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

EDITORS

GYALMO HOPE NAMGYAL
T. SHERAB GYALTSHEN
NIRMAL C. SINHA
CONTRIBUTORS IN THIS ISSUE—

BRAJAGÓVINDA GHOSI Librarian, Nanzing Institute of Tibetology and Sanskrit Language Teacher, Nyingma Shedu, Sikkim; formerly Tibetan Language Teacher, Pradyus Vidya Vilasa, Calcutta.

LAMA ANAGÁRÁCA GOVINDA An Indian national of European descent and Buddhist Ordin, began as a student of humanities in Western discipline, switched over to Buddhist literature studying Pali in Ceylon and Purnma and Sandkrit & Tibetan in India; well known authority on Buddhist psychology, mysticism and symbolism; spent several years in Tibet for initiation into Kagyuopa Ordin; was a pupil of Tomy Radoe Nimoche; Acharya, Arya Maitreya Mundala, Nmoera, India.

NIRMÁL C. SINHA Director : Nanzing Institute of Tibetology; formerly teacher of History, University of Calcutta and editor, National Archives of India.

Views expressed in the Bulletin of Tibetology are those of the contributors alone and not of the Nanzing 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.
UPANISHADIC TERMS IN BUDDHISM

—BRAJAGOVINDA GHOSH

The Upanishads are looked upon as the highest communication of the Brahmanic religion and much of the fundamentals of Buddhism is traceable in the Upanishads. The Brahmanic doctrine of Karma or transmigration was accepted and adapted by Buddhism. In expressing the Buddhist ideal the term Dhamma is used as a substitute for the Brahman of the Upanishads while the term Brahman itself is occasionally preserved. The famous phrase in Buddhist literature Dhamma-chakka is also paralleled in Brahma-chakka (Hagham, Nikaya); another phrase Brahmaparashadha, is also found in Brahmaprajna; Dhammaparigun is also phrased as Brahmaprajna (Sam. Nikaya). The Tathagata is not only an incorporation of Dharma but also of the Brahman (Bhoga, Nikaya). 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 Ženyesi, Bhattachayya, Shankhshukan Das Gupta, Nalinaksha Dutt, Uma Anagativida Govinda, Herbert V. Guenther, David Snellgrove and Marcus Palls 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 (निवृत्तिविद्युत्तिकृति) in contemplation on dependent origination (प्रत्येकसंकालं), of the Dhammas (Maharagga). Therein we find Upanishadic terms of विस्तार (अवस्था), विकल्प (विकल्प), नाम-कल्प etc. Thereafter the Buddha made a happy utterance (सर्व विदमेव) :-

यदा हि पुनरुत्थलित धर्मम्
भावानि बाधानि भावमुद्यतः
अवस्था कल्प वातानि सब्जाः
सत्त सत्तिनिः सब्जः

(Maharagga : Bodhi-katha)

Here we may note the phrase भावानि बाधानि (बाधोऽक्षुद्राणम्) for a meditating Brahmin. In the next Sutta (Aja-pala-kañka:2) we
find Vedanta or rather Upamuhda verbatim reflection in the
following words:

...the attributes too, Brahma are he (Veda-sampan) or
Knower of the
ting of the Veda, Brahma (Veda-sampan) or he will explain Brahma-

Here the attributes too, Brahma are he (Veda-sampan) or
Knower of the

Here the attributes too, Brahma are he (Veda-sampan) or
Knower of the

In Mahabharata Loka: p. 59, (Katha Upamuhda 1.2.8) says: ‘The

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep

Here, the second, third, fourth and fifth obviously suggest deep
Mandala, 'दक्षिणी रथ मुखचारित' etc., Boahmin was born from his mouth.

Buddha accepted the concept of Brahmana as holysman though he denied the superiority of Brahmana caste. (For a recent discussion see N.C. Sinha; Pragamari in Lambert, Kuala 1969.)

