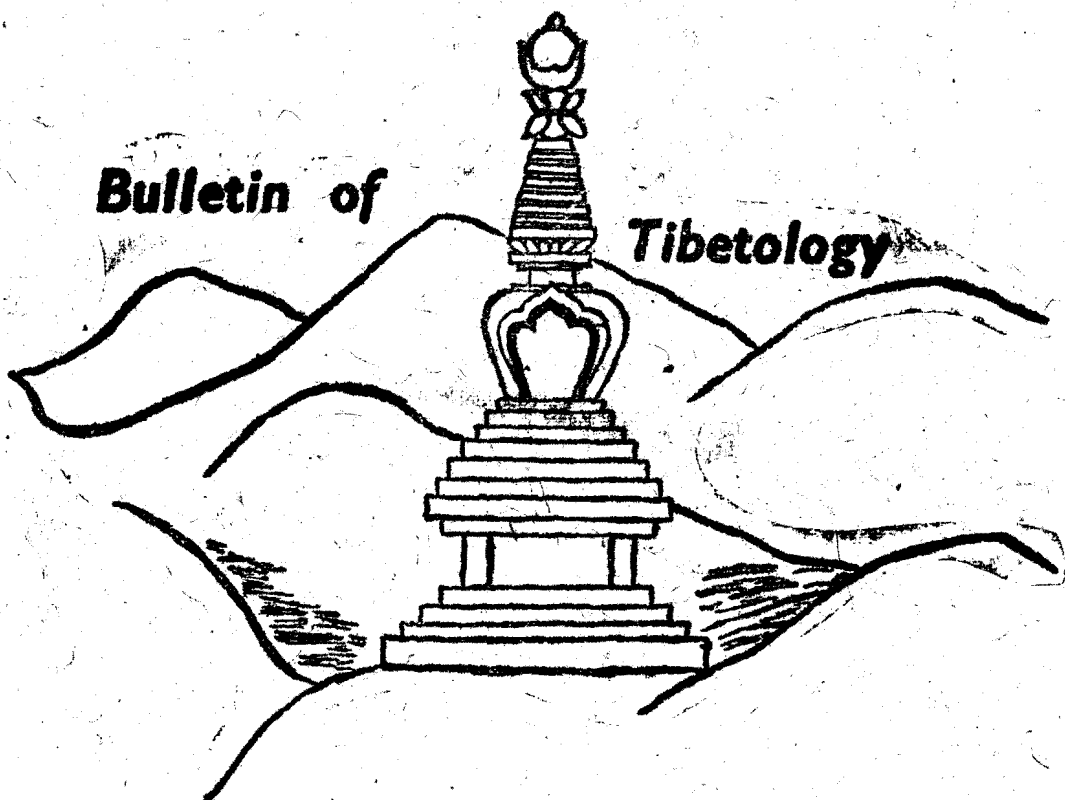


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Vol.V

No.1

29 FEBRUARY 1968
NAMGYAL INSTITUTE OF TIBETOLOGY
GANGTOK, SIKKIM

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

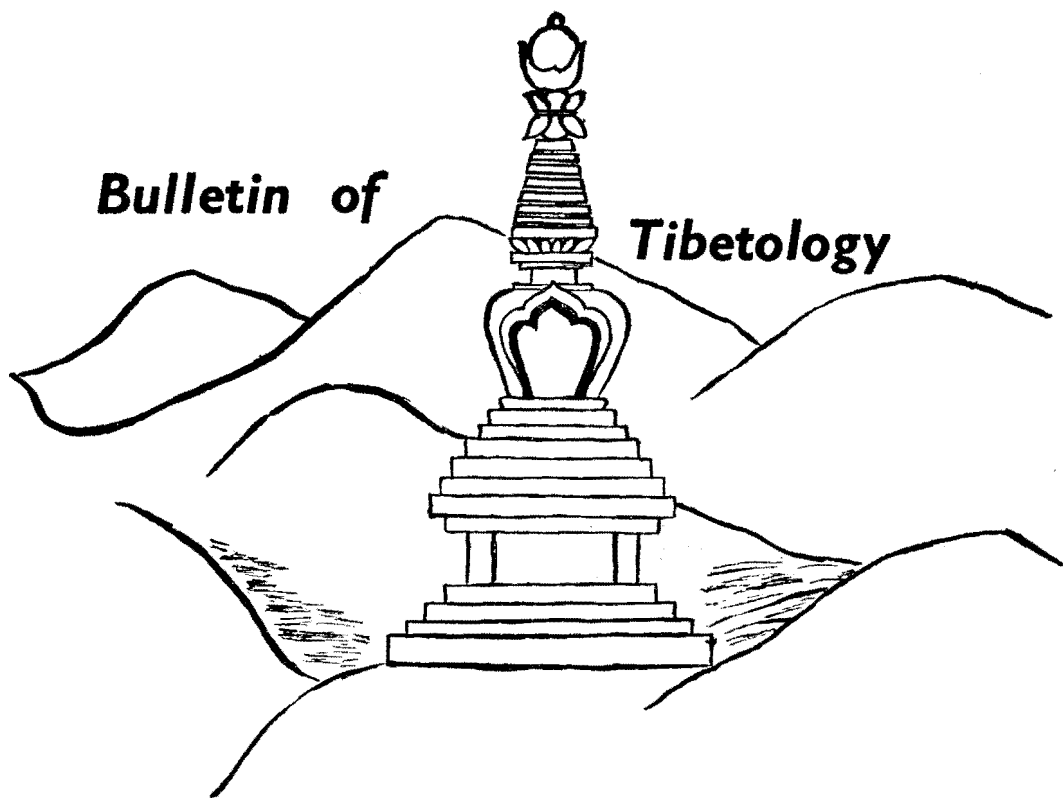
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གནས་ལོ་ས་སྤེལ་གསར་ཆོས།

