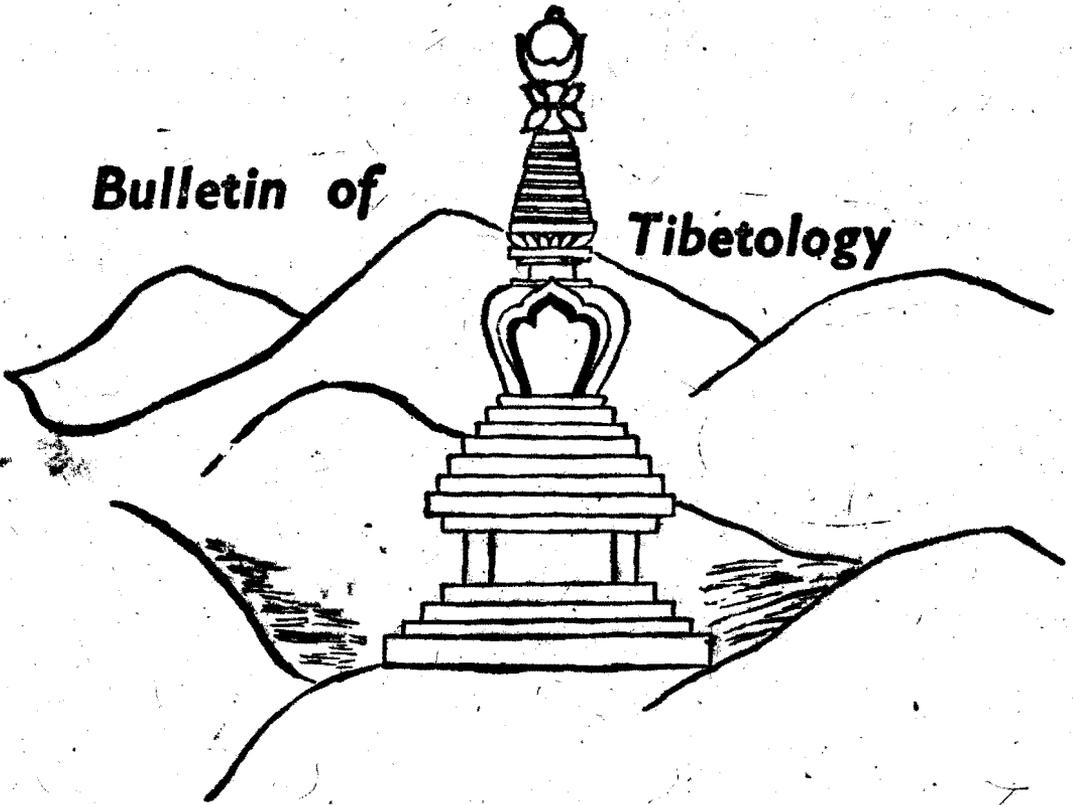


**Bulletin of**

**Tibetology**



**Vol. VI**

**No.3**

**1 NOVEMBER 1969  
NAMGYAL INSTITUTE OF TIBETOLOGY  
GANGTOK, SIKKIM**

—The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field—

*EDITORS*

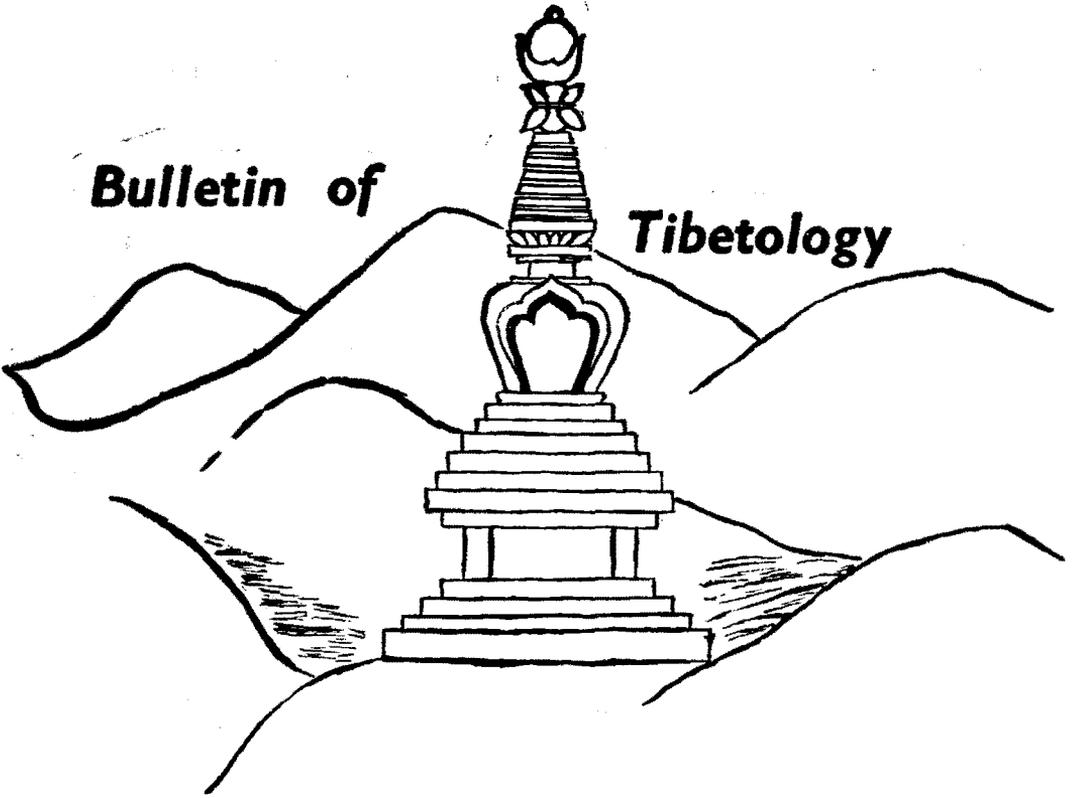
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1 NOVEMBER 1969