Even Tibetan literature came under the fed impact of the Upanishad dictio-exyological, as well as ontological expressions, through the rendering of Buddhist canon. Before we set to cite some instances, we may refer to the fact that during eighth century, the determining period of establishment of Buddhism in Tibet, out of the tussle between the prevalent native Bon and the imported Indian Dharmas, 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 kingly ministers and local people. They respected him to be a heroic yogi. Even Guru Padmasambhava, who lived Tibet soon after founding the Sanye monasterry, because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Snellgrove, Buddhist Hinayana, p.181; Rerich; Bon Annual, pp.191-12; Giuseppe Tucci; Minor Buddhist Texts, Part II, pp.42-43.) So again in twentieth century also Jonangpas were accused to be ब्राह्मणवादीन.

Very recently D.S. Ruegg, has made a competent translation of Tsu’u-lhvan-Blo-bzang-chos-khyi-pa-ma’s work, Grab-‘wa-mul-bshad-rgyun-long ral, khaj; said to be the history of philosophical thought of Jonangpa (a Sa-skya subsect to which famous Tibetan historians Tarana Thatha belonged). In his critical introduction Ruegg shows the obvious close relationship of Jonangpas with both Indian teaching and Indian teachers. The Jonangpas literature has earlier led Obermuller to speak of 'Brahmanism in Tibet' (D.S. Ruegg: American Oriental Society, Vol 83, No. 1 January-March, 1981, p.72). We find here references to Vedanta, Sankhya and Mimamsa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bharathi’s (c. 440-500) Rgyupsaedyi, the philosophy of the verbum infinitum:—

अनुकुलितं कत्व गद्यदर्शं सन्भवस।
विशेषतःपरस्परायणं प्रकटं कबीरं यह॥ (का: प. 8. 1)

हिंसा के पर्यायों को क्यों नहीं दर्शाया?

हरि के नाम में अद्भुत आशीर्वादः

काशिकायुर्मयातथा श्रीकृष्ण|
Hajime Nakamura also cited this verse from *Arya-kāraṇa-rātri* by Janacā-khaṇḍa (The Tibetan Citation of Bhaśvaril's Verses and the Problem of His Date in Some Yamaguchi Sixtieth Birthday Memorial Vol. Kyoto, 1935, p. 123). Here Nakamura mentions that some twenty years ago, the illustrious scholar Sanrūrō Yamaguchi had pointed out the fact that some verses of Vedāntin Bhaṭṭācārya are mentioned in Tibetan version of philosophical works of later Mahāyāna Buddhism (ibid p. 127). The context in *Kāla-kāraṇa-rātri* is as follows: "अवधानेन श्रवणेषु" धर्मशास्त्राः प्रविष्टम् *ātmani* (ibid p. 133). Kanunsu's commentary on Nāgarjuna's *Mādhyamaka-sārva* Dignaga's *Pramanasa-grha* makes reference to two Kārttikas of Bhaṭṭācārya (ibid p. 133).

