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—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—

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UPANISHADIC TERMS IN BUDDHISM

—BHAVAGUPTA GHOSE

The Upanishads are looked upon as the highest communion 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 Dharma 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 (Magha, Nigoda); another phrase Brahmatanashaka, is also found in Mahayana; Dharma-yana is also phrased as Brahma-gana (Sam. Nigoda); the Tathagata is not only an incarnation of Dharma but also of the Brahman (Bhagha, Nigoda). Here we need not elaborate the various analogues, 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 Buddhism. 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 Gomayoshibhattacharyya, Surendranath Das Gupta, Nalinakshita Datt, Luma Anagarika Goyinda, Herbert V. Guenther, David Snellgrove and Marcus 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 (विमुखितमुन्मुक्तम) in contemplation of dependent origination (पद्यवाप्याप्य), of the Thanas (Maharagga). Therein we find Upanishadic terms of बलवत्ता (सत्ता), विद्यालय (विद्यालय), नाम-काय etc. Thereafter the Buddha made a happy utterance (हस्ति हर्षली) —

यदा हि पल्लबित्त धम्मा
भावायिन्यं भाष्याय भाष्याया।
अपवस क्षुद्र व्यक्तिर नैत्या
गणं पञ्चविक्षारं भवाया।

(Maharagga : Balhlakha)

Here we may note the phrase भाषायो भाष्यायो (भाषायो कथायम) for a meditating Brahmin. In the next Sutta (Aga-pala-kathā:2) we
find Vedanta or rather Upanishadic verbatim reflection in the following words:

- वेदांतत ूसु पालवारे धार्मिक श्री कौमार द्वेष्येः।

Here the attributes to Brahman are: वेदांतत (vedanta) or Knower of the
end of the Vedas; श्रेष्ठत्वोऽक्रमाणाम (श्रेष्ठत्वम्) as the best of beings;
वेदांतं धार्मिक (vedanta-dharma) or he who explains Brahman
discernible through Dharma. Here Dharma and Brahman are identical.

In Mahabharata Sutra 59.1 (समय-निधान-पदम्, महाभारata)
as an interesting sermon to the Bhikkhus ये प्रभु समयकरण न प्रभुकण
वि ते समय समाधियो अत्तितमाः. These Dharma make oneself
Samyuta as well as Brahman; we shall adhere to those Dharma. Again
in same Sutra 74th section (सव योगम् हेतुम्) we find “धर्मं सुनि,
विज्ञाते, विज्ञातो युक्तम् न महर्षोऽस्य यो ज्ञातं ज्ञातोऽस्य यो ज्ञातं ज्ञातोऽस्य
िदिति दिति इति ज्ञातं ज्ञातोऽस्य ज्ञातं ज्ञातोऽस्य

‘Here in successive five sections, the Buddha explained, how one be-
comes वफन, वृत्त, सत्य, निपु, निश्चित, अवस्था and अवस्था. Here the
second, third, fourth and fifth obviously suggest deep familiarity with
the Vedas. In the first Sutra of Upanisadga (उपनिषदं काठ) 5) the word
अवस्थानं (वसन्) or not being the object of reasoning.

- K. Chandra Das, Tibetan-English Dictionary is found as attribute to Dharma. In Upanisads and Vedas we find the phrases,

उथानान्तरितादर्शाय नामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामानादिनामार्म्य समस्या के रूप में जाने गए।
Mandala, 'चक्रवाति' etc, Buddhists were born from his mouth. Buddha accepted the concept of Brahma as hollyman though he denied the superiority of Brahma caste. (For a recent discussion see N.C. Sinha: Pudhyagama in Yama J. Pahit, Calcutta 1969.)

Even Tibetan literature came under the fold impact of the Upanishad dictum-ectological, 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 tangle 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 Vimalakirti 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 monasteries, because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Snellgrove: Buddhist Hinayana, p.181; Roerich: Barr Anuulj, pp.191-192; Giuseppe Tucci: Minor Buddhist Texts, Part II, pp.41-52.) So again in twelfth century also Jonangpas were accused to be यथार्थायामविद्या.

