

UPANISHADIC TERMS IN BUDDHISM

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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 (*Majjhim. Nikaya*); another phrase Brahma-parishadya 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 (विमुत्तिसुखपटिसंवेदी) in contemplation on dependent origination (पटिच्चसमुत्पादं) of the Dharmas (*Mahavagga*). Therein we find Upanishadic terms of अविज्ञा (अविद्या), विद्वान् (विज्ञानम्), नाम-रूपं etc. Thereafter the Buddha made a happy utterance (उदानं उदानेसि):—

यदा हवे पातुभवन्ति धम्मा
आतापिनो भायतो ब्राह्मणस्स ।
अथस्स कङ्ख्वा वपयन्ति सब्बा
यतो पजानाति सहेतुधम्मं ।।

(*Mahavagga* : Bodhikatha).

Here we may note the phrase भायतो ब्राह्मणस्स (ध्यायतो ब्राह्मणस्य) for a meditating Brahmin. In the next Sutta (*Aja-pala-katha*:2) we

find Vedantic or rather Upanishadic verbatim reflection in the following words:—

वेदन्तगु वुसितब्रह्मचरियो
धम्मेन सो ब्रह्मवादं वदेय्य ।

Here the attributes to a Brahman are : वेदन्तगु (वेदा-न्तज्ञ) or Knower of the End of the Veda; ब्रह्मचरियो (ब्रह्मचर्य) or disciplined life, 'धम्मेन स ब्रह्मवादं वदेय्य (धर्मेन स ब्रह्मवादं वदिष्यति) or he will explain Brahmadocctrine through Dharma. Here Dhamma and Brahma are identical. In *Mahaassapura Sutta* : 39, (समण-करणा-धम्मा, 1 *Majjhim.Nikaya*) an interesting sermon to the Bhikshus 'ये धम्मा समणकरणा च ब्राह्मणकरणा च ते धम्मे समादाय वत्तिस्साम'. Those Dharmas make oneself Samana as well as Brahmana ; we shall adhere to those Dharmas. Again in same Sutta 25th section (कथं समणो होति-2) we find "अयं बुच्चति, भिक्खवे, भिक्खु 'समणो इति पि 'ब्राह्मणो इति पि 'नहातको (न्हातको) इति पि 'वेदगू इति पि 'सोत्तियो इति पि 'अरिया इति पि 'अरह इति पि" "Here in successive five sections, the Buddha explained, how one becomes श्रमण, ब्राह्मण, स्नातक, वेदज्ञ, श्रोत्रिय, आर्य and अर्हंत . Here the second, third, fourth and fifth obviously suggest deep familiarity with the Vedas. In the first Sutta of *Mahavagga* : (ब्रह्मयाचन कथा 5) the word अतक्कावचरो (अतर्कावचर) or not being the object of reasoning, (ईशानेति ब्रुवन्सुथःसंश्लेषः Sarat Chandra Das. *Tibetan-English Dictionary*) is found as attribute to Dhamma, In Upanishads also we find the phrases, तर्कोऽप्रतिष्ठ, अणीयान् ह्यतर्क्यम् अणुप्रमाणात् (*Katha Upanishad* 1.2.8) नृषा तर्केन मतिरापनेया (*Katha Upanishad* 1.2.9). All these imply the same idea that the subtle principle Brahman is beyond human reasoning and is ad-infinitum. 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, अवापुरेत अमतस्य द्वारं ; the Upanishad's parallel passage to it is 'अपावृतं तस्य अमृतस्य द्वारम्' or 'His door to liberation is wide open'. In *अगञ्ज-सुत्त-४* (*Digha. Nikaya*, Vol III, p.63), we see the passage 'ब्राह्मणा व ब्रह्मणो पुत्रा ओरसा मुखतो जाता ब्रह्मजा ब्रह्मनिम्मिता ब्रह्मदायादा'. 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 'मुखतो जाता' recalls *Purusha-Sukta* of RigVeda Xth

