटा खुर क्रिंत क्रिंत

क्ट.क्ट.वी.वस.सावदा

र्श्वेन वृश्वेद सुर इर नर गर्ने द र्श्वे नवर दुवै ग गहेता



यक्ष्यास्त्र द्वान्य स्वान्त्र स्वान्य स्वान्

त्रम्भः सद्धः द्वाराश्चरः वी पुरायस्य स्थान्य स्थान्य

प्रस्ति हिंद्रित्वे न्वर्यात्य स्वर्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वयात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वय्यात्य स्वयात्य स्वयायात्य स्वयायायायात्य स्वयायायायायायायायायायायायायायायाय

स्यान्याच्याच्या ८.क्ट्र.यु.स.स.स.च्याःस्यान्याःस्यान्याःस्याःस्यान्याःस्यान्याःस्यान्याःस्यान्याःस्यान्याःस्य

अन् र्स्या यन् ते त्र त्र स्वायत् स्वयत् स्यत् स्वयत् स्ययत् स्वयत् स्वयत्यत् स्वयत् स्वयत्यत् स्वयत्यत् स्वयत्



गर्नेर-५अर-वेर-भवे-थश-५वर।



র্ম্রব্যবনী নমমার্ম্ম শ্রেদ র্ক্ট্র লাম্য দ্বী প্রব্রো ૮ઃૹ૾ૼઃર્વેઽ્સેઃરેગૄૹઃૹ૽૽ૢૢૼૼૼૼૹ૱ૹૢૢૢૺૹ **र्नोशना लेर-शंधशःश्चें.र्न्यशना** श्चे. र्ज्ञचारा स्ट्रेंब.रे.च्र्याचा स्वर चार्ट्र. શુંદ-દેશું શન્સ-શૂચાય-ગ્રીય-ત્રસૂધ-તર્દ્ધ-ষ্বক্ষ:শ্বুবা:নন্ত্:বাব্ধ:শ্বুদ্ধ:ঐ্দ্:ক্র্দ্ য়ৢ৾৾৽য়৾৽ঀৢৼ৽ঢ়ৢয়৽ৼৢয়৽ৼৢয়৽ঢ়

यर्थान्त्री वर्ते खुदुःश्चि चित्रायदुः क्ष्र्याः हेनः क्ष्यः सक्ष्यः सूनः लटा। जूनः ग्री:प्रविन:विन्'स:ग्रामाश ठव:यन्'या कें'यह्रदायम्या ये'ठेद'द्रश्राचे व्येटः म्, योष्ट्रभः चीष्ट्रप्रयमः श्रीः पत्त्रीयः भाष्ट्रभः योष्ट्रः यद्रः श्रीयः यद्रः स्थान्यः य য়ৢ৵৻য়য়৻য়ৣ৾য়৻য়য়ৢয়৻ঽৼ৻৻৾ৼ৾য়৾ৼয়ড়৾য়৻য়ৼয়য়য়য়য়ঢ়ৼ৻ৼৼ৻৻ इत्त्रेषाः क्रियाः क्रियाः स्त्रेष्ट्रा स्त्रमः श्चर्षायाः तुः वश्चुतः वर्षे अस्त्रेतः वर्षे अस्त्रेतः वर्षे अस्त्रेतः वर्षे अस्तरः श्चर्षायाः वर्षे अस्त्रेतः वर्षे अस्ति स्त्रेतः वर्षे अस्तरः वर्षे अस्ति स्त्रेतः वर्षे अस्ति स्त्रेतः वर्षे अस्ति स्त्रेतः स न्व्राश्चर्याच्यात्राच्यात्रम् स्वर्थान्त्रम् स्वर्थान्त्रम् स्वर्थान्त्रम् स्वर्थान्त्रम् শ্রবাশ খেব র্মন্

वर्दे दे दे न्द्रमार्के रहा उसार स्थित सर केंद्र से स्वर् के निर्मे के सम च्चै'द'त्रुप'ठेप'८८'| रुष'पहद'रु'र्वेर्'भ्रे'देपस'ग्चै'सेसस'सु'नर्हेस' वयश्येन् प्रदेश्चापः क्रेव् में बिवाक्यावान्यान्य विवासी वार्या क्रियान क्क. मूर्य मुग्न अ.च. अक्क्ष्य थी किता श्रीतु . र्ह्ने टश . कतु . र्ह्ने ट. री. परी राह्य . ही. चीडेचाः भ्रेतः त्रान्य प्रत्यान्य प्रत्यान्य स्थान्य स्थान्य

यास्त्र-इन्यादित कुल्य-द्वर-वर्षा स्त्रीत् व्याप्त क्ष्रा व्याप्त क्ष्रा व्याप्त क्ष्र क्

वदै वहते दें व क्रेंब प्रवास मुद्राम वदै । यह मेर मारे मारे मारे साम के मारे स मर-ष्ट्र-द्रशनेर्द्र-श्रीःश्चेशकेद-द्रशनःश्चेर-झन्। सर-पेशको पर्देर्-पतिदः र्ने. भर्ते. कृता ज्याच्या हो। अवर मार्क्र में ग्री शर्म में यो पर्म ज्या करें से प्री राम स लूर-इटा रे.लटा भै.लुश्चयय्याटय-ब्रॅ.कू.यूय्यायायद्वयःयशःभ्रेशासःरीःर्याः यः बारका त्यका तर्का साविवा तहेवा हेव तरी वका मुद्दे त्यका रुप्त निर्देश सपु.र्ट्रश.पर्यश.श्.यीय.स.4श.र्रीह्र्य.संपु.सु.सु.सु.सू.स्थश.ग्रीश. षष्ट्रियः याश्रवः त्येत्रः । वयशः स्याः यो गावशः स्वाः वर्दे । द्याः वः सः स्वाः देशायर र भुराद्वर हो र प्रमेशा भीता र द्वाराय हैं वळव र र सुना सूर भ्रे निर्मेश्यान विवादी कुरे नर्से दर्मा पुरर्द्धन परि ने निर्मेश के निर्मेश कि र्मेन् डिना धोवन्व। नाबुनायानावी नने मन मन् भी मान्य स्थान स्यान स्थित क्रुवे:बॅ अनम विवादः यस व्यन्ति होन नवेर व रवा हुव हुव हैन वि सद.श्र.बुवा.लुव.वी वर.चबुदु.र्वा.लश.चुल.वश.कु.श्रूवा.शवर.व.पह्वा. हेत्रपदिसःश्चेद्रायवयः स्याधितः यादे पतितः द्या

 ઌૣૼૺઌૺઌૢૣઌૺૡૢૺૹઌ૽૽૱૱ૢ૿ૺૹૢ૽૱ૺ૱૱૱૱૱૱૱૱ ૡૢૹઌૢૣઌૺૡૢ૽ૹઌ૽૽૱૱૱૱૱૱૱ ઌૢૹઌૢઌ૽ૼઌૡૢ૽ૹઌ૽૽૱૱ૡૢ૽ૹઌઌઌૢ૽ૺઌૺૡૡઌઌૢ૽ૺઌઌૢઌ૽

देट भ्रम्म वर्षा क्षेत्र व्याप्त स्टर्स क्षेत्र स्टर्स क्षेत्र क्षेत्

क्ष्यं अन् भूति विषय स्वर्धं स्वर्धं स्वर्धं स्वर्धं स्वर्धं स्वर्धं स्वर्धं स्वरं स्वरं

र्चनःब्रेट्शः ने:ब्रे-च्रेन्द्रम् क्ष्यान्यह्रवःतःक्ष्यानह्रवःत्रःक्षवःनेद्धेन्त्रान्तः व्यान्तः

स्वारम् स्वार

सर्क्ष्यायर्द्रेन्या नियम् वि मिन्नवालेशस्य मिन्नवान्त्रा क्रिंट. घट. मृ. बुचा तर्रे है। य नार्ष्य हि. श्वा नाहेश य ही शय हो राय हो राय है ८.कदु.सूट.कु.झु.कूचार्य.कु.ट्रूश.लूट.चार्यत्य.क्ष्य.चर्त्रय.लूटी सूचा.चर्च्य. यदेशःश्चेरः नहरानी महत्रा श्चिर्याना विमानम् नायो तस्य सेवासम् देवेः बिंद्रः ग्रेः विच कः रेररे व्यथः वेंद्रः अदिः श्रेः क्षें व्यथः देशः अविवा ग्रुवः वेंद्रः क्रेंद्रः वर्ने यः नहेन न्या र्से वा नहन वर्ने वार में न्या विश्वापित स्निन्से न सर में या नक्षेत्रभेद्दाः क्रेन् स्त्रीत् नित्र वित्र वित्र वित्र क्षेत्र स्त्री क्षेत्र स्त्र हे<u>िं</u>न् ग्री.जू.जू.यदेश विंदः ग्रीश चेंद्र : श्रे. देग्रश ग्री. केदः दुः यश देंद्र ग्रादः यदः ढ़ॏज़ॱज़ॾॣॖॸॱऒ॔ॸॱऄॸॱॸॕॸॱक़ॗॱक़॓ढ़ॆॱॺॸॱक़ॕॹॺॱॺॱऄॺॱॸॕॖॹॺॱऒ॔ॸॱ**ॷॸ**ॱज़ॸॹ म्रोयान्त्रेयान्त्रियान्त्रयान्यान्त्रेयाः क्रियान्तर्म्यान्त्रयान्त्रयान्त्रयान्त्रयान्त्रयान्त्रयान्त्रयान्त बि. दुर्भाः लुप्ता र स्टराया सक्रूप्त व मिटा मी भाषाच्या द्वित दिशासप्त स्थित प्रमान हेता २८। यक्षम् श्रीता श्रीयावमः स्वामायात्रमः क्षितः हुनः ग्रीतः ग्रीताया रस्र-निवाद-र्ज्या होन् स्यापन ने निवाधिय सम्स्या बन्। निवासे स्यापनी स्वापनी स्वापनी स्वापनी स्वापनी स्वापनी स मूर्याम.स्.लय.स्थार्न.लट.प्र.स्ट.लुषी टम.भ्री.वयम.प्र.स्ट.यह्म.म्रीट. यदेवुःक्षेट्याक्ष्युःक्षेटार्ने.श्चरालटावर्त्त्रियायायाः स्थानायाः स्थानायाः यवेत् भूर मुन प्रते रे न हो र हो के प्रति है न स्वाप्त प्रति भूत प्रति । क्वामीदार्पित्। दे:सारोससामार्भे वया टास्ट्री वेट्सी देवासामी स्टार्ट्स ८.क्ट्र.प्यटकाश्चा.श्चर.लूटकाश्ची.श्चायाहूर.पटार्यया। ८.क्ट्रशाराःकेश्चीरायावुयः यदे.वर्ट्रिट.र्वस्रम्.सूर्ट.राष्ट्र.जन्म.र्वट.राष्ट्र.र्वा.लूर्ट.श्र.ज.यन्त्री श्र.ज. यर्डेला लुब्रेच्यरा रवुःश्चिषः श्चेत्रः श्चेत्रः ल्यं राज्यान्यान्याः र्यो श्चे स्टर

মন্থ্র

द्वे-श्वन्यश्व-त्रु-वर्षेक् न्यायः वर्षे न्यायः वर्षे न्यायः वर्षे न्यायः वर्षे न्यायः वर्षे न्यायः वर्षे न्याय द्वे-त्यु-श्चित्व-त्यु-स्व-वर्षे न्यायः वर्षे न्यायः वर्यः वर्यः वर्यः वर्षे न्यायः वर्षे वर्यः वर्षे वर्यः वर्य

द्वे र्श्वेष्वश्चे त्रः क्वे प्ववि प्यशः श्वेषः प्रवे रे प्राचे द्वा । द्वे र्श्वेष्वशः स्वादे प्यवे प्रदे त्यशः श्वेषः प्रवे रे प्राचे द्वा । द्वे र्श्वेष्वशः स्वादे प्रवे प्रदे र प्रवे प्रवे रे प्राचे द्वा । द्वे र्श्वेष्वशः स्वादे प्रवे र प्रवे र प्रवे प्रवे प्रवे र प्राचे द्वा । द्वे र्श्वेष्वशः स्वादे प्रवे र प

श्रेश्चरायट.ची.क्ट्रूट.खेवाश



श्रीर.श्रेट्र.च। श्रेष्ठा-स्ट्री श्रेष्ठा-दे-त्यश्रक्षणःश्रीरःश्रेट्रा चत्रु-क्ष्र्या-तर्श्वे-यश्रिष्ठा-दे। श्रेष्ठा-दे-त्यश्र-त्या-श्री-स्ट्री-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श्रेष्ट्र-श

