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

EDITORS

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Views expressed in the Bulletin of Tibetology are those of the contributors alone and not of the Namgyal Institute of Tibetology. An article represents the private individual views of the author and does not reflect those of any office or institution with which the author may be associated.
TRANSLATED INTO ENGLISH

—LOBSANG LIALUNGPA
༡  ཁུ་ཉིན་པར་ས་ལ་ཞིག་ཅང་།
༢  ད་བུ་དེ་ཐོབ་མ་ཐོབ་དམའ་བཞིན་།
༢  ན་མ་ཐོབ་པ་ནི་ཐོབ་དམའ་བཞིན་།
༢  སོགས་ལྷོ་མོ་ཞིང་རྣམ་རིགས་དཔལ་ེན་བཞིན་།
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བིན་ཐིག་སེམས་པ་རང་གིས་བཅོམ་སོགས་

༡  ཁུ་ཉིན་པ་མཐོ་དོན་དམིགས་བཞིན་།
༡  དེ་བུ་དེ་ཐོབ་མ་ཐོབ་དམའ་བཞིན་།
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འོ་བུ་བོད་དོན་དམིགས་བཞིན་།
নানা নিজের মন্তব্যে তিনি সমালোচনা করেন না।
তাত্ত্বিক কথা ধরে বলেন যে নিজের মতামত সত্যিই সত্যি।
নিজের মতটি বলেন, তিনি সত্যিই সত্যিই সত্যিই সত্যিই।
মন্তব্য করেন যে সত্যিই সত্যিই সত্যিই সত্যিই সত্যিই।
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সত্যিই সত্যিই সত্যিই সত্যিই সত্যিই।
এমন করেন নিজের মন্তব্যসমূহ দৃষ্টিকোণ প্রদান করেন।
ཐག་བཅོས་བདེན་བཞི་བོད་དབྱིང་ཁྲིས་

1. ཟླུ་བྲང་ཐོ་བཤེད་ཆེ་འཁུད་འཁོར་བྱེད།
2. ཀྲུང་གུ་བཤེད་དཔོན་ཕྲུག་དཔོན་དཀར་ལྕོག་དྲི་ཆོས་
3. སྤྱར་བྱིན་ཕྲ་བྱེད་གཞུང་མགོན་དཔོན་དྲི་ཆོས་
4. ཞེས་བྱས་བཤེད་དཔེ་བཞི་བོད་དབྱིང་ཁྲིས་
5. ཅུར་བྱིན་ཕྲ་བྱེད་མགོན་དཔོན་དྲི་ཆོས་
6. འོག་བྱིན་གཤེགས་པ་མགོན་དཔོན་དྲི་ཆོས་
7. འབྲུང་བའི་བཤེད་དཔོན་དཀར་ལྕོག་
8. རུང་བོད་ཤེས་ལུང་
9. གསར་བྱིན་ཕྲ་བྱེད་གཞུང་མགོན་

ཚ་བསྟོད་པ་བོད་དབྱིང་ཁྲིས་

1. རོ་བློ་བཤེད། མ་མ་ཤེས་པ་སྤྱད་དཔོན་དཀར་ལྕོག་
2. རོ་བློ་བཤེད། རི་གཞུང་མགོན་དཔོན་དྲི་ཆོས་
3. དུ་་བྲོ་བཤེད། རི་གཞུང་མགོན་དཔོན་དྲི་ཆོས་
4. རོ་བློ་བཤེད། རི་གཞུང་མགོན་དཔོན་དྲི་ཆོས་
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7. རོ་བློ་བཤེད། རི་གཞུང་མགོན་དཔོན་དྲི་ཆོས་
8. རོ་བློ་བཤེད། རི་གཞུང་མགོན་དཔོན་དྲི་ཆོས་

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བོད་དི་རིན་ཤེས་བཙུན་

བོད་དི་རིན་ཤེས་བཙུན་

བོད་དི་རིན་ཤེས་བཙུན་
ধন্তে ধন্তে প্রিয় ভুবনেশ্বরে যান নিঃসন্দেহ নয়।
তবে সকল ভক্তি প্রকাশ নরেন্দ্র তোহারের ময়লা।
কৃতসাগরে উঠেন, আর মরণতার দিন ফলিতকরিতু।
ভগবৎকৃতি মন্ত্র আনন্দময় করিয়া প্রয়োজিত কাদিত।
সুন্দরভূমি ভানিয়া পলায়ন করিয়া মহামুখ।
অদৃষ্ট সম্পন্ন, সমস্যায় আসিয়া দুঃখ।
সুখে প্রিয় ভুবনেশ্বর প্রেমে পায় লৌকিক লাভ।
তুমি বিশাল পূনঃ পদে সন্তান বন্ধু 
বিশাল ভয়ে প্রিয় ভুবনেশ্বরে দ্বারে দ্বারে থাক।
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সন্তান জনিতো আহারে নিত্য ভক্তি করি তোমার মন না।
HOMAGE TO MANJUSRI!

1. Thou whose body is born of goodness and a million perfections,
   Thou whose Speech fulfils the hopes of countless beings,
   Thou whose Mind accurately perceives all that can be known;
   Lord of the Sakya, I do homage to Thee!

2. Best of the spiritual sons of the incomparable Master,
   Who bore the burden of the Buddha’s universal mission,
   Whose incarnations are active in very many worlds,
   Maitreya and Manjusri, I salute You!

3. The teachings of the Prajna-Paramita being so abstract to grasp,
   That their meanings have been truly expounded,
   By Nagarjuna and Asanga, those jewels of Zambo-lipa, the
   continent of the East,
   Famed throughout the three planes of existence, at whose feet
   I bow!

4. Of the fine tradition handed down through these two vehicles,
   Dealing with the path of profound Theory and the path of wide-
   spread Action,
   You made an abridgement of its essence which was faultless,
   O Atisa,
   Keeper of the Treasury of the Teaching, I bow at your feet!

5. By using skilled methods arising out of loving conduct,
   Brilliant Gurus gave to the fortunate ones the eye
   For seeing all the sacred Scriptures and the best way
   To achieve deliverance; to them I make obeisance!

6. For you who were the head ornament of the whole learned
   world,
   Nagarjuna and Asanga, the banner of your fame
   Is glorious to all humanity; from you is handed down
   The great tradition embodied in the Stages of the Path to En-
   lightenment.
   For it fulfils all the noble aspirations of humanity;
   It is the precious Wishing Gem of Teaching.
   And the meeting of a thousand streams of scriptures forming
   an Ocean of perfect exposition!

FOUR CHARACTERISTICS

7. Understanding of all the doctrines so perfectly in accord
   And understanding of the sacred Scriptures arises,
   The meaning of the Buddha’s ideal is discovered,
   Which affords protection from the abyss of great degeneration

16
Therefore those many fortunate ones who were the learned ones of Tibet and India,
Who applied this sublime exposition, the three kinds of Seekers;
And who is there who is not deeply influenced by it?