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༄༅། །བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་ཉམས་ལེན་གྱི་ནམ་གཞག་
མདོར་བསྡུས་བཞགས་སོ། །

TRANSLATED INTO ENGLISH

—LOBSANG LHALUNGPA

ॐ । त्रिंशत्सुखं सुखं सुखं ।

। ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 । ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 । ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 । ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

| ལྷ་མོ་ལྷོ་པ་དེ་ལོ་ལྷ་མོ་ལྷོ་པ་
 | ལྷ་མོ་ལྷོ་པ་དེ་ལོ་ལྷ་མོ་ལྷོ་པ་
 | ལྷ་མོ་ལྷོ་པ་དེ་ལོ་ལྷ་མོ་ལྷོ་པ་
 | ལྷ་མོ་ལྷོ་པ་དེ་ལོ་ལྷ་མོ་ལྷོ་པ་

༡ ལྷ་ཀྱུ་དབུ་པར་དཀར་པ་རྒྱལ་བའི་རྩམ།
 ༢ རྩམ་ཞེས་དགོངས་པ་འབྱུང་མཆད་འཛམ་གླིང་རྒྱན།
 ༣ རྒྱ་རྒྱུ་པ་མོགས་མེད་ཅེས་ནི་ས་གཞུང་ན།
 ༤ ཡོངས་སུ་བྱགས་པའི་ཞབས་ལ་བདག་ཏུ་གཏམས། ༢ ॥

| གྲིང་དྲ་ཆེན་པོ་གཉིས་ལས་ལོགས་པ་ལྟར་པའི།
 | ཟེལ་མེད་ཀྱི་ཕྱོག་ལ་ལྟ་ཆེན་པོའི་ལས།
 | མ་ཞེས་པའི་སྤྱི་ཆོགས་པའི་གནད་པ་རྩམ་པའི།
 | གདམས་པའི་མ་ཞེས་པའི་མ་ཞེས་པའི་མ་ཞེས་པའི་ལ་ལྟར། ॥ ༥ ॥

| གསུང་རབ་ཀུན་གྱི་སྤྱིང་པོ་བསུ་བསུ་བ།
 | ཚུལ་འདི་བྱན་དེ་བཞིན་དད་ཅན་པས་ཀྱང་།
 | དམ་ཚེས་འཆད་དང་ཐོས་པའི་པན་ཡོན་ཚོགས།
 | རྒྱ་པས་ཆེན་ལྷན་པར་ངེས་པས་དེ་རིན་པས་ས། ༥ ॥

ལམ་གྱི་རྩ་བ་བཞེས་གཉེན་བསྟེན་རྒྱལ་མི།

| དེ་ནས་འདི་ཕྱིའི་ལེགས་ཚོགས་ཇི་སྟེད་པའི།
 | ཉིད་འབྲེལ་ལེགས་པར་འབྲིགས་པའི་རྩ་བ་ནི།
 | ལམ་སྟོན་བཞེས་གཉེན་དམ་པ་འབད་པ་ཡིས།
 | བསམ་དང་སྦྱོང་བས་ཚུལ་བཞིན་བསྟེན་པ་བྱ།
 | མཐོང་ནས་ཐོག་གི་ཕྱིར་ཡང་མི་གཏོང་བར།
 | བཀའ་བཞིན་སྐྱུ་པ་པའི་མཚོད་པས་མཉེས་པར་བྱེད།
 | ནལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བྱས།
 | ཐར་འདོད་ཁྱེད་ཀྱང་དེ་བཞིན་བསྐྱེད་འཆལ་ཡོ། ༦ ॥