चर्षियायःस्ट्री इत्या र्यान्याः क्षेत्रः साम्ट्रा स्ट्रान्ट्रः स्ट्रीः यद्भावः याद्यः स्ट्रान्यः स्ट्रान्यः स् इत्या र्यान्यः स्ट्रान्यः स्ट्रीयः साम्ट्रा स्ट्रान्यः स्ट्रीः यद्भावः साम्यान्यः स्ट्रान्यः स्ट्रान्यः स्ट्रा

वशा चिवरतीयारी टाक्कुनुःशुःस्चीकाज्ञीः भियाधीतुःस्चीटकाः क्षेत्रेश्यः सैर् सूर्यः ज्ञरः। वृत्यनेतुः सै.ची.काचोशा चिर्यः ज्ञी.चीयाशः हुर्यः रायम्बा चिर्यः ज्ञीर्यः प्रचीयः विचाशाः सैर्यः शुः स्थिताः स्थाः श्चिरः स्थितः । ज्ञी. मिक्यः मीत्रः प्रचीयः विचाशाः सैर्यः शुः स्थितः मिक्यः चिर्यः स्थितः सिर्यः स्थितः सिर्यः स्थाः सिर्यः स स्यास्त्रम् स्यास्त्रम् स्यास्य स्राम्य स्यास्य स्यास्य

सःसक्ष्मा

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यन्तर्भित्रः मृति स्वर्धः स्वर्यः स्वर्यः स्वर्यः स्वर्यः स्वर्धः स्वर्यः स्वर्यः स्वर्यः स्वर्यः स्वर्यः स्वर्यः स्वर्यः स्व

श्रे. देग्रयाया पावेदार्येदा द्वा अपाये में द्या

र्श्वेय द्वो सु त्व्या द्वेय द्वे त्वय द्वा व्यव द्वेय



स्ट.च.ट. व्य.च्य.च्य. इंट.टे.स्ट. व्य.च्य.च्य. इंट.टे.स्ट. व्य.च्य.च्य. क्क्र्याचार क्रेयाल्टी

दे निवित्त नु कु द्वा मीश देर भ्रूनश निहे निविद्य स्थे से मुश्रा र नु मुन्य स्थित स्था से मुन्य स्थित स्था से मुन्य से स्था से मुन्य स्था से स्

क्षे[.]देवाशव्दे,रवा.जन्न.वक्ष.क.चर्च.वे.वे.व्य.क्वेश.स्ट.वो.सेट.लुवा. ल.चर्चा.चू.कैवा.स.बेच.चर.चेवय.की.भैर.लुवा.ल.बुध.यंश.रट.कुर.झ. रेवाश्रामी रेवा वालुर प्राप्त क्राया हार्से र पुरस्य साथ विषय वर्ष प्रवा ग्रीयार्च्र्याःसरःसरःश्रदःवरःवाःयाववःश्रदःवज्ञेयःस्ट्रनःक्र्रःतुरःदुनःदुवाःस्रेः र्थे दूरमाधिदासर्देगा ग्रुमा नरानु गावदा श्री धी मो रे गाहे मारे र श्री मादसा यावशन्तरः धेव सर्वे व र्षेव। ब सर रह हे द क्षे ज्ञान दह धे वो र्धे द क्ष सवासार्च्यात्मराचेरासेर् सुरान्यात्मात्मात्मात्मात्मात्मात्मात्मा वर्षानेनामानुराक्षेत्रेम्यायान्यान्यस्य स्टब्स्यान्यस्य स्टब्स्य स्टब्स्य स्टब्स्य स्टब्स्य स्टब्स्य स्टब्स्य स <u> ब्री.ट्र.चू.र.क्र..च.घ.र्रट.</u>ट्यी ट.क्ट्र्य.जेट.रट.ब्री.स.स्रम.र्थम.यक्रीट. *પ*લે ઋૂન ખેતા વદ્દે તા વદ્દના ના કેશ દ્વારા શ્રુદ ર્શ્નુ ન શે છે દ્વારા સૂદ શેન દુ नवनान् वस्य वेना मर्से देन में के मर्से ना के माने में माने ना ना विमाने ना ना विमाने ना ना विमाने ना ना विमान ८८.चरुश्राचाः थेत्राचाः मुद्राचाः चार्चा व्याचाः स्थान् स्थान् स्थान् स्थान् स्थान् स्थान् स्थान् स्थान् स्थान श्रेन् प्रमः में राषी में कुशाने प्रवाश्यश्चरा मुना नेश्वासः स्थाप्तमः *नु*ॱॲॱॲवेॱसॱऄॴढ़ॺॱॸक़ॗॗॸॖॱय़वेॱॸ॓ढ़ॱळेढ़ॱॲ॒॔॔॔॔॔ॻॱऄऀॸॱक़ॗॱतुवेॱॸ॔ॸॱॺॊॱॠॸॱ लुचात्रम्, धेर.श्रुप्रथ्यक्ष क्रियाम् विष्युम्, विष्युम् हे.स.सी.चर.री.श्रुॅट.रेम्ब्रांस.स.स्यारी.स.चरी चराश्रॅंट.क्यर.वार्ट्स.संस्टांस.

लया.जाबयायदराष्ट्रीरयाश्चास्त्रम्य। श्चार्यस्यात्रम्यात्रम्यात्रम्यात्रम्यात्रम्यात्रम्यात्रम्यात्रम्यात्रम्या वयानवयायदराष्ट्रम्याश्चास्त्रम्याः स्वार्थस्य स्वार्थस्य स्वार्थस्य स्वार्थस्य स्वार्थस्य स्वार्थस्य स्वार्थस्

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देशक्षाच्याक्ष्याची विद्या वि

र्नेन्सेदे:ॲन्रर्से श्रेन्गबुरःगेशवर्सेग

वहेंद्र'रेश'वर्द्द्र'यदे वारोर'र्गेट'वसूद्र'वहेंद्र'र्द्वे वहेंद्र'

श्चीर-नहर में द्रायाद्ग द्रायाद्ग त्रायाद्ग त

षाक्ष.र्ज्य.स्.यु.स्.स्.स्रंट.स्या.री.श्रम.स्.म्थेग.रट.यध्येथ.वय.मी.स्ट.

मुः केदेः सरः क्रें वासायान् नरानदे वित्राधुवा हेवा न्रा। से न्रेवासागुदा मुस लूट्रश्च्र्य.ची.भषु.कुभाषाह्र्याक्रिया.कंयासपुरालीया.कूँट्यास्वेया.लुयासराया बर्। यह्राभीरामे अक्तानरायदे से सराम्रह्या स्थापन स्थापन विवास्य भूँ र.र्ह्ये.पवित्रातात्वेर्यात्रपुर क्रुशासूत्राचात्रात्वरात्री एत्या मुन्ति । षष्ट्र.र्रूच.स्.र्टर.षष्ट्र.र्रूच.स्तुःषघटःसूर्याचीःलीयःर्र्जूर्याःस्त्री यानावयाः देवे र्चेट्र देवा श्राह्मे खवा सर रेवे पर्वेट हेव धेव खेटा वर्ह्मे वा से रेवें शास र र्राक्षेत्रयान्वरावदे र्राक्षेत्रयी कुष्यदे विष्ये स्थितवस्य वर्षान्य यक्षेत्र.यम्, अर्जुर्य, विट. र्टट. च. विट. । क्क्ट. विट. र्टट. रम्भ. वी. र. भूवीमा विच. ब्रे : ॲट : क्वें : वर्ळे व्य : प्रवेद : येट : य दर्सेना नर्डे साम्राकेना नि देश मिर सामर स्थान सुरा र्सेना मेर मीत्रः म्रोत्। विः सदः देः देदः सः कः देरः दस्याः सेः क्रूँदः स्वाः निकायः वः वहदः सर.स.चरी स.क.र्रेर.स्ट्र.सट्र.सट्र.सट्र.सट्र.स्ट्रेयस्र.वद्र.चर्चे.सया.सट. त्र्रामह्र्यावर्ष्ट्रयावहराष्ट्री लीजाशाट्रीक्क्राम् मुस्यालासरास्त्रीते क्रीरा नीर्-रचा.स.सर.चर्चेच सूर्-सदु.सब्धू.चोर्यम.की.मायेश.कीर.री.चेर.स. यः बर्। यः ग्रव्यादेवे : यरः व्हें ग्रयः यरः वें प्रवंतः द्विनः ग्रुयः द्यानः व्हानः लूर.श्र.चुरासदु.चायराशी.चीर.लूरी

વી માન કર્યા શ્રી સુવા શ્રાપ્તુ વા ભૂપે. વી માન કે તેના વી પ્રવાન વા મું કે સુવા શ્રાપ્તુ વા ભૂપે વા તેના તેના વા માન કે સુવા શ્રાપ્તુ સુવા શ્રાપ્તુ સુવા માન કે સુવા સુવા માન કે સુવા સુવા માન કે સ

र्मायाम्हरम्येषान्याम्बर्दा हेयायाम्बर्धाः विवासायाम्बर्धाः विवासायाम्बर्धाः विवासायाम्बर्धः विवासायाम्बर्धः व विवासायाहेराविवासायाम्बर्धः विवासायाम्बर्धः विवासायायाम्बर्धः विवासायायाम्बर्धः विवासायायाम्बर्यः विवासायायाया

यम् अर् मुन्न निक्त के स्वार्थ निक्त के स्वार्थ निक्त के स्वर्थ के स्वर्य के स्वर्थ के स्वर्य क

त्र्वास्तर्भः विद्या व

र्नेन्-ग्री-क्रिन-धुन

वहेंब देश वर्ब अवे हैं र के द्वर हैं है।

८.केषु.कर.चूर.कु.पबूचा.सपु.श्राधिक.यट.२.के.यचा.चीवेट.ची.रची. मुषु-रंभयो.सीयाजीयायज्ञ्यो, कुषु-कुष्पु-क्रायाच्यायो याचा स्था ब्रेट.स.क्रु.इ.स.ब्रेट.चेश.पर्ज्ञेचा.ग्रोश.र्ज्जेचा.पट.चक्चित्रश.स। क्र.सर्ह्रेट.क्रेट. म्.चर्च्याची चर्च्यां पट्टा श्रवासी श्रुचीया चर्च्याया स्याचा स्थापिया विष् *ॠॸॺॱॸॖॱ*ॸॸॱॾ॔ॱड़ॺॱॺॕॱॺॖऀढ़ॱॻॸॱऻढ़ॾ॔ॺॱय़ॖॱक़ॗॆॸॱॺऀॱऄ॒ॸॱॸॣॕढ़ॱढ़ॺॺॱढ़ॏॸॱॻऻ इस्थान्त्री प्र्रासीयाः श्रीतः श्रीताः स्वाधाः यह सार होयाः स्वाधाः स्वाधाः श्र्यामा.ग्रीमा.योषमा.मेटमामाष्ट्रियायधुष्य.री.मी.येया.यो.रेसला.पर्ग्रीमा.मूनमा वीयां सार्य क्रिया के क्रिय के क्रिया के क्रिय के क्रिया के क्रिया के क्रिया के क्रिया के क्रिया के क्रिया र्श्रे पार्याय प्रमेत्र त्राया । प्रस्ति स्त्रे स्त्री स्त्री स्त्र स्त्री स्त्री स्त्री स्त्री स्त्री स्त्री स ঈৼ৵য়ড়৸৻৸য়য়ঀঀয়য়ৣ৽ড়৽য়য়৸ৼৼ৽য়য়৻ড়ৢ৾য়৽য়ৼ৽য়য়ৄঌ৽য়ৢ৻য়য়য়৸য়ৢঢ়৽য়ৢঢ় वु.यंत्रास्यरायह्यालयायायायुर्वास्त्रायाक्यात्राप्ते। राक्षेत्राक्षरार्ट्या दर्जेयानी र्जेन् दरायाळन् यम्यानम्यानदे से न्यर्याळें यान्गवर्य व्यन् निवेदार्येन श्रम् ने रहें दी वह्रा नु श्चित की न्येंद मे नाम रहेंदे सन्दर र्ट्र साम्रानुदेश्याम् नामित्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वासाम्बर्धानुदेश्याम् स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्त्र स्वास्