Mandala, 'ब्रह्मणो ऽस्य मुखमासीत्' 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: *Prolegomena 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 Himalaya*, 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 शब्दब्रह्मवादिन्. Very recently D.S. Ruegg, has made a competent translation of Thu'u-bkwan-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-skyapa 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 Mimamsa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bhartihari's (c.450-500) *Vakyapadiya*, the philosophy of the verbum infinitum:—

अनादिनिघनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽर्थाभावेन प्रक्रिया जगतो यतः ॥ (वाः पः १. १)

ཐོག་ས་མེད་པའི་ཚངས་པ་དག།
ཡང་དག་སྒྲིལ་ནི་ཡིག་འབྲུག་གང་།།
གང་ལས་དོན་དངོས་འབྲུང་བ་དང་།།
འགྲོ་བའི་རབ་དུ་བྱེད་པ་ཡང་། ।

Hajime Nakamura also cited this verse from *Arya-lankavatara-vritti* by Jnanasri-bhadra (The Tibetan Citation of Bhartihari's Verses and the Problem of his Date in *Susumu Yamaguchi Sixtieth 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-vritti* is as follows ཚངས་པར་སྤྱི་བོ་རྒྱུ་རེ་ཏེ་ལོ་ལོ་གསལ་པ་ ཡང་སྤྱི་བོ་ He cited Bhartihari's verses from *Mahayana-sutralankara-tika* and Bhavya's commentary on Nagarjuna's *Madhyama-Sastra*. Dignaga's *Pramana-samuccaya* makes reference to two Karikas of Bhartihari (ibid p. 133). Kamalasila attacked the *शब्दब्रह्मवादिन्* in *शब्दब्रह्मप्रकाशिका* of *तत्त्वसंग्रह* (ibid p. 128). In the *Dub-tha-sheI-gyi-me-long*, we find the occurrence of Vedantic terms such as འབྲུག་རྣམས་ Vivarta (transformation). However it is to be investigated whether, Jonangpa's འབྲུག་རྣམས་ and མ་རིག་པ་ are synonymous with Avidya or not. Once in *Dasabhumi-sutra* འབྲུག་རྣམས་ the word corresponds to Vivarta. According to the author འབྲུག་རྣམས་ is भ्रान्त-आभास illusory appearance; but not Maya. The Jonangpa also use the term *पुद्गलात्मन्*. Here we note that the *Mahavyutpatti* gives sixteen synonyms for heretic Atma under the caption: *तीर्थिकात्म-पर्यायः* མ་རིག་པ་འཇུག་གི་ (རྒྱུ་ལྟ་) བདག་གི་རྣམས་ཀྱང་ལྟ་ (no. 4667); among these are आत्मा, सत्त्व, जीव, जन्तु, पोष, पुरुष, पुद्गल. In Jonangpa term Pudgalatman we find a fascinating admixture of Uphishadic and Buddhist ideas of self and constituent individual. In Indian literature derivation of the word Pudgala is found as 'पुर्यन्ते गलन्तीति च' 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 *पुद्गलवाद* of the *वात्सीपुत्रीय*. 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 विज्ञान (विज्ञान)* 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-Buddhistic-Buddhism (as Stcherbatsky terms) under which we understand the अनात्म-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 Dhammata or Tathata of Brahman. We also find an analogy between the Upanishadic concept of Pancha-kosha as 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 परमार्थ-सत्य and संवृति-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 अनिर्वचनीय (unique), that is, सद्-असद्-विलक्षण (not existence nor non-existence).

In the famous *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 अभिज्ञा (Six Higher Knowledge) he attains manifold power; among other powers he exercises influence as far as ब्रह्मलोक. In Upanishad, Brahman is described as self-luminous sphere in the following lines—

न तल सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयम् अग्निः।
तमेव भान्तम् अनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥

(*Mundaka*, 2.2.11; *Katha* 5.15; *Svetasvatara*, 6.14).

