The Upanishads are looked upon as the highest communication of the Brahmanic religion and much of the fundamentals of Buddhism is traceable in the Upanishads. The Brahmanic doctrine of Karma or transmigration was accepted and adapted by Buddha. In expressing the Buddhist ideal the term Dhamma is used as a substitute for the Brahman of the Upanishad while the term Brahman itself is occasionally preserved. The famous phrase in Buddhist literature Dhamma-chakka is also paralleled in Brahma-chakka (Majjhima Nikaya); another phrase Brahma-parishadalya is also found in Mahavyutpatti; Dhamma-yana is also phrased as Brahma-yana (Sam. Nikaya); the Tathagata is not only an incorporation of Dhamma but also of the Brahman (Digha, Nikaya). Here we need not elaborate the various analogous, categories and concepts in Upanishadic and early Buddhist thought. It is an admitted fact, that the Brahmanical medium of expression was adopted in exposition of the basic principles and doctrine of Buddha. We may refer to some of the Brahmanical terms and phrases accepted in Buddhist texts. In Buddhist Tantrik literature we find numerous Brahmanical terms which have been discussed by eminent scholars like Benoytosh Bhattacharyya, Shashibhusan Das Gupta, Nalinaksha Dutt, Lama Anagarika Govinda, Herbert V. Guenther, David Snellgrove and Marco Pallis to mention a few amongst many. We discuss here a few Upanishadic terms to substantiate our view.

To begin with we find that Bhagavan Buddha, Gautama Siddhartha the first enlightened visualized the bliss of release (विमूढितमुद्विद्वेदः) in contemplation on dependent origination (पदिकविद्वेदः) of the Dharmas (Mahavagga). Therein we find Upanishadic terms of ज्ञान (विज्ञानम्), नाम-रूप etc. Thereafter the Buddha made a happy utterance (उदात्त उदात्तम्) :

यदा हि वे पालांवति धम्मा
आत्मिनो भायतः ब्राह्मणस्।
अभस्स कः स्वप्न वपस्वति सम्ब्हा
यतो भजनाति सहेलोधम्म।।

(Mahavagga : Bodhikatha).

Here we may note the phrase भायतो ब्राह्मणस्स (ध्यायतो ब्राह्मणस्स) for a meditating Brahmin. In the next Sutta (Aja-pala-katha:2) we
find Vedantic or rather Upanishadic verbatim reflection in the following words:

ब्रह्माण्ड प्रसिद्धब्रद्वारियो
धम्मन सो ब्रह्मवाद वदेय।

Here the attributes to a Brahman are: ब्रह्माण्ड (ब्रह्माण्ड) or Knowner of the End of the Veda; ब्रद्वारियो (ब्रद्वारियो) or disciplined life, ‘धम्मन स ब्रह्मवाद वदेय (धम्मन स ब्रह्मवाद वदेय) or he will explain Brahma-
doctrine through Dharma. Here Dhamma and Brahma are identical. In Mahaassapura Sutta; 39, ( समण-करणा-धम्म, 1 Majjhim.Nikaya ) an interesting sermon to the Bhikshus ‘मे धम्मा समणकरणा च ब्राह्मणकरणा च ते धम्मे समादय वत्तसाम’. Those Dhammas make oneself Samana as well as Brahmana: we shall adhere to those Dhammas. Again in same Sutta 25th section (कर्म समयो हृतित-2) we find ‘अय ब्रजित, भिक्षबः, भिक्षु ‘समयः हृत पि ‘ब्रह्माण्डो हृत पि ‘नहातको (नहातको) हृत पि ‘ब्रह्माण्डो हृत पि ‘सहितो हृत पि ‘अरिया हृत पि ‘अस्त्र हृत पि’