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क्र-अर्झ. २ : श्रेत्र श्रे म्या स्ट्रिय अर्थ स्त्र स्

क्र-लु-र्श्चे.चु-प्राचिकाः क्षेट्याचीयाः च्याचितः प्र्याचीयाः च्याच्याः च्याः च्याच्याः च्याच्याः च्याच्याः च्याच्याः च्याच्याः च्याच्य



र्चेन्-सेवे-मान्य-सूर्या

र्श्वेन द्रेन सुर्वे स्तुरार्के रायमेया मुत्रासकंत्र

चःस्र-र्द्रकः स्रेटः वर्षः चल्दः न्यार्वेदः र्द्रम् । इसः क्ष्यः केतेः स्र्नः ध्वाः स्रुचः स्रुचः स्रुद्रम् । इसः क्ष्यः केतेः स्र्नः ध्वाः स्रुचः स्रुचः स्रुद्रम् । सः स्रुदः र्द्रवः स्रुदः उदः स्रुचः चल्दः चित्रः स्रुद्रा।

ट्र्याचेट्रान्यात्म्यस्य स्ट्रान्यत्यः म्ब्रुन् । इट्रान्यत्रे स्त्रे स्त्रे स्वर्थः स्त्रे स्वर्णः स्वर्

द्यर्ष्यं व्यव्यवास्य व्यव्यास्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान स्थान्य स्थान स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान्य स्थान स्थान स्थान्य स्था

दि:बीयाःवयकाः वीर्मः यक्षः मृत्यः विक्षा। श्रः यह्र्यः प्रत्येः प्रत्ये प्रत च्यः स्त्रः मृत्यः क्वः स्त्रः स्त्त





इव.चार्टर.ची.श्रुव्य.मा

र्श्वेन वृ वेद तुर कं न न सूद पहेंद द्रापण सूदा

क्ट्र्यन्त्रे विटावयस्य पट्टे प्यट्याविष्य प्याप्त क्रिस्स्य हिस्स्या भुः देन प्याप्त क्रिस्स्य क्रिस्स्य क्रिस्स्य स्था भुः स्था प्रमाति क्रिस्स्य क्रिस्य क्रिस्स्य क्रिस्य क्रिस्स्य क्रिस्य क्रिस्स्य क्रिस्स्य क्रिस्य क्रिस्य क्रिस्स्य क्रिस्स्य क्रिस्स्य क्रिस्स्य क्रिस्य

र्मिट्र श्रास्त्रें न्यात्र स्ट्रें त्र त्या स्ट्रें त्य

द्वेय.क्षेत्र.क्ष्र.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्ष्य.क्

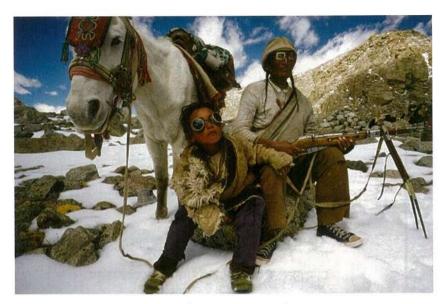
कु'धेश'न्य'वर्द्धग

वहेंत्र देश स्वानवे य्या नश्रूत वहेंत्र द्वो सेवाश

श्चे.संश्चर्यक्रियं स्वात्त्रं स्वार्थ्यः स्वात्त्रं स्वात्त्रं स्वात्त्रं स्वात्त्रं स्वात्त्रं स्वात्त्रं स्व स्वात्त्रं स्वात्त्

द्र-स्वर्तः स्वर्तः स् स्वर्तः स्वरंतः स्वर्तः स्वरंतः स्वरंत स्वरंतः स्व

য়য়ৄৼড়ৣ৾য়ঀ৾ঀ৾য়ৣয়য়য়য়য়য়ৣ৾ড়ৢৼৣয়ৣ৾॥ ড়ৣঀয়ৼ৻ঀয়ঀ৻য়ৢয়৻ড়ৢয়ড়ৢয়য়য়ৼ৻ড়ৼ৻ঀ য়ড়ৢঀ৻ড়ৢ৽য়ঀ৽য়ৣড়ৢ৻ড়ৼ৻ঀৢয়৻য়ৼ৻ড়ৼ৻॥ ৼৼ৻য়৻ৼৼ৻ড়ড়৻ৼৼ৻ঀৢয়য়য়৻য়৻ড়ৢ৻ঀ



र्चर्ध्याञ्चरम्य्

वहेंब-देश-वर्जु-पवि-वश्यार्ट्स-श्रम्थ-क्रें-द्वरः।

सूर-भुभ्यन्याध्यः स्थान्यः सुर्वः भुः सुर्वः सूर्याः स्था। सूर्यः भुरः भुः सूर्याभायावयः श्रीभायसूर्याः सूर्या। सूर्यः भुष्यः प्राप्तः स्थाः सूर्यः सूर्याः सूर्या।

र्वेन्-ब्रे-प्रेन्स्-ग्री-गुन्-र्सून-नवन-र्स-ने।। १,व्यक्ष:कुर:दे:'नृवाक्ष:क्ष:च:त्वर:चवित:धेत्रा। र्नेव सेन कु सेस हेस मार्ने र नदे नुसा रर:न्वर:ब्रेन्:बर:ब्रेग्:कु:क्षर:बर:र्वेर।। इ.कुरे.सूर.की.कूरान्टरस्यायाबरारी। इ.नक्क्वा.चार्ट्रेस.चार्श्वस.चार्ट्रेस.स्याच्य.क्का.झ.स्येया। र्देव:बेद:क्रु:बेश:वॉर्हेर:वक्कवा:वॉर्हेर:वंदे:दुश। नु-दंदे-धोद्-श्रेश्रश्र-इ-द्राह्मश्र-विश्व-वुदः।। वःरुवाःनरुवःर्त्तेवःर्तेन्देवाशःश्चवः ह्वःर्रहेन्। निवर्ताता भी दे किया मान्य में दे निवर्ता र्वेन् अवे र्राप्तान्य वर्षे अवे राष्ट्रे व रट.वें भ.३.बुँ वोश.चर्डू वे.सर.मुँ भ.क्वी.लट.।। नु:ददे:नहें:नदे:र्वेद:देव|अ:श्रुव:ह्यंक्टी| रट.लीज.चर्चची.हे.स.सहर.चेर्स.स.स.तार. र्वेन्-प्रवे:क्रॅश-न्दः-रेवा-वृत्तुन्-श्चर-वृश्-न्दः।। यदेवर्देवर्र्रा र्रा द्वारा वर्षेत्र स्थित्र वर्षेत्र सामार्वे रह्या।

श्चिं.यदु.श्रुचा.छी

बहेंब रेश बहुर यदे के बारेब के के रेरा

तर्ज्ञ.क्वींद्र.पट.रचट.श.वीट.।।वी.ट.चर्श्चीट.पट्ट्रट.लूट.जिट.।।शह् श.क्ट्रट.के.च.र्सच.च्या.च्या।चीटश.ठच.वि.चद्र.लीच.क्वॅट.था।

त्र-श्रुंग्रथः नहिर्दशः क्रें-वुरः॥ वे-देन्-थे-र-र-द्वरः येन्-व्या वेन्-थे-र-र-द्वरः येन्-व्या विन्-थेययः नहिरः द्वरः क्रें-वुरः॥

शुश्रश्चात्र, वीची चेट्ट शूट्टी चे प्राप्तस्त्रीय क्षेत्र, स्त्रीत्र स्त्रीत्र चे प्राप्तस्त्र स्त्रीत्र श्चित्र स्त्री। क्षेत्र क्षेत्र सर्ट्ट प्राप्त स्त्री।

चीवयःलीजःस्ट्रेयशःट्रेच्यःस्। स्राप्तःसःस्रेयशःसस्यायःस। स्राप्तःस्यःस्यायःस्यायःस। स्राप्तःस्यःस्यायःस।

र्यःक्र्यःम्यान्यः नहरः भ्रे।।

गर्भर-८५० वर्षेन नर्डे अ.ग्रेट-८४।। क्रि.श्र.भ्र.भ्र.म्.स्ट्रेल्। र्श्वे ८.९६०. चर् ८.जश्र. वादवा. च। र्वेर्-श्रे-श्र-ष-रुवा-वी। र्रे मर्देर सके सम्मानम् है।। र्श्चे मर्देर:इम्'रेवे:८८:वश्। ड्री.र्ज्याश.यश.श्रायर.विय.लूरी। र्नेर्-भेदे-भुनगःवह्याःवु:ध्या। য়৾৽য়৾৽য়ৣ৾৽ঀৗঢ়ৄ৾৾ঽ৽ঀঽৄ৾৽৻৵৻ঽ৽৻ 'देव'ठव'₹'नवे'ञ्च'य।। *सुव*ॱवना नर्डे व न्यः नर्डमा वश्या। श्चे त्रेन्य विष्य होत्र स्ट्रा ५:५८:गर:थॅ५:अ:नेश। र्नेर्-भे-ट-क्रॅंदे-वर्ग-र्न्नटा। श्र.ज.चर्ड्ज.ट्यूश.श.चेश। श्रेयश्वाच,ये.वीचा.श्रेश्वाज्ञाच लिज.धु.पि.हूर.चेटर.ही। क्रूश.र्घेथ.सूर्य.सूर्य.क्री.ख्रीट.पित्रश्री

৴য়ৢয়৾য়য়য়৾য়য়ৢয়য়৸য়য়৸য়য়৸য়

मुं.कूंचर्यानियं.चतु.रेशतःमूरी। मि.लुश्च.चड्र्य.ज.च्ह्या.र्था। वरःश्रदेः ५:श्रःश्चेनाःश्रे॥ रर.धेश.ध.२.धूर.शूरा। र्नेन् ग्री देव केव महेन सर्हेन। ข.ศูลเอลนาอีนเย้าเย้า र्नेर्-ग्री-रे-खुर-सबद-र्ग । नुषासे दार से दार में का से दा पि.चतु.चिरश.र्र.चर्षेश.घर्या। इट.इट.लेज.कूटश.श्रेश.वजा मू.वीयाश.पु.श्रश.मुयश.वजा। श्चि.यदु.श्रवा.क्.र्जूर.वजा।



तीय.कूँ रशी

वहेंब-देश-दुन-चवे नश्रश क्वें नश्रुब-वहेंब-दुवेग-गड़ेबा

शह्राक्ता क्षेत्र सद्य महत्र हिंद्र मही। નુ.૨૬.સ.લીય.લુધ.ય.નશ્રદ્યા र्र अर्धे रामाय्र स्थान सके मारी। झ.लु.र्या.खुर.जश.स्रेया.या। षि.च.च<u>ि</u>रुष:देवे:बिर्ध्यक्रय:ट्री। र्नद्रम् द्रमुखाञ्चन दर्द्देशकाराद्रे खुवा। ८.कै.तह्त्राधीर.ज.चवाराया। र्वोटः राज्यक्रें वा वी नगव देव धेवा। यारशारीशायक्रीराचदेः यादशासक्रियाः दे।। नु:म्दे:क्रे:बय:धेद:द:नशय।। [मःचद्रःक्ट्रेंटशःग्री:देगाःगविटःट्री] टर्के र्नेट्रिंगु ग्री निहेट्र थेत्।। सहस्य स्वापिकेर वस स्वाप्त राधिता। প্র.ধূর্য এব্যান্স.গ্রী.প্রিবা.র্টুর্য না।

रट.र्यट.जुर्च.क्रिंत.श्रुंब.जुर्थ.बी।



नने भ्रीन वर्नेन न नेश विन वा न केन

यहेंब देश दुवा यदे में द से वग्न विश्व देंब श्रुवा

वि'अर्रेन्'न्गर'न्यर'र्हेर्'चित्रें कें शर्चेन्यर'र्हेर् य'ग्नेर'रेद'केद'न्येर'ग्रेय'ग्रीय'न्यर'न्यया। रेद'घर'केद'र्सेदे'प्येर'न्यदेद'र्द्देर'न्यादा। येयय'प'दर'द्रय'नेय'नु'र्धेद'न्द्र'र्श्वेर्'या।

भुं के विक्तर्भन्ति स्वर्धित स्वर्येत स्वर्येत स्वर्य स्वर्य स्वर्धित स्वर्धित स्वर्येत स्वर्धित स्वर्येत स्वर्येत स्वर्येत स्वर