Kavamsalā attacked the *śūnyatā-vādā* in *Vyākhyāntakaśita* of *Mahāyāna* (ibid p. 129). In the *Dub-la-lha-phu-kyi-rong* we find the occurrence of Vedāntic terms such as *śūnyatā* *Vibhāṣa* (transformation). However it is to be investigated whether, Jonangpa’s *śūnyatā* and *vāda* are synonymous with Āśīva or not. Once in *Dunsbāmi-skra* *śūnyatā* the word corresponds to *Vibhāṣa*. According to the author *śūnyatā* is *jaññat-, anta*-illusionary appearance; but not Maya. The Jonangpa also use the term *śūnyatā-sāraṇa* . Here we note that the *Śūnyatā-sāraṇa* gives sixteen synonyms for heretic Atona under the caption: *vādā*, *śūnyatā*, *vāda*, *śūnyatā* *Jaññat-, anta*-individual (no. 4069); among these are *Jaññat-, anta*, *vāda*, *śūnyatā*. Jonangpa terms *Vibhāṣa* as *śūnyatā*; we find a fascinating adixture of Upahāsa; and Buddhist ideas of self and constituent individual. In Indian literature derivatives of the word *Vibhāṣa* is found as *śūnyatā* *vāda*. i.e., which fully forms and then decay. But in the term *Vibhāṣa* the individual self and self are identified. According to Jonangpa *Vibhāṣa* is a reality. Among the Indian Buddhist schools a tendency towards ontological and metaphysical development is probably to be found in the *śūnyatā-sāraṇa* as *śūnyatā* *vāda*. According to Scherubitsky, the Vatsyaparīti made some difference between *Vibhāṣa* and *Atma*. They are *Vibhāṣa*-vadins not *Atma*-vadins admitting duality reality (The Central Conception of Bodhikāla, Srihi Gati edition, p. 21). Dr. Dutt interpreting the *Vibhāṣa* remarks, one can not deny the fact that of the three *Kāla-kāraṇa* perception is most active constituent and is mainly instrumental in the formation of Nīma-ropa. (Apoc of Mahāyāna Buddhism and its relation to Hinayāna, p. 143). Here we find the active element *Vibhāsa* as ubiquitous and substantial instrument in the formation of 1 constituent being. soul. This suggests exis-
tence of substantia. At the time when a new conception of soul was elaborated in Brahmânical circles, some kind of the pre-Buddhistic-Buddhism (as Stecherbatsky terms) under which we understand the अनात्म-भर्त्त्र theory, must have been already in existence. If Anatma-Dharma as mentioned in Karakahpanishad is authentic, we find indeed in the Brahmanas and Upanishads something like a forerunner of the Buddhist Skandhas (Stecherbatsky: Central Conception of Buddhism, p. 59).

The crux of Upanishadic teaching is involved in the equation of Atman with Brahman. In Buddhism we find Dharma has taken place of Atman and Dhammana or Tathata of Brahman. We also find an analogy between the Upanishadic concept of Pancha-kosha as five sheaths and the Buddhist concept of Pancha-skandha five constituents of Pudgala the individual being. The Vedanta held that Viṣvā (transformation) is the same as Namarupa (appearance). The world existence is not absolute truth धार्मिक-शर्य but empirical truth आधनिक-शर्य. The Mādhyamikas agree with this idea but the terms for them are ऎकाकृति-शर्य and नैनाकृति-शर्य. Nagarjuna expresses the truth by संयत्ता which is equally applicable to Samsara and Nirvana. According to him the truth is devoid (Sunya) of all attributes. In Vedanta the appearance of the world is अतिरिक्त चक्रवर्त (unique), that is, चन्द-आत्म-विद्यन (not existence nor non-existence).

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

प्रत व वाण भवति न फलदारस्व
ब्रह्मविद्यात् भवति ज्ञातन्त्रमुय अभिन
लोकसंप्रतिष्ठित्व अभिन

(Mandala, 7.2.11; Katha 5.15; Vrataasrama, 6.14).

9
We find almost identical description for Nirvana in Udanta:-

चर्म आदि च पदार्थ, तेन भासे न ग्लानि।
न तथा गुणः उचितम, अवधारितं न परक्षेते।
न तथा पुनः भाबिः, तस्मि तथा न निविष्टिः।
वचा च वाच्यमतिः, नूतन स्मरन वाहिनौ।
भव था अवस्था या, शुचिदुर्गच्छ शुचयात्ति।

(UBD 1.10)

We come across another form of Brahma which is also the object of asceticism. This is in Vedanta is known as Hiranya-garbha, Kevala-brahman, or Satra-atman (the breath of life in everything). In Chandogya Upanishad (7.6.6) we find Brahma is not only germ of golden light, he is seen within the sun 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 (Sacraya). Suchara commenting on the Brahma-Satra (1.44) says: “या प्रभुजनस्त्र क्रियाकरोदस्त्र नृक्षित्र सा सर्ववात्स्त्र व्याधारिः परश्र प्रियिः”