‘Here in successive five sections, the Buddha explained, how one becomes अमण, ब्रह्मण, स्मार्तक, वेदज, धोलिय, अयं अहं’ Here the second, third, fourth and fifth obviously suggest deep familiarity with the Vedas. In the first Sutta of Mahavagga : ( ब्रह्मवाचन कथा 5 ) the word अत्कावचरो ( अत्कावचर ) or not being the object of reasoning, ( क्षणे युद्ध सुभाषित Sarat Chandra Das, Tibetan-English Dictionary ) is found as attribute to Dhamma, In Upanishads also we find the phrases, तक्षारमितत, अष्टीशन ब्रह्मचर्यं अष्टमाणात् (Katha Upanishad 1.2.8) नैषा तक्षारमितत
मतिरापनेया (Katha Upanishad 1.2.9). All these imply the same idea that the subtle principle Brahma is beyond human reasoning and is ad-infinitem. In Brahma-yachana-Katha, Brahma requests the enlightened but reluctant Buddha to reveal the newly discovered truth to the world. We see almost verbatim reflection of Upanishadic words in the speech of Brahma-Sahampati, अष्टापुरेत अमत्तर्य द्वारं; the Upanishad’s parallel passage to it is ‘अपाकृत्त तथ्य अमृत्य दार्म’ or ‘His door to liberation is wide open’. In अग्गद्ध-गुल्ल-४ (Digha. Nikaya, Vol III, p.63), we see the passage ‘ब्रह्मणा व ब्रह्मनो पुजया ओरसा मुखान् जाता ब्रह्मणा ब्रह्मानिमित्ता ब्रह्मादायात’, Here the reference to Brahmin caste’s origination from the mouth of Brahman shows that Buddha was quite familiar with the RigVedic story of creation. We may note that phrase ‘मूल्यं जाता’ recalls Purusha-Sukta of RigVeda Xth
Mandala, 'ब्रह्मणः स्त्रय मुखमातिसत' etc, Brahmin was born from his mouth. Buddha accepted the concept of Brahmana as holyman though he denied the superiority of Brahmana caste. (For a recent discussion see N.C. Sinha; Prolégomena to Lamaist Polity, Calcutta 1969).

Even Tibetan literature came under the full impact of the Upanishad diction-etymological as well as ontological expressions—through the rendering of Buddhist canon. Before we set to cite some instances, we may refer to the fact that during eighth century, the determining period of establishment of Buddhism in Tibet, out of the tussle between the prevalent native Bon and the imported Indian Dharma, rituals and practices of other non-Buddhist religions of India entered Tibet in the trail of Buddhism. Thus the Indian saint Vimalamitra met a mixed reception from the king and ministers and local people. They suspected him to be a heretic yogi. Even Guru Padmasambhava left Tibet soon after founding the Sanye monastery, because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Snellgrove: Buddhist Hymnaya, p.161; Roerich: Blue Annals, pp.191-2; Giuseppe Tucci: Minor Buddhist Texts, Part II, pp.42,52-3). So again in twelfth century also Jonangpas were accused to be शल्वब्राह्मावलिनः.

Very recently D.S. Ruegg, has made a competent translation of Thu'ubkwan-Blo-bzang-chos-kyi-nyi-ma's work, Grub-mtha'-shel-gyi-me-long (vol. kha) said to be the history of philosophical thought of Jonangpa (a Sa-skayapa subsect to which famous Tibetan historian Taranatha belonged). In his critical introduction Ruegg shows the obvious close relationship of Jonangpas with both Indian teaching and Indian teachers. The Jonangpa literature had earlier led Obermiller to speak of 'Brahmanists in Tibet' (D.S. Ruegg: American Oriental Society, Vol 83, No. 1 January-March, 1963, p.77). We find here references to Vedanta, Sankhya and Mimansa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bharthari’s (c.450-500) Vakyapadiya, the philosophy of the verbum infinitum:—

अनादिनिष्ठं ब्रह्म शम्भतस्वं यद्यकरमः
विवर्णयाविविक्षेन प्रक्रिया बधतो यतः॥ (वा: प: ९. १)

इवामार्थमोहते विशेषायादानम्
अजन्तशुद्धिबिज्ञानायाप्रुढः
फलोपायमुद्धितार्थस्य
विवेकविनिष्ठावाचारः
Hajime Nakamura also cited this verse from *Arya-lankavatara-vrtti* by Jnanasri-bhadra (The Tibetan Citation of Bhartihari’s Verses and the Problem of his Date in Susumu Yamaguchi Sixthieth Birthday Memorial Vol. Kyoto, 1955, p. 123). Here Nakamura mentions that about twenty years ago, the illustrious scholar Susumu Yamaguchi had pointed out the fact that some verses of Vedantin Bhartihari are mentioned in Tibetan version of philosophical works of later Mahayana Buddhism (ibid p. 122). The context in *lankavatara-vrtti* is as follows: He cited Bhartihari’s verse, from *Mahayana-sutralanekara-tika* and Bhavya’s commentary on Nagarjuna’s *Madhyamaka-Sastra*. Dignaga’s *Pramana-samuccaya* makes reference to two Karikas of Bhartihari (ibid p. 133).