ૹે.ૡટ્રેન્ટ.સથ.સંતુ.બુંશ.ભૂથ.વાકુવા.શે.ના! શ્રુદઃત્રચાસ ર્ફેદ્દાની અદ્યાનને શ્રુદાવા यद्र'यदे'द्रद:र्देव'र्देष्'यदे'लेश'तु'या। वनन् नर्डे व ब्रेन् येन् मान्य न न ने अळव छे।। ૹૄઌ.૾ૢ૽ૺ.^{ૹૄ૾}ઌ૽_ૼઌૢ૽ઌ૱ઌ૽ૢઌ૽૽૱ૹૹૢૣઌૹૢઌૺૺૺૺૺ र्विट:वी:नगद:दर्वेटश:हे:नविद:श्रुन:दर्वेश:द्या श्चिन.ज.न्रह्मेन.जून्.योन.जनन्त्वीर.न्।। ट्रे.लश.स्वा.स.चगव.ट्यूटश.स्वीय.स्र.ट्यूशा कें वर्देर नरे श्चेर नर्गे शतः श्चें न व नर्हे वा। व्रे.सर.चरे.श्चेर.ट्रेम्श.व.श्चॅच.स.चर्ड्सा यासवे देवाये पर्वा मान ক্রিঅ'বর'বেশবের্নুহম'শ্রুব'র'শ্রুব'অ'ব৻র্কুর্যা [म.चदे:रट.रेचर.रूच.रे.श्रुच.ज.चर्ड्स]] षि.यदु.शु.रुवोशःश्चेरेयःयःयश्चेर्यो। | वि:नवे:नने:श्वा:नशय:व:श्वेंन:व:नर्डेंव। | [a.चदु.कु.चश्रश्चरचीच.सदु.क्रूब.पर्थे.क्र्यू



नहेन्से श्रेन्मदे से जूषा

वहें व देश नित्र नित्र नित्र में नित

स्यास्त्रः स्वरः स्वरः स्वरः स्वरः स्वरः न्यात्रः स्वरः स्व

 司·愛卡·下·昭和/夏子·邓·美和·五布/頁

 司·愛卡·下·昭和/夏子·邓·美和·五布/頁

 司·愛卡·下·昭和/夏子·邓·美和·五布/頁

ट्रेस्,लीयायट्रेट्रस्थेय.च्यायाश्राकुःय.लट्रा। शु.प्रचीट्रशुश्चश्चाकुःज्य.चीश्चाचेश्चर्या। लय.शुश्चरश्चश्चाकुःज्य.चीश्चर्या। पूर्ट्रसूट्रप्पयन्त्यपुर्युःचिर्युःचिर्युःचिर्या।

सर्म् त्रवार्च्ट्रस्थित्रः स्वाप्तात्रः स्वाप्तात्रः स्वाप्तात्रः स्वाप्तात्रः स्वाप्तात्रः स्वाप्तात्रः स्वाप स्वाप्तात्रः स्वापत्रः स्वापत्

व्यावियाःश्चेट्रायदेःद्वेःयः त्रम्यः त्र्याः व्यावियाःश्चेत्रः व्याविद्यः श्चेत्रः व्यावेतः व्याविद्यः विद्याविद्यः विद्याविद्याविद्यः विद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्याविद्या





यह्रायद्रायः सुवा

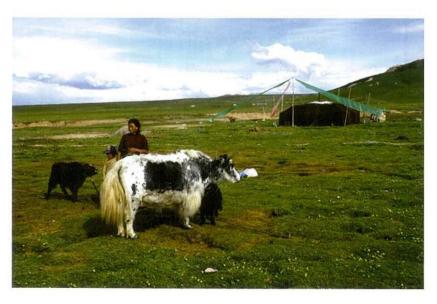
वहेंब देश दुवा ववे में द से के देह हैं।

क्रियानान्त्रस्य स्वाम्य स्वा

धुत्य-देवे-श्रुन्य-अर्वे व-धेव-यथा। दे-धे-चेंद्-त्यर्य-४-इय-या। वर्वेद्-वयय-केव-चें-धेव-वें॥

चीय-बीय-लुट-ट्यट-टर्स्च्या-लूट्री। चिट-क्ट्य-झे-क्ट्य्यय-कंय-स्था। ट्यट-ट्यंय-क्ट्र्य्यय-कंय-स्था। सह्य-सद्य-लीय-स्ट्र-ट्रे-ट्री।

इ.खर:चिन्यक्ष:भ्रीत्रःस्त्री। ट्यीय:चित्रःदेश:लेय:ट्रेश:श्री। लेय:ट्रेय:क्षेट:क्ष्यःवर्थक:श्रूरः॥ ट्यिय:चित्रःक्ष्यःक्षेत्रःदेश:श्री।

श.क.ट्रे.ट्र.चश्चुत्यःस्ट्री। इश्चेश्वःक्षेत्रःस्ट्रात्श्वटशःस्ट्री। वन्त्राचेश्वःस्ट्रात्श्वःस्त्रःस्ट्री। 



বংকুপ্র-ইম্পর-শ্রীক্র-দিন

वहेंब्र देश दुषा चर्वे द्वा हे द्वो खूब के देरा

शुःश्चेट्ट्रं क्रवः स्थाः नव्यः स्ट्री। इशः वटः क्र्यः द्रमः श्वेटः स्या। श्चेः सः यात्वायाः स्वेटः स्वेटः स्या। अववः न्याद्यः स्थाः स्वेतः स्वा।

सवतःविद्याद्रशः नर्भे र नदे ने दिन्तिस्य।

ૹૣૣૣૣૹ.ૹ૮ૹ.^{ૹૣૢ}ૹ.ૹૹૣૣૣૣૣઌૺ.૱ૹૣઌ. ૡૢૢૢઌ.ૹ૮ૹ.ૹ૿ૢ૾ૹ.ૹૹૢૣૣઌૺ.૨ૺ.ૹૹ!! ઌૹઌૹ૽૽૽ૺૹ૽ૹૡ૽

श्चिम्राःग्विद्यः स्थाः स्थाः

र्थः क्ष्माः पुः नाववः र्देवः यह राष्ट्री। श्रेटः खुः खेः वेटः नियम्यः वदः निर्मा स्रव्यः मृत्यः विद्यान्यः स्थानः स्थितः। स्रव्यः मृत्यः स्थानः स्थान

क्र्यावटक्रमःस्थानक्ष्रीयःस्या। क्रियावटक्रमःग्रीट्रम्यदेख्यःस्या। क्रियावटक्रमःग्रीट्रम्यदेख्यःस्या। क्रियावटक्रमःग्रीट्रम्यदेख्यःस्या।

ह्म न्यान्य क्ष्यान्य क्ष्यान्त्र क्ष्यान्य क्ष्यान्य क्ष्यान्त्र क्ष्यान्य क्ष्यान्य क्ष्यान्त्र क्ष्यान्य क्षयान्य क्ष्यान्य क्ष्यान्य क्ष्यान्य क्ष्यान्य क्ष्यान्य क्ष्यान्य क्षयान्य क्ष्यान्य क्षयान्य क्षयाच व्यवत्य व्यवत्य व्यवत्य व्यवत्य व्यवत्य व्यवत

कुःद्रवाद्यंद्र्यं न्याञ्चेत्रश्र्यं न्या । वित्रभुः के नहत्र प्यतः श्र्वेत्रश्र्यं न्या । सर्वाद्यः कुत्रः व्यतः श्र्वेत्रः व्या । सर्वादः कुत्यः वः व्यतः श्र्वेदः व्यत्या । सर्वादः व्यतः स्त्रेदः व्यत्यः श्र्वेदः व्यत्या । सर्वादः व्यत्यः स्त्रेदः व्यत्यः श्र्वेदः व्यत्या । सर्वादः व्यत्यः स्त्रेदः व्यत्यः श्र्वेदः व्यत्या ।



रपु.भैज.पिय

वहेंब्र देश स्थापते वि वे राग्य गर्म के देश

श्रीर-प्रतु-प्राप्त क्रिंश क्रिक्ष क्रिंश क्रिंश क्रिंश क्रिंश क्रिंश विद्या क्रिंश क

इन्द्रिन् क्रियान्त्र स्ट्रिन् क्रियान्त्र स्ट्रि

यात्राक्रियास्यात्रे वितरास्य स्ट्रिस्स्य स्ट्रियास्य स्ट्रियास्य

र्चर-क्री-क्रिं-एप्पा-ब्रिट-क्र्रीय-व्री-प्रचित्र-क्री-वर्त्व-क्रिय-व्री-वर्त्व-ૹૢેઽઃવો[ૢ]ૹ૽ૺઃૠ૽૽ઌૹઃૡઽૢૹ૽૱ૹૢઌ૽ૻૹ૽ઌ૱ૢ૱ૢૹ૽ઌૹઌ૱ૹ૽૱ૹૻૺઌૹ૽ઌ ग्री.त्राप्तरान्त्रना मीर्था क्रीत्रन्ता मित्रन्त्र त्रीत्र विशान्तर विशानिया બૈવઃર્સેના ને·કસઃશ્રેયઃયવ·વર્ચયઃસઃફ્રેવ·તવઃ^{ક્}રેવઃશ્રેયઃનંધેઃશ્રેનાંશેઃવ્રિન लीया.जा.यार्च्र में से प्रत्यका कुष्टा स्वा लूट नर का बटी टाक्र सूट मि कुष्ट वर्हिन्द्रवीं अन्यते दुअन् शुःश्चेन अप्पेन्त्य। वेद्न्य अवेद्न्य निक्षा ८८. र्रमा मिल्ट श्रम् मिश्र हो ८ क्रिये घर त्या तु या स्वाय व्यक्ति । नाः स्ट्रिन् ग्रह्मा कुः दना नालुहः नी यः वेदः यः द्रसः वर्धे नाः ग्रीहः यः दहा ग्रुग्'हुरःइग्'र्सेश'र्सेर्'क्षे'क्षे'रे'र्सेरे'याअव्रर्गिर्देरळॅर्'केर्'वहरःर्र महिंदानिवर्गाणियाया में त्यापदेवर्षेत्रेत्राचीर्म्य्रेत्रियायाळदास्य मु वना नाबुर या नार्वे व स्वनाश र्श्वे र क्रुवे से सुवा र जो नो वर्दे वर्षे र वे शासुर ब्रे। ८स.८नुर.सर्क्षेत्र.द्रस.चर्गे८.यस.८.क्षेत्र.कर.चूर.भू.रूपम.ग्री.सूना यर्थाःश्चिरःयद्येत्रायद्यायस्याः स्ट्रास्ट्रिन् उद्यालुकायाः धेत्राद्ये वर्षे स्विते શું. ક્રાર્ટીના તતુ. ભુત્રા. ફેલ્ડા ફુલે. જ્ઞા. કુંટ. કું. તેનું ક્રિયા. ત્રું સ્ટ્રાના જાલિયા ॻॖऀॱॺॱज़ढ़ॺॱढ़॓ढ़ॱढ़ॕज़ॱय़ॺॱॸॕ॔॔॔ॸॱऄॱॸॻॗॺॱॺॱज़ढ़॓ॺॱख़ॱॸॕ॔ढ़ॱऄॸॱज़ड़ॸॱड़॒ॸॱ चित्रासन्तर् हूर.रे.भ्रेजायदु.लयायर.रे.सूरे.सु.योली.पर्ययो,कु.सालयोत्रा क्र.जन्न.वर्ना.स.रेटा। प्रियु.स्योनासयु.क्र.स्या.केटाकेयामायस्यरायधेयः