Very recently D.S. Ruegg, has made a competent translation of Tsu'ul-khrya-Blo-gros-chos-khyi-drung-ma's work, Grab-ten-ral-ge-ma-long (vol. khaj), said to be the history of philosophical thought of Jonangpas (a Sa-skya subsect to which famous Tibetan historians Tarantitha 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 Obermuller to speak of 'Brahmanists in Tibet' (D.S. Ruegg: American Oriental Society, Vol 83, No. 1 January-March, 1951, p.77). We find here reference to Vedanta, Sankhya and Mimamsa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bhaṭṭarai's (c. 440-500) Bekopa-sudra, the philosophy of the verbum infinitum:—

अमृतसिद्ध वद्य प्राचार्यवर्ष ।
विचार्थन्तायामस्त्र दीर्घ कालमात्र। (का: द. १. १)
Hajime Nakamura has cited this verse from *Aya-lamkara-yumi* by Jamnacari-kshatra (The Tibetan Citation of Bhaskarar’s Verses and the Problem of his Date in Suzuki Yamaguchi Shicchaku Birthday Memorial Vol., Kyoto, 1945, p. 121). Here Nakamura mentions that about twenty years ago, the illustrious scholar Satyendra Yamaguchi had pointed out the fact that some verses of Vedanta Bhaṭṭhārī are reproduced in Tibetan version of philosophical works of later Mahāyāna Buddhist texts, i.e., Avalokiteśvara and Vajrājya’s commentary on Nagarjuna’s *Māyāyana-pratīcchāhita-dhāraṇī*. Dignaga’s *Pratimāsāmyacchāya jñātā* reference to two Krticas of Bhāṭṭhārī (ibid, p. 133). Kanadala is attacked the *śaṇdaṇā-bhāṣā* in a *Kṣemavatīya-bhāṣā* of the same period (ibid, p. 122). In the *Dhāma-halālā-fun-maṅg,* we find the occurrence of Vedantic terms such as *vīvartā* (*vivarta*, transformation) and *ākāsa* which are synonymous with *ākāśya* or *ākāśa* (*ākāśya*) in *Dānkhaliyāna.* The word corresponds to *vīvartā.* According to the author, the word *ākāsa* is a correct reflexion of the term. The Jonangpa also use the term *ākāśa.* Here we note that the *ākāśa* is equated with the *ākāśa.* However, this should be noted that the term *ākāśa* is not a direct translation of *ākāśa.* Rather, it is a term that has been adopted into Tibetan from Sanskrit. The term *ākāśa* refers to the space in which all things exist and is considered to be the basis of all phenomena. In Tibetan, the term *ākāśa* is used to denote the latent potentiality of all things, as well as the space in which all things exist. The term *ākāśa* is also used to denote the space in which all things exist and is considered to be the basis of all phenomena. In Tibetan, the term *ākāśa* is used to denote the latent potentiality of all things, as well as the space in which all things exist. The term *ākāśa* is also used to denote the space in which all things exist.
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 Stecherbtsk terms) under which we understand the *Abhava-Panh
theory, must have been already in existence. If Anatma-Dharma as
mentioned in Karhapanbhid is authentic, we find indeed in the Brah-
manas and Upanishads something like a forerunner of the Buddhist Skand-
dhas (Stecherbtsk: Central Conception of Buddhsm, p. 59).
The crux of Upanishadic teaching is involved in the equation of Atman with Brahman. In Brahman we find Dharma has taken place
of Atman and Dharma or Tathata of Brahman. We also find an ana-
logy 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 आध्यात्मिक-तत्त्व but empirical truth आध्यात्मिक-तत्त्व. The Madhyā-
mikas agree with this idea but the terms for them are एकतन्त्र-तत्त्व
and एकतन্ত्र-तत्त्व. Nagarjuna expresses the truth by सूक्ष्मता which is
equally applicable to Samsara and Nirvana. According to him the
truth is devoid (Sukya) of all attributes. In Vedanta the appearance
of the world is अवैधव्य (unique), that is, निरदेह-अवस्थितय (not
existence nor non-existence).

In the famous Tenjya Suta Gautama is represented as showing the
way to a state of union with divine Brahman. In this Sutta, Buddha
enumerates the Brahma-vidha as divine qualities. The word litera-
tly means not only holy state or station but holy abiding. Another
similarity is found in Digha. Nighya: Sutta, 14 when the Bhikkhu
attains अविभाज्य (Six Higher Knowledge) he attains manifold power;
among other powers he exercises influence as far as अवयुक्त
In Upanishad, Brahman is described as self-luminous where in the
following lines—

गर तद स्वयं भावत न फलादर्शक
रा विद्युत्तो भावत फलकृतम् अः
स्येव भावतम् अत्मावर्ततम् स्ये
लयं भावम् ज्ञेयभिर्मि विवाहित इ

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

" (...) 