སྟེས་བྱ་རྒྱུ་དང་དུ་དུ་ཐུན་མེད་བའི་ལམ།

| དཔ་པའི་དེན་འདི་ཡིད་བཞིན་མོར་ལས་སྒྲག།
 | འདི་འདྲ་ཉིད་པ་ར་རེས་ཙམ་ཞིག་ཡིན།
 | ཉིད་དཀའ་འཛིག་སྒྲ་ནམ་མཁའི་སློག་དང་འདྲ།
 | ཚུལ་འདི་བསམས་ནས་འཛིག་དེན་བྱ་བ་ཀུན།
 | ལྷན་པ་འཕྱར་པ་བཞིན་དུ་དོགས་གྱུར་ནས།

| ཉིན་མཚན་ཀུན་དུ་སྤྱིང་པོ་ལན་པ་དགོས།
 | ནལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་རྩེ་བྱས།
 | ཐར་འདོད་བྱིད་ཀྱང་དེ་བཞིན་བསྐྱང་འཛམ་ལོ། १० ॥

| གི་ནས་ངན་འབྱོར་མི་སྤྱིའི་གཏོང་ཅིང་རིང་།
 | དེ་ལི་འཛིགས་སྤྱིལ་དཀོན་མཆོག་གསུམ་དུ་ངེས།
 | དེ་ཕྱིར་སྐྱབས་འབྱོར་གིན་དུ་ཉན་པ་དང་།
 | དེ་ལི་བསྐྱབ་བྱ་ལས་པ་མེད་པར་བྱ།
 | དེ་ཡང་དཀར་ནག་ལས་འབྲས་ལེགས་པས་ཅས། ས།
 | གྲང་དོར་ཚུལ་བཞིན་བསྐྱབ་ལ་རག་ལས་སོ།
 | ནལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་རྩེ་བྱས།
 | ཐར་འདོད་བྱིད་ཀྱང་དེ་བཞིན་བསྐྱང་འཛམ་ལོ། ११ ॥

| ལས་མཆོག་བསྐྱབ་པ་མཚན་ཉིད་ཆང་བའི་ཉིན།
 | མ་ཉིད་བར་དུ་ས་ཕྱོད་མི་འོང་བས།
 | དེ་ལི་མ་ཆང་མེད་པའི་གྲུ་ལ་བསྐྱབ།
 | རྩོད་གསུམ་སྒྲིག་རྒྱུ་ཀྱི་མས་སྐྱགས་པ་འདྲི།
 | རྩག་པར་ལས་སྤྱིལ་ཕྱོད་པ་གནད་ཅི་བས།
 | གྲུ་དུ་སྤྱོདས་པཞི་ཆང་པ་བཞེན་པ་གཅིས།
 | ནལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་རྩེ་བྱས།
 | ཐར་འདོད་བྱིད་ཀྱང་དེ་བཞིན་བསྐྱང་འཛམ་ལོ། १२ ॥

སྐྱེས་པ་འབྱིང་དང་ཐུན་མཛད་པའི་ལམ།

། ལྷག་པོར་ཅིས་དམིགས་པམམ་ལ་མ་འབད་ན།
། བཤ་པདོན་གཅིས་ཇེ་བཞིན་མི་སྤྱི་ཞིང་།
། རྒྱལ་འབྱུང་འབྱུང་པའི་འཇུག་མེས་མ་པམམས་ན།
། འཇུམ་པའི་མ་པ་གཅིང་ཆེ་ལ་མི་ཤུས་ངམ།
། ཡིད་ལམ་འཇུང་ལྱེད་ཤུས་བསྟོན་པ་དང་།
། འཇུམ་པའ་མཁུ་པེམ་བཅེངས་པ་ཤུས་པ་གཅིས།
། ལྷལ་འབྱིང་པམ་གྱིང་ཅམས་ལུན་དྲ་ལུས།
། བཤ་འདྲོད་བྱིང་གྱིང་དྲ་བཞིན་བསྐྱུང་འཛལ་ལོ། ༡༩ ॥