र्नेन्सी रेग्रस्भूनश

वहेंब देश भू परे पार्श्वर में इ. चर्ड़ब वहेंब के शावसेया

स्ट्राटा श्रेप्ता स्वाया स्वया स्



ढ़ॕढ़ॱॻॖॸॱॺॢॸॺॱख़॓ॺॏॺॱय़ॱढ़ॏॺॱख़ॱॸॸॱॺॏॱॺॺॱॾॕॺऻॱॸॖ॔ॱॻॗऀॸॱॸढ़॓ॱॾॱ ळेदर्दिर:तु:इसमार्चेर्:शे:रेवामा:ग्रेम:वेर्:श्रुर्:वार:यरःवार्हेर:कु:स:ग्रुरः। वर्डर:व्युश्यःवर्ष्यावर्ष्यः। रःक्षेत्रेःवरःवेर्-ग्रीःवेद्राह्यरुष्यःवेर्-ब्रेर्-र्खेर् सदै:देवाश:सव:र्स्राः क्रें कु:दवा:हु:श्लेव:वडेद:ग्लुश:बेद:स:देन्। देद:ग्लुर:५: केषु.चर.धे.भी.श्रुश.सूर्यालार्यायद्यात्राह्मैरात्रषु.भी.शक्यालारा याला શ્રેન-ક્રુ-શ્રેશ-ર્વેન-લ-ત્ર-વર્ષ્ટ્ર-ક્ષુન-લ-બેટ્ય-ક્રુ-ટ્રના-વો-ક્રુલ-વિન-લ-૬-૭૬-वी-नगव-नव-वस्त-भी-व्यन्त-नेन ने-वर्ड-क्रिस्ट-क्रिस्ट-केर-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस्ट-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस-क्रिस चड्द्र-श्चे-श्चे-अन्-अन्-रेन्। क्रु-अन्-ह्न्न-ह्न्-रेन्-श्चे-र्--श्चुन-ले-हिन्-स्न्न-इस्रयान्त्रिं रामिना यहराष्ट्रे महिरानिक रेनाया इर्झ्न प्राम्ये रासेनाया ८८। ८८७.५वाम.भूवाम.भ८.सू.पूर.मी.म.सूवायम.यर्जूवाम.पर्ट्रेय.मीम. यमानुः त्ये मुत्यावन विवाया क्रेंद्रः वाहे राग्यु राग्याना ना सहसानुः मुत्रावा वरा नु:ष्पर:नर्जे:मु:वर्द:क्षेत्र:क्षुंग्रेंश:नर्द्धंग्रेंश:नेर्देश:देवे:देग्रेंश:वर्द्धःक्षेत्र: श्रु क्रिंगश नर्जेश द्वारी होते क्रियानियानिया वार्ये हरे नी व्यापिता हेरा नहें दर क्षेत्र.कर.मि.यंबार्न,तह्मामिटार्म्बार्म्य माम्याक्षेत्रभाष्ट्रमान्याक्षेत्रभाष्ट्रमा थेव-व-लर-५-५-वि--श्री-वर-विवाय-ल-रर-५वर-वी-विर-सुवा-वर-लर-येन्-सन्-र्सेन्-दन्-मी-मालेश-सुश्राः से-न्यन्श-र्से-त्य-हेद-ने-नलेद-न्याद-न्य-वस्रन्ग्री:व्यन्यन्त्रेन्।

સ્ત્ર-ત્યાના સ્



कु.की.सेट.बट.टी. श्रूच.क्ष्य.सवा.श्रू. श्रूच.चौदु.बट.ची. श्रूच.चंत्र.बट.ची. चश्र्य.सीचाश्र.कर.टी.

ळॅन्यन्त्री ही कें १८५८ कें दबान सुते नर नु केंन् के रेवाब ने खेन्य चर्चे कुते वनमा नेमाय द्वारी मुद्दा माय कुत्र व स्वार मुद्दा स्वार मित्र स्वार मित्र स्वार मित्र स्वार मित्र स र्च। अन्-धिनानी-श्रुद्र-श्रुव-स-म्दर्ग-र्व-र्ध-सेन्-सी-सेस्-स-द्रसः लटःश्वनःवनशःसेन् सदे स्व छेत् सेव सें छेदे ग्रें शासदे सेंन् ग्री स्वापशः <u> र्यरः अरः सं विषारयः याष्ट्ररायश्रदः ग्रीशः सरः श्रेः रेषाश्रः ग्रीः श्लेपः रेः</u> क्टें-ब्रॅन्नायम् इंटकेन्-नु-नबुद्दन्नम्-नृष्ट्रीयम्-नु-वर्षन् स्री-मेन्नम्-ने-वर्षस्य श्चिरः र्ह्रेम् अर्मे र्ने प्यरः नहेम्बर हे म्बर्यः हुनः प्रेन् गुर्यः उदा मुर्यः मीयः र्वेन्-क्षे-देवास-ने-सेन्-स-वर्वे-च-त्य-देस-सर-नु-नेते-स्नून-धेवा-ने-सेन्-स-वर्वे-न्क्रिक्षिक्षे वर्ष वर्ष देश सर्वे में वास्ति वरूर मिले में राइत वर्ष में निर्मा मिल लुया.रे.शर.य.च.इ.केंद्र.श्र.कें.याहेश.की.पत्यू.सूर्य.यथर्थ वंश्वात्य तर्राभ्रम्भः स्वामा स्रोता माना प्राप्त त्या स्वामा क्रे.चूर-कु.सर-लुवा.र्-क्रर-जमालर-क्रिम.क्ष्यायाक्षर-सर्वे.सू.बुवे.लूर्याः अ:बर् र्स्ट्र क्री: श्रद्धना दे प्रदेश क्षेत्र : अट्ट क्षेत्र क्षेत क्रम्यः धॅर्

र्वेन् अदे र्रा

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चदु.मूचा.यंबा.सूच.सूच.सूच.सूच.सूच.सूच.सूच.सीचाबा.कुच.मुट.गी.लूटी

यद्ग्यक्षाः चीत्रः स्त्रीत् विद्याः स्त्रीत् विद्याः स्त्रीत् विद्याः स्त्रीत् विद्याः स्त्रीत् विद्याः स्त्रीत् विद्याः स्त्रा स्त्रा स्त्रीत् विद्याः स्त्रीत् स्त

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र्चर-ग्री-क्वियापना

वहेंब्र'रेश्र'ख्र'मवे कं न'रग्र'न्नर के रेर्'।

श्ची-प्राप्त प्राप्त प्राप्त

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श्चिर-विन्-त्र-त्र-त्र-विश्व क्षेत्र श्चित्र श्चित्र

समतः र्नेद्वः व्यक्ति विद्यान्त्रः स्वर्णाः विद्यान्त्रः स्वर्णाः समतः स्वर्णाः सम्बर्णाः सम्बर

The brief history of Tibet

Sangey Tsewang class: VIII

A brilliant question occurred in my mind. It is about Tibet. My dear school fellows and readers, do you know what Tibet is? I feel so excited when this word comes in my mind. Actually I wasn't born in Tibet and I'm not even a Tibetan. I'm just a boy born in India and apparently a monk in a Tibetan monastery. But I consider Tibet as my country. I think my class fellows know more about this. I don't have to mention that Tibet is now under the Chinese rule. We all know that Tibet was once a free country. Actually, I don't need to tell you all that Tibet is our country, our own land but my friends, let me write and share a brief history about it. Tibet was once a free and an independent country like other countries. Genuinely, Tibet was one of the most peaceful and wonderful countries in the world. It was a land full of peaks of great mountain ranges, full of beautiful flowers and has a very rich culture. It has been under the red Chinese government for a very long period of time. We all know that Tibet is no longer a free country. But Tibet was and it is still the country of Tibetans and Tibetans are the real owners of Tibet. There are so many reasons and evidences that show Tibet was a free country, back



in history, Tibet was a land with its own King, starting from King Nyathri Tsenpo to King Lang Dharma. King Lang Dharma was the last king of Tibet and there had been many changes during and after the last king. King Lang Dharma had a cruel heart and he did many bad works. He did not develop Tibet's cultural and tradition; instead he destroyed many holy monasteries and hid scriptures under the earth and burnt many. He forced the monks to go on hunting into the forest, until one day, he was murdered by Lhalung Palgi Dorjee. After that Tibet was left without any king for a very long time. Then conflicts and chaos started rising within Tibetan community since there were none to govern them. It started separating into so many small parts. It was only when His Holiness the 5th Dalai Lama Yonten Gyatso was reincarnated in the village named Chhongye. At the age of 25 He became the spiritual leader of Tibet. Since then He was the leader of Tibet.

Tibet was seized by red Chinese government during the period of the 14th Dalai Lama. He was very young and Tibet was at its doom. The red Chinese wanted to make Tibet a part of China. They had subdued the whole states of Tibet. Tibetans had struggled and is still struggling very hard to get freedom from the Chinese rule. But the Chinese government is not willing to give our freedom. They do only cruel things to the Tibetans. The red Chinese doesn't let our people to study our language. They arrest our Tibetan scholars and high lamas and never let us to meet them. Even keeping the photo of His Holiness the 14th Dalai Lama is a big crime in Tibet. It has been 53 long years that Tibet was lost to China. Therefore, H.H the 14th Dalai Lama came to India for His people and has been spreading Buddhism since then. He is the brand ambassador of world peace. These days, Tibetans continue to protest against Chinese government in exile for justice. Since 2008 there have been hundreds of Tibetans who self-immolated for Tibet cause. I wish to encourage those Tibetan heroes who are still struggling for Tibet. Tibet won't die under the Chinese rule, a free nation it was and a free nation it will be.

Brief Biography of His Holiness the 14th Dalai Lama

Class: VII Tenzin Chodak

His Holiness the Dalai Lama was born on 6 July 1935 and named Lhamo Dhondup, to a Tibetan Farming family in the small family of Taktser, located in the province of Amdo. The name, Lhamo Dhondup, literally means "wish fulfilling Goddess". Takster (Roaring Tiger) was a small village that stood on a hill overlooking a board valley.

His Holiness' parents were small farmers who mostly grew barley, buckwheat and potatoes. His father was a man of medium height with a very quick temper. His Holiness recalls His mother as undoubtedly one of the kindest He has ever known. She had a total of sixteen children, of whom seven are alive.

His Holiness is considered to be the reincarnation of each of the previous thirteen Dalai Lamas of Tibet. The first was born in 1391 AD and the lineage in turn considered to be the manifestation of Avalokiteshwara (Chenresig), the Bodhisattva of Compassion, holder of white lotus. Thus His Holiness is also believed to be a manifestation of Avalokiteshwara.

Discovery of Dalai Lama:

When Lhamo Thondup was two years old, a search party that



had been sent out by the Tibetan Government to find out the new incarnation arrived at Kubum Monastery. It had been led there by a number of signs. One of the concerned was the embalmed body of His predecessor, Thupten Gyatso, the Thirteen Dalai Lama, who had died at the age of fifty seven in 1933. During its period of sitting in state, the head was discovered to have turned from facing south to the northeast.

Dalai Lama in His Youth:

On the day before the opera festival in the summer of 1950, His Holiness was just coming out of the bathroom of the Norbulingka when earth beneath begin to move. As the scale of His natural phenomenon began to sink in, people naturally began to say that this was more than a simple earthquake. It was an omen.

Two days later, Regent Tatra received a telegram from the Governor of Kham, based by Chinese soldiers. Already the previous autumn there had been cross-border incursions by Chinese communist, who stated their intention of liberating Tibet from the hands of Imperialist aggressors.

Countdown to escape

In 1950 His Holiness was called upon to assume full political power after China's invasion of Tibet in 1949. In 1954, he went to Beijing for peace talks with Mao Zedong and other Chinese leaders. But finally, in 1959, with the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, His Holiness was forced to escape into exile. Since then he has been living in Dharamsala, Northern India.

In Exile

Three weeks after escaping Lhasa, His Holiness and His entourage reached the Indian border on 30 March 1959, where they were escorted by Indian guards to the town of Bomdilla in the present day Indian state of Arunachal Pradesh. The Indian government had already agreed to provide asylum to His Holiness and His

followers in India. Soon after His arrival in Mussoorie on 20th April 1959. His Holiness met with the Indian Prime Minister.

Realizing the importance of Modern education for the children of Tibetan refugees His Holiness impressed upon Nehru to undertake the formation of an independent society for Tibetan Education within the Indian Ministry of Education. The Indian Government was to bear all expenses for setting up the schools for the Tibetan children.

On 10th March 1960 just before leaving for Dharamsala with the eighty or so officials who comprised the Central Tibetan Administration, His Holiness made a statement on the first commemoration anniversary of Tibetan people's Uprising. "On this first occasion, I stressed the need for my people to take a long term view of the situation in Tibet. For those us in exile, I said that our priority must be resettlement and the continuity of our cultural traditions. As to the future, I stated my belief that with truth, Justice and courage as our weapon, we Tibetans would eventually prevail in regaining freedom for Tibet".

His Holiness the Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for His non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for His concern for global environmental problems.

His Holiness has travelled to more than 67 countries spanning 6 continents. He has received over 150 awards, honorary doctorates, prizes, etc., in recognition of His message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. His Holiness has held dialogues with heads of different religious and participated in many events promoting inter-religious harmony and understanding.