We find almost identical description for Nirvana in Udana:—

यत्थ आपो च पठवी, तेजो वायो न गाधति ।
 न तत्थ सुक्का जोतन्ति, आदिच्चो न प्पकासति ॥
 न तत्थ चन्दिमा भाति, तमो सत्थ न विज्जति ।
 यदा च अत्तनावेदि, मुनि मोनेन ब्राह्मणो ।
 अथ रूपा अरूपा च, सुखदुक्खा पमुच्चतीति ॥

(Udana.1.10)

We come across another form of Brahman which is also the object of meditation. This in Vedanta is known as Hiranya-garbha, Karyabrahman, or Sutra-atman (the breath of life in everything). In *Chandogya-Upanishad* (1.6.6) we find Brahman 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 nails, and his eyes are blue like lotus flowers. Hiranya-garbha-brahma is the first emanation of the supreme Isvara (Narayana). Sankara commenting on the *Brahma-Sutra* (1.4.1) says: “या प्रथमजस्य हिरण्यगर्भस्य बुद्धिस् सा सर्वासां बुद्धीनां परमा प्रतिष्ठा” 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 *Arya-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, Fasc I, p. 5) and in the famous lexicon *Mahavyutpatti* (8th century). Tibetan word in *Mahavyutpatti* is རྩེད་ལྷ་འཁོར་ལོ་ལྷ་མོ་ལྷ་མོ་ while that in *Amarakosha* as well as in First Dalai Lama Gendun Dupa's work: *Sgrol-dkar* ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ is ལྷ་མོ་ལྷ་མོ་

It is known, that different terms for describing some subtle and persistent reality in the universe like, सत्त्व, पुद्गल, जीव, जीवात्मन्, आत्मन्, पुद्गलात्मन्, 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: धातु, सत्त्वधातु, धर्मधातु, धर्मकाय, तथागतगर्भ, सुगतगर्भ

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, Dharmadhatu or essential nature of all Dharmas etc. The Vijnanavadins call it आलयविज्ञान or store-consciousness.

The རང་རྫོང་ སྐབ་མཁའ་-ལྷན་གྱི་སྐབ་མཁའ་ or void of own-being theory of the Mahayana-Buddhist is identified with Sugatagarbha བཤེན་གཤེན་གསལ་རྫོང་གི་ལོ་གྲོ་ or the lineage of existing nature and hundred families. The Jonangpas link their characteristic doctrine of ལཱ་ཤེན་རྫོང་ with: आदिबुद्ध (Primordial Buddha) doctrine (Ruegg: Jonangpas, p. 75). Buxton says Dharmadhatu ཆོས་དམིང་ལཱ་ though real is non-existence : non-existence in reality བཤེན་གསལ་ལྷན་ 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: “सः वै एषः शुद्धः पूतः शून्यः शान्तः अप्राणः निरात्मा अनन्तः अक्षय्यः स्थिरः शाश्वतः अजः स्वतन्त्रः” (*Maitreyi Upanishad* 2.4). Again in the same Upanishad: ‘सः अयं शुद्धः पूतः शून्यः’ (ibid 6.31).

The oldest Vedic reference to Creation is found in the famous *Sukta* of RigVeda (X.121 Mandala) wherein occurs the mention of Hiranyagarbha. T.M.P. Mahadevan, in expounding the views of Gaudapada, with the aid of Anandagiri, says the Hairanyagarbhas 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 (Avyaya)”. At this the Bhagavan replied “my teaching of the Tathagatagarbha is not like the Atmavada of the Tirthikas”. (trans. Ruegg)

“तत् कथमयं भगवंस्तीर्थकरआत्मवादतुल्यः तथागतगर्भवादो न भवति । तीर्थकरा अपि भगवन् नित्यः कर्ता निर्गुणो विभूः अव्यय इत्यात्मोपदेशं कुर्वन्ति । भगवान्, आह । नहि महामते तीर्थकरआत्मवादतुल्यो मम तथागतगर्भोपदेशः ।”

(*Lankavatara Sutra*, B. Nanjio, pp. 77-9)

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 :

- (१) लङ्कावतार, (२) महायानसूत्रालङ्कारटीका, (३) प्रमाणसमुच्चयः दिङ्नाग, (४) माध्यमकहृदयवृत्ति-तर्कज्वाला : भाव्य, (५) माध्यमकशास्त्रटीका : भाव्य, (६) माध्यमकावतार, (७) तत्त्वसंग्रह : कमलशील, (८) आर्यलङ्कावतारवृत्ति : ज्ञानश्री, (९) शुद्धबोधसंज्ञासंग्रहः । etc.