Kamalasila attacked the *Abhagangavadin* in *Abhagangapramarika* of *Uttarāṇavatī* (ibid p 128). In the *Dub-tha-shel-gyi-me-long*, we find the occurrence of Vedantic terms such as *vidyārti* Vivarta (transformation). However it is to be investigated whether, Jonangpa’s *māyā* and *ahāva* are synonymous with Avidya or not. Once in *Dasabhumisutra* the word corresponds to Vivarta. According to the author *māyā* is *ātman-ātman* illusory appearance; but not Maya. The Jonangpa also use the term *pudgalaatman* here. We note that the *Mahavyutpatti* gives sixteen synonyms for heretic Atma under the caption: *śānti-sūtra*: *आत्मातिथिः* (अः) *सः* *आत्मातिथिः* (no. 4667); among these are *आत्माः, सत्ता, जीव, अनु, पूर्व, पृथ्वी, पुराण* Am. In Jonangpa term Pudgalatman we find a fascinating admixture of Upahihadic and Buddhist ideas of self and constituent individual. In Indian literature derivation of the word Pudgala is found as *puddgalatītītītītī* i.e. which fully forms and then decays. But in the term Pudgalatman individual soul and self are identified. According to Jonangpa Pudgalatman is a reality. Among the Indian Buddhist schools a tendency towards ontological and metaphysical development is probably to be found in the *puddgalatman* of the *vāsīṣṭhīpūrṇa*. According to Stcherbatsky, the Vatsiputriya made some difference between Pudgala and Atman. They are Pudgala-vadin not Atma-vadin admitting shady reality (*The Central Conception of Buddhism*, Sushil Gupta edition, p. 21). Dr. Dutt interpreting the Pudgala remarks, one can not deny the fact that of the five Khandas *vivāha* (विवाह) perception is most active constituent and is mainly instrumental in the formation of Nama-rupa (*Aspects of Mahayana Buddhism and its relation to Hinayana*, p. 142). Here we find the active element Vinnana as ubiquitous and substantial instrument in the formation of a constituent being, soul. This suggests exis-
tence of substantia. At the time when a new conception of soul was elaborated in Brahmanical circles, some kind of the pre-Buddhist-Buddhism (as Stcherbatsky terms) under which we understand the अन्तर्गत-धर्म theory, must have been already in existence. If Anatma-Dharma as mentioned in Kathakopanishad is authentic, we find indeed in the Brahmanas and Upanishads something like a forerunner of the Buddhist Skandhas (Stcherbatsky: Central Conception of Buddhism, p. 59)

The crux of Upanishadic teaching is involved in the equation of Atman with Brahman. In Buddhism we find Dhamma has taken place of Atman and Dhamma or Tathata of Brahman. We also find an analogy between the Upanishadic concept of Pancha-kosha five sheaths and the Buddhist concept of Pancha-skandha five constituents of Pudgala the individual being. The Vedantins held that Vivarta (transformation) is the same as Namarupa (appearance). The world existence is not absolute truth पारमार्थिक सत्य but empirical truth व्यवहारिक सत्य. The Madhyamikas agree with this idea but the terms for them are पारमार्थिक सत्य and संबंधित-सत्य. Nagarjuna expresses the truth by शून्यता which is equally applicable to Samsara and Nirvana. According to him the truth is devoid (Sunya) of all attributes. In Vedanta the appearance of the world is अनित्यावत-सत्य (unique), that is, सद्द-असद्द-विलक्षण (not existence nor non-existence).

In the faumos Tevijja Sutta Gautama is represented as showing the way to a state of union with divine Brahman. In this Sutta, Buddha enumerates the Brahma-vihara or divine qualities. The word literally means not only holy state or station but holy abiding. Another similarity is found in Digha. Nikaya: Sutta, 34 when the Bhikshu attains अभिभूत्त (Six Higher Knowledge) he attains manifold power; among other powers he exercises influence as far as प्रह्लाद In Upanishad, Brahman is described as self-luminous sphere in the following lines—

न तत सूत्यं भाष्टि न चन्द्रतारकं
नेमा विद्यतो सत्यि कृष्णाययमं अभिभूत्त।
समेव मान्यम् अनुवर्तित सवं
तस्य भासा स्वेशिदं विभासित।।