སྐྱེས་པ་ཅིན་པ་དང་ཐུན་མཛད་པའི་ལམ།

། མམས་བསྐྱིད་ཐོག་མཚོག་ལམ་གྱི་གཞུང་དྲིང་སྟེ།
། རེ་པམ་ཅིན་སྟེད་པ་ནམས་གྱི་བཞི་དང་རྟོན།
། ཅིགས་གཅིས་རྒྱལ་ལ་གསེར་འབྱུང་ཆེ་ལུ་བྱ།
། དཔ་འབྱུམས་དག་ཅིགས་སྟེད་པའི་བསྟོད་ཅམས་གཏོར།
། དེ་ལྷལ་དྲམ་ནམས་གྱི་ལ་མམ་པཔལ་པ་རྟོམས།
། རིན་ཅིན་མམས་མཚོག་ཐུགས་དམ་མཚུབ་དུ་འབྱེད།
། ལྷལ་འབྱིང་པམ་གྱིང་ཅམས་ལུན་དྲ་ལུས།
། བཤ་འདྲོད་བྱིང་གྱིང་དྲ་བཞིན་བསྐྱུང་འཛལ་ལོ། ༢༠ ॥

པར་ཕྱིན་དུག་པས་སྒྱིན་པའི་པར་ཕྱིན་ནི།

| ཕྱིན་པ་འགྲོ་བའི་རི་སྒོང་ཡིན་པའི་ཕྱིན་ནི།
 | སེར་ཕྱུག་མཉུན་པ་གཞོན་པའི་མཚོན་ཆ་མཚོན།
 | ས་ཁུམ་སྒྱིང་སྒྱིང་ས་པསྒྱིད་པའི་གྲུལ་ཕྱུག་སྒྱིད།
 | ཕྱིན་པའི་གྲགས་པ་ཕྱིགས་པའི་སྒྱིག་པའི་པའི།
 | དེ་ཕྱིན་ཤེས་ནས་ཕྱུག་དང་མེད་ས་སྒྱིད་དག།
 | ཡོངས་སུ་གཏོང་བའི་པས་པའི་པས་པས་པས་པས་པས།
 | རྣམ་འབྱོར་ངས་ཀྱང་མས་པའི་ཕྱིན་དུས།
 | བར་དོན་ཕྱིན་ཀྱང་དེ་པའི་ཕྱིན་པསྒྱིང་འཕྲུལ་པོ། ༡༥ ॥

ཆེ་པ་སྒྲིམས་ཀྱི་པར་ཕྱིན་ནི།

| ཆེ་པ་སྒྲིམས་ཉིས་སྒྱིད་ཀྱི་པ་འཁྱུད་པའི་ཆེ།
 | ཉན་པའི་ཆ་གཏུང་སེལ་བའི་ཆེ་པའི་ཕྱིན་ནི།
 | སྒྱིད་གྲུའི་དུས་ན་ཕྱིན་པོ་ཕྱིན་པའི་ཕྱིན།
 | སྒྱིད་པའི་ཕྱིས་པསྒྱིགས་པ་མེད་པར་འགྲོ་ཀྱན་འདུད།
 | དེ་ཕྱིན་ཤེས་ནས་ཡང་དག་སྒྲིམས་པའི་སྒྲིམས།
 | དས་པ་ནས་པའི་ཕྱིས་པའི་ཕྱིན་པསྒྱིང་པས་པས།
 | རྣམ་འབྱོར་ངས་ཉམས་པའི་ཕྱིན་དུས།
 | བར་དོན་ཕྱིན་ཀྱང་དེ་པའི་ཕྱིན་པསྒྱིང་འཕྲུལ་པོ། ༡༦ ॥

五、六、七、八、九

[illegible]

ॐ नमो भगवते वासुदेवाय

[illegible]

པསམ་གཏན་གྱི་པར་ཕྱིན་ནི།

| པསམ་གཏན་སེམས་ལ་དབང་བརྒྱུད་བྱུང་པོ་ཕྱི།
 | བཞག་ན་གཡོ་མེད་རི་ཡི་དབང་པོ་བཞིན།
 | བདང་ན་དགེ་བའི་དམིགས་པ་ཀུན་ལ་འཇུག
 | ལུས་སེམས་ལས་སྤང་བའི་པདྨ་ཆེན་འབྲེན།
 | རི་ཕྱོད་ཤེས་ནས་ནཔ་འབྱོར་དབང་པོ་ནསས།
 | རྣམ་གཤིང་དབྱ་འཛོལ་དྲིང་འཛོལ་གྱུན་དུ་བཞེན།
 | རྣམ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བྱས།
 | བར་འདོད་ཁྱེད་ཀྱང་དེ་བཞིན་བརྒྱུད་འཛུལ་ལོ། ༡༩ ॥