A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.

ब्रह्मन्	ཚངས་པ།
परं ब्रह्म	ཚངས་མཚོག།
परं ब्रह्माधिगम्यते	ཚངས་པ་མཚོག་ཅི་ཚུད་པར་འགྱུར།
अमृतं ब्रह्म	བདུན་ཅི་ (འགྱུར་མེད་པའི་) ཚངས་པ།
शब्दब्रह्म	སྒྲིའི་ཚངས་པ།
चित्तस्य ब्रह्मतादिकम्	སེམས་གསལ་ཚངས་པ་སོགས།
ब्रह्मचर्यं (ब्रह्मचरिय)	ཚངས་པར་སྦྱོར་པ། ཚངས་པའི་སྦྱོར་པ། ཚངས་པར་མཚུངས་པར་སྦྱོར་པ།
आत्म	བདག
आत्मा	བདག་ཉིད།
भाक्तात्मा	བསྐྱེམ་པའི་བདག་ཉིད་ཅན། བདག་ཉིད་བསྐྱེམ་པ།
विज्ञानवान् आत्मा	བདག་ཅན་པར་ཤེས་པ་དང་ལྷན།
तीर्थिकात्म	སྐྱ་ཕྱེགས་ཅན་གྱི་ (གྱིས་) བདག་
तीर्थिकात्म-पर्याय	སྐྱ་ཕྱེགས་ཅན་གྱི་ (གྱིས་) བདག་གི་ཅན་ གྲངས་པ། སྐྱ་ཕྱེགས་ཅན་གྱི་བདག་ཏུ་བརྗོད་པའི་མིང་པ། ཚངས་པ་དབྱེག་གི་སྦྱིང་པ། གསེར་གྱི་མངལ། གསེར་མངལ་ཅན། རབ་བསྐྱབས། ཚོ།
ब्रह्मा-हिरण्यगर्भं	
हिरण्य-गर्भं	
अ।म्	
प्रणव	

ओंकार	ཨོཾ་མཛེད་མ།
ओंकारात्मक (?)	ཨོཾ་གི་བདག་ཉིད།
पुरोहित	ཨོཾ་མཛེད།
आत्मा अविकृत	བདག་ལ་འགྱུར་མེད།
रूपम् आत्मा स्वामिवत्	བདག་གཟུགས་བདག་ཉིད་ཡིན་ཏེ་ བདག་དང་འདྲ།
जीव	སྲིབ།
जन्तु	སྐྱེས་བྱ།
पोष	གསོ་བ།
पुद्गल	གང་རྩབ།
पुद्गलात्मन्	གང་རྩབ་བདག་
सत्त्व	སྲིད་ལྗོངས།
रजः	རྩམ།
तमः	ལྷན།
प्रधान	གཙོ་བོ།
शक्ति	མཁུ།
चेतना	སེམས་པ།
ब्रह्मवादिन्	མངས་པར་སྐྱེ་བ།
शब्दब्रह्मवादिन्	མངས་པར་སྐྱེ་བ། མངས་པར་སྐྱེ་བ་ལོ།
वेदान्तवादिन्	རྒྱུ་བྱེད་མཁུར་སྐྱེས།
सत्	དེ་ལྟོ།
असत्	དེ་ལྟོ་མེད།
परम्	མཚོགས་ལྗུང་།