3. That which constitutes the essence of the whole Scriptures
If anyone reads and hears about the nature of this even once
It will bring a flood of merit acquired by the hearing
And the preaching of the Dharma, hence contemplate on its meanings

THE IMPORTANCE OF SPIRITUAL MASTER

9. Then you must realize that laying the foundation properly of the
causal link of all the virtues in this life and the next is to follow a
noble master in reverence and devotion, and to endure without
giving up even at the cost of one’s own life.
Verily, please him by practising his teachings as the best form of
worship!
\[\text{The seer, have practised thus: May you, who seek deliverance,}
do the same!\]

THE FUNDAMENTAL PATH COMMON TO
“LESSOR SEEKERS”—BEGINNERS

16. This human body with the eight beneficial circumstances and
opportunities is better than the Wisdom Gem
And as such it is found this once only;
It is hard to find and easy to destroy like a lightning flash.
When one has grasped the principle of all wordly action
And understood that it is like flying chaff,
One should always, day and night, be intent on acquiring
the essence of good action.
\[\text{The seer, have practised thus: May you, who seek deliverance,}
do the same!\]

11. After death there is no assurance of not being in miserable
circumstances.
The Triple Gem is a refuge from that fear.
Therefore take to the refuge unswervingly
And follow the precepts attentively and when you have thought
carefully about Karma, good and bad,
It is your responsibility what you apply in your life or what
you abstain!
\[\text{The seer, have practised thus: May you, who seek deliverance,}
do the same!\]

13. Until one attains (again) a human body with consummate qualities,
No progress is spiritual path is possible,
Therefore study all its causes.
The three inlets, (body, speech, and mind,) are defiled with the mud of vice and immorality.

Equally important is it to cleanse oneself of bad Karma,
And to hold faithfully always to the Fourfold powers of virtues,
I, the seer, have practised thus: May you, who seek deliverance, do the same!

THE PATH FOR "INTERMEDIATE SEEKERS"

13. If one does not try to think about the fruits of Karma
The sincere urge for deliverance will not arise.
If one does not think of the cause of the cycle of Samsara
One does not know how to cut away its root.
So one must be aware of the bondage of this same Samsara
And hold to a regretful renunciation of the world.
I, the seer, have practised thus: May you, who seek deliverance, do the same!

THE PATH FOR "GREAT SEEKERS"

14. Determination (the taking of the Bodhisattva Vow) is the central support of the Mahayana Path.
It is the foundation of all the great flood of noble action. It produces the twin merits (by means of morality and knowledge) as an alchemist produces gold, like a treasury of well being from the accumulation of the highest merits.
Knowing this, the Bodhisattvas keep in the centre of their minds the Supreme Spiritual Aim.
I, the seer, have practised thus: May you, who seek deliverance, do the same!

THE SIX PERFECTIONS

Generosity is the Wishing Gem that fulfils the hopes of men
It is an excellent weapon for cutting the knot of Miserliness.
It fashions the fearlessness and undaunted courage of the Bodhisattvas.
It makes their good name spread in all directions;
Understanding this the wise sacrifice their merit, property and bodies for the benefit of others!
I, the seer, have practised thus: May you, who seek deliverance, do the same!

Morality is the water for the cleansing of the defilement of bad conduct.
It is the light of the moon which cools the burning torrent of bad thoughts.
It stands with the dignity of Mount Meru in the midst of mankind.
To those who keep the all own turn, without the threat of force being used.
Since holy men understand this, they hold to their normal vows guarded as they would their eyesight!
I, the seer, have practised thus: May you, who seek deliverance, do the same!

17. (3) The Perfection of Patience.
Patience is the best ornament for those who have power of endurance.
It is the finest form of self mortification (tapas) in the face of tormenting misery.
Like Garuda (the eagle), it destroys the vipers of anger.
It is a strong armour against abuse.
Understanding this, seeker of truth strive to practice patience in every possible way.
I, the seer, have practised thus: May you, who seek deliverance, do the same!

18. (4) The Perfection of Stereomeousness
If one puts on the resolute and enduring armour of energy
Then understanding of the Buddha's teachings and awakening will grow like a waxing moon.
It will give meaning to all activity.
And whatever one undertakes will have a successful conclusion.
Understanding this Bodhisattvas emit a great wave of energy eliminating every form of inactivity!
I, the seer, have practised thus: May you, who seek deliverance, do the same!

19. (5) The Perfection of Meditative Concentration:
Saswet, the Perfection of Concentration, is like a King reigning over the mind.
If aimed on a fixed point it is static like Mount Meru.
If projected, it will permeate all thoughts and will effect great bliss to body and mind.
Understanding this those who seek the truth shun idle thoughts as an enemy and persevere in meditation constantly
I, the seer, have practised thus: May you, who seek deliverance, do the same!

By the eye of infinite Wisdom one understands the profundity of the absolute reality.
It is the way to cut at the root of Samsara (the cycle of existence).
It is the Treasure praised in all the Scriptures, famous as the brilliant light shining in the black night of our ignorance.

19
Understanding this the wise, who seek deliverance, set about striving hard along this path.

I, the seer, have practised thus: May you, who seek deliverance, do the same!

By one pointed concentration alone, we cannot cut the root of Samsara, the suffering of the world.

On the other hand, without attaining the meditative absorptions, wisdom alone cannot eradicate craving, hatred and ignorance (the Three Poisons)
The highest wisdom that understands all should sit on the horse of motionless absorption.

And with the sharp blade of the unlimited logic of the Middle Way cut away all extreme views and illusions of mind.

By means of examining actually with vast knowledge.

Progress is made in attaining the highest realization!

I, the seer, have practised thus: May you, who seek deliverance, do the same!

There is no need to emphasise that samadhi is attained only by deep concentration.

It is attainable even by means of right analysis examining the true nature of reality.

Those who understand this and strive for the joint application of the twin principle of the meditative absorption and insight are to be admired!

I, the seer, have practised thus: May you, who seek deliverance, do the same!

Samadhi perceives Samaya as it were the Heavens.

Perception after samadhi is empty like a magical scene.

Meditating upon these two, those who achieve the perfection of both samadhi and samaya are to be praised.

It is the tradition of the fortunate seekers never to be content with partial practice!

I, the seer, have practised thus: May you, who seek deliverance, do the same!

THE PATH OF VAJRAYANA

Thus, while practising properly the common practice necessary for both the excellent path of the Mahayana and the Vajrayana, one must rely upon and follow wise masters who bestow initiations into ocean of sacred tantras.

Then one should apply in one’s life all the instructions, thereby achieve the purpose of his fortunate human life!

I, the seer, have practised thus: May you, who seek deliverance, do the same!
For the purpose of remembering and making it clear in my own mind and in order to help other fortunate people, I have described in simple clear language the all inclusive Path which is pleasing to the Buddha. I would that, by this merit, the sublime Path may never be lost to all beings!

I, the seer, have practised that: May you, who seek deliverance, do the same!