that Maham-anan is Hiranya-garbha and his Brahman (understanding, intelligence) is the foundation of all intellect. We could locate one occurrence of the word Hiranya-garbha in the famous Malayalam text Aryan-Mahajari-Bala-Kalpa though not denoting any subtle principle but as the name of a righteous king (M.M.K.: Part 1, 14, Gasapati Shastri, p. 623). Tibetan translation of this text is found in the Kaspar, School named records Hiranyakagabha as deity. The word attained distinction in Tibetan literature. Reference of the word is found in Tibetan rendering of mantra of Mahagoksha (M.M.S.C. Vishwakaran, Bibliotheca Indica, Tlok 1, p. 5) and in the famous lexicon Mahagoksha (8th century). Tibetan word in Mahagoksha is sp. 63.1.14 while that in Anukrihka as well as in First DaLi Lanak Gomu Dhupa’s work: Supt-skar Duk-je 63.1.14 while that in Anukrihka

It is known, that different terms for describing subtle and permanent reality in the universe like, चर्म, गुलचन, रंग, अंशबाण, तथाभ, रूपायमुक्त, 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: भाव, सर्वत्स्त्र, पदवर्त्त, सर्वत्स्त्र, तथाभयाय, सत्स्त्र, गुलचन

10
In Mahavada and specially in Buddhist Tantras the cosmic-consciousness is termed Tatata or Absolute identity, Dharmata or Suchness, Tathagata-garbha or the Matrix of all Tathagatas, Dharmadhatu or essential nature of all Dharmas etc. The Vijnanavadin call it jagad-vijnana or store-consciousness.

The वसूल कर्मकाल or void of own-being theory of the Mahayana-Buddhist is identified with Saggatagarbha युक्ति में कर्मकाल or the lineage of existing nature of all existing realities. The Jonangpas link their characteristic doctrine of वसूल कर्मकाल with the वागिन्य (Primordial Buddha) doctrine (Ruegg, Jonangpas, p. 74). It seems that Dharmadhatu वसूल कर्मकाल though real is non-existence: non-existence in reality वसूल कर्मकाल Certain teachers of Karmapa sect, however, gave interpretation of Sannyata as the absolute process (ibid, p 76). Here we may note that in some Upanishads Brahma is equated with Sunya and even Nirmala: "स: न एव शुच: गुण: गुण: निर्मल: अनवय सन्यास: साप्ताहि: सत्याः सक्ताः." (Karttikeya Upanishad 2.4). Again in the same Upanishad: "म: अनम् शुचि गुणि: शुचि: " (ibid 6.31).

The oldest Vedic reference to Creation is found in the famous Sutra of Rigveda (X.121 Mandala) wherein occurs the mention of Hiranyagarbha, T.M.P. Mahalanobis, in explaining the views of Gaudapada, with the aid of Ananda Suri, says that Hiranyagarbha and Vasishthas believe that Brahman or Hiranyagarbha is the fundamental reality. (Gaudapada, University of Malwa, 1980. p. 151). The Aitareya-vijñana even conceived as the absolute background of all phenomena, technically called Tattvata (ibid, p. 268), It must be remembered that transformation of Vijnana-vada into a type of Upanishadistic thought is not consistent with the theories of momentariness and unilaterality of things that are the basic heritage of all Buddhism. Hence in Lokavatarana, we see while Mahamatmi Mahaprabhuda 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 (Vibhava) and indestructible (Avyayi)." At this the Bhagavan replied "my teaching of the Tathagatagarbha is not like the Avavada of the Tirthikas", (trans. Ruegg).
"सत्त्व कथयति भगवान् तस्मादक्रियनां न प्रभुति।
तोष्णकाल आदि तथागतं, बिमा ब्रह्माण्डं निर्माण्यति।
नामकरणं कहति न भवेद्। अति ब्रह्माण्डं दर्शने
नेत्रेऽन्ति। भगवान्, बहुः। नाहें महानें तोष्णकालावरणं
वच्यं तस्मादक्ष्रियंप्रदेशः।"

(Lambavatara Sutra, R. Nanjo, pp. 77-9)

Although here we see Buddha sounds a note of warning against any notions that the conception of Tathātā was similar to Brahmanical Āmaśvaśī, a work of the 4th century A.D. (see, Winternitz, p. 317) as Lambavatara preserves Buddha’s familiarity with the conception of Upanishadic doctrine.