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PRINTED BY THE MANAGER, SIKKIM DARBAR PRESS  
AND PUBLISHED BY THE DIRECTOR, NAMGYAL INSTITUTE  
OF TIBETOLOGY, GANGTOK

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## UPANISHADIC TERMS IN BUDDHISM

—BHĀJAGOVINDA GHOSH

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 कङ्खा 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 ब्रह्म-सुख-संश्लेषः 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  $\text{ऋतस्य यदस्यैव वैवर्तयति तत्रैव संलक्षयत्यस्यैव}$ . 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  $\text{शब्दब्रह्मवादिन्}$  in  $\text{शब्दब्रह्मप्रकाशिका}$  of  $\text{तत्त्वसंग्रह}$  (ibid p. 128). In the *Dub-tha-she-nyi-me-long*, we find the occurrence of Vedantic terms such as  $\text{विवृत्यङ्गद}$ . Vivarta (transformation). However it is to be investigated whether, Jonangpa's  $\text{विवृत्यङ्गद}$  and  $\text{संज्ञाय}$  are synonymous with Avidya or not. Once in *Dasabhumi-sutra*  $\text{विवृत्यङ्गद}$  the word corresponds to Vivarta. According to the author  $\text{विवृत्यङ्गद}$  is भ्रान्त-आभास illusory appearance; but not Maya. The Jonangpa also use the term  $\text{पुद्गलात्मन्}$ . Here we note that the *Mahavyutpatti* gives sixteen synonyms for heretic Atma under the caption:  $\text{तीर्थिकात्म-पर्यायः सङ्गेषु रक्तुः (कुम्भ) यदवापौ क्वस्यदस्यथ}$  (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  $\text{पुद्गलवाद}$  of the  $\text{वात्सीपुत्रीय}$ . 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  $\text{विज्ञान}$  ( $\text{विज्ञान}$ ) 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་འཕྲུལ་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)



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་སྦྱོད་པ། ཚངས་པའི་སྦྱོད་པ། ཚངས་པར་མཚུངས་པར་སྦྱོད་པ།
आत्म	བདག
आत्मा	བདག་ཉིད།
भाकितात्मा	བརྗོལ་པའི་བདག་ཉིད་ཅན། བདག་ཉིད་བརྗོལ་པ།
विज्ञानवान् आत्मा	བདག་ལྡན་པར་ཤེས་པ་དང་ལྷན།
तीर्थिकात्म	སྐྱ་ཕྱེགས་ཅན་གྱི་ (གྱིས་) བདག་
तीर्थिकात्म-पर्याय	སྐྱ་ཕྱེགས་ཅན་གྱི་ (གྱིས་) བདག་གི་ལྡན་ གྲངས་པ། སྐྱ་ཕྱེགས་ཅན་གྱི་བདག་ཏུ་བརྗོལ་པའི་མིང་པ། ཚངས་པ་དབྱེག་གི་སྦྱིང་པ། གསེར་གྱི་མངལ། གསེར་མངལ་ཅན། རབ་བསྐྱབས། ཨྱོ།
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་ལོ།
असत्	དེ་མེད།
परम्	མཚོགས་ལྱུང།