This abridged treatise on the Graded Path to Enlightenment has been composed for the purpose of remembering the Teaching by Lobzang Drakpa at the Gadde Monastery.
RGYAN-DRUG MCHOG-GNYIS (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.C.) depicting Buddha, Nagarjuna, Arundeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha, and Sakysprabha; reproductions are as per originals today after 100 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.
THE REFUGE: INDIA, TIBET & MONGOLIA

—NIRMAL C. SINHA

1

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

The Triratna constitutes the Buddhis Dharma(1). One who takes refuge in the Three Jewels is a Buddhis; one who does not is not a Buddhis.

Authentic autographic evidence of Asoka being a Buddhist—in denominational sense—is borne by the single reference to the Three Jewels in Bairat Edict (Asiatic Society, Calcutta) and not from the multiple epigraphs recording Asoka’s exhortation for observance of the Dharma. Asoka affirms thus to the Sangha “You know, Sirs, how deep is my veneration for and faith in the Buddha, the Dharma and the Sangha”(1).

All dates are in Christian era.

Diacritical marks are not used. Passages in Sanskrit and Tibetan appended in the Notes are in respective scripts. Between Prakrit/ Pali and Sanskrit preference is made for Sanskrit for the simple reason that the Dharma reached the Trans-Himalayas in Sanskrit medium.

For Mongol data I have depended entirely on translation by competent scholars and have not therefore transcribed the Mongol passages.

This paper and the two succeeding ones may be described as Prolegomena to Lamaist Polity. These three papers enquire into the theory of political obligation and the title to reign in a Lamaist State. These papers are thus studies in history and politics and not in religion and philosophy.

I have consulted several Lamas and Theras for fuller understanding of the religion. These Lamas and Theras are however in no way responsible for my findings as a student of history. Lamas and Theras and other scholars consulted will be duly acknowledged in the completed work on Lamaist Polity.

NCS

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Before its final victory in Tibet towards the end of the 8th century Buddhism had several encounters with Bon. Firm evidence of Buddhism as state religion in Tibet can be traced from about 810 for the good reason that the Three Jewels were invoked as witnesses in the famous treaty (Bzi'ha/z2i) between Tibet and China(1). The Sanskrit-Tibetan lexicon Mahayaurapi, a work of the 9th century, shows full familiarity with the concepts of Three Jewels and Refuge.

Centuries before the Yellow (Gelug) sect, the older Sects (Karma and Sakya) are known to have preached among the Mongols, Kalmucks and Buriats. That this early propagation was not superficial can be established from names and titles drawing upon Buddhist vocabulary; several names translated Three Jewels and Protection under Jewels(4). Contemporary epigraphic evidence speaks of the images of Three Jewels and invokes the blessings of Three Jewels (5). Sanskrit form Ratna itself became popular as Erdeni (Erdene)—'r' sound without a vowel prefix being impossible in Mongol speech.

II

The concept of refuge (Skt. Sarana) —Iswara/Purusha as refuge— was already in Indian thought before Gautama Buddha. The element of submission or surrender sublimated into faith (Skt. Sraddha) or devotion (Skt. Bhakti) found later its historic exposition in the Bhagavadgita (composed "not more than a few centuries before our era") acc. Edgerton; 4th century B.C. acc. Radhakrishnan). In chapter IX; verse 18 Krishna (God's incarnation on earth) describes himself as the abode and the refuge. In the concluding chapter (XVIII, v. 66) Krishna enjoins Arjuna thus "Fly to Me alone! Make Me thy single refuge!" (Edwin Arnold's tran. in verse). The origins of the Bhakti cult are traced back to ceremonies before the Buddha(6).

It will be wrong to say that the Buddhist concept of refuge was identical with the Brahmanical. The Brahmanical notion of Isvara/Purusha was rejected by Buddhism. The Buddhist doctrine of Karma did not admit the merits of Varana (caste) and the Buddhist formula of Prajnaparamita (Interdependent Causation) was more omnipotent than Isvara/Purusha. There was thus no question of refuge in an abode of grace for a Buddhist.

An exposition of the philosophy of Buddhist refuge to be in any way satisfactory will need considerable space and cannot be conveniently accommodated in this paper(7). It is however necessary and relevant to emphasize here that without a feeling of submission or surrender one cannot seek refuge. A determined quest for refuge will no doubt demand a determined faith in the quest.
There is a controversy that the Buddha’s own teaching being based on reason and being not focused on my supernatural agency or divine instrument, the Sādha (Pali. Sādha) of Buddhist vocabulary may not be called reverential faith and much less absolute faith. The context of Buddhist fundamentals will no doubt rule out faith divorced from reason and the Theravāda profession, as Jayādeva’s brilliant arguments suggest, perhaps upholds this idea(8). Yet it is a fair question that how many in the Sangha—besides a few scholarly monks and priest—can strive for salvation with reason as the only ritual. The arrogance of reason can kill the humility of the seeker but not kindle his spirit. In reality a seeker exercises his head to choose a way and once on the way he exercises his heart. As Nalakabha Dutt said in 1940 “The Hinayana or Mahayana, Sādha is at the basis of all practices”(9). The present writer would underline the word “practices” as practices more than theories provide data for his investigations.

The practice of seeking refuge, for example, has been inspired for 2,500 years more by reverential faith than by cold reason. Tagore had pointed out at the beginning of this century—Buddhism has a hard core of metaphysics in it but its universality was due to its humanism; Karuna, Maitri and Hridayaprāsara and not because of the excellence of its metaphysics(10). Refuge is sought in promising quarters. The Three Jewels hold the promise of Love and Friendliness and naturally took in the seeker Reverence and Faith. No catus intellekta was involved when in the historic past nearly half of Asia went for refuge (Skt. Sarva rajanana/Tib. Skyabs long). Hundreds in the West today seek this refuge with Sraddha because of their emotional response to the promise of Love and Friendliness; most of these Westerners have yet to read the Abhidharma.

III

The sequence of the Three Jewels follows the chronological sequence of the emergence of the Three. While Enlightenment (Skt. Bodhi/ Tib. Byang-chub) witnessed as almost simultaneous origin of the Buddha and the Dharma, the Sangha was certainly a later phenomenon in terms of history. Many believers would however consider that the Three jewels were from the first inextricable. As Christmas Humphreys puts it “the organization of the Sangha is the Buddha’s lifetime was not the mere child of necessity. The Triratna was clearly conceived as a unit, for the Buddha said in terms that after his passing the Dharma was to be the disciples’ Teacher, and the Sangha was founded as a missionary enterprise within a few weeks of the Enlightenment” (11).

While history does not subscribe to the doctrine of an interdependent simultaneous origin of the Three, history records that the
Sangha was as powerful as the Dharma at the time of Nirvana. "It is chiefly to this institution (i.e. Sangha) that the permanence of his (i.e. Buddha's) religion is due" (11). "The continuity of the monastic organisation has been the only constant factor in Buddhist history" (13).

The Dhammapada, a faithful embodiment of the Buddha's teaching and perhaps containing many of the Buddha's own words, has these five verses on refuge (14):

"Men driven by fear go to many a refuge, to mountains, and to forests, to sacred trees, and shrines.