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

1. Mahābhārata,
2. Mahābhāṣya,
3. Vaiśeṣika-Sāra,
4. Vaiśeṣikatattvaviveka,
5. Kārikā,
6. Chāndogya-Upaniṣad,
7. Taittiriya-Upaniṣad,
8. Čāndogya-Upaniṣad,
9. Brahma-Upaniṣad,
10. Maitreya-Upaniṣad,
11. Śvetāmbara-Upaniṣad,
12. etc.

A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.
| गोवर   | नेवार्दुरा  |
| गोरक्षरक (?) | नेवार्दुरा  |
| पुलोकित | नेवार्दुरा  |
| अत्यन्त अविश्वक | नेवार्दुरा  |
| वस्तु अलावा ध्वासित | नेवार्दुरा  |
| जीव | नेवार्दुरा  |
| आत्म | नेवार्दुरा  |
| पीठ | नेवार्दुरा  |
| पुंभाक | नेवार्दुरा  |
| पुंभाताम्य | नेवार्दुरा  |
| साव | नेवार्दुरा  |
| रक्ष | नेवार्दुरा  |
| तम | नेवार्दुरा  |
| व्यास | नेवार्दुरा  |
| रक्षक | नेवार्दुरा  |
| वेदना | नेवार्दुरा  |
| वैद्यधनिक | नेवार्दुरा  |
| वैद्यधनिक | नेवार्दुरा  |
| वेदनाधिक | नेवार्दुरा  |
| वेदनाधिक | नेवार्दुरा  |
| वस | नेवार्दुरा  |
| असाह | नेवार्दुरा  |
| अगर | नेवार्दुरा  |
বস্তুতঃ
 অভাববত্তায় পুনর্বাসিকতা
 অস্তিত্বাদি-নিয়মাদি লাইকালীয়তা উল্লেখযোগ্যতা
 নিয়মানুসারে, অন্যথা কি কর্মধারক
 এক নটিত্ব প্রাপ্ত
 নির্দেশনা ক্ষেমার নিষ্কেন্দ্রতা
 নিবিষ্কর্তা ক্ষেমার ক্ষেত্রে (না) মানিয়তা
 অমূল্য নিয়ন্ত্রণ
 সাক্ষাৎ ক্ষেমার মূল্যায়ন
 নিষিদ্ধকরণ ক্ষেমার ক্ষেত্রে (না) মানিয়তা
 ব্যাপ্তিরূপ
 ...... অস্তিত্ব
 অভিনবত
 ...... অন্তর্ভুক্ত
 অন্যত্র
 হৃদয় ভাস্করের ক্ষেত্রের
 সর্বনাশন প্রকাশ
 তৃণদর্শন নিবিষ্কর্তা
 নিবাহ হৃদয় ভাস্করের
 অঙ্কন
 কৃত্তিকার ক্ষেত্র
 উল্লেখযোগ্যতার
 (অন্যান্যবাদ)
 ভূত অযোগ্যতার
 (কৃত্তিকারবাদ)
 স্মৃতি পূজা অনুষ্ঠান
विषयाचे विवरण:

नांगवाचे काव्य

म्हणून तिथे कवितेचा नाव कसा आहे?

नागाशी कवितेचा नाव कसा आहे?

तत्त्वार्थक साहित्य

तत्त्वार्थक साहित्यातील अभ्यास कसा आहे?

मोक्ष

मोक्ष कसा आहे?

निर्णय

निर्णय कसा आहे?

पर साधना

पर साधना कसा आहे?