अक्षर	इण
अमृतत्व	एदुःङ्किद
अनादि-निधन	इणःक्षःकिदःय। इणःक्षःप्रःकिदःय।
निधानम्, इदम्, अव्ययम्	क्षःऽदःणदिम्।
एक	णठिणःयु।
निराकार	क्षःयःकिदःय।
निविकल्प	क्षःयःदःइण (क्षं) यःकिदःय।
साकार	एचुरःकिदःय।
सविकल्प	क्षःयःदःदःपक्षःय।
उभयायान्	क्षःयःदःइण (क्षं) य।
अधीयान्	..... लक्षःदक्षःय।
अव्याकृत	..... लक्षःशुभ्रुम्।
व्याकृत	एदुःक्षःपशुबःय।
सर्वगतम्	पक्षिणःक्षःयदिःएदुःक्षःपशुबःय।
नित्य	एदुःक्षुःपशुबःय।
अलक्ष्यं	गणःप्रिय।
भतर्कावचर (अतर्कावचर)	इणःदःदःक्ष। दःवःइणःय।
कुद्धे रगोचरस्तास्वम	दःदःएदुःक्षुःपशुबःय।
	इणःक्षःकुसःय।
	पशुणःयःदःक्षःकुसःय।
	इणःणदिःशुदःयुवाःक्षःकिदः
	इणःणदिःशुदःयःक्षःकिदः
	शुदःयुवाःक्षःकिदःय।
	क्षिःक्षःशुदःयुवाःकिदः

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

विवर्तं

देवोऽस्मिन्

दमोऽस्मिन् अस्मिन्

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་རྗེའི་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།

SOME PUBLICATIONS  
FROM  
NAMGYAL INSTITUTE OF TIBETOLOGY

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltzen, a Khampa scholar educated in Nyingma and Sakya schools of Derge, in 1771 A.C. Though this book was preserved in xylograph few copies of the block-prints are found outside Tibet. The lexicon portions are now presented in modern format with Tibetan words in Tibetan script and Sanskrit words in Sanskrit script with an elaborate foreword by Professor Nalinaksha Dutt.

*October 1961.*

ལྷོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

The entire xylograph (637 pp: 21 inches x 4 inches) containing both lexicon and grammar parts is now presented by offset (photo-mehanic); most clear reproduction of any Tibetan xylograph ever made anywhere. A table of typographical errors etc., found in the original (xylograph), compiled by late lamented Gegan Palden Gyaltzen (Mentsikhang : Lhasa and Enchay : Gangtok) makes the present publication an improvement upon the original.

*November 1962.*

## RGYAL-SRID RIN-CHEN SNA-BDUN

—LAMA ANAGRIKA GOVINDA

The ideal of an undivided human world, based on spiritual and humanitarian laws, is one of the oldest dreams of humanity.

Already in the earliest Buddhist Scriptures, in which ancient Indian traditions are reflected, we find detailed descriptions of the events and conditions, which lead to the realization of this ideal. According to the Buddha's own words, as reported in the Mahasudassana-Sutta of the Digha-Nikaya (of the Pali Canon), this ideal had once been attained in the remote past of previous world-cycle.

Thus this prophetic vision is clothed in the garb of the past, in which the leader of this united humanity was none but the Buddha himself in one of his previous births when, as a Bodhisattva, he was toiling along the arduous path towards perfect enlightenment. The remembrance of this episode came to his mind in the last days of his earthly life when—now as Buddha Sakyamuni—he surveyed for the last time the aeons of his career as a Bodhisattva.

At his birth (as Prince Siddhartha) it had already been prophesized that he would become either a world ruler or a Buddha. But the Rishi, who made this prophecy, did not know that sovereignty in the material world was already a past achievement of the Bodhisattva—an achievement which could only be of temporary value and which, therefore, could no more attract him. Thus, only the attainment of supreme and perfect Buddhahood (*samyakambodhi*) could be his aim.

But even when he had achieved this highest aim, his love and compassion for this imperfect, suffering world of ours was stronger than the contentment with this own perfection. And so he returned into this world and took upon him the task of a wandering teacher.

After thus moving from place to place for forty long years and having established his doctrine sufficiently firm, to be carried on by his disciples, he felt that the time had come to retire. He therefore, announced his intention to enter the supreme state of Parinirvana and to pass away at a place, called Kusinara.

His disciples were dismayed at this announcement, and when they saw that they could not reverse the Buddha's decision, they implored him

to choose at least some more prominent place than Kusinara for such an important event. The Buddha must have been smiling to himself at this exhibition of human vanity, so anxious to provide him with a good setting and adequate publicity. However, he set his disciples' minds at rest by telling them that Kusinara was once the scene of one of the greatest events of the past, at the time when he was a world-ruler (*cakravartin*) under the name Mahasudassana.

### THE FLAMING WHEEL

Once, on a sacred fullmoon-day, while King Mahasudassana rested on the roof of his palace on his favourite seat, a flaming wheel with thousand spokes appeared in the sky. The King remembered that this could only be the sacred "Wheel of the Law" the *Dharma-cakra* धर्मचक्र of which the wise had told him as the omen of a world-ruler. So, he got up from his seat, showed his reverence to the heavenly wheel and, while sprinkling water from a golden vessel, he uttered the solemn wish: "May the precious wheel roll victoriously to the ends of the world".