ཤེས་རབ་ཀྱི་པར་ཕྱིན་ནི།

| ཤེས་རབ་རྩལ་མོའི་དེ་ཉིད་བརྒྱ་བའི་མིག
 | སྤྱིད་པའི་ཅ་བ་བྱངས་ནས་འབྱིན་པའི་ལམ།
 | བསྐྱེད་རབ་ཀུན་ལས་བསྐྱེད་པའི་ཡོན་ཏན་གཏོར།
 | བཏེ་ཐུག་ཐུན་སེལ་སྒྲོན་མེད་མཆོག་དུ་བྲགས།
 | དེ་ལྟར་ཤེས་ནས་ཐར་འདོད་སེམས་པ་ཡིས།
 | ལམ་དེ་འཕར་པ་དུ་མས་བསྐྱེད་པར་མཛོད།
 | རྣམ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བྱས།
 | བར་འདོད་ཁྱེད་ཀྱང་དེ་བཞིན་བརྒྱུད་འཛུལ་ལོ། ༢༠ ॥

| ཅེ་གཅིག་པསམ་གཏན་ཅམ་ལ་འཁོར་བ་ཡི།
 | ཅ་བ་གཅོད་པའི་ནུས་པ་མ་ཆ་ཐོང་ཞིང་།
 | ཞི་གནས་ལམ་རང་བྱལ་པའི་ཤེས་རབ་ཀྱིས།
 | རི་ཅམ་དབྱེད་ཀྱང་ཉོན་མོངས་མི་བརྒྱུག་པས།

[illegible]

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 Sakyas, 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 abstruse to grasp,
That their meanings have been truly expounded,
By Nagarjuna and Asanga, those Jewels of Zambudipa, 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 Enli-
ghtenment.
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

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?

8. 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 Dharmas, hence contemplate on its
meanings!

THE IMPORTANCE OF SPIRITUAL MASTER

9. Then you must realize that laying the foundation properly of the
casual 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!

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

THE FUNDAMENTAL PATH COMMON TO "LESSOR SEEKERS"—BEGINNERS

10. This human body with the eight beneficial circumstances and
opportunities is better than the Wishing 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.

I, 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!

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

12. Until one attains (again) a human body with consummate qualities,
No progress in 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

15. (1) The Perfection of Giving (generosity).
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 Bodhi-
sattvas.
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!
16. (2) The Perfection of Morality.
Morality is the water for the cleansing of the defilement of
bad conduct.

It is the light of the moon which cools the burning torment of bad thoughts.

It stands with the dignity of Mount Meru in the midst of mankind. To those who keep *sila* all men turn, without the threat of force being used.

Since holy men understand this, they hold to their normal vows guard them 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, seekers of truth strive to practise patience in every possible way.

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

18. (4) The Perfection of Strenuousness

If one puts on the resolute and unchanging 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 Bodhasattvas 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:

Samten, 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!

20. (6) The Perfection of Wisdom.

By the eye of infinitive 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.

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!

21. 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 delusions 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!

22. 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!

23. Samadhi perceives Sunyata as it were the Heavens,

Perception after samadhi is empty like a magical scene.

Meditating upon these two, those who achieve the perfection of Bodhisattva activities by the skilful means and insight 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

24. 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!

25. 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 thus: 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 Gadan Monastery.
-

AN
ART BOOK
FROM
NAMGYAL INTITUTE OF TIBETOLOGY

༄༅ ། རྒྱལ་ཏུག་མཆོག་གཉིས། །

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

April 1962.

THE REFUGE: INDIA, TIBET & MONGOLIA

—NIRMAL C. SINHA

I

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

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

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"⁽²⁾.

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, Theras and other scholars consulted will be duly acknowledged in the completed work on Lamaist Polity. NCS

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 820 for the good reason that the Three Jewels were invoked as witnesses in the famous treaty (821/822) between Tibet and China(3). The Sanskrit-Tibetan lexicon *Mahavyutpatti*, 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, Kalmuks 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 (Ertēni)—‘r’ sound without a vowel prefix being impossible in Mongol speech.