Since the mid-1980's, His Holiness has begun a dialogue with modern scientists, mainly in the fields of psychology, neurobiology, quantum physics and cosmology. This has led to a historic collaboration between Buddhist monks and worldrenowned scientists in trying to help individuals achieve peace of mind. This has also led to the introduction of modern science in the traditional curriculum of Tibetan monastic institutions re-established in exile.

On 14 March 2011 His Holiness sent a letter to the Assembly of Tibetan People's Deputies (Tibetan Parliament in exile) requesting them to devolve Him of his temporal (political) power. According to The Charter of the Tibetans in Exile, His Holiness was technically still considered to be the head of state. The historic announcement would bring an end to the dual spiritual and political authority of the Dalai Lama and revert to the previous tradition of the first four Dalai Lamas being only the spiritual leader of Tibet.

On 29 May 2011 His Holiness signed into law the formal transfer of His temporal power to the democratically elected leader. This brought to an end the 368-year old tradition of the Dalai Lamas being both spiritual and temporal head of Tibet.

May His Holiness live long for the world peace for the sake of all the sentient beings!



If I am

Class: VII Lobsang Dorjee

If I am a river, I will always follow the directions, Where water is actually needed! If I am the moon. I will always shine at night, And spread my brightness everywhere! If I am the sun.

I will always spread my warmth to the whole world,

And always keep them warm!

If I am a star.

I will always shine like a diamond,

And bring smile to all the people!

If I am a flower.

I will blossom everyday

And spread my fragrance everywhere!

If I am rich,

I will always help poor people,

And try to eliminate their poverty!

If I am an educated person,

I will always share my knowledge freely,

To those people who need it!

If I am a teacher.

I will teach with my full potential,

And show the students only good ways!

But since I am a monk.

I don't possess all the richness and the powers, So I think I can't help all sentient beings properly.

But I can surely pray for all sentient beings

To get rid of their sufferings and pains!

Self-immolation

Class: VI Tenzin Gyatso

Self-Immolation is an act of killing oneself as a sacrifice, while usage since the 1960 has typically referred only to setting oneself on fire, the historically refers to a much wider range of suicidal options, such as leaping off a cliff or starvation. Self-immolation is often used as a form of protest or for the purposes of martyrdom. It has centuries-long traditions in some cultures, while in modern times it has become a type radical political protest. Michael Biggs compiled as a list of 533 "Self-Immolations" reported by Western media from the 1950s to 2002, using the general definition (not just by fire) and including any international suicide" behalf of a collective cause.

Self-Immolation in Tibet

In 1959 my beautiful motherland "Tibet" the land of snow suddenly changed into gloomy era. In that year unfortunately the Chinese liberation Army came into Tibet and started conquering our lands gradually in the name of liberation. Since then our



brothers and sisters have been suffering and many died under Chinese oppression. The Chinese also destructed many monasteries, temples and old relics and they deforested the beautiful forests in which the millions of animals lived.

My brothers and sisters living in and outside Tibet have been protesting against the Chinese rule in Tibet. With the Chinese continue of oppression and torture to the people, our brothers and sisters started to self immolated in despair. The first self-immolation in Tibetan society in the modern era took place in exile in Delhi, India, on April 27, 1998, when Thupten Ngodup set himself on fire and later died as Tibetan Youth Congress hunger strike was broken up by Indian police. Since then there have been more people who self immolated and today it has reached 148.

The Chinese authorities in Tibet have intensified measures to prevent information reaching outside the world about the self-immolations. This has been combined with a more aggressive and formalized response to the self-immolation, involving harsh sentencing and torture for those suspected of involvement even if that is simply bearing witness.

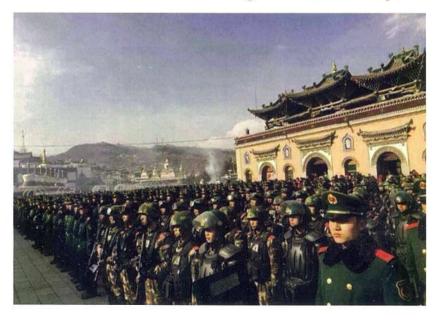


Freedom

Class: VII Lobsang Ninjey

Free means "State of being free". All sentient beings wish to be freed from their opponent side or every dangerous way, like sorrows, diseases, suffers and anxiety etc.

I shall write and tell you here how freedom is important to us. In this world, there are so many countries. Some are big or some are small, and all the people are considering their own language and national traditional as great and keep it well. Just guess it; there are so many different animals and insects in this world. They all need freedom as well. They are all competing to escape from every dangerous situation. They help each other when they face trouble. It shows us that they also want freedom as we humans want. Every sentient being wants to be feel free and have happy lives. Therefore, we should recognize that how freedom is important and its value. No one desires to have someone's order or command if these orders or commands take away his/her freedom. One also doesn't want to get under someone's power



and domination. If somebody controls someone's desire then that person loses his freedom of doing something and his life would be in miserable. So, without understanding one's emotion or feeling it is not good to judge on others.

In the law of human nature no one has right to put influence and power of control over others. But still many people control others under them and bully them. Even powerful nations conquer small nations. For example: India, the country of simple people, was under the British rule for about 200 hundreds years. Indian people got too much trouble and suffered a lot under British rules. Thousands of people lost their lives for their freedom. Like India, today Tibet is under Chinese rule and it is not free yet. We, the Tibetans, especially our brothers and sisters in Tibet suffer a lot under Chinese oppression. So our freedom of living in peace is taken away by Chinese.

If our country is free and we have freedom to do what we wish for then we can practice our own religion and learn our languages. Our Tibetan language is very holy and unique and one must learn it to study Buddhism. We can also spread the Budhism thorugh our language all over the world to make it peace and free all around. These show us that Tibet's freedom is must and very important for all sentient beings. So, I think freedom is really very important. Only freedom will make us free from whole trouble. So we all need to struggle more force for freedom.



My Holy Guru!

Class: VIII Tenzin Sangay

My Holy Guru!

You are the only one in the world "The Dalai Lama" Who understands the sufferings of sentient beings, You work hard every day to free them from the cause of sufferings.

My Holy Guru!

You are the only one in the world "The Dalai Lama" Who knows the hardship life of the humans in the world. You work hard every day to sow the seeds of happiness.

My Holy Guru!

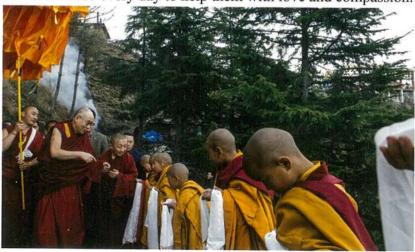
You are the only one in the world "The Dalai Lama" Who can see the negative attitudes of the people. You work hard every day to change their attitude.

My Holy Guru!

You are the only one in the world "The Dalai Lama" Who worries for the affliction situation of the world. You work hard every day to bring peace in the world.

My Holy Guru!

You are the only one in the world "The Dalai Lama" Who looks down to the poor and feeble people, You work hard every day to help them with love and compassion.



Now or Never

Class VII Lobsang Dorjee

Before 1959 our Tibet was very peaceful and our people also lived very happily. They used to help each other. There were many holy Rinpoches and most important very own spiritual leader His Holiness the 14th Dalai Lama. Long time ago in our country there were some Chinese members began to enter in our motherland. But our people didn't turn back to them. Instead they welcomed the Chinese with great hospitality. At that time our people didn't know the real motive of Chinese government. After few years the number of Chinese increased day by day. Eventually, they tricked and coaxed our people and began to conquer. Since then the light of happiness in Tibet became gloomy and our people were in trouble. But our people didn't give up and rather they fought back with great courage as much as they could. Yet unfortunately our people lost finally and the Chinese government occupied whole our country in1959. Also they arrested many of our people and imprisoned them into the jail, besides they punished them severely and mercilessly. Due to kind gratitude of H.H. the 14th Dalai Lama many people were able to fled successfully from Tibet along with His Holiness. Still many of our people are living in Tibet and suffer a lot under Chinese torture.

By the grace and blessings of His Holiness our people are able to live in many countries like India, Nepal and U.S.A. and also



in many European countries. So since 1959 we have been living in these countries which are not ours. With living in these free countries, we have to struggle for our freedom not by violence but with peaceful way. And we the youngsters must do our studies hard to fight for our freedom. If we don't do from now then I think we can never do in future. We will never win our country by violence or war. Because these are the roots of conflicts rather we must study hard and follow the path "Middle Path" adopted by our spiritual leader His Holiness the Dalai Lama. In the process of hard-work in any kind of work and if you do it with all our heart, then it really simplifies our burden and we can achieve our dreams. So I request all my brothers and sisters outside Tibet to be unity and work hard for our freedom from now. Never wait for tomorrow as it never comes!

I am proud to be a Tibetan.

Class: VI Tsering Dorjee

I am proud to be a Tibetan
Because we have a unique and beautiful culture
That no one has in this world.
I am proud to be a Tibetan.

Because all our people are kind and sincere That they help and respect each other.

I am proud to be a Tibetan;

Because we have spiritual leader like Dalai Lama Who has received so many prizes for the service of humanity.

I am proud to be a Tibetan.

Because we have very holy Buddhist dialectics and texts That every person admires and tries to learn from them.

I am proud to be a Tibetan.

Because I have a perfect religion That teaches us to practice love and compassion.

Belief

Class: VIII Dawa Tsering

Belief is very important thing in world. We all need it in our beautiful life. Firstly, the most important thing is that you must have belief in yourself. If you have belief in yourself, you can do most of things in your life and you would not come across through troubles in your life. You can solve your problems yourself and could help others to solve their problems as well. You will also get many profits in your life. But if you don't have belief in yourself, you can do nothings and you will be a loser in your life.

Secondly, you should also have belief in others in their friendship, relationship and partnership. If you have belief in these—ships then you will live a happy life with them. If you could live with a happy life then your life will be a peaceful and successful one. And through this you will have a great gain in your life. His Holiness the Dalai Lama always has belief that love and compassion can make changes to people's mind to bring peace. And so He has been working hard to promote peace and harmony in one's life through love and compassion.

Whatever you do or wherever you go, first you need a belief to start what you are going to do. So you must have belief in yourself and in others as well. Always have belief in yourself and do work hard to achieve success in your life to lead a happy life!



I am against the Chinese government

Class: VII Tenzin Choklang

In generally we are saying there are one hundred ninety five countries at list in this world. And more than 7.4 billion of people are surviving in this world. Out of these, most countries have laws and enter people also respect and obey their nation's laws and rules. And most of the countries have their own government and inter the commoner are also abide to their government. And governments also need to give human right to them. But our country, our brothers, sisters and all culture are captured by Chinese government and now they are suffering under the Chinese government rules. Everyone knows that the government gives authority to their people but Chinese government never gives authority to Tibetans inside Tibet. Chinese government always tortures them in anywhere and criticizes in whatever they do. Since they occupied our country and till today the Chinese government has been making the Tibet's environment dirty and killed many of our brothers and sisters. And they have been deforesting the trees and have been polluting the rivers. The deforestation and polluting the rivers harm not only the people of Tibet but also the people of entire Asian countries. And also the animals in these countries will suffer.

The people all over the world know how the Chinese government



is making our motherland weak and poor. They dig mines and many precious stones from the earth of our motherland. More than one hundred forty nine Tibetans have self-immolated so far. Why have they self-immolated? Because the Chinese government tortures them day and night and never gives them human rights.

How will you feel if you have no freedom and some government captures your motherland? Will you live quietly or rather you against them? Obviously, you will against that Government. Similarly I am against the Chinese government not because of its people but because of its injustice law in the nation. I am especially against the Chinese government because it has occupied my beautiful motherland "TIBET". Also all the Tibetans and the supporters from all over the world are against the government of China. The hatreds they have in their minds for Chinese government is only because of their domination and oppression in Tibet. Tibetans, especially who are inside Tibet, from the very young age have been suffering every single minute of the day under the Chinese government rules. And we the Tibetans living outside Tibet are also mentally depressed and tortured though we have no physical tortures.

I am sure that the people governing the Chinese government have no soul as we have. The soul, I refer here is for the respects for human value. If they have soul then they would have thought about the others happiness. Once again I strongly urge that I am not against the people of China but to the government of China. I think most of the Chinese are Buddhist and they have belief in His Holiness the 14th Dalai Lama. But the dishearten one is the government of China.

Therefore, I am always against the Chinese government.

The Issue of whole World

Gen Sonam Phuntsok.