"That, verily, is not a safe refuge, that is not the best refuge. After having got to that refuge a man is not delivered from all pains.

"But he who takes refuge in the Buddha, the Law, and the Order, he perceives, in his clear wisdom, the four noble truths.

"Suffering, the origin of suffering, the cessation of suffering, and the noble eightfold path which leads to the cessation of suffering.

"That, verily, is a safe refuge, that is the best refuge; after having got to that refuge a man is delivered from all pains." (tr. Radhakrishnan)

The objective is freedom from all fears and all pains: the cessation of all suffering in the present and in the future. The prescribed refuge became a categorical imperative for deliverance from all evils. Like the belief in Karma or the acceptance of the Pratityasamutpada, the refuge in the Triratna was a matter of faith. In congregational worship a spirit of conformity is generated. This spirit endows the categorical imperative with faith for one and all: faith of the individual is but a reflex of the faith of the community and vice versa. While the Buddha (after Nirvana) and the Dharma were transcendental and intangible objects, the Sangha was immanent and tangible and the refuge in the Sangha evoked faith par excellence. The Sangha under favourable circumstances could be the "single refuge" in matters spiritual as well as temporal. The Sangha had a mission "for the profit of the many, for the bliss of the many, out of compassion for the world, for the welfare, the profit, the bliss of devas and mankind".

IV

The designation SANGHA was truly prophetic. It recalled a past and promised a future. Panini (c.600 B.C., that is, sometime before the Buddha) considered Sangha as synonymous with Gana (an old Vedic term meaning a group, a company or a corporate body with a
definite object). By the Buddha's time Sangha was an amnibus word which
could mean a craft-guild, a body of (tribal) mercenaries, a group of
mendicants or recluses, or even a tribal state (oligarchic/republican).

The Buddha framed for his Sangha elaborate organisational rules which
made it a historic force in India and Asia. These rules (Vinaya: Prati-
muksha) avoided the orthodox heritage (Varnasrama) and drew upon
the practices of the Sakyas, Vajjis and the Mallas (4). Suffering humanity
released from the disabilities and discriminations based on birth could have
no better refuge than the Sangha which battled against Jati-Varna
and Jara-Marana.

Centuries later, Asanga expounded that the Sangha being the highest
of all Ganas was the appropriate refuge. The Sangha was no longer a
category needing Pasinī's abdomen; unless repugnant to the context the
term Sangha would mean the Gana founded by the Buddha. A millen-
nium stood between Pasinī and Asanga. The millennium witnessed
the rise and fall of dynasties and empires, foreign invasions and advent
of new races, rebellions against old sacrifices and old gods, and rise of
new schools of metaphysics and epistemology; in the second half of this
millennium the Dharma moved in two separate Vehicles but the Sangha
in either Vehicle accommodated members of the other and professed the
name Vinaya (16). The monastic organization, to quote Coene again,
has been the only constant factor in Buddhist history (17).

Asoka was fully seized of the role of the Sangha and therefore strove
much to prevent split or schism. The schism eventually occurred.
But the Sangha was a most active force for another thousand years, and
out of its native land made history from the sunny islands in the Indian
Ocean to the freezing steppes in Siberia. While Asoka's name was almost
forgotten in his own country, the chronicles of Ceylon and Burma or
of Tibet and Mongolia ranked Asoka higher than their national heroes.
Much is said about Asoka having contributed to the spread of the Dharma.
It is however not clear whether Asoka could have succeeded without an
instrument as the Third Jewel.

Asoka himself had no doubt that the Sangha was greater than Deva-
Samrātiya Priyadāsirāja Asoka. The epithet "Beloved of the Gods" is
thought by many as an approximation to Divine Right, a concept not yet
grown in Indian polity. Asoka's description of his subjects "All men are my
children" (Killing's Rock Edict) is interpreted as a mark of paternal
despotism. In the famous Barat Edict, meant for the Sangha, Asoka
describes himself simply as Raja Priyadāsir of Magadh, salutes the
Sangha and addresses the members of the Sangha with the honorific
Prajñā/Bhadra (18). The Bairai Edict was not a proclamation to the
Church from its Imperial Protector: it was an advice from one who had
taken refuge in the Church.
Asoka fixed the precedence and protocol. Even today in any orthodox Buddhist community from the sunny south, to the freezing north the highest laity takes precedence after the junior most monks. Refuge in the Sangha requires submission without reservation.

V

The concept of refuge was deeper and wider in Mahayana than in the other school. The lesson of Prajaparamita was that even if the Nirvana was unreal in the sense that it was incomprehensible, endeavour for liberation from suffering was compulsive or inevitable; aware of the unreality of all phenomena a believer was to strive for the enlightenment of all beings. Liberation must be universal or total. Even if a tiny brute was left unredeemed the Nirvana of the rest would be spoiled with the suffering of that tiny one. One who realized this truth and worked for all was the Bodhisattva (19). The promise of universal salvation evoked a deeper response in Mahayana.

Siddha in Mahayana was not unlike that in the contemporary Brahmanical movement called Bhagavata or Bhakti. Even the term Bhakti as understood in Brahmanism would be appropriate to describe devotionalism in Mahayana. It is not within the scope of the present enquiry to notice which religion or which school originated Bhakti (20). It is however material to note that the Buddha cult, that is, the doctrine of past, present and future Buddhas and the cult of faith in saviours were the dominant and interlinked features of Indian milieu during the Kushana times, the times which witnessed the spread of Buddhism all over Central Asia. The refuge in Trihatma did no longer proceed out of intellectual comprehension (Pali, Sanskrit, Prajna). The refuge trod the path of love and devotion to the Buddha who had discarded his material riches to save the suffering lives and to those who renounced their right to Nirvana to lead the rest to the same goal. Radhakrishnan considers the Anusmriti (constant remembrance or awareness) of Mahayana to be the same as the Bhakti of Bhagavata or the Isvarapranidhana of Yoga-sutra (21).

Santideva, the scholar-aist of 8th century, expressed the depths and forms of the devotional Buddhism. His two works Sthasanamchchaya and Bodhisattava-sara are fortunately available in both original (Sanskrit) and translation (Tibetan). A chapter in Sthasanamchchaya is devoted to Remembrance of Three Jewels. Here the author discusses individually the Buddha, the Dharma and the Sangha as objects of remembrance but concludes, with more than half the space of the whole chapter, with the virtues of the Bodhisattvas (22). In Bodhisattva-sara the devotee bows not only to the Buddha (past-present-future), the Dharma and the Gannatta (the best of Ganas i.e. Sangha) but also...
to the Bodhisattva-resorts and Chaitras and the Upalhypas (preceptors) and Yatis (ascetics). Then the devotee takes refuge in the Buddha, the Dharma and the Bodhisattvaguna (the Guna of the Bodhisattvas i.e. Sangha) (13). The accent on Bodhisattva is obvious and significant. The best of Gunas is the Guna of Bodhisattvas. The Bodhisattvaguna was the dearest Jewel; nearer and more tangible than the other two; dearer than the other two because it was the assembly of saviours.