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 Sato-brahman (the breath of life in everything). In Chandogya Upasnishad (3.6.6) we find Brahman is not only germ of golden light, he is seen within the sky with golden beard and hair, and golden altogether in the very tips of his nails, and his eyes are blue like lotus flowers. Hiranya-garbha-brahman is the first emanation of the supreme Isara (Sarayanc). Sutara commends on the Brahma-Batra (1.4.14) says: “YA PRABHASRE HIRANYASARASA SUBHAH SVA SAMYAKA KIRITI PARMA PRATIKSHA” that Mahan-maan is Hiranya-garbha and his Mohdh (understanding, intelligence) is the foundation of all intellect. We could locate one occurrence of the word Hiranya-garbha in the famous Mahayana text Arya-Maurya-Rula-Kalpa though not denoting any subtle principle but as the name of a righteous King (M.K.: Part I, 14. Gasapati Shastri, P. 622). Tibetan translation of this text is found in the Kaspar, Siddharmacara records Hiranyakartha as a deity. The word attains distinction in Tibetan literature. Reference of the word is found in Tibetan rendering of prakrta (M.M.S.C. Vidyabhusana, Bibliotheca Indica, Tare, p. 4) and in the famous lexicon Mahayogapari (8th century). Tibetan word in Mahayogapari it is श्रवालिकान्तित्र साधितापि while that in Apanakosa as well as in first Dalai Lama Gudan Champa’s work: Surya-bali श्रवालिकान्तित्र शीता प्रचारितापि वह अरुणापि is हृद यवालिकान्तित्र शीतापि ।

It is known, that different terms for describing some subtle and persistent reality in the universe like, स्वत, प्रभात, देवो, विद्वान्तम, बाला, पुरुषात्मक, 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: भूत, सत्यवाद, प्रभाव, बालवाद, तथारेख, गुरुग्राम.
In Mahayana and specially in Buddhist Tantras the cosmic-consciousness is termed Tatvata or Absolute identity, Dharmata or Suchness, Tatagata-garbha or the Matrix of all Tatthagatas, Dharmadhatus or essential nature of all Dharmas etc. The Vijnapanavadin calls this अविद्याविदा or store-consciousness.

The अविद्याविदा or void of own-being theory of the Mahayana-Buddhist is identified with Sagatagarbha यस्विनिगमनम् or the lineage of existing nature and hundred families. The Jonangpas link their characteristic doctrine of अविद्याविदा with बाधविद्याविदा (Primordial Buddha) doctrine (Ruegg: Jonangpas, p. 75). Eaton says Dharmadhatus अविद्याविदा though real is non-existence; non-existence in reality अविद्याविदा Certain teachers of Kamapa of the Bka’-rgyal-pa sect, however, gave interpretation of Sanyata as the absolute praxis (ibid, p 76). Here we may note that in some Upanishads Brahman is equated with Sunya and even Nirodha: "स व एकः शुचः प्राणः सातान् अब्धः शतोऽस्मि: सातान् अब्धः शतोऽस्मि: " (Nakal S Upanishad 2.4). Again in the same Upanishad: "परं पारं शुचं प्राणं शुचं" (ibid 6.3).

The oldest Vedic reference to Creation is found in the famous Sutra of RigVeda (X.111) Mundaka wherein occurs the mention of Hiranyagarbha, T.M.P. Mahadevan, in expository the views of Gandharpada, with the aid of Arundhati, says the Hiranyakaghrashas and Vasishthikas believe that Praa or Hiranyagarbha is the fundamental reality. (Gandharpada, University of Malwa, 1960, p. 131). The Ayavajna even conceived as the absolute background of all phenomena, technically called Tatvata (ibid, p 268). It must be remembered that transformation of Vijnana-vala into a type of Upashadic thought is not consistent with the theory of momentariness and uncertainty of things that are the core heritage of all Buddhism. Hence in Varavara, we see while Mahamati Manjupheda asks "O Bhagavat, if this is so, how does the Tathagatagarbha doctrine differ from the Avavada of Tirthikas? O Bhagavat, the Tirthikas also formulate a doctrine of Permanent speaking as they do of that permanent (Nitya), stable (Karta), attributeless (Nirguna), omnipresent (Vibhuta) and indestructable (Avinaya). At this the Bhagavan replied "my teaching of the Tathagatagarbha is not like the Avavada of the Tirthikas". (trans. Ruegg)
"तत्त्र कथमत्रा भूःश्रीविन्यासात्मकमभूतुः तथ्योगाध्यायस्यादये न महति। श्रीविन्यासरागति मनुष्यं नियते स्वात्त्वितं विकृतं कथाप्रद्योगिकं भूलितं। मनुष्यं नाह। नाहं महात्मेऽ श्रीविन्यासरागतं भूतं मस्तनुवर्त्तितं॥१॥