And the Precious Wheel rolled towards the east; and King Mahasudassana followed it with his fourfold army. And in whatever place the Precious Wheel stopped, there the King too stopped and camped with his retinue. All the former enemy kings of the east, however, approached King Mahasudassana with respect, welcomed him and put their countries at his feet.

King Mahasudassana thereupon said: "No living beings should be killed; nothing that was not given should be taken; immoral life should be shunned; no untruth should be spoken; no intoxicating drinks or drugs should be taken. But all that is good and wholesome should be enjoyed."

Thus, all the kings of the east became his followers, and likewise also the kings of the west, the south and the north.

After the Precious Wheel of the Good Law had conquered the earth in this way, it returned to King Mahasudassana's capital, which was on the very spot of present-day Kusinara, where the Buddha entered *Parinirvana*. And, as on that occasion the Sal-grove was filled with the radiance of the Buddha, in a similar way the radiance of the Precious Wheel filled King Mahasudassana's capital with light and splendour, because he had gained world-sovereignty not through physical power and violence, but through righteousness and non-violence.

But King Mahasudassana's world-sovereignty was not only based on the presence of the Precious Wheel, but on six other invaluable posses-

sions. The first of them was the Ideal Gem (*mani* or *ratna*, Tib. *nor-bu*), also known as the *cintamani* or the Philosopher's Stone, the embodiment of Truth.

The second of them was the Ideal Wife (*stri*, Tib. *bTsun-mo*), the embodiment of love and compassion and all female virtues.

The third one was the Ideal Councillor (*mantri*, Tib. *bLon-po*), the embodiment of practical wisdom and justice.

The fourth one was the Ideal Citizen or Householder (*grhapati*), in Tibet represented as the Ideal Warrior or General (*dMag-dPon rin-po-che*), the embodiment of energy, courage and loyalty.

The fifth was the Ideal Elephant (*hasti*, Tib. *gLang-po-che*), the embodiment of strength, stability and prosperity.

The sixth one was the Ideal Horse (*asva*, Tib. *rTa-mchog*), the embodiment of speed and the symbol of freedom, of final liberation.

King Mahasudassana himself has all the qualities of an ideal ruler, but nothing of the brutal strength and sternness of a dictator. His four qualities are: beauty, longevity, health and kindness. The Mahasudassana-Sutra describes him in a touchingly human way: He loves his subjects like his own children and his subjects look up to him in love and veneration like to a father. His physical beauty is such, that wherever he goes, when he drives out in his chariot, the people entreat him to drive slowly, so that they may enjoy his sight as long as possible.

According to Buddhist ideas such qualities are not the products of chance. They have been acquired through a long, patient practice of virtues. One day, in a contemplative mood, King Mahasudassana pondered: "What is the reason that I have attained a position of such wealth and power?" — And then he realized — "it is due to the threefold practice of charity, self-restraint and renunciation."

Having come to this conclusion, he suddenly saw his future way clearly before his eyes. No more power for him, no more wealth and futile possessions, no more clinging to the pleasures and passions of life! "The more we crave, the more miserable we shall be in death, while he who dies without clinging and craving, leaves this world happily." With these thoughts the King quietly renounced all desires and "like a man who falls asleep contentedly after a hearty meal", he passed away peacefully after a short time, only to continue his way towards the final aim of Buddhahood.

To the Buddhist this story is not merely a tale of the past, but a signpost to the future. According to the rhythmic flow of events, which we like to call the universal laws of nature, (sometimes appearing as evolution, sometimes as disintegration) the things which happened in a former world-cycle are bound to repeat themselves in their essential features in the present and in future world-cycles. It is therefore assumed, according to Buddhist tradition, that before the next Buddha appears on earth, he will as a Bodhisattva and *Cakravartin* vanquish the forces of evil, that keep humanity in constant terror, and establish a rule of peace and justice.

It is for this reason that the seven precious things or, as we may call them better, the Seven Ideals of a World-Ruler, have assumed a prophetic significance in Buddhist history and iconography and have become the ideals of Buddhist life in general. How deeply their symbolism has influenced Buddhist art, can be seen from the fact that they are the most frequent decorative elements in frescoes, reliefs, carvings, engravings, woodcuts, thangkas, as well as in intricate Mandala representations and as modelled or painted altar pieces, which can be found in temples and private shrines, in monasteries and homes all over the countries of Northern Buddhism. Sometimes two of these symbols are combined, so that for instance the horse carries the flaming jewel and the elephant the precious wheel (*dharmacakra*).

The significance of the Ideal Elephant and the Ideal Horse can only be fully understood if one knows the manyfold associations of these highly symbolic animals. In pre-buddhist times already, the elephant, and especially the white elephant, was associated with the rain-cloud which gives life and prosperity to the country, and for this reason it was regarded as the vehicles of Indra, the ancient rain-god, the god of thunder and lightning (the latter symbolized by the *vajra*, Tib. *rDo-rje*). The possession of a white elephant was looked upon as a guarantee for the prosperity of a country. This explains the importance the white elephant was given in Burma and Siam up to the present time, a tradition derived from ancient India, as testified by the Vessantara Jataka, in which the prince, who magnanimously had given away the white elephant to the neighbouring country, was sent into exile.