The refuge was now not a purely doctrinal matter. The imagery of the believers demanded and created iconic forms for the Three Jewels. Three points, three prongs or a triangle (Skt. Trikoné/Tib. Zung-gsum) could not satisfy the aesthetic yearnings of the believers (14) and finally a set of three anthropomorphic forms emerged. The Buddha was depicted as Skiyamuni in earth touching posture, the Dharma as goddess Prajnaparamita with four hands and the Sangha as Avalokitesvara with four heads (15). As Prajnaparamita expressed the quintessence of the Dharma, Avalokitesvara expressed the compassion of the Sangha (16). Elaborate rituals for the adoration of the Three Jewels were as ancient as the Mahayana. Bodhisattvabhumi of Asanga has a chapter on Puja-
seva-aphramana of which the first and foremost section is Ratnapuja (17). Ratnapuja and/or Sranangamana in one form or other continued and found conspicuous expression in Vajrayana. The Sudhanas of medieval Tan-
tra abound with references to the Triple Refuge (18). Vajrayasasadhana
va of Ratnakarashanti (Atisa’s teacher) has the refuge formula (19) in which the Buddha is described as the Highest of Men (following Asanga’s dictum), the Dharma as Mahayana (stating the dominance of Mahayana visavis Hinayana in India) and the Sangha as Avalokiteshrabhisattvaguna (claiming the Sangha as an organization of infallible altruists). The words within brackets are our comments; as ‘infallible’ represents the spirit of the word ‘avaliyitika’ it is not necessary to probe into the etymology or history of this word here (20).

By the thirteenth century Buddhism came to an end in the plains of India. The founder, Gautama Buddha, was absorbed into Brahmanical pan-
themon. The doctrine, Dharma, was remembered as a futile rebellion though considerable parts of its philosophy were conveniently added to the corpus of Brahmanical learning and its adoration (Dharmapuja) was combined with a pre-Vedic ritual. The Saghga, the true arm of the Dharma and the real enemy of traditionalism, died for ever in the plains of India (21).
The Triratna migrated to the Trans-Himalayas and found refuge up to the Siberian steppes. The Sangha played the leading role in this migration.

The Saranagamana (Tib. Skyabs-brog) as recorded in Nikaya, Avadana, Vinaya and Mahayana Sutras or as expounded by Asanga and Atisa was duly translated for incorporation into Tibetan canon; these need no citation here. In Tibetan understanding, however, the Sangha appeared as the leading Jewel. This was natural as the Sangha was the instrument of propagation of the Dharma as of confrontation with the indigenous religion. Till the arrival of Sanarakshita (popular as Khempo Bodhisattva in Tibet) and Padmasambhava (popular as Guru Rinpoche in Tibet) the Sangha was composed of Indian monks and priests; as history bears out they were men of character, learning and determination and individually made deep impression thus contributing to the stock of the Sangha. The Bodhisattva doctrine of collectivist striving for salvation struck a responsive chord in Tibetan mind (13) and the Sangha as Bodhisattva Guru stimulated loyalty even when it was a body of foreigners only. Besides the medium of preceptor being indispensable in the esoteric Vajra cult, the Sangha developed as the dominant Jewel. This fact finds reflection in Tibetan expositions on refuge.

For representative Tibetan expositions one, whether a student of religion or a student of history, has to look into compositions made between c. 1050 and 1150. This period began with the emergence of Buddhism as the national religion and witnessed the rise of several monasteries whose corridors became corridors of power (33).

Atisa came to Tibet in 1047 and preached for twelve years till his death. His disciples Hironston and others recorded his sermons as the Word of the Spiritual Father (Bkah-gdams-pha-chhos) and supplemented with their own comments entitled the Word of the Spiritual Son (Bkah-gdams-bu-chhos). The Word of the Father has many passages extolling the imperative need of refuge in the Three Jewels. The conspicuity of the Lama (Guru) in these passages holds the attention of a student of history. “The Guru is the Buddha, the Guru is the Dharma and the Guru is the Sangha”. Therefore, “I take refuge in the Guru. I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha” (14). The Word of the Son continues this, describes the Guru as the excellent refuge and hall the Sangha as the leader (hdebspa Skt. naṣaka) (33).

Another exposition of the Triple Refuge is in Sampaṇa (1079-1153)’s Jewel Ornament of Liberation. Rooted deeply in Indian
tadition and drawing profusely on Indian sources, this treatise is an
exposition—for laity as well as clergy—of the real meaning, that is, the
spiritual meaning of refuge. Yet words and comments about the
ordinary mind's reaction are significant. "Ordinary persons frightened
by the misery of Samsara hold the Three Jewels to be gods." "Ordin-
ary mind takes refuge because it cannot bear its individual misery".
Though "the Buddha is the ultimate refuge the ordinary mind takes
refuge in Bodhisattvas (Sanghas) as the most excellent refuge" (38).

It is thus not surprising that in the next century the presiding abbot
of a powerful monastery would be addressed as Skyab-mgon (Lord of
Refuge). Tradition in Sakya as well as Kargye (Karma) Sects traces such
usage back to the thirteenth century. Later the Gelugpa found this a
convenient usage and sanctified it officially (17).

VII

The Gelugpa propagation in Mongolia (1200-1700) not only disse-
minated the merits of refuge in the Trikaya but also the indispensa-
bility of the Lama. Following passages from Erdant-yin-Toch'i, composed
in 1661, echo the response of the Mongol nobility (38).

As for these three sublime and rare jewels,
Combined thus into one (in the person of) one's benevolent
Lama (chaplain),

Although one seek a refuge other than that one,
On account of its being very difficult to find, (it is apparent that)

This refuge, one's benevolent Lama's
Clearly-perceiving thought (is) the many buddhas;
The commandments to be voiced exclusively are Sublime Doctrines;
Obviously, the material body (is) the Holy Clergy.

Until one find true bodhi-sainctity by this,
One should rely completely on this meritorious teacher.

(tnn. Krueger)

This veneration for the Lama as also for the Holy Clergy was not an
altogether Gelugpa achievement and perhaps went back to the thirteenth
century when the Sakya Lamas were chaplains of the Imperial Mongol
(Yuan) Dynasty. The Mongol chronicles of the seventeenth century
played down the Sakya and Karma propagation of the earlier times. Even
then evidence is forthcoming. A period which produced the Mongol

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versions of Pancaratika, Svarnaprabhas or Lalitavistara (39) could not be ignorant of the merits of Triratna. Unimpeachable epigraphic data not only speak of the veneration for the Three Jewels but also of the use of their images (40). Among the popular names of pre-Gelugpa times were: Protected by the Buddha, Slave of the Three Jewels and Slave of the Sangha (41).