(Mundaka, 2.2.11; Katha 5.15; Svetasvatara, 6.14).
We find almost identical description for Nirvana in Udana:—

उदानः रीति।

We come across another form of Brahman which is also the object of meditation. This in Vedanta is known as Hiranya-garbha, Karya-brahman, or Sutra-atman (the breath of life in everything). In Chandogya-Upanishad (1.6.6) we find Bhuma is not only germ of golden light, he is seen within the sun with golden beard and hair, and golden altogether to the very tips of his nalis, and his eyes are blue like lotus flowers. Hiranya-garbha-brahman is the first emanation of the supreme Isvara (Narayana). Sankara commenting on the Brahma-Sutra (1.4.1) says: “या श्रवणस्य हिरण्यगर्भस्य बुद्धिः स। सर्वातो हन्तोऽभास श्रवणस्य” that Mahan-atman is Hiranya-garbha and his Buddhi (understanding, intelligence) is the foundation of all intellect. We could locate one occurrence of the word Hiranya-garbha in the famous Mahayana text Aarya-Manjusri-Mula-Kalpa though not denoting any subtle principle but as the name of a righteous king (M.M.K.: Part 3, Ed. Ganapati Shastri, p. 622). Tibetan translation of this text is found in the Kanjur. Sadhanamala records Hiranyagarbha as a deity. The word attained distinction in tibetan literature. Reference of the word is found in Tibetan rendering of Amarakosha (M.M.S.C. Vidyabhusan, Bibliotheca Indica, Fase I, p. 5) and in the famous lexicon Mahavyutpatti (8th century). Tibetan word in Mahavyutpatti is འཕྲ བྲི་ སྤེལ་ རི་ སྤྱི་ རི་ སྤྱི་ རི་ སྤྱི་ རི་ སྤྱི་ རི་ སྤྱི་ རི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི་ སྤྱི།

It is known, that different terms for describing some subtle and persistent reality in the universe like, सत्य, पुत्तल, जीव, जीवात्मक, आत्मनु, पुनर्जगत्मनु, were in regular use in Vedanta and other schools of Indian thought, particularly Buddhist Tantrik literature. We find the expression of supreme reality in the following terms: अतु, सत्यातु, धर्मातु, धर्माय, तथागतगम, सुगतगम
In Mahayana and specially in Buddhist Tantras the cosmic-consciousness is termed Tathata or Absolute identity, Dharmata or Suchness, Tathagata-garbha or the Matrix of all Tathagatas, Dharma-dhatu or essential nature of all Dharmas etc. The Vijnanavadins call it आलयविज्ञान or store-consciousness.

The मूल-शून्यता or void of own-being theory of the Mahayana-Buddhist is identified with Sugatagarbha शुद्धिसृष्टिज्ञान or the lineage of existing nature and hundred families. The Jonangpas link their characteristic doctrine of मूल-शून्यता with आधिबुद्ध (Primordial Buddha) doctrine (Ruegg: Jonangpas, p. 75). Baston says Dharma-dhatu धर्माधिबुद्ध though real is non-existence; non-existence in reality धर्माभवित्त. Certain teachers of Karmapa of the Bka'-brgyud-pa sect, however, gave interpretation of Sunyata as the absolute gnosis (ibid, p 76). Here we may note that in some Upanishads Brahman is equated with Sunya and even Niratma: “स: वै एवः शुद्धः पूर्वः ज्ञौः शालः अभावः निरत्मा अभावः अविशिष्टः निर्णयः स्वतः अवस्था:” (Maitreyi Upanishad 2.4). Again in the same Upanishad: ‘स: अपि शुद्धः पूर्वः ज्ञौः’ (ibid 6.31).

The oldest Vedic reference to Creation is found in the famous Sūkta of RigVeda (X.131 Mandala) wherein occurs the mention of Hiranyagarbha. T.M.P. Mahadevan, in expounding the views of Gaudapada, with the aid of Ananda-giri, says the Hiranyagarbhas and Vaiseshikas believe that Prana or Hiranyagarbha is the fundamental reality. (Gaudapada, University of Madras, 1960, p. 131). The Alaya-vijnana even conceived as the absolute background of all phenomena, technically called Tathata (ibid, p. 208). It must be remembered that transformation of Vijnana-vada into a type of Upanishadic thought is not consistent with the theories of momentariness and unsubstantiality of things that are the basic heritage of all Buddhism. Hence in Lankavatara, we see while Mahamati Manjughosha asks “O Bhagavat, if this is so, how does the Tathagatagarbha doctrine differ from the Atmavada of Tirthikas? O Bhagavat, the Tirthikas also formulate a doctrine of Permanence speaking as they do of that permanent (Nitya), stable (Karta), attributeless (Nirguna), omnipresent (Vibhu) and indestructable (Ayyaya)”. At this the Bhagavan replied “my teaching of the Tathagatagarbha is not like the Atmavada of the Tirthikas”. (trans. Ruegg)
Although here we see Buddha sounds a note of warning against any notion that the conception of Tathata was similar to Brahmanical Atmavada, a work of the 4th century A.D. (acc. Winternitz: p. 337) as Lankavatara preserves Buddha’s familiarity with the conception of Upanishadic doctrine.