The most important reason, however, for the prominent position of the elephant in Buddhist symbolism and art is that, according to the age-old tradition of the Jatakas, the stories of the Buddha's previous births, he started his self-sacrificing career in the remote past in the form of a six-tusked white elephant, and that again he appeared in the same shape in Queen Maya's dream, when entering her womb at the beginning of his last life.

Thus the elephant became the symbol of the Buddha's birth and of his unshakable determination and endurance in the fulfilment of his noble mission. In later times, therefore, the white elephant became the emblem and vehicle of the Dhyani-Buddha Akshobhya, "The Unshakable One", whose spatial position is in the east. The element associated with him is water, which shows that the original symbolism of the white elephant had not been forgotten. The east here has a double meaning, it signifies not only a cosmological position or a position in space, but also a position in time, because the east is the place from which the sun begins its daily course - just as the white elephant marked the beginning of the career. And just as the sun is daily reborn in the east, in the same way the Buddha (as a Bodhisatva) went through innumerable rebirths.

The horse is originally a solar symbol. It was supposed to draw the sun-chariot. Also its fiery nature proved its connection with the sun. To the Buddhist, however, it is first and foremost a symbol of the fiery, independent mind, the symbol of speedy liberation from the fetters of *Samsara*, the non-ending cycle of births and deaths, because the Buddha in the decisive hour of leaving his home and exchanging his princely position for that of a homeless beggar in search of truth, was carried into his new freedom by his faithful horse Kanthaka.

If the elephant had marked the beginning of the Buddha's earthly career, the horse marked the end of his wordly life and the near-zenith of his spiritual life. In later times, therefore, the Dhyani-Buddha Ratnasambhava, whose place is in the south, where the sun attains its highest position, was associated with the emblem of the horse, as well as with that of the jewel, which is often shown upon the horse's back, as already mentioned. The elephant as the vehicle of the *Dharmacakra* has been depicted already on the stone-gates (*torana*) of the famous Sanchi Stupa.

That the *Dharmacakra* is another solar symbol is obvious. But while the horse represented a secondary property of the sun, namely its fierceness, the *Dharmacakra* is primary sun-symbol, representing its radiance. Its solar origin is testified by the description of the flaming and radiating wheel, which appears in the sky with its thousand spokes ('rays'), when a virtuous ruler has established a reign of righteousness and has attained the spiritual power which entitles and enables him to extend the beneficial rule of the Good Law (*dharma*) over the whole world.

Similarly the "Turning of the Wheel of the Law" (*dharmacakra-pravartana*, Tib. *chos-hkhor-bskor*, the origin of the Tibetan prayer Wheel, "ma-ni chos-hkor" ) has become a synonym for the Buddha's first proclamation of his doctrine, by which the thousand-spoked sun-wheel

of the Dharma was set in motion, radiating its light throughout the world. Thus the Buddha again became a "world-ruler", through not in the ordinary sense of the word, but as one who conquered the world by conquering himself and by realizing the highest possibilities of his being in the "thousandfold Cakra" (*sahasra-cakra*) of his enlightened mind.

The *Cakra*, like every symbol, has a variety of meanings, according to the level of understanding or the plane of consciousness to which it is related. It denotes the universal law as well as its reflection on the human plane in the moral law of man; it denotes the universal power and its localized form in the spiritual power of human consciousness; it symbolizes the universal sun and the inner light that leads us towards illumination or Buddhahood.

While the legendary *Cakravartin* ruled over the physical world, a fully enlightened Buddha is supreme in the world of the spirit. His *Dharmacakra* embraces the whole universe. Its laws are not imposed by force, but are the very essence of life. To know these laws means to be free, to be sovereign; not to know them means to be their slave. Thus the Buddha's sovereignty does not imply that he is ruling the world, but that he knows it and, therefore, is free from it and is able to free others by his knowledge.

The symbolism of the wheel (*cakra*) applies also to its component parts: the rim, the spokes and the hub. The rim forms a circle, the symbol of infinity, of the world in its entirety. The rim, furthermore, is in motion, while the hub remains static. The rim, therefore, does not only represent infinity, but infinite movement: the infinite cycle of birth and death, the unending *Samsara*. However, each point of this *Samsara* is related to the resting centre, the hub, through the spokes.

The hub, then, symbolizes liberation, enlightenment, *Nirvana*, where all passions come to rest, while the spokes represent the ways which lead from the restless movement of *Samsara* to the realization of the peace of *Nirvana*.