VIII

The refuge formula universally accepted, from the Himalayas to the Altai and from the Kokonor to the Baikal, was

I take refuge in the Lama (Guru)
I take refuge in the Sangye (Buddha)
I take refuge in the Chhod (Dharma)
I take refuge in the Gedun (Sangha)
1. Hermann Oldenberg's celebrated work *Buddha* (Berlin 1881/1972) had the subtitle 'Hsia Life, Hsia Doctrine and Hsia Community'. Nakahara Sangaradharma's just published 'Introduction to Buddhism' has the title *The Three Jewels* (London 1967). All later developments of Buddhism stuck to the concept of Triratna. The Tantra was based on Ratna; vide Lama Anagarika Govinda: *Foundations of Tibetan Mysticism* (London 1959), Part Two entitled Masa. Even the Zen (variably described as scientific Buddhism, free Buddhism etc.) affirms refuge in the three jewels; vide Philip Kapleau: *The Three Pillars of Zen* (Tokyo 1965), pp. 158, 347-8.

2. For the original text see Note 4 infra.

3. श्रीकृष्णदेवाचार्यः अभिसम्पत्तिः । अनुदेवाराज्यमेवदेवः ।

The document as read by Hugh Richardson is reproduced in *Ancient Historical Edicts of Lhasa* (Royal Asiatic Society London 1917), pp. 66-69.

The Sanskrit pillar-inscription, which Giuseppe Tucci accepts as that of Khris-tshang-lde-pan himself, speaks of निवेदितस्य नवजीयः।

The *Tombs of the Tibetan Kings* (Rome 1950), p. 96. The Karchang inscription, attributed to Khris-tshang-lde-pan, describing the triumph of Buddhism over Bon abounds with निवेदितस्य नवजीयः.

Ibid, pp 104-8. Whatever may be the exact dates of these two epigraphs, the evidence of state (or public) adoration of the Three Jewels in the first quarter of the ninth century is writ large here.


6. Bhagavadgita, ch IX, v.18

and ch XVIII, v.66

Origins and history of the Bhakti cult have several theories and controversies. Vide R.G. Bhandarkar: Vaishnavism Saivism and Other Major Religious Systems (Strasburg 1913; later reprints Poona etc.); H.C. Roychoudhuri: Materials for the Study of the Early History of the Vaishnava Sect (Calcutta 1916); S.N. Das Gupta: A History of Indian Philosophy, Vol II (Cambridge 1931/1953); and Bhagvat Satri: The Bhakti Cult in Ancient India (Calcutta 1974/Varanasi 1965). Har Dayal’s theory, in The Bodhisattva Doctrine in Buddhist Sanskrit Literature (London 1935), that Bhakti first originated in Buddhism and that Bhakti was an integral part of Buddhist ideal from the earliest times (p.31) does not convince historians and offend the Theravada scholars.

7. No attempt is made in this paper to present the doctrinal meaning since the theme of this paper is quite mundane, namely, how the popular mind reacted to the doctrine and its impact in Samsara (mundane milieu). A short but authentic Mahayana exposition in English (six super octavo pages) is that of Marco Pallis: Peak and Lamas (London 1929/1946), ch XVII; a mystic and a scholar Marco Pallis presents the cream from Gampopa and Tsongkhapa. Gampopa’s treatise is now available in English translation with ample notes in Herbert Guenther: The Jewel Ornament of Liberation (London 1959).

8. K.N. Jayatilleke: Early Buddhist Theory of Knowledge (London 1953), pp.313-409. From a purely textual point of view Jayatilleke is perfect. But perfection detached from reality has no bearing on present enquiry. It is not denied that “there has existed throughout Buddhist history a tension between the Bhaktic and the Gnostic approach to religion”. Edward Conze: Buddhism Its Essence and Development (Oxford 1937/1953 etc., p.40. As Conze says “There are a few modern writers who make Buddhism quite rational by eliminating all metaphysics, reincarnation, all the gods and spirits, all miracles and supernatural powers. Theirs is not the Buddhism of the Buddhists”. Buddhist Thought in the India (London 1962), p.19, n.n.
9. Nalhakaha Dutt: *Aspects of Mahayana and its Relation to Hinayana* (London 1930), p.103; further developed in *Indian Historical Quarterly* (Calcutta), Vols 16 & 17. Dutt has perhaps overdone the word Buddhist in conjunction with Prasada, but his theory has support in Anok’s use of the term Prasada for ‘faith’ (Bairot Edict). See Note 18 infra.

10. Vide the present writer’s article “Rahindrinath Tagore on Buddhism” contributed to the Tagore Centenary Number of *The Mahatma* (Calcutta) or *France-Asia* (Tokyo). It is needless to labour the point that Brahmanism, Confucianism or Zoroastrianism failed in Inner Asia not because of lack of metacausal content.


13. Conze: *Buddhism*, p.54

14. *Dhammapada*: *Bodhihavarga* 10-14

15. For Sangha and Cana vide K.P. Jayaswal: *Hindu Polity* (Calcutta 1914-Bangalore 1943); D.R. Bhojdar: *Jainahinal Lectures* (Calcutta 1918-19) and *Some Aspects of Ascent Hindu Polity* (Benares 1935/1965); R.C. Majumdar: Corporate Life in Ancient India (Calcutta 1952); and Gokuldas De: *Democracy in Early Buddhist Sangha* (Calcutta 1965). On the question whether the Buddha derived the name as well as the organization from the political Sangha, see a balanced and erudite review in U.N. Ghoshal: *Studies in Indian History and Culture* (Calcutta 1942), pp.260-65. Marco Pallis, who finds it difficult to translate Sangha into any European idiom, has this comment: “The Indian word originally
used, Sangha, means “assembly” which is also the primitive meaning of the Greek *ekklesia*.” *Peaks and Lamas*, p.185 fn 10.

16. Nalinakshā Dutt: *Aspects of Mahayana etc*, p. vi (La Vallee Poussin) and chapter 5.

The present writer attended the Sixth World Fellowship of Buddhist Conference (Phnom Penh, November 1964) and must quote in this context what Prince Norodom Sihanouk (Head of the State of Cambodia) said in inaugurating this session: “Whether Buddhists of the Southern School or Buddhists of the Northern School, we all live in accordance with the same doctrine; the unity of thought and the search for truth by different but not divergent paths gives us a moral strength of which the world has few examples to offer”.

It is relevant to quote the words with which the Crown Prince of Sikkim (now the Chogyal) reciprocated:

“The writings of Nagarjuna, Vasubandhu and other masters of Mahayana philosophy abound with references to this basic unity of the two Vehicles. The Tibetan canon bears evidence of the essential unity of the different Buddhist schools and sects.

“The anxiety for reconciliation between the schools is as ancient as the sham. The sabbharama Fundarika is an instance of this spirit.

“The Chinese pilgrims visiting India long ago noticed that the members of the two Vehicles resided together in a number of establishments. The monks of the two Vehicles lived in harmony, performing in union ecclesiastical acts and complying with the same rules of discipline. Some European critics and their Asian disciples, oblivious of the great tradition of Tolerance and Love in the Sangha, attributed the findings of the three pilgrims to confusion. There was no confusion certainly in the minds of the master scholars and sages reported by the pilgrims. Such tolerance or coexistence was reported also among Central Asian Buddhists. In the highest step towards Bodhi and Nivana there could be no conflict.”