In conclusion we may cite in a chronological sequence some Buddhist works bearing concepts and categories drawn from Brahmanical thought:

1. Lankavatara,
2. Mahayana Suvalabdha Ratnakara,
3. Prayogasamuccaya: Dvindana,
4. Mahamudra Darshaniya-Tarakavala: Bhavya,
5. Mahamudra Ashtottarika: Bhavya,
6. Mahaveka Tattva,
7. Tathavagrah: Karmasheel,
8. Achara-Huabatala: Jnanabhi,
9. etc.

A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.
रहान्
परं श्रेष्ठा
परं ब्रह्माणम्यते
अमूर्त ब्रह्मा
श्रद्धेत्तति
विलाप ब्रह्मायतिकम्
ब्रह्मण्यं
(ब्रह्मचरित)
आत्मा
आत्मा
भक्ति
विज्ञानवानु आत्मा
तीर्थकालम्
तीर्थकालम्-पवित्र
ब्रह्म-हिरण्यम्
हिरण्य-गमः
वा
प्रणव
বোকার
বোকারাত্মক (?)
পুরোহিত
বাল্মা অধিকৃত
রূপম আলমা স্বামিভব

জীব
অস্ত
পোয়
পুদগল
পুদগলায়ন
সচ্চ
রঞ:
তাম:
ব্রাহ্ম
শক্তি
বীণানা
ব্রহ্মবাদিত
ব্রহ্মবাদিত
বেদবাদিত
সত
অস্ত
পরম

ফমাধাম
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स्वभाववादिन्
बङ्गामु अगोचर
अच्चुतं पदमु
ब्रह्माकृ
ब्रह्माविहार
ब्रह्माणविहार
ब्रह्मार्पिण्य
धन्म चक्र (धम्मचक्र)
अत्मनः
अत्मविद्
अध्यात्मविद्या
अध्यात्माश्र
अन्त:करणतंतव
सत्वद्विन्तो मुक्तिः
शृङ्खलादीर्मजेन किमू
तर्काध्यापनः
मिथ्याशति
मिथ्याभास
मिथ्याज्ञान
मिथ्यादत्तेऽपिरिवर्तितः
अन्तःब्रह्माण
परिणाम
विवल्त

16
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<th>বিবর্ণত:</th>
<th>কৃষ্ণধার্মতান্ত্রিক বিবর্ণত:</th>
<th>পৃথিবীতটন্ত্রে কৃষ্ণধার্মতান্ত্রিক বিবর্ণত:</th>
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<tr>
<td>বিবর্ণতে</td>
<td>পৃথিবীতটন্ত্রে কৃষ্ণধার্মতান্ত্রিক বিবর্ণতে</td>
<td>পৃথিবীতটন্ত্রে কৃষ্ণধার্মতান্ত্রিক বিবর্ণতে</td>
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<td>অবিচ্ছা (অবিচ্ছন্ন)</td>
<td>পৃথিবীতটন্ত্রে অবিচ্ছা (অবিচ্ছন্ন)</td>
<td>পৃথিবীতটন্ত্রে অবিচ্ছা (অবিচ্ছন্ন)</td>
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<td>অবিদ্যা</td>
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<td>পৃথিবীতটন্ত্রে অবিদ্যা</td>
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<td>নাম-ধ্রঃ</td>
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<td>পৃথিবীতটন্ত্রে নাম-ধ্রঃ</td>
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<td>পৃথিবীতটন্ত্রে হা হুদোম্য:</td>
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<td>পরমাপ্রমত্য (পারমাচিক সত্য)</td>
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<td>পৃথিবীতটন্ত্রে নির্ভীকত্ব</td>
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