II

The concept of refuge (Skt. Sarana)—Isvara/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; 5th 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 centuries 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 Varna (caste) and the Buddhist formula of Pratityasamutpada (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 emphasise 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 teachings being based on reason and being not focussed on any supernatural agency or divine instrument, the *Śraddha* (Pali. *Saddha*) 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 Theravada profession, as Jayatilleke's brilliant arguments suggest, perhaps upholds this ideal(8). Yet it is a fair question that how many in the Sangha—besides a few scholarly monks and priests—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 Nalinaksha Dutt said in 1930 "Be it Hinayana or Mahayana, *Śraddha* 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 2500 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 *Hridayaprasara* 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 evoke in the seeker Reverence and Faith. No *cultus intellectualis* was involved when in the historic past nearly half of Asia went for refuge (Skt. *Sara-nagamana*/Tib. *Skyabs-hgro*). Hundreds in the West today seek this refuge with *Śraddha* 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 an almost simultaneous origination 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 inseparable. As Christmas Humphreys puts it "the organization of the Sangha in 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 origination 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" (12). "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 omnibus 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 organizational rules which made it a historic force in India and Asia. These rules (Vinaya: Prati-moksha) avoided the orthodox heritage (Varnasrama) and drew upon the practices of the Sakyas, Vajjis and the Mallas (15). 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 Panini's aphorism; unless repugnant to the context the term Sangha would mean the Gana founded by the Buddha. A millennium stood between Panini 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 same Vinaya (16). The monastic organization, to quote Conze 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-nampriya Priyadarsiraja Asoka. The epithet "Beloved of the Gods" is thought by many as an approximation to Divine Right, a concept not yet grown in Indic polity. Asoka's description of his subjects "All men are my children" (Kalinga Rock Edict) is interpreted as a mark of paternal despotism. In the famous Bairat Edict, meant for the Sangha, Asoka describes himself simply as Raja Priyadarsi of Magadha, salutes the Sangha and addresses the members of the Sangha with the honorific Bhanta/Bhadanta (18). The Bairat 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 Prajnaparamita 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.

Śraddha 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 devotionism 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 Triratna did no longer proceed out of intellectual comprehension (Pali. Panna/Skt. 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 rights 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 Yogasutra (21)

Santideva, the scholar-saint of 8th century, expressed the depths and forms of the devotional Buddhism. His two works *Sikshasamuchchaya* and *Bodhicaryavatara* are fortunately available in both original (Sanskrit) and translation (Tibetan). A chapter in *Sikshasamuchchaya* 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 *Bodhicaryavatara* the devotee bows not only to the Buddha (past-present-future), the Dharma and the Ganottama (the best of Ganas i.e. Sangha) but also

to the Bodhisattva-resorts and Chaityas and the Upadhyayas (preceptors) and Yatis (ascetics). Then the devotee takes refuge in the Buddha, the Dharma and the Bodhisattvagana (the Gana of the Bodhisattvas i.e. Sangha) (23). The accent on Bodhisattvas is obvious and significant. The best of Ganas is the Gana of Bodhisattvas. The Bodhisattvagana 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. *Trikona*/Tib. *Zur-gsum*) could not satisfy the aesthetic yearnings of the believers (24) and finally a set of three anthropomorphic forms emerged. The Buddha was depicted as Sakyamuni in earth-touching posture, the Dharma as goddess Prajnaparamita with four hands and the Sangha as Avalokitesvara with four hands (25). As Prajnaparamita expressed the quintessence of the Dharma, Avalokitesvara expressed the compassion of the Sangha (26). Elaborate rituals for the adoration of the Three Jewels were as ancient as the Mahayana. *Bodhisattvabhumi* of Asanga has a chapter on Puja-seva-apramana of which the first and foremost section is Ratnapuja (27). Ratnapuja and/or Saranagamana in one form or other continued and found conspicuous expression in Vajrayana. The Sadhanas of medieval Tantra abound with references to the Triple Refuge (28). Vajratarasadhana of Ratnakarasanti (Atisa's teacher) has the refuge formula (29) in which the Buddha is described as the Highest of Men (following Asanga's diction), the Dharma as Mahayana (stating the dominance of Mahayana visavis Hinayana in India) and the Sangha as Avaivartikabodhisattvagana (claiming the Sangha as an organization of infallible altruists). The words within brackets are our comments; as 'infallible' represents the spirit of the word 'avaivartika' it is not necessary to probe into the etymology or history of this word here (30).

By the thirteenth century Buddhism came to an end in the plains of India. The founder, Gautama Buddha, was absorbed into Brahmanical pantheon. 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 Sangha, the true arm of the Dharma and the real enemy of traditionalism, died for ever in the plains of India (31).

The Triratna migrated to the Trans-Himalayas and found refuge upto the Siberian steppes. The Sangha played the leading role in this migration.

The Saranagamana (Tib. Skyabs-hgro) 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 indigeneous religion. Till the arrival of Santarakshita (popular as Khempo Bodhisattva in Tibet) and Padmasambhava (popular as Guru Rimpoche 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 (32) and the Sangha as Bodhisattva Gana 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 1042 and preached for twelve years till his death. His disciples Hbromston and others recorded his sermons as the Word of the Spiritual Father (Bkash-gdams-pha-chhos) and supplemented with their own comments entitled the Word of the Spiritual Son (Bkash-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" (34). The Word of the Son continues this, describes the Guru as the excellent refuge and hails the Sangha as the leader (hdrenpa/Skt. nayaka) (35).