Vide *France-Asie/Asia* (Tokyo), No.171 (Jan-Feb, 1967) for these two speeches.

17. Vide Note 13 supra.

18. The relevant words are: बिषयात्त ताला मायवे सपूं अभिरावेन्द्र भाव। अभावायतं न यथा-विनिर्मलं भाव। विविधे न संवत्त अभिनये हि कृते संबोधित कथाने च मल्लिते न ।
Sanskrit rendering by Amulya Sen: "विद्यामयः राजा महामहादेवः सभ्य महाकालादेवः। विद्यामयः राजा महाशालस्य " — बिद्यामयः वामः। विद्यामयः राजा महान् महादेवः सभ्य महाकालादेवः। अशोकः एडेन (Calcutta 1956), p. 135.

The word बिद्यामयः (Bhaddanta) is generally rendered as Sir; D. R. Bhandarkar (Aśoka, Calcutta 1955, p. 135) renders as Reverend. Sir; Reverend One will also be good.

The word पालि (Pāḷa) here certainly means faith. B. M. Barua points out: बिद्यामयः द्वितीय पत्र शास्त्रियों द्वारा सत्यमाणी इति गोविन्द यह सबसे भाषा; यह।

Aśoka and his Inscriptions (Calcutta 1955), Pt. II, p. 64. Prasad in Sanskrit can also mean faith. Vide Edgerton: BHS Dictionary.

19. Rgya-bstan-bro-gyas (Gangtok 1962) gives a brief account (in English) of Prajnaparamita and connected issues. For Bodhiisattva-tala, the kingpin of the Mahayana, Har Dayal's book (cited above under Note 6) remains the standard authority.

20. Vide Note 6 supra.


24. Early ornamental motifs of Teiratne are seen in Sanchi, Bharhat and Amaravati. Standard works like Coomaraswamy: History of Indian and Indonesian Art (London 1927/New York 1965) or Zimmer: Art of Indian Asia (New York 1955) depict some of these.

25. Benoytosh Bhattacharya: Indian Buddhist Iconography (Calcutta 1958), p. 40 illustrate a set from Nepal. For somewhat different forms...


24. एतोऽजगांवधेश्वरं द्वरः गन्यस्मिः हिविरामणसमु, पस्य द्वरत्न गन्यावमि नमः महायणम, नवी द्वरत गन्यावमि अवस्यस्यविस्तारकान्ति *Sadhanamala*, Vol 1, p. 224.


32. An account of the lasting contributions of the Sangha will be found in S. Dutt: *Buddhist Monks and Memorials in India* (London 1963).

33. To be discussed in the succeeding papers in this journal.

34. Bhāk-gldan pha-‘chus (xylograph in Namgyl Institute of Tibetology) *==ikhie ba-’sbyin brgyud* (vol. 7)

35. Bhāk-gldan bu-‘chus (xylograph in NIT) *

36. The facts of Tibetan ecology, that is, the socio-economic factors which favoured a collectivist striving will be presented by this writer elsewhere.
36. Vide Ch 8 in Guenther’s English translation (cited under Note 3 supra).

37. To be discussed in the succeeding papers in this journal.


SOME PUBLICATIONS
FROM NAMGYAL INSTITUTE OF TIBETOLOGY

PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltse, a Khampa scholar educated in Nyingma and Sakya schools of Derge, in 1771 A.D. 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 Gogan Pelden Gyaltse (Mentsikhang: Lhasa and Enchay: Gangtok) makes the present publication an improvement upon the original.

November 1962.
(1) Mirror

(2) Concretion

(3) Curd

(4) Grass
Notes & Topics

SABDA & RUPA

Every religion has an element of symbolism. Dharma, Mahayana or
Chhogs is not an exception. Word or sound and mark or portray are
characteristic expressions.

We often receive enquiries about hymns and prayers and symbols
and images. Material in answer to such queries will be presented in
the pages of this Bulletin.

Tsong-kha-pa’s Song of Spiritual Experience, original text with
Ushangpa’s English rendering, is the first item in this issue. A note on
the Eight Auspicious Objects is the concluding item.

NCS

EIGHT AUSPICIOUS OBJECTS

Tashi (Skt: Mandala or Shabda) is explained in Mahat Mangala Sutra
(1) and also in Manigadera (2) and other ways. Nagarjuna
(3) in Smad-ldrab explained this further and said that one can gain salvation
by these ways).

It is also said that one who knows the Dharma (4) and
practices it, gains the luck for this world and as well as in the other world.
In this connection Jamphel Shenpen (5) explains that to understand the Dharma is accumulation of learning
(6) and the good fortune is accumulation
of moral merits.
Because the Buddha had blessed (4) the eight objects in order to bestow good fortune or happiness on the living beings these objects came to be known as Eight Auspicious Objects.  

In Tibetan tradition these objects are displayed after a consecration or installation ceremony to bestow good fortune or happiness on all living beings. The eight objects can be explained in two ways: legendary and symbolic.

**LEGENDARY**

One can find in the pages of *Lalitavistara* (རླིབ་ཏོག་བི་བོས་ཀྱི་) that some of these objects were offered to Gautama the Buddha on different occasions. There is controversy about the gods and people offering these objects. The scholars of Saky and Geleg were almost agreed on the following offerings:

1. **Mirror** (རྗེབ་ཟེར་). The light holding goddess (བོད་ཙམ་གིས་བྱིན་པོ་) offered the mirror to the Buddha and He rendered it holy.

2. **Intestinal concretion** (ཉོན་ཁྱབ་). Found in the entrails of certain animals and in the neck of an elephant—the lord guarding elephant (དབང་པོ་ནག་པ་) offered it to the Buddha and He blessed it as a holy medicine.

3. **Curd** (བདེན་). Daughter of farmer (བདེན་བཏབ་བོད་ཀྱིས་བསྡོད་ཉིད) offered it to the Buddha and He blessed it as a food free from impurity (sin).

4. **Dewa grass** (དྭེབ་གསུམ་). The Buddha was offered this holy grass by the grass seller, Mangalan (མང་ལྕིན་). This was blessed by the Buddha as symbolic of long life. It is also said that Gautama attained Enlightenment sitting on this grass, under the Bodhi tree.

5. **Fruit** (བོད་ཀྱི་བོད་གཀྲེས). Wood apple—Brahma (བློ་བོ་) offered it to the Buddha and He blessed it to be the best fruit.
6. White conch shell (နီးရာင်) — Indra (အင်္ဂ) offered it to the Buddha after His Enlightenment, when he begged him to turn the Wheel of Law (ဝိသေသ် / ဝိသေသ်) The Buddha blessed it and blew it before he preached the first sermon. It is symbol of propagation as well as the lama of doctrine “နီးရာင် သီးသန့်အားလုံး ပြည်သူများ” (6).

7. Vermillion (နီးရာင်) — The Brahman Kandali (ဗီးရှုး) offered it to the Buddha and on Buddha’s blessing vermilion became the mark of overpowering knowledge.