It is significant in this connection that there is not only one way towards realisation, but many. In fact, from each point of the *samsaric* world there is a possible way towards the centre, towards liberation and enlightenment. Though the aim is the same for all, the ways are many. This conception is the basis of Buddhist tolerance. Thus the wheel does not only represent law and sovereignty, but also tolerance. It combines both aspects of reality: the universal and the individual, stability and movement, *Nirvana* and *Samsara*.

A wheel may have any number of spokes; but in order to express the fundamental principles of the Buddha-Dharma, the Buddhist *Dharma-cakra* has generally been given either eight spokes or multiples of eight, in order to emphasize the importance of the Noble Eightfold Path (*arya astangika marga*), which leads to liberation through complete or perfect\*understanding (*samyag drsti*), perfect aspirations (*samyak samkalpa*), perfect speech (*samyak vak*), perfect action (*samyak karmanta*), perfect livelihood (*samyakajiva*), perfect effort (*samyag vyayama*), perfect mindfulness (*samyak smrti*) and perfect absorption (*samyak samadhi*).

Finally the *Cakra* stands also for the spiritual faculties of man, and in this case the spokes are conceived as radiations of psychic or spiritual power, emanating from various centres of consciousness, located in the human body. They ascend in a perpendicular line from the base of the spinal column to the crown of the head, with steadily increasing radiations or qualities, symbolized by an ever increasing number of spokes or petals (since the *cakras* are also represented as lotus blossoms in this case), until the *Sahasrara-Cakra*, the "Thousandfold Wheel" of the highest centre is reached. The latent faculties of these centres of psychic power cannot be realized by the ordinary, undeveloped consciousness but have to be awakened and activated by meditation or through the practice of Yoga.

Thus, he who has reached the highest centre, controls all the *Cakras* and their spiritual and psychic powers. He has become a *Cakravartin* in the truest sense.

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\*If I am using the word "perfect" here, it is not meant in a final, static or absolute sense, but in the sense of a *completeness* of action and of mental attitude, that can be established in every phase of life, on every stage of our spiritual development. That is why each of the eight steps of the Path is characterized by the word *samyak* (Tib. *yang-dag*). This is a word whose importance has been consistently overlooked, by rendering it by the weak and nebulous adjective "right", which introduces into the formula a taste of dogmatic moralism, quite foreign to Buddhist thought. What is "right" to one person may be "wrong" to another. But *samyak* has a much deeper and more definite meaning: it signifies perfection, completeness, fullness of an action or attitude, in contrast to something that is half-hearted, incomplete, or onesided. A *Samyak-Sambuddha* is a "perfectly, fully, completely Enlightened One" —not a 'rightly Enlightened One'

Under this aspect the “seven precious things” of a world-ruler take on a deeper meaning and a hidden connection with the seven psychic centres, and we begin to understand the profound truth of the Buddha’s words, when he declared that the world is contained within the six cubits of this our body.

The man who has brought under his control the hidden forces of body and mind, in which all the forces of the universe are reflected, has it in his hand to become a ruler of men or a world-teacher, a Perfectly Enlightened One, like Buddha Sakyamuni.

The more or less apparent relationship between the qualities of the psycho-physical centres or *Cakras* of the human body and the “seven precious things” of a *Cakravartin* may be established in the following way:

1. The Ideal Elephant, as embodiment of stability and strength, is the symbol of the Root Centre, *Muladhara-Cakra*.
2. The Ideal Citizen (conceived either as provider (*grha-pati*, householder) or as defender (*senapati*, general) - corresponds to the *Svadhithana-Cakra* in the plexus hypogastricus, which represents the basic functions of the human organism’s household assimilation (providing the elements of sustenance) and elimination (rejecting what is harmful).
3. The Precious Jewel or Flaming Gem, known as *mani* (Tib. *Nor-bu*) or *cintamani* (Tib. *nor-bu dgod-hdod dpunys-hjom*), corresponds to the *Manipura-Cakra*, the solar plexus or navel centre, where the ‘Inner Fire’ (*tapas*, Tib. *gTum-mo*) of yogic integration is kindled.
4. The Ideal Wife, the embodiment of love and compassion, corresponds to the *Anahata-Cakra*, the cardiac plexus or heart centre.
5. The Ideal Councillor corresponds to the *Visuddha-Cakra*, the Centre of Speech, the plexus cervicus or throat centre.
6. The Ideal Horse, the symbol of freedom and speedy liberation, corresponds to the *Ajna-Cakra*, the Centre of Spiritual Vision (the place of the “Third Eye”).
7. The Thousand-spoked Wheel corresponds to the *Sahasrara-Padma Cakra*, the Crown Centre or the Centre of the Thousand-petalled Lotus.

Thus, the Seven Precious Things of a *Cakravartin* represent not only the ideals of Buddhist life, but also the potentialities of the human mind and its psychic qualities on all levels of conscious and subconscious life, which can be realized through spiritual training (*sadhana*), yoga and creative meditation (*bhavana*) and which ultimately lead to liberation and enlightenment.