(Lankavatara Sūtra, R. Nанjo, pp. 77-9)

Although here we see Buddha sounds a note of warning against any notion that the conception of Tathātā was similar to brahmanical Ānāvadhi, a work of the 4th century A.D. (see, Winternitz: p. 317) as Lankavatara preserves Buddha’s familiarity with the conception of Upaniṣadic soteriology.

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

(1) ब्राह्मज्ञान, (2) महापद्माचार्येनुसारी, (3) श्रीमाधवाचार्येनुसारी, (4) आयुर्विज्ञान, (5) भागवत, (6) महापद्माचार्येनुसारी, (7) महापद्माचार्येनुसारी, (8) तत्त्वज्ञान, (9) भागवत, (10) आयुर्विज्ञान,

A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.
| જીવ | જન્મ | પુષ્ય | પુરાણગણન | માધ | વિષય | રાજનીતિ | શાસકી ચિત્રપતિ | વેદનાથ | મહાંત | બહુમુખી |}
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বিবর্তন:
বিবর্তনে
অবিদ্যা (অবিজ্ঞান)
অবিদ্যা
নাম-কণ
নাম-কায
অঙ্গিক
খন্ডন্যবয়:
পরবর্তীলাভ্য
(পারমাণবিক সাধ্য)
কণঃতাত্ত্বিক
(ক্যালহার্টের সাদ্ধ)
তথ্যাদি
মোহ
নিয়ন্ত
পর কার্যকৃত
বিন্যস্ত

ক্রমায়মান
ধৃত্যন্ত
অধীনায়ক
অধীনকরণ
ধীরণ-নিয়ন্ত
ধীরণকরণ
তৎপত্তিক
তৎপত্তিকরণ
SOME PUBLICATIONS
FROM
NAMGYAL INSTITUTE OF TIBETOLOGY

PRAJNA or the famous Sanskri-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltse, 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.

The entire xylograph (637 pp: 21 inches x 4 inches) containing both lexicon and grammar parts is now presented by offset (photo-mechanic); 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 Geshe Palden Gyaltse (Mentsikhang : Lhasa and Enchay : Gangtok) makes the present publication an improve-
ment upon the original.

November 1962.
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-cycles.

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 Bodhisatta, 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 Sakymuni—he surveyed for the last time the aeons of his career as a Bodhisatta.

At his birth (as Prince Siddhartha) it had already been prophesied 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 Bodhisatta—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 (samyaksambodhi) 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 his 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 Kosinara.

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 full-moon-day, while King Mahasudassana rested on the roof of his palace on his favorite 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 Dharmatā, 32, 33, 34, of which the wise had told him as the mark 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 victorious 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 drugs 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 Sāl-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 ranna, 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 (sttri, Tib. mtab-mo), the embodiment of love and compassion and all female virtues.

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

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

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

The sixth one was the Ideal Horse (awa, Tib. rdzogs), 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 a father. His physical beauty is such, that wherever he goes, when he drives out in his chariot, the people extol 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.

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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 Cakkavattin 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, as we may call them better, the Seven Treasures 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, mandalas, 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 (dharma-chakra).

The significance of the Ideal Elephant and the Ideal Horse can only be fully understood if one knows the manifold 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 vehicle of Indra, the ancient rain-god, the god of thunder and lightning (the latter symbolized by the vajra, Tib. rDo-'byed). 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 certified 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 Mayā's dream, when entering her womb at the beginning of his last life.