2. White mustard (မော့ရာင်) — Vajrapani (ဝိသေသ်) offered it to the Buddha and which was blessed as a demon defeating toward.

In Ranjen Teroshi (ရှေးခေါ်သူ) one finds that the Brahman Kandali (ဗီးရှုး) offered the grass (No.4), goddess of tree (ဗီးရှုး) offered the fruit (No.5) and mother of earth (မော့ရာင်) offered the vermilion (No.7) to the Jina i.e. the Buddha.

**SYMBOLIC**

I

The Eight Auspicious Objects symbolise the Noble Eightfold Path (အားလျင်အဖွဲ့) laid down by the Buddha. The Noble Eightfold Path consists of—

1. Right Thought (ဆောင်းပါး) ဆောင်းပါး)
2. Right Mindfulness (ဆောင်းပါး) ဆောင်းပါး)
3. Right Livelihood (ဆောင်းပါး) ဆောင်းပါး)
4. Right Effort (ဆောင်းပါး) ဆောင်းပါး)
5. Right Action (सत्यः गुर्गत / अनुज्ञानमेवास्तुक्षुरः)
6. Right Speech (सत्यः वचन / अनुज्ञानमेवास्तुक्षुरः)
7. Right Meditation (सत्यः शरीरिं / अनुज्ञानमेवास्तुक्षुरः)
8. Right View (सत्यः ध्येय / अनुज्ञानमेवास्तुक्षुरः)

Right Thought is the correct understanding of the doctrine and the thought which gives rise to exposition of the doctrine (8). The mirror symbolises the Right Thought as it holds the right reflection without change.

The great philosopher, Santi Deva (सत्यः गुर्गत) explains the Right Mindfulness as meditation on Right Mindfulness which protects one from ignorance and impurity and suffering (9). Giwang represents the Right Mindfulness being a medicine, which cures the ailment and keeps one’s mind free.

Cord symbolises the Right Livelihood as it is a food free from any impurity (sin).

Vasubhandhu’s (वसुभंध्वु) commentary on Sarvakasha / शास्त्रेण
(10) describes the Right Effort as the practice of Dharma for Life Eternal without any difficulty or harm. As we shall see below the symbolic meaning of the grass is longevity.

Right Action is forsaking the sin and adhering to the virtue (11), fruit symbolises success in such action.

White conch shell stands for Right Speech as it produces a melodious sound which can put down other sounds. Right Speech is always free from any guilty statement or evil words.

Vernonio represents the Right Meditation. The great reformer Tsongkhapa (त्रौंघक्षप) explains that by Right Meditation one can gain the highest power (11).

White mustard symbolises the Right View. It subdues the evil spirits as the Right View can defeat the wrong views.
Symbology of these eight objects can be read from the point of benefit. Thus Eight Auspicious Objects symbolise benefit either to self (अर्थसंस्ख्रेणम् / शैलिका) or to others (प्रार्थना / अवस्थापित). The mirror represents the self and the rest symbolise the others.

Mirror, as one can see one’s own reflection in the mirror, the Buddha knew all the things without having any doubt when He had the vision, that is the Bodhi (Knowledge). In this way mirror symbolises the self benefit.

The Buddha’s kind deeds that is deeds for others’ benefit can be in four ways: quiet (शांतिः / शाति), abundant (अधिशालिः / अल्पिनि), and terrific (तत्त्ववेदना / तत्त्ववेदना).

Generally the quiet service can be performed in two kinds, relief from illness and ignorance.

Intestinal concretion stands as relief from illness as itself is a medicine and as we have seen above as the best medicine which was blessed by the Buddha.

Cloud symbolises relief from suffering due to ignorance. According to Upanisad, the essence of the Bodhi is in the ten stages of perfection of a Bodhisattva “ध्यानं द्वितिष्ठमायेऽविनावस्तिम् | हत्या स्वतं सर्वं बुद्धिमयेऽविनावस्तिम्” (11). In this way cloud symbolises the essence of Bodhi; the cloud being made from milk which contains the essence of all graces “वाच्यं अविनाशितं सर्वं समीक्षुः” (14).

Abundant service may be in three ways: life (हृदि / हृदि), happiness (हृदि / हृदि) and doctrine (हृदि / हृदि).

Grass represents long life; in Kunchog Tendzin’s (कञ्चुको तेंद्जिन) name one finds the name of this grass as Chikab (चिकब).
(44) which means hard to die. Sometimes the name of the grass is Tibe- phal-dzes (ཇི་དགོན་དཔེ་) (16) or the object of long life.

Fruit symbolises the abundant happiness. In Lhatri-rasayana it reads as "པའல་མ་འཆད་བསོད་ནམས་བཤེས་པ་དགུ་བོད་" (17), that is, a virtuous person will succeed. The fruit has the name as Seiphal གཞལ་(18) and the the word Sri (སྲྭི) is good for virtue as well as success; Sri also means Siddha ནོར་པ་(19).

White conch-shell symbolises the hearing of the doctrine. To understand the doctrine one must hear first and in this way the hearing is important as it is said in Unvanastava "སྤྱད་ཀྱི་དོན་ལམ་སོ་སི་" (20). Besides the sound of the conch-shell can drown the other sounds, stands for preaching of sermon which can subdue the sound of non-religion.

The power service is rendered by vermillion. Vermilion represents the power of the knowledge. The Sanskrit word Sinduram (सिद्धरम्) has lost its correct pronunciation and became Sidurra (སེ་དུར་) or Sedura (སེ་དུར་) is Tibetan (21). It has a name as red sand ཁམ་པ་ (22) and the red colour itself stands for power when the four services are symbolised by the colours "སེ་དུར་སྐྱ་སི་དུ་སེ་ོ་" (23).

The terrific service is that of the white mustard. The white mustard symbolises force. The other name of mustard Kadempahak, ཕྲེང་པོ་(24), means conquest or suppression of evil. The white mustard is also known as Siddha (75). It is significantly the last in the display of the Eight Auspicious Objects. It guarantees the success of the seven previous offerings as well.
BENEDICTION

At the conclusion of the ceremony the head priest greets as follows:

May mirror purify defilements in your thought.
May concretion end your misery.
May curd quieten the three poisons (i.e. hatred, hatred and ignorance)
May grass prolong your life.
May fruit fulfil your desires.
May white conch-shell spread your reputation.
May vermilion make your dominion firm.
May white mustard subdue your enemies (16).

NOTES

2. Tenjur, नृत्रेत्त; Vol. एः p. 337.
3. Tenjur, चलमुक्ति; Vol. एः p. 43.
5. Same as under note No. 4.
7. Rinchen Terzod, Vol. एः व्याकरणम् तत्त्वज्ञानम्; p. 12 and also in नस्तिस्मादस्य धर्मविषयं; p. 13 in the same volume.
9. Tenjur, नृत्रेत्त; Vol. एः p. 11.
13. Tenjur, इत्यादि, p. 69.
20. Tenjur, इत्यादि, p. 72.
26. Same as under note No. 4.
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