Another exposition of the Triple Refuge is in Sgampopa (1079-1153)'s Jewel Ornament of Liberation. Rooted deeply in Indian

tradition 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." "Ordinary mind takes refuge because it cannot bear its individual misery". Though "the Buddha is the ultimate refuge the ordinary mind takes refuge in Bodhisattvas (Sangha) as the most excellent refuge" (36).

It is thus not surprising that in the next century the presiding abbot of a powerful monastery would be addressed as *Skyabs-mgon* (Lord of Refuge). Tradition in Sakya as well as Kargyu (Karma) Sects traces such usage back to the thirteenth century. Later the Gelugpa found this a convenient usage and sanctified it officially (37).

VII

The Gelugpa propagation in Mongolia (1500-1700) not only disseminated the merits of refuge in the Triratna but also the indispensability of the Lama. Following passages from *Erdeni-yin-Tobci*, composed in 1662, 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*-sanctity by this,
One should rely completely on this meritorious teacher.

(tran. 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

versions of *Pancharaksha*, *Suvarnaprabhasa* 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 Chhos (Dharma)

I take refuge in the Gedun (Sangha)

NOTES

1. Hermann Oldenberg's celebrated work *Buddha* (Berlin 1881/1922) had the subtitle 'His Life, His Doctrine and His Community'. Bhikshu Sangharakshita'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 Mani. Even the Zen (variously described as scientific Buddhism, free Buddhism etc.) affirms refuge in the Three Jewels; vide Philip Kapleau: *The Three Pillars of Zen* (Tokyo 1965), pp. 198, 347-8.

2. For the original text see Note 18 infra.

3. དཀོན་མཆོག་གསུམ་དང་། འཕགས་པའི་ནམས་དང་གཉི་ཐུ་དང་གཟེ་སྐར་
ལ་ཡང་དབང་དུ་གསོལ་དེ། །

The document as read by Hugh Richardson is reproduced in *Ancient Historical Edicts at Lhasa* (Royal Asiatic Society London 1952), pp. 66-69.

The Samye pillar-inscription, which Giuseppe Tucci accepts as that of Khri-srong-lde-btsan himself, speaks of དཀོན་མཆོག་གསུམ་གྱི་

རྟེན་བཅུགས་པ་དང་། སངས་བླ་མ་གྱི་ཆོས།

The Tombs of the Tibetan Kings (Rome 1950), p.94. The Karchung inscription, attributed to Khri-lde-srong-btsan, describing the triumph of Buddhism over Bon abounds with དཀོན་མཆོག་གསུམ།

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.

4. Henry Serruys: Early Lamaism in Mongolia in *Oriens Extremus*, October 1963.

5. Nicholas Poppe: *The Mongolian Monuments in hPhagspa Script* (Wiesbaden 1957); vide the two metal plates illustrated, transcribed and translated on pp. 60-66.

6. Bhagavadgita, ch IX, v.18

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥

and ch XVIII, v.66

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Origins and history of the Bhakti cult have several theories and controversies. Vide R.G. Bhandarkar: *Vaishnavism Saivism and Other Minor Religious Systems* (Strassburg 1913; later reprints Poona etc.); H.C. Raychaudhuri: *Materials for the Study of the Early History of the Vaishnava Sect* (Calcutta 1936); S.N. Das Gupta: *A History of Indian Philosophy*, Vol II (Cambridge 1932/1952); and Bhagavat Sastri: *The Bhakti Cult in Ancient India* (Calcutta 1924/Varanasi 1965). Har Dayal's theory, in *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London 1932), that Bhakti first originated in Buddhism and that Bhakti was an integral part of Buddhist ideal from the earliest times (p.32) 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: *Peaks and Lamas* (London 1939/1946), 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 1963), pp.383-400. 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 1951/1953 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.29, f.n.

9. Nalinaksha Dutt: *Aspects of Mahayana and its Relation to Hinayana* (London 1930), p.303; further developed in *Indian Historical Quarterly* (Calcutta), Vols 16 & 21. Dutt has perhaps overdone the word Sraddha in conjunction with Prasada; but his theory has support in Asoka's use of the term Prasada for faith (Bairat Edict). See Note 18 infra.