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Thus the elephant became the symbol of the Buddha’s birth and of his unshakeable determination and endurance in the fulfillment of his noble mission. In later times, therefore, the white elephant became the emblem and vehicle of the Dhyan-Buddha Akshobhya, “The Unshakable One”, whose spastic position is in the east. The elephant 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 Buddhists, however, it is first and foremost a symbol of the fiery, independent mind, the symbol of speedy liberation from the fumes of Samsara, the never-ending cycle of births and deaths, because the Buddha in the decisive hour of leaving his horse 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 worldly life and the near-zenith of his spiritual life. In later times, therefore, the Dhyan-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 (etana) of the famous Sandhi Stupa.

That the Dharmacakra is another solar symbol is obvious. But while the horse represented a secondary property of the sun, namely its fire, the Dharmacakra is primary sun-symbol, representing its radiance. Its solar origin is testified by the description of the flaming and radiatingwheel, 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-pratara, Tib. chos-chen-bah, the origin of the Tibetan prayer Wheel, ‘mu-to chos-bah’) 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 ‘world-ruler’, through not in the ordinary sense of the word, but as one who conquered the world by conquering himself and by realising the highest possibilities of his being in the “thousandfold Cakra” (sastrara-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 Cakrasamudra ruled over the physical world, a fully enlightened Buddha is supreme in the world of the spirit. His Dharmaśāstra 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 meaning Samara. However, each point of this Samara 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 Samara to the realization of the peace of Nirvana.

It is significant in this connection that there is not only one way towards realization, but many. In fact, from each point of the samaric 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. That 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 Samara.
A wheel may have any number of spokes; but in order to express the fundamental principles of the Buddhist Way, the Buddhist Dharma has generally been given either eight spokes or multiples of eight, in order to emphasize the importance of the Noble Eightfold Path (satta-sangha-marga), which leads to liberation through complete or perfect understanding (samyag-dhara), perfect aspirations (samyak-samāpatti), perfect speech (samyak-vrāma), perfect action (samyak-karma), perfect livelihood (samyak-jīva), perfect effort (samyag-yañña), perfect mindfulness (samyak-samādhi) and perfect absorption (samyak-samādhi).

Finally the Cobra 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 Cabras are also represented as lotus blossoms in this case), until the Saharana-Cobra, the ’Thousandfold Wheel’ of the highest centre is reached. The latent faculties of these centres of psychic power cannot be realised 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 Cabras and their spiritual and psychic powers. He has become a Saharana in the truest sense.

*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 sannyā (Tib.浙江). 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 sannyā 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 amissed. A sannyā-Sambuddha is a ’perfectly, fully, completely Enlightened One’ – not a ‘rightly Enlightened One’.

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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 cubics 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 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 Chakras 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 (anapati, general) - corresponds to the Svadhisthana-Cakra in the plexus hypogastriaeus, 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 dpod-skyed dpung-lyon), 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 Vishuddha-Cakra, the Centre of Speech, the plexus cervicaus 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 Sahasra-Padma Cakra, the Crown Centre or the Centre of the Thousand-petalled Lotus.

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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 (dharana) and which ultimately lead to liberation and enlightenment.
RGYAN-DRII GCHOG-GNIS (Six Ornaments and Two Excellent) reproduces ancient scrolls (1670 A.C.) depicting Buddha, Nagajuna, Aryadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha, and Nagaprabha; 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. 217) traverses a controversial ground involving academicians as much as believers. The controversy boils down to Buddhism’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 a Brahmanical term in Buddhism raised a presumption in favour of borrowing. Buddhist terms like Boddhisattva or Nirvana in Brahmanism have the same bearing. If the Buddha had appropriated the thunder (Vajra from Upanishads, Nāgarjuna retained it in a refined form, Gaṇapati, Gaṇita, and Saṅkha retrieved it. In Tibet, tradition Saṅkara is a beneficiary and a remigade of the Dharmas. Bhāratī’s Pahānuṇaya, drawn upon by the Jonangpa school of Tibet, drew considerably from Buddhist.

Saṅkara is ever known to have offered this salutation to the Buddha:

श्रवण्यायामांसन्यासः
विनास्ताः न पल्लवास्याः
भूतं भूविदं मन्येनसति।

Rādhaśrīnamo takes the word ‘Buddhahāra’ for the historical Buddha, Gautama Siddhārtha. Those who deny the historic allegation that Saṅkara was “a Buddha in disguise” would read this as ‘Saṅkara or all the Enlightened before Saṅkara. Rādhaśrīnamo’s particularization does not diminish the glory of Saṅkara but emphasizes the precise historic legacy which, along with others, contributed to the greatness of Saṅkara’s philosophy.