When I was young I didn't know about the Tibetan issue. But gradually I understood about this serious issue especially after I joined the Tibetan community in exile. Actually I am from Ladakh which falls under Northern most part of India and the border next to China and Tibet. My ancestors knew about Tibetan, specially my grandfather once explained me a short story about Tibetan and our respected Guru His Holiness the 14th Dalai Lama. After I joined the Tibetan community I came to know the whole details regarding the Tibetan issue and its fall and rise since 1959. The most important thing that I knew was that the border which draws the line of control between India and China over the land of Tibetan brothers and sisters. This border issue reminds me the serious issue of Tibetan and Indian people who are living along the Indo-Tibetan border.

I think the Himalayan people are the Key - witness of Tibetan problem because they know well about Tibet's earlier and the present scenario. As a supporter of Tibetan cause I would like to request all the Himalayan people to keep continuing your support in order to solve Tibetan cause until the end of the struggle. In last sixty years of struggle, thousands of brave men and women offer their life for the sake of Tibet's freedom and safe return of His Holiness to Tibet. All the people across the world and we as the Himalayan people do not want to destroy the roof of our own house. These self –immolation of Tibetans, since the beginning of Thupten Ngodup in India has taken a new turn after thirty years rule of communist Chinese over Tibet. It was a very important turn because of this mutiny, many number of new youths were raised from the deep slumber. As Chinese Communist also got shock of this sudden movement, and it also sends clear message to the Chinese government that Tibetans will never bogged down under any pressure whatsoever.

Crackdown of communist army over Tibetans in 2008 was a very historical movement of Tibetans after the Tibetan Uprising in Lhasa. This movement has given the world a very strong message by Tibetan heroes about the courage and determination of Tibetans. Now these days situation in Tibet is very serious. This explains Chinese had been tightening the security in and around the recent riots as well as around the monastic areas. The sacrifice of our late martyr brothers and sisters for the past many years will never be forgotten. The Tibetans inside and outside the Tibet will carry this legacy with pride and dignity for many years ahead as well. As for my final words in this article, I want to request to the whole world to support the Tibetan cause by taking as whole "World Issue" because the roof of our home is in danger. We cannot live much longer without a roof, so please let's raise your hands to save our home. Then we can live peacefully otherwise we will suffer too.

The value of language

Class: V Lobsang Konchok

Every country, every region and every tribe has its own language. We all know that language is very important to us, because it bonds people. There are so many different countries on this earth with their own different languages. My teacher always used to say that languages are very important. There are so many languages and all are very important to whomsoever it belongs to. Similarly our Tibetan language is very important to me and to all Tibetans because it connects me with my people. It is said that "knowing other languages is a good thing but knowing your own language is the most vital thing," because it is our identity and it's our duty to preserve it.

TIBET

Class: VII Tenzin Gyatso

I am from Arunachal Pradesh and my name is Tenzin Gyatso. This time I am telling you about Tibet. I have nothing to say new. I just want to tell that once upon a time Tibet was a famous country. And let me tell you how Tibet was a fomous country. Tibet had many kinds of things like fruits, animals, trees, birds, mountains and also rivers. Fruits were especially delicious, animals were very kind and harmless, trees were very beautiful, birds were very attractive and the rivers were naturally clean and cold. The water color was like a sky blue.

Also Tibet had many Kings who were very powerful rulers. For example; King Nyatri Tsenpo, King Trisong Duetsen, King Tsongtzen Gompo and Tri Relpachen and so on. The people of Tibet were very kind, honest and peaceful. Tibet had rich culture environment which were attractive to many people around the world. Thus the heritage is Buddhist Philosophy and training. Most people of Tibet are Buddhists. The people were very religious and friendly. They were very straightforward and kind hearted. So other people could easily deceive them. Let me tell you that Tibetan people wouldn't be fitted in this present world of materialist. Unfortunately Chinese came to Tibet in 1959 and



occupied Tibet. In this situation Tibet's culture and religion fell down. Tibet is a home of six million people. The Chinese illegally occupied Her and has been torturing Her innocent people. Since then Tibetan people have been protesting the Chinese government and in despair they took a new step with self-immolating since 2008. Many of Tibetans have sacrificed their lives so far. That is very sad indeed!

Now at this time Tibetans have to rebuild cultures which were overthrown by the Chinese. And to move forward to save our culture and religion, I think they should continue their fight for their freedom with middle path method which is adopted by His Holiness the Dalai Lama. I am sure that one day the freedom of sunshine will shine over Tibet. Therefore, Tibetans especially, the youngsters should continue to work hard on education as much as they could do in their whole life.

Last but not the least, I pray for the long life of His Holiness the 14th Dalai Lama and may Tibet be free soon from the hands of devil Chinese.



Tibet "the Brilliant Land at the top of the world"

Class: VIII Tenzin Tsering

Tibet is one of the brilliant countries in this world. It is a land of great peaks, mountains and dense forests. It is surrounded by so many natural things. It is located on the top of the world. China, India, Nepal, Burma and Bhutan are its neighbouring countries. It is a land of holy places and wonderful environment. It is a land of many famous rivers which flow to its neighbouring countries. Tibet is a country with its own great history, a country that has its own religion and national flag, emblem and so many others which indentify that Tibet is not a part of China.

As compare to the people of other countries, the people of Tibet is well advanced in doing kind to others. There had been many brave and famous kings who ruled the country with peace and justice. But now Tibet is under the red Chinese occupation and has been divided up into so many parts. The Chinese came into Tibet forcefully in the name of liberation. But they gradually conquered whole Tibet and they made the land of peace into hell. The people began to suffer under their torture.





He had to flee from Tibet and exiled into India. Since then, His Holiness the 14th Dalai Lama has been spending His life in India. The people in Tibet always hope and pray for His return. His Holiness has done exceptional responsibilities to spread compassion and peace to whole world. He has been doing all He could for world's peace and shows us the right path for a better life and better society. Because of His love and compassion for all the sentient beings and His incredible work for the world peace, He received the world's noble peace prize in 1989. Today there is no such place or people who don't know His Holiness the Dalai Lama. His Holiness goes round the whole world and gives His teaching for the peace and one's happiness. So therefore, many people follow His teachings. They have deep respect and belief in Him. May He live long and may He be able to return to Tibet soon!

My Dearest Lama

Class: III Tenzin Rangdol

My only Dearest Lama is His Holiness the 14th Dalai Lama.

I believe He is the greatest spiritual leader in the world.

He is the only living Buddha in the world.

He is the one who treats others as same as His own family.

He is very compassionate to all the sentient beings.

He teaches us to love and care each other.

He always advises us to have kind heart and love to others.

He always loves everyone as His own sons and daughters.

He advises us to carry moral conduct and be polite to everyone whomsoever you meet in your life.

There is no one who doesn't know Him. So I think everybody loves and admires Him.

I pray for His long life.

Tibetan Uprising Day

Class: VII Tenzin Choklang

March 10th is the Tibetan uprising day or 1959 Tibetan rebellion day began on 10th March 1959. It is the marks of an anniversary of the Tibetan National Uprising against the Chinese occupation in Tibet. The world now knows that in the year 1959 Tibet was occupied by Chinese government. They mercilessly killed many of Tibetan monks, nuns and many other lay people. And they destroyed the holy temples, monasteries and many stupas. Then one day the Chinese government ordered to His Holiness the Dalai Lama to attend the meeting. Why did they invite the Dalai Lama to attend their meeting? That was because that they had already planned to abduct the Dalai Lama. Chinese government also ordered the Tibetans that they needed to invite His Holiness the 14th Dalai Lama to the theatrical performance inside the Chinese headquarters. Besides that they added a strange condition that the Dalai Lama had to come without His bodyguards or family members. Our great leader H.H. the 14th Dalai Lama was very young at that time and He had got very big suffering from the order of Chinese government. But He didn't get any method for the order and He agreed to attend the theatrical performance. And



the date was suddenly fixed for the 10th of March. The Tibetans came to know about the Chinese invitation and His Holiness' agreed for going. The people got panic and were sure that if His Holiness would go there then the Chinese would catch Him. So, thousands of Tibetans surrounded the Potala Palace in Lhasa to protect His Holiness the Dalai Lama from the Chinese authorities. People also surrounded the Norbulinka Palace, which is the summer place of the Dalai Lama. Fortunately on the date of 9th March His Holiness decided to go for refugee into India and He told his decision to some chiefs of Tibetan. They had to agree unwillingly for the safety of His Holiness as there was no other way. At the night of 9th March His Holiness along with His Mother, sister, brothers and some Tibetan soldier started their journey very miserably to escape from Tibet. They secretly left the Potala Palace that night. The next day i.e. 10th March the Chinese government came to know about His Holiness the Dalai Lama's missing from the Palace. They were very frustrated and killed the people who were there whole night to protect His Holiness. The Chinese soldiers killed thousands of Tibetans and many more were injured in gun firing. Since from that day the Tibetan considered the 10th March as Uprising Day.



Tibetans Worldwide cast their vote for the Preliminary election for Sikyong and Tibetan Parliament

Class: VII Lobsang Sonam

Mr. Sonam Choephel Shosur, the Chief Election Commissioner declared that the preliminary election for Sikyong and members of the 16th Tibetan Parliament was slated for 18th October 2015. The final election would be held on 20th March 2016. The people were so active in those elections. They used social media sites/apps like Face-book, We-chat and You-tube for campaigning and discussing about the election.

One can give a vote for one candidate for Sikyong where as one can vote 10 members, compulsory of two women, for the Parliament (Chitue) according to the province one belongs to. The Tibetan Parliament-in-Exile comprises of 45 members with representatives from the three traditional Tibetan provinces; representatives from the four major schools of Tibetan Buddhism and Bon religion, representatives from North and South America, representatives from Europe and Africa, and representative from Australia.

The final Election Day arrived with much excitement and enthusiasm from both public and the candidates campaigning



and debating relentlessly till the end. Exile Tibetans in over 30 different countries casted their vote to elect their political leader (Sikyong) and 45 members of the 16th Tibetan Parliament-in-exile on March 20, 2016 in their respective regions.

It was great zeal of performance from both the candidates and the voters from all walks of life. Comparison to preliminary election of last year, the Final Election in March was really worth watching in every aspect of voting in general. More enthusiastically all the people were seen pouring to the much awaited debate between Dr. Lobsang Sangay and Mr. Penpa Tsering. However, before the voting, there was a mass and series of debate was held between them in various occasions. Doing so, both the candidates showed great passion, dedication, and humility towards each other during the debate session. Finally the election was yet again won by none other than Dr. Lobsang Sangay for the next five years.

But it was quite sad that there had been some negative activities which were causing serious distress and disunity among the three traditional provinces of Tibet following the election. Even His Holiness the Dalai Lama was also little bit disappointed by the negative activities during election. His Holiness during the swearing-in-ceremony of Sikyong expressed His displeasure over degradation of morality and the overtones of regional biases during the election.

Later both Dr. Lobsang Sangay and Mr. Penpa Tsering apologized His Holiness the Dalai Lama and quoted His counsel to them that it is their responsibility to harness unity among the three traditional provinces of Tibet following the election.

Dr. Lobsag Sangay the winner of 2016 Sikyong said to the public, "Now that the dust has settled, let us take a moment to look forward to our future with a renewed sense of conviction, purpose and action." He also said, "Every Tibetan should not only pay heed to His Holiness' precious advice but also channel it into action".

Dr. Lobsang Sangay also called for unity and urged everyone to cease all election-related negative activities to reaffirm harmony and fulfill the vision of His Holiness the Dalai Lama, saying "I offer my deep apology for causing sorrow to His Holiness the Dalai Lama and pledge that the Kashag will move forward with resolute conviction and bearing His Holiness the Dalai Lama's advice in our hearts, we will fulfill those noble ideals and aspirations".

The Speaker Mr. Penpa Tsering, on behalf of candidates, also expressed regret and apologies to the Tibetans inside Tibet if the recent events have caused disappointment and sorrow. Mr Tsering also said "I offer my profound apology to His Holiness the Dalai Lama" and appealed to the public to "to stop all election-related negative activities which are causing serious distress and disunity".

I hope that there remains unity among our people same as before. And I pray for the long life of His Holiness the Dalai Lama.