निषेधाचे

निषेधाचे कसा आहे?
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.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 Gégan Palden Gyaltse (Mentsikhang: Lhasa and Enchay: Gangtok) makes the present publication an improvement 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 Bodhisattva, he was toiling along the arduous path towards perfect enlightenment. The remembrance of this episode came to his mind in the last days of his earthly life when—now as Buddha Sakya-muni—he surveyed for the last time the arenas of his career as a Bodhisattva.

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

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

After thus moving from place to place for forty long years and having established his doctrine sufficiently firm, to be carried on by his disciples, he felt that the time had come to retire. He therefore announced his intention to enter the supreme state of Parinirvana and to pass away at a place, called 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 one more prominent place than Kosinara for such an important event. The Buddhists must have been smiling to themselves 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 Kosinara was once the scene of one of the greatest events of the past, at the time when he was a world-ruler (cabhavattin) 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 favourite seat, a flaming wheel with thousand spokes appeared in the sky. The King remembered that this could only be the sacred “Wheel of the Law” the Dhamma-ttā Kṣaṭṭika 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 victoriously to the ends of the world”.

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

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

Thus, all the kings of the east became his followers, and likewise 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 Kosinara, where the Buddha entered Parinirvana. And, as on that occasion the Sākhāvane 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 (sri, Tib. bstan-mo), the embodiment of love and compassion and all female virtues.

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

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

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

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

King Mahasuddhara 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 Mahasuddhara Sutra describes him in a touching 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 Mahasuddhara 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 craving and craving, leaves this world happily.”

With these thoughts the King quietly renounced all desires and “like a man who falls asleep contentedly after a hearty meal”, he passed away peacefully after a short time, only to continue his way towards the final aim of Buddhahood.
To the Buddhist this story is not merely a tale of the past, but a signpost to the future. According to the rhythmic flow of events, which we like to call the universal laws of nature, (sometimes appearing as evolution, sometimes as disintegration) the things which happened in a former world-cycle are bound to repeat themselves in their essential features in the present and in future world-cycles. It is therefore assumed, according to Buddhist tradition, that before the next Buddha appears on earth, he will as a Bodhisattva and Caturjata 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 ॐ, as we may call them better, the Seven Ideals of a World-Saviour, 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, marglias, 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 (dharanātra).

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 vehicles of Indra, the ancient rain-god, the god of thunder and lightning (the latter symbolized by the snake, Tib. rDo-rje). The possession of a white elephant was looked upon as a guarantee for the prosperity of a country. This explains the importance the white elephant was given in Burma and Siam up to the present time, a tradition derived from ancient India, as 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 Maya's dream, when entering her womb at the beginning of his last life.

22
Thus the elephant became the symbol of the Buddha's birth and of his unbreakable determination and endurance in the fulfillment of his noble mission. In later times, therefore, the white elephant became the emblem and vehicle of the Dhyani-Buddha Akshobhya, "The Unshakable One", whose spiritual 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 Bodhisattva) went through innumerable rebirths.

The horse is originally a solar symbol. It was supposed to draw the sun-chariot. Also its fiery nature proved its connection with the sun. To the Buddhist, however, it is first and foremost a symbol of the fiery, independent mind, the symbol of speedy liberation from the 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 Dhyani-Buddha Ratnasambhava, whose place is in the south, where the sun attains its highest position, was associated with the emblem of the horse, as well as with that of the jewel, which is often shown upon the horse's back, as already mentioned. The elephant as the vehicle of the Dhyani-Buddhas has been depicted already on the stone-gates (barana) of the famous Sandhi Stupa.

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

Similarly the "Turning of the Wheel of the Law" (dharma-akrā-prataranā, Tib. chur-bhre-ba), the origin of the Tibetan prayer Wheel, "ma-tu cho-ba"), 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 act in the ordinary sense of the word, but in one who conquered the world by conquering himself and by realising the highest possibilities of his being in the 'thousandfold Cakra' (śabdamukha) 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 Cakramukhi ruled over the physical world, a fully enlightened Buddha is supreme in the world of the spirit. His Dharma cakra 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 symbol of the wheel (cakra) applies also to its component parts: the rim, the spokes and the hub. The rim itself, the symbol of infinity, of the world in its entirety. The rim, furthermore, is in motion, while the hub remains static. The rim, therefore, does not only represent infinity, but infinite movement: the infinite cycle of birth and death, the unending Samaya. However, each point of the Samaya 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 Samaya to the realization of the peace of Nirvana.