A millennium and a half before Saṅkara, Gautama Siddhārtha said, I have discovered an ancient track. In olden times the Enlightened Ones trod this path. (Sañjñata Nīka 12, 63).

The encounters between the two creeds resulted in exchanges at different levels from philosophy to rituals. While the worshipers of Śiva adapted Vajra from the Buddhist Tantra as practiced in the north west (Swat-Gilgit) or in the north east (Lohit-Bratmaputra). Guru Padmasambhava of Uddiyana had no less authority among the Hindu devotees than Rishi Vasishtha of Kamaṇḍa. The worshipers of Vishnu adored Gautama Siddhārtha as an Aṉātva.
"O you of merciful heart denounced the Veda where the slaughter of cattle is taught: O Kesara, you in the form of Boddha, victory to you, Hari, lord of the world!" (Punj. transl. Radhakrishnan)

The Buddha's revolt was primarily against the animal sacrifices and the social injustice sanctioned 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 firmly believed that he had found a lost path.

NIRMAL C. SINHA

SEVEN SOVEREIGN JEWELS

RGYAL-SRIE RIN-CHEN SVA-BDON on pages 19–27 is a fresh interpretation of the symbolism of a sovereign Seven Precious Jewels from the erudite pen of Lama Angarika 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, Ratasavayati (Jewel-offerings). While in other rituals the sacrificer was usually called Yajamana or Sayamana, in the Jewel-offerings he was called Najar.

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 up to 14. The list in Tattvartha Sambhava enumerates 15 persons: Priest (Brahman), Noble (Bajanya), Chief Queen (Mahishri), Neglected Consort (Parivritti), Army Chief (Senani), Minister (Sastha), Village Headman (Grahanit), Carver (Kharari), Chariteeer (Sangrahiti), Collector (Bhagalupa) and Master of Dice (Ashavasya). Each person symbolizes or represents a deity; Brahman represents Brihaspati, Bajanya Indra, Mahishri Aditi and so on and so forth.
It may be noticed that the different persons called Ratain 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 Ratin 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 custodians of the deity. The loyalty of the VIP, in modern terminology, is sworn through the Tulal; 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 Charitoar 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. Jayaward in *Hindu Polity* (Calcutta 1974; Bangalore 1964) holds that the ritual pertains 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 1973/1985). “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 1947), reads this ritual as another symbol of the marital bond between the Purohit (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 Chakravarthi (p.171). Coomaraswamy admits that “the categories partly coincide”.

Like many Vedic categories, both in doctrinal and ritualistic matters, Ratain 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 policy. The Seven Jewels symbolize the vital limbs of state: in the Vaiśnava language the Seven Jewels are the seven nāda centers of the body. Historically 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 Brahmansical) literature.

A recent celebration of the Buddhist Jewel-offerings was witnessed in Sikkim on 4 April 1985 at the GSER-HKIBM-MNGBH-GSOL of
Miwang Palden Thondup Namgyal as the 13th Chogyal of Sikkim. For a student of Indian history, this recalled Indian Vedic and Buddhist ritualism. The Vajracharya (Rdo-rje skor-dpon of Padma-sang-ten: the royal chaplain and presiding priest) offered to the Chogyal, in iconic symbols, the Seven Jewels: Chakra (Drocol, Chintamanani (Wish fulfilling Gem), Mahish ( Consort), Mantar ( 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.

शक्ति सभो मणिद्वार भूमिधरी गुरुतवः।
वन्धुरामानि सर्वभवानि पावनानि॥

Vishnu Purana, a Brahmanical composition of a few centuries after Ngarjuna but anterior to the migration of Mahayana into Trans-Himalayas, lists 14 jewels in two sets, lustrate and animistic. These are (i) Discus, Chariot, Gem, Sword, Armour, Flag and Treasure; and (ii) Consort, Priest, Army Chief, Charioteer, Soldier, Horse and Calf I-elephant.

शक्ति सभो मणि: शनिद्वार राजसु प्रकाशः।
केदारनिविश्व सर्वभवानानि प्रवक्ते॥
अंकादिपत्र गृहितवर्म लक्ष्मण राजसु म ॥
भक्तिविश्व वन्धुरामानि पावनानि: भूमिधरानिविश्व॥

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

NORMAL C. SINHA

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