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AN  
ART BOOK  
FROM  
NAMGYAL INSTITUTE OF TIBETOLOGY

༄༅ ། ལྷན་ལྷན་མཚོན་གཞིས། །

RGYAN-DRUG MCHOG-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.C.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dinnaga, Dharmakirti, Gunaprabha, and Sakyaprabha; reproductions are as per originals today after-300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely, the Mahayana philosophy; the treatment is designed to meet also the needs of the general reader with an interest in Trans-Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes.

*April, 1962.*

## Notes & Topics

### THE ANCIENT PATH OF THE BUDDHAS

The article on Upanishadic terms in Buddhism (pp 5-17) traverses a controversial ground involving academicians as much as believers. The controversy boils down to Buddha's notion of Atman and we invite scholars to throw light from Tibetan and Mongol literary sources.

It is appropriate to add here, for the general reader, that as Brahmanical terms in Buddhism raise a presumption in favour of borrowing, Buddhist terms like Buddha or Niratma in Brahmanism have the same bearing. If the Buddha had appropriated the thunder (Vajra) from Upanishads, Nagarjuna returned it in a refined form; Gaudapada, Govinda and Sankara retrieved it. In Tibetan tradition Sankara is a beneficiary and a renegade of the Dharma. Bhartrihari's *Vakyapadiya*, drawn upon by the Jonangpa school of Tibet, drew considerably from Buddhism.

Sankara is even known to have offered this salutation to the Buddha.

धराबद्धपद्मासनस्थांघ्नियष्टिः ।  
नियम्यानित्रं न्यस्तनासाग्रदृष्टिः ।  
य आस्ते कलौ योगिनां चक्रवर्ती ।  
स बुद्धः प्रबुद्धोऽस्तु मच्चित्तवर्ती ॥

Radhakrishnan takes the word Buddha here for the historical Buddha, Gautama Siddhartha. Those who deny the historic allegation that Sankara was "a Buddhist in disguise" would read this as for any or all the Enlightened before Sankara. Radhakrishnan's particularization does not diminish the glory of Sankara but emphasizes the precise historic legacy which, along with others, contributed to the greatness of Sankara's philosophy.

A millennium and a half before Sankara, Gautama Siddhartha said: I have discovered an ancient track. In olden times the Enlightened Ones trod this path. (*Samyutta Nikaya* 12.65).

The encounters between the two creeds resulted in exchanges at different levels from philosophy to rituals. While the worshippers of Siva adapted much from the Buddhist Tantra as practised in the north west (Swat-Gilgit) or in the north east (Lohit-Branmaputra), Guru Padmasambhava of Uddiyana had no less authority among the Hindu devotees than Risi Vasishtha of Kamarupa. The worshippers of Vishnu adored Gautama Siddhartha as an Avatara.

निन्दसि यज्ञविधेरहह श्रुतिजातम्  
सदयहृदय, दर्शितपशुघातम्  
केशवधृत बुद्धशरीर जय जगदीश हरे ॥

“O you of merciful heart denounced the Veda where the slaughter of cattle is taught: O Kesava, you in the form of Buddha, victory to you, Hari, lord of the world”. (Eng. trans. Radhakrishnan)

The Buddha's revolt was primarily against the animal sacrifices and the social injustice sanctified under the label of Vedic infallibility. The Buddha preached against Ego either in life or thought; he refined and redefined the Vedic Ego. With the humility of a Bodhisattva, Gautama Siddhartha affirmed that he had found a lost path.

NIRMAL C. SINHA

### SEVEN SOVEREIGN JEWELS

RGYAL-SRID RIN-CHEN SNA-BDUN on pages 19–27 is a fresh interpretation of the symbolism of a sovereign's Seven Precious Jewels from the erudite pen of Lama Anagarika Govinda and will no doubt engage the experts in several fields of religion and anthropology in pursuing the matter further.

As a student of history, I draw the notice of the general reader to a similar institution in Vedic polity. The royal consecration called Rajasuya consisted of a number of rituals. While most of these rituals were purely or dominantly of the nature of sacrifice in ordinary sense, one unique ritual related directly to kingship, namely, Ratna-havimshi (Jewel-offerings). While in other rituals the sacrificer was usually called Yajamana or Suyamana, in the Jewel-offerings he was called Rajan.

The rite of Jewel-offerings begins in the preparatory stage for the Rajasuya. The king makes offerings to certain appropriate deities on successive days at the houses of certain specific persons. These persons count upto 14. The list in *Taittiriya Samhita* enumerates 11 persons: Priest (Brahman), Noble (Rajanya), Chief Queen (Mahishi), Neglected Consort (Parivrikti), Army Chief (Senani), Minstrel (Suta), Village Headman (Gramani), Carver (Kshattri), Charioteer (Sangrahitri), Collector (Bhagadugha) and Master of Dice (Akshavapa). Each person symbolizes or represents a deity; Brahmana represents Brihaspati, Rajanya Indra, Mahishi Aditi and so on and so forth.