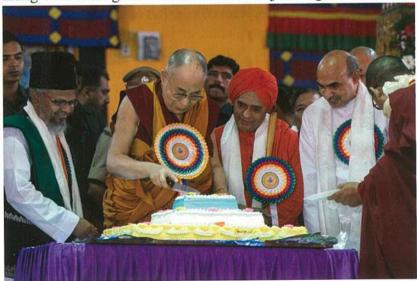
Grand Celebration of 81st Birthday of His Holiness the Dalai Lama at Mundgod Tibetan Settlement

Class: VII Tsewang Dorjee

His Holiness the Dalai Lama visited Mundgod Tibetan Settlement in Karnataka State, on 1st of July 2016 around 9:10 in the morning. All the people were eagerly waiting along the roadside with carrying silk scarves in their hands as a kind gesture to welcome His Holiness.

His Holiness' main purpose of visit to Mundgod was to give the Gelong Ordination to the monks of all monasteries. His Holiness had been bestowing Gelong Ordination vows to 81 monks each for four days, performing the vital ceremonial initiation for close to 3200 monks in total.

After His gracious ordination, the Drepung Monastic organization committee members organized the birthday celebration of His Holiness the Dalai Lama at Drepung Lachi in a magnificent manner on 6th July. On His birthday celebration, Indian dignitaries of State Government were present as a chief guest and along with them guests from the three major religious traditions



were also present there. Also in the guest there was Cabinet Minister of our Central Tibetan Administration, Dr. Lobsang Sangay. Dr. Lobsang Sangay in his speech, he initiated to address the chief Guests about His Holiness' life story and contribution towards Tibet and Tibetans in a rightful manner.

At first, His Holiness performs some of His rituals as an offering to the Buddha. Afterwards, all the local organization members and the senior monks of the monasteries present their special offering of long life prayers to His Holiness. On this great occasion, all the dignitaries congratulated His Holiness on His 81st Birthday. And each dignitary gave speeches on His Holiness' contribution towards religious harmony and brotherhood. Our Holiness presented memento to late and former Chief Minsiter of Karnataka's both the sons and daughter of Mr. Lich Lingappa. This memento signifies the warmth and care shown by the late Mr. Lich Lingappa to all the Tibetan refugees during our troublesome times when we came into exile in India. During the Birthday Celebration, His Holiness gave speeches to all the mass audience and thanked all the dignitaries for taking out their time to attend the Birthday Celebration. In His speech, He also mentioned that He hopes to live till 113 years of age. But to live till that age, He also mentioned that it will more or less depend upon the mass Tibetans' intentions and dedication. By hearing this speech all the people present there in the venue applauded and cheered His Holiness for His divine vision. After His Holiness' speech, all the local Tibetans and the students performed their Traditional dances and songs before His Holiness. After a while watching these traditional dances and songs His Holiness slowly took leave from the celebration by waving all the people and dignitaries to say Good Bye

Dalai Lama's Birthday celebration was stopped in Nepal, 30 people including TSO held

Class: VIII Tashi Rabgyal

The Songtsen Brikuti School in Boudhanath in the Nepal capital Kathmandu where the Tibetan community was scheduled to celebrate the 81st birthday of the Dalai Lama was banned by Nepalese police in the morning of 6th July. They cancelled the celebrations and even detained close to 30 Tibetans including the Tibetan Settlement Officer. The celebratory event was forced to cancel.

This sudden change of behavior from Nepali Police officials was a surprise move considering the fact that proper permission had earlier been granted by concerned Nepalese authorities for any the celebratory function. The police threatened the Tibetan people to leave the venue immediately or else would face detention. The detained Tibetans were taken to the Brikuti Mandap police station in Boudha area.

The Nepal police had blocked the main gate to the school and had seen nudging and shoving Tibetans instructed them to abandon the event. Anyone who had worn Tibetan dress or worn monastic robes



was detained in the vicinity. This was very sad news and people were upset too. Tibetans were merely there to celebrate the birthday of our beloved leader, "His Holiness the Dalai Lama". It was not political at all. Irony of this situation was that, the same police were smiling and accepting help and donations from Tibetans during the earth quake in Nepal when Tibetans and Nepalese people were working together for relief efforts in the aftermath.

The birthday celebration was an important date in the calendar for the Tibetans and more so for the Tibetan refugees who were increasingly targeted by the police under pressure from China.

The schedule for this year's celebration were organized and prepared since months ago. The organizer had arranged everything necessary for this eventful programme to be grandeur. But due to their sudden mishap on this programme, it just reduced to mere sadness among all the Tibetans in Nepal.

One of the Tibetans said that it was just a big blow to all the Tibetans residing there. This mistreatment and injustice done to all the Tibetans will never forget and Tibetans will never be the same again. "Financially, we have lost ten lakh rupees for the programme that we are about to celebrate. However, everything has all gone waste", said a Tibetan. "But more importantly the mind of the Tibetan people will never be the same again. We felt suffocated with the kind of restrictions imposed against us".

Nepal is a home to more than 20,000 Tibetans who either came across the border or were born to settlers. Under China's pressure the Nepal government's treatment for the Tibetan refugees had taken a turn for the worse in the last few years. The Nepalese government had publicly spoken on the issue when Nepal's foreign minister, Mahendra Bahadur Pandey, during his recent visit to Beijing in March, said that they would never allow any forces to use Nepali territory to engage in anti-china activity.

The Nepali Government doesn't know that they are in China's trap. China is waiting for the right time to cover the Nepal. They will not spare Nepal when the right time comes.

School Update

18/11/2015:



Our School Directors organized the visit His eminence Venerable Professor Samdong Rinpoche to our school. During his visit all the teachers and students were excited to welcome him with long queue lining from main entrance gate to the school prayer hall. Rinpoche visited our school at sharp time. All the teachers and the students welcomed and greeted him by offering traditional silk scarves. He first inspected round schools Computer Classroom, Library, Stationery and the School Editorial Room. After his short inspection through all these sections, he then entered the main hall where all the teachers and students eagerly waiting for him.

Before starting the program, Rinpoche lit the butter lamp at the altar. Then Ven. Lungtok Gedun read the program for the day. After a while Rinpoche started his speech. The speech was about "How to maintained and improve our declining Language." On his speech he thoroughly elaborated and clarifies all the doubts of all the queries of our school students. Seeing this great opportunity, Gen Lungtok lak (Chief of editor board) and his editorial members presented two new Tibetan Fairy Tale books before the Rinopche to grace the books. After doing the honors of gracing these books, all these books were distributed to all the school children and teachers. After finishing the Rinpoche's speech, he gave away the prizes to the students who participated



in computer's competition. At the end, as per our request he gave consent to take a group photo school teachers with him.

28/11/2015:

There had been dialectic competition between classes Six, Seven and Eight. Four students were selected by teachers from each class. During this competition all the participants came one by one and asked all the questions to the opponent participants who were supposed to answer the questions as per debate competition rules. The main aim of this dialectic competition was to enhance the students' knowledge in Dialectics and philosophy. So, that's why every year our school takes initiative to hold philosophy competition. For the competition we invited learned philosophy teachers of our monastery as judges. They are Geshe Gendun Shakya, Geshe Jigme Wangdu, Geshe Dawa Sangpo, Geshe Palden Wangchuk, Geshe Tseten. Amongst these judges, our school's dialectic teachers were also present.

03/12/2015:

We had Tibetan Grammar and debate competitions and English spelling competitions among lower classes. The scripts were prepared by Tibetan teachers. The teachers took initiative to organize the competition. During the Competition, the chief Guests were Tsendok Rinpoche, Gen Norsang, the former Gaden Lachi Chant master, and also many of our learned Geshes of our monastery were present

to witness the competition. Besides the Guests, there were many lay people and monks of our monastery were present as a mass audience in the school. At first, Tibetan Debate Competition was started between Class VI and VII students. Class VI students stood for the motion on the topic, "Money is more important than Education". And the class VII students stood against the motion on the topic. After finishing the debate, there was Tibetan Grammar competition between class IV and V which question are shown through the projector and answers were given by students verbally. Later, there were spelling competition between classes I, II and III. In that competition the buzzer round was introduced to alarm the participants regarding the time limitation while answering the questions.

15/12/2015:



Our School celebrated 43rd Anniversary of school Foundation Day. All the teachers and students celebrated this day in a delightful manner. Senior students prepared lunch and dinner for all. For the ceremony we invited three chief instructors of the monastery, two former abbots, Gazi Rinpoche, Tsendok Rinpoche our Monastic Philosophy and Dialectic teachers.

The program started with both the Tibetan and Indian national anthems. School's vice principal Mr. Ngodup Tsering narrated a brief story of school and elaborated school progressive scale from the beginning. And he also took the opportunity to thank all our senior monks for their commit-

ment and dedication shown towards the school from the very beginning.

Then the school's 2015 annual magazine was opened by His Eminence Khensu Rinpoche Geshe Lobsang Choejor. He even gave away prizes to the rank holder in dialectics competition which held on 28/11/2015. His eminence Gen Dawa gave away prizes to all the Tibetan debate Participants. Gaze Rinpoches's special reward was given to the participants of the Spelling Competition who gave maximum answers correctly. Tsendok Rinpoche also gave prizes to the students who participated in Tibetan grammar competition.

The ceremonial function was ended with the vote of thanks from Geshe Ramjor la, the school director.

11/03/2015:



School was reopened after two months of Winter Vacation. Meanwhile, new school directors were appointed by the monks. They are Geshe Tenpa Gyaltsen and Geshe Ngawang Tenzin. Before commencing the new academic session of this year, the directors called for all the school staffs and had a meeting. The purpose of the meeting was for the development of school and students' education in the coming year. The new directors and teachers shared and exchanged their suggestions.

16/03/2015:

The school's new directors took initiative to take group photo of all the teachers and students. This group photos was to showcase the start of new academic session for the year 2016-2017. During this time, both the teachers and students share some candid moment while clicking group photos. Also, this photo was shot in the sun light which was rising from the east and at the same time it really ignited the real passion amongst the school students and teachers.

27/04/2016:

Monastic annual examination for the session 2015-16 was started from this day. In the morning the monks were assembled in the main prayers hall to listen for the examination rules and to collect hall-ticket for the examination.

15/05/2016:



The school started for the new class session even though the annual result was not yet declared by the monastery. Library cum Stationary in-charge Ven. Lobsang Dhargyal (Neten) lak distributed the new textbooks to the students. Along with the textbooks Ven. Lobsang distributed four notebooks (designed and published by the school itself) each students.

22/05/2016:

The school director announced three days school off for the school picnic. A day's meal was arranged at the school for all the teachers and students. The school didn't call for any cooks from outside as the senior students are always interested in cooking and so they voluntarily cooked the food. During those three days picnic, all the teachers and students gathered in the school courtyard and enjoyed different indoor games. Seeing this great opportunity, all the students played some exciting games and enjoyed delicious food which was served by senior students.

26/05/2016:

Monastic annual examination results were announced on this day. All the teachers were very happy that most of the school students, except few of them, were passed with good marks. All the students who got positions in the class received prizes from our honorable abbot and the president of Monastic Education Committee. Other meritorious students were rewarded by Monastic Education Committee. Master Passang Tsering from class six received the prize for the best student of the year 2015. Class One was awarded prize for the best class and scoring the overall highest percentage.

31/05/2016:



School director called for a meeting in our school prayer hall. He invited honorary three chief instructors of the monastery, school teachers, all the leaders of the Twelve House (Khangstens) of the monastery, and representatives of monastic Examination Board Committee. The main purpose of this meeting was to enhance the education pattern of the present education system.

At last, the meeting was adjourned with honorable abbot's speech for the welfare of the school and students. However, meeting was well planned and well executed at the end of the day.

05/07/2016:



Our School celebrated His Holiness The Dalai Lama's 81^{st} Birthday in our school prayer hall. Actually, we were meant to celebrate this day on the 6^{th} of July as usual. But due to insufficient time, we had to celebrate this day on 5^{th} of July.

We celebrated this day around 1:30 p.m. in the afternoon. At first our School director Gen Tempa la lit the butter lamp as offering to His Holiness' Portrait. Then, Gen Tempa la cut the Birthday cake and distributed to school teachers and students. Afterwards, Our school vice principal Mr, Ngodup Tsering la gave some speech on this auspicious occasion.

Meanwhile, each student from class VIII and class VII narrated some speech in English and Tibetan regarding His Holiness on this auspicious day. In the end, however, it was exciting day for both the students and teachers.

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Mr.Phuntsok Tashi (English Teacher)
Ven.Kelsang Tashi (Teacher)
Ven.Lobsang Tenzin (Tibetan Teacher)
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Ven.Tsewang Dorjee (Class (VII)
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