10. Vide the present writer's article "Rabindranath Tagore on Buddhism" contributed to the Tagore Centenary Number of *The Mahadodhi* (Calcutta) or *France-Asia/Asia* (Tokyo). It is needless to labour the point that Brahmanism, Confucianism or Zoroastrianism failed in Inner Asia not because of lack of metaphysical content.

11. Christmas Humphreys: *Buddhism* (Penguin 1962), p.132

12. Charles Eliot: *Hindiusm and Buddhism* (London 1921/1954), Vol I, p.237.

13. Conze: *Buddhism*, p.54

14. *Dhammapada*: Buddhavagga 10-14

बहुं वे सरणं यन्ति, पब्बतानि वनानि च ।
आरामस्वखचेत्यानि, मनुस्सा भयतज्जिता ॥
नेतं खो सरणं खेमं, नेतं सरणमुत्तमं ।
नेतं सरणमागम्म, सब्बदुक्खा पमुच्चति ॥
यो च बुद्धं च धम्मं च, सङ्घं च सरणं गतो ।
चत्तारि अरियसञ्चानि, सम्मपळाया पस्सति ॥
दुक्खं दुक्खसमुप्पादं, दुक्खस्स च अतिक्रमं ।
अरियं चट्ठङ्गिकं मग्गं, दुक्खूपसमगामिनं ॥
एतं खो सरणं खेमं, एतं सरणमुत्तमं ।
एतं सरणमागम्म, सब्बदुक्खा पमुच्चति ॥

15. For Sangha and Gana vide K.P. Jayaswal: *Hindu Polity* (Calcutta 1924-Bangalore 1943); D.R. Bhandarkar: *Carmichael Lectures* (Calcutta 1918-19) and *Some Aspects of Ancient Hindu Polity* (Benares 1925/1963); R.C. Majumdar: *Corporate Life in Ancient India* (Calcutta 1922); 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 1965), 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.285 fn.

16. Nalinaksha 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 1961) and must quote in this context what Prince Norodom Sihanouk (Head of the State of Kamboja) 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 schism. The Saddharama Pundarika 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 unison 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 these 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 Nirvana there could be no conflict."

Vide *France-Asie/Asia* (Tokyo), No.171 (Jan-Feb. 1962) for these two speeches.

17. Vide Note 13 supra.

18. The relevant words are: प्रियदसि लाजा मागधे संघं अभिवादेतुं आह । अपाबाधतं च फासु-विहातं च । विदिते वे भंते आवतके हमा बुधसि धमसि संघसि ति गालवे च प्रसादे च ।

Sanskrit rendering by Amulya Sen: प्रियदर्शी राजा मागधः संघम् अभिवाद्य
आह । अन्पाबाधतां च स्पर्श (=सुख)—विहारतां च । विदितं वः भदन्ताः
यावत्कं मम बुद्धे धर्मे संघे इति गौरवं च प्रसादः च ।
Asoka's Edicts (Calcutta 1956), p.135.

The word Bhanta (Bhadanta) is generally rendered as Sir; D.R. Bhandarkar
(*Asoka*, Calcutta 1955, p.335) renders as Reverend Sir; Reverend One
will also be good.

The word Pasada (Prasada) here certainly means faith. B.M. Barua
points out बुधसि धमसि संघसि गालावे च पसादे च recalls बुद्धे धम्म
संघे अवेच्चप्पसादो of Angut. Nikaya. *Asoka and his Inscriptions*
(Calcutta 1955), Pt II, p.64. Prasada in Sanskrit can also mean faith.
Vide Edgerton: *BHS Dictionary*.

19. *Rgyan-Drug Mchog-Gnyis* (Gangtok 1962) gives a brief account
(in English) of Prajnaparamita and connected issues.
For Bodhisattva-vada, the kingpin of the Mahayana, Har Dayal's book
(cited above under Note 6) remains the standard authority.

20. Vide Note 6 supra.

21. Sarvepalli Radhakrishnan: *The Bhagavadgita* (London 1949),
p.60, f.n.5

22. Pp.316-47 in Bendall's edition (*Bibliotheca Buddhica*, Petro-
grad/Hague).

23. Chapter II in Vidhusekhara Bhattacharya's edition (*Bibliotheca
Indica*, Calcutta). Verses 24-26.

सर्वक्षेलाणुसंख्यैश्च प्रणामैः प्रणमाम्यहं ।
सर्वलाध्वगतान् बुद्धान् सहधर्मगणोत्तमान् ॥
सर्वचैत्यानि वन्देऽहं बोधिसत्त्वाश्रयांस्तथा ।
नमः करोम्युपाध्यायानमिवन्द्यान् यतींस्तथा ॥
बुद्धं गच्छामि शरणं यावदाबोधिमण्डतः