It may be noticed that the different persons called Ratnin represent, though not in a perfect system, the different vital limbs of community or state, significantly called Limbs of the Ruling Power. The Priest has the first place in all lists, except that in *Satapatha Brahmana* the precedence is for the Army Chief; the Chief Queen has a top place (third) in all lists. The Ratnin is indeed the King's Jewel; it is for him (or her) that the King is consecrated and by worshipping the relevant deity the king earns the allegiance of the custodian of the deity. The loyalty of the VIP, in modern terminology, is sworn through the ritual; even the Neglected Consort or the Master of the Dice cannot be omitted, and in the context of a semi-tribal semi-territorial society, as the Vedic one, every potential source of power like Charioteer or Village Headman is recognized and propitiated. A comprehensive description of the ritual will be found in Heesterman: *The Ancient Indian Royal Consecration* (The Hague 1957).

There are conflicting interpretations of the Jewel-offerings ritual. Jayaswal in *Hindu Polity* (Calcutta 1924/Bangalore 1944) holds that the ritual partakes the character of election and thus the consecration amounts to election of the king. A correct assessment, in my submission, is that of Ghoshal in *Studies in Indian History and Culture* (Calcutta 1957/1965). "The true significance of the ceremony" in Ghoshal's words "consisted in winning for the king the allegiance of these important persons". Coomaraswamy, in *Spiritual Authority and Temporal Power in the Indian Theory of Government* (New Haven 1942), reads this ritual as another symbol of the marital bond between the Purohita (i.e. Church) and the Rajan (i.e. State). I do not accept Coomaraswamy's warning that the Vedic King's Jewels are not to be confused with the Seven Jewels of a Chakravartin (p.17). Coomaraswamy admits that "the categories partly coincide".

Like many Vedic categories, both in doctrinal and ritualistic matters, Ratna itself was transmitted into Buddhism. Most of these categories undoubtedly underwent changes in content in Buddhism. It is not unlikely that the Seven Jewels of Sovereignty in Buddhism were a development from the King's Jewels as in Vedic polity. The Seven Jewels symbolize the vital limbs of state: in the Ven. Lama's language the Seven Jewels are the seven nerve centres of the body. Historical data about consecration ceremony of a Buddhist king in India are altogether lacking. Evidence from Northern Buddhist countries would testify to the Indian origins of such ceremony; these origins are to be traced in the Vedic (and Brahmanical) literature.

A recent celebration of the Buddhist Jewel-offerings was witnessed in Sikkim on 4 April 1965 at the GSER-HKHRI-MNGAH-GSOL of

Miwang Palden Thondup Namgyal as the 12th Chogyal of Sikkim. For a student of Indian history, this recalled Indian (Vedic and Buddhist) ritualism. The Vajracharya (Rdo-rje slop-dpon of Padma-yang-tse: the royal chaplain and presiding priest) offered to the Chogyal, in iconic symbols, the Seven Jewels: Chakra (Discus), Chintamani (Wish fulfilling Gem), Mahishi (Consort), Mantri (Minister), Hasti (Elephant), Asva (Horse), and Senani (Army Chief).

The *Brihad-devata*, a later Vedic compendium of deities and rituals, lists the Jewels thus: Discus, Chariot, Gem, Consort, Earth, Horse and Elephant.

चक्रं रथो मणिर्भार्या भूमिश्चो गजस्तथा ।  
पतानि सप्त रत्नानि सर्वेषां चक्रवर्तिनाम् ॥

*Vishnu Purana*, a Brahmanical composition of a few centuries after Nagarjuna but anterior to the migration of Mahayana into Trans-Himalayas, lists 14 Jewels in two sets, Inanimate and Animate. These are (i) Discus, Chariot, Gem, Sword, Armour, Flag and Treasury; and (ii) Consort, Priest, Army Chief, Charioteer, Soldier, Horse and Calf Elephant.

चक्रं रथो मणिः खड्गश्चर्म रत्नञ्च पञ्चमम् ।  
केतुनिधिश्च सप्तैवमप्राणानि प्रचक्ष्यते ॥  
भार्या पुरोहितश्चैव सेनाना रथकृच्च यः ।  
पत्यश्चौ कलभश्चेत प्राणिनः सप्त कीर्त्तिताः ।  
चतुर्दशैतानि रत्नानि सर्वेषां चक्रवर्तिनामिति ॥

There were several eminent scholars like Professor Suniti Kumar Chatterjee (India) and Professor P.H. Pott (Holland) who witnessed the Coronation in Sikkim and such scholars may enrich the pages of this *Bulletin* with their views. Meanwhile I expect a Sikkimese scholar to carry this discussion into the next number.

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