It is significant in this connection that there is not only one way towards realisation, but many. In fact, from each point of the samsaric world there is a possible way towards the centre, towards liberation and enlightenment. Though the aim is the same for all, the ways are many. This conception is the basis of Buddhist tolerance. Thus the wheel does not only represent law and sovereignty, but also tolerance. It combines both aspects of reality: the universal and the individual, stability and movement, Nirvana and Samaya.
A wheel may have any number of spokes; but in order to express the fundamental principles of the Buddha-Utama, the Buddhist Dharma-caras have generally been given either eight spokes or multiples of eight, in order to emphasize the importance of the Noble Eightfold Path (samañña magga), which leads to liberation through complete or perfect understanding (samyag-dhara), perfect aspirations (samyak sankalpa), perfect speech (samyak vaca), perfect action (samyak kammanta), perfect livelihood (samyajivita), perfect effort (samyag yeṣam), perfect mindfulness (samyak samādhi) and perfect absorption (samyak samādhi).

Finally the Caras stand 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 caras are also represented as lotus blossoms in this case), until the Saharana-Cara, the "Thousandfold Wheel" of the highest centre is reached. The latent faculties of these centres of psychic power cannot be realized by the ordinary, undeveloped consciousness but have to be awakened and activated by meditation or through the practice of Yoga.

Thus, he who has reached the highest centre, controls all the Caras and their spiritual and psychic power. He has become a Saharanatini 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 or action and of mental attitude, that can be established in every phase of life, in every stage of our spiritual development. That is why each of the eight steps of the Path is characterized by the word sāyāt (Tib. seng-dag). This is a word whose importance has been consistently overlooked, by rendering it by the weak and nebulous adjective "right", which introduces into the formula a taste of dogmatic moralism, quite foreign to Buddhist thought. What is "right" to one person may be "wrong" to another. But sāyāt 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 unsaid. A sāyāt-sambuddha is a "perfectly, fully, completely Enlightened One" —not a 'rightly Enlightened One'"
Under this aspect the “seven precious things” of a world-ruler take on a deeper meaning and a hidden connection with the seven psychic centres, and we begin to understand the profound truth of the Buddha’s words, when he declared that the world is contained within the six cubic 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 Cakras of the human body and the “seven precious things” of a Cakrasamudrā 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 (saapatii, general) - corresponds to the Svadhisthana-Cakra in the plexus hypogastricus, which represents the basic functions of the human organism’s household assimilation (providing the elements of sustenance) and elimination (rejecting what is harmful).

3. The Precious Jewel or Flaming Gem, known as mani (Tib. nor-bu) or cinamani (Tib. nor-bu dge-rod dpun-gel), 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 Svadhista-Cakra, the cardiac plexus or heart centre.

5. The Ideal Councillor corresponds to the Ajna-Cakra, the Centre of Spiritual Vision (the place of the “Third Eye”).

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.

26
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-DRIG NCHOG-GNYP (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.C.) depicting Buddha, Naga-jina, Anyadeva, Asanga, Vasubandhu, Dignaga, Dharmakirti, Gunaprabha, and Vaiparshana; reproductions are as per originals today after 350 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. 9-17) traverses a controversial ground involving academics as much as believers. The controversy boils down to Buddha’s notion of Atman and we invite scholars to throw light from Tibetan and Mongol literary sources.