अक्षर	इण
अमृतत्व	एदुःङ्किद
अनादि-निधन	इणःक्षःकिदःय। इणःक्षःप्रःकिदःय।
निधानम्, इदम्, अव्ययम्	क्षःऽदःणदिम्।
एक	णठिणःय।
निराकार	क्षःयःःकिदःय।
निविकल्प	क्षःयःदःइण (क्षं) यःकिदःय।
साकार	एणुदःकिदःय।
सविकल्प	क्षःयःदःदःपक्षःय।
उपायान्	क्षःयःदःइण (क्षं) य।
अपीयान् लक्षःदक्षःय।
अव्याकृत लक्षःशःणुम्।
व्याकृत	एुदःपुःक्षःपशुदःय।
सर्वगतम्	पक्षिणःक्षःयदिःएुदःपुःक्षःपशुदःय।
नित्य	एुदःपुःपशुदःय।
अलक्ष्यं	गणःप्रिया।
भतर्कावचर (अतर्कावचर)	इणःदःदःक्ष। दःवःइणःय।
	दःदःएुदःपुःणतःय।
	इणःक्षःकुसःय।
	पशुणःयःदःक्षःकुसःय।
	इणःणदिःइणःपुवःक्षःक्षिण
	इणःणदिःइणःयःक्षःक्षिण
	इणुदःपुवःक्षःक्षिणःय।
	इणःक्षःइणुदःपुवःक्षिण

बुद्धे रगोवरस्तास्वम

स्वभाववादिन्

वाचाम् अगोचर

अच्युतं पदम्

ब्रह्मलोक

ब्रह्मविहार

ब्राह्मणविहार

ब्रह्मपारिषद्य

धम्मचक्र (धम्मचक्र)

आत्मज्ञ

आत्मविद्

अध्यात्मविद्या

अध्यात्मज्ञान

अन्तःकरणतत्त्व

सत्यदर्शनतो मुक्तिः

शून्यतादर्शनेन किम्

तत्त्वदर्शिन

मिथ्यादृष्टि

मिथ्याभास

मिथ्याज्ञान

मिथ्यादृष्टेः प्रतिविरतिः

भ्रान्तभाषास

परिणाम

विवर्त

दे'ये'सु'वा

द'म'मि'सु'दे'यु'वा'स'सु'र

द'मि'व'स'दे'स'दे'म'क'स'।

क'द'स'स'दे'द'स'म'दे'।

क'द'स'स'दे'म'क'स' (स'दे')।

सु'स'दे'म'सु'म'स'।

क'द'स'द'स'।

क'द'स'द'स'।

स'द'म'स'स'स'।

स'द'म'स'स'।

क'द'म'स'स'।

क'द'म'स'स'।

क'द'म'स'स'स'दे'दे'स' (स'।)

स'दे'क'स'स'स'दे'स'स'स'स'स'।

सु'दे'स'दे'स'स'स'स'स'।

दे'स'दे'स'स'।

स'दे'म'स'स'।

स'दे'म'स'स'।

स'सु'स'स'।

स'दे'म'स'स'स'। स'दे'म'स'स'स'।

स'दे'म'स'स'स'स'।

स'सु'स'स'।

स'सु'स'। स'दे'म'स'स'स'।

स'सु'स'स'।

विवर्ततः	ནམ་པར་འགྱུར།
विवर्तते	འགྱུར་བ།
अविद्या (अविज्ञा)	མ་རིག་པ།
अविद्यया	མ་རིག་པས།
नाम-रूप	སིང་དང་གཞུགས།
नाम-काय	སིང་གི་ཚེགས།
श्रोत्रिय	བུམ་ཇེ་གཙང་སྐྱ་བ།
छन्दोभ्यः	སྐྱ་ཚམ་ལས།
परमार्थसत्य (पारमार्थिक सत्य)	དོན་དམ་བདེན་པ།
संवृतसत्य (व्यवहारिक सत्य)	ཀུན་རྗེས་བདེན་པ།
तदात्मता	དེ་ཡི་བདག་ཉིད།
मोक्ष	ཐར་པ།
निर्वाण	སྤང་ལས་འདས། སྤང་འདས།
पर साम्यम्	མཚོག་དུ་ཞི་བ།
निःश्रेयस्	ངེས་པར་ལེགས་པ།