It is appropriate to add here, for the general reader, that a Brahmanical term in Buddhism raise a presumption in favour of borrowing. Buddhist terms like Budhika or Nisattra in Brahminism have the same bearing. If the Buddha had appropriated the thunder (Vijayin from Upneshahs, Nagajirna returned it in a refined form; Gandalapada, Govinda and Sankha retrieved it. In Tibetan tradition Sankara is a beneficiary and a remigade of the Dharma. Bhartihari’s Fakshaparvan, drawn upon by the Jonangpa school of Tibet, drew considerably from Buddhist.

Sankara is exor known to have offered this salutation to the Buddha,

शनकरक्षेत्रमि महाराजे।

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

A millennium and a half before Sankara, Gautama Siddhartha said, I have discovered an ancient track. In olden times the Enlightened Ones trod this path. (Sanyata Nikaya 12.63).

The encounters between the two creeds resulted in exchanges at different levels from philosophy to rituals. While the worshippers of Siva adapted much from the Buddhist Tantras as practiced in the north west (Swat-Gilgit) or in the north east (Lohit-Brangpastra). Guru Padmasambhava of Uddyana had no less authority among the Hindu devotees than Rsi Vasishtha of Kumaupa. The worshippers of Vishnu adored Gautama Siddhartha as an Avatar.
SEVEN SOVEREIGN JEWELS

RGYAL-SRI RIN-CHEN SNA-BDUN on pages 19–27 is a fresh interpretation of the symbolism of a sovereign seven precious jewels from the erudite pen of Lama Angurika Govinda and will no doubt engage the experts in several fields of religion and anthropology in pursuing the matter further.

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

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 Taittirya Samhita enumerates 14 persons: Priest (Brahman), Noble (Rajanya), Chief Queen (Mahishika), Neglected Cousin (Parivritti), Army Chief (Senani), Minister (Suta), Village Headman (Grumani), Carver (Khartri), Chariteer (Sangyabhiru), Collector (Ibhabalika) and Master of Dice (Aleshava). Each person symbolizes or represents a deity; Brahman represents Brihaspati, Rajanya Indra, Mahishika Atri and so on and so forth.
It may be noticed that the different persons called Ratin in various systems, 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 prece
dence 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 Pratik; even the Neglected Consort or the Master of the Dice cannot be omitted, and in the context of a semi-tribal semi-territorial society, as the Vedic one, every potential source of power like Charioteer or Village Headman is recogn
ized and propitiated. A comprehensive description of the ritual will be found in Heesterman: The Ancient Indian Royal Consecration (The Hague 1957).

There are conflicting interpretations of the Jewel-offerings ritual. Jayaswal in Hindu Polity (Calcutta 1914, Bangalore 1944) holds that the ritual pertains to the character of election and thus the consecration amounts to election of the king. A correct assessment, in my submission, is that of Ghoshal in Studies in Indian History and Culture (Calcutta 1957/1965). "The true significance of the ceremony" in Ghoshal's words "consisted in winning for the king the allegiance of these important persons". Coomaraswamy, in Spiritual Authority and Temporal Power in the Indian Theory of Government (New Haven 1947), reads the ritual as another symbol of the marital bond between the Purohita (i.e., Church) and the Rajah (i.e., State). I do not accept Coomaraswamy's warning that the Vedic King's Jewels are not to be confused with the Seven Jewels of a Chakravartin (p. 17). Coomaraswamy admits that "the categories partly coincide".

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

A recent celebration of the Buddhist Jewel-offerings was witnessed in Sikkim on 4 April 1965 at the GSER-HEKBH-MNGAH-GSOE of
Miwang Palden Thondup Namgyal as the 12th Chogyal of Sikkim. For a student of Indian history, this recalled Indian Vedic and Buddhist rituals. The Vajracharya (Rdo-rje slob-rgan of Padma-sang-tes: the royal chaplain and presiding priest) offered to the Chogyal, in iconic symbols, the Seven Jewels: Chakwa (Discus, Chintamanī, Wish-fulfilling Gem), Mahidari (Consort), Mantri (Minister), Hasti (Elephant), Aśva (Horse), and Senani (Army Chief).

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

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

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

NORMAL C. SINHA
Price per copy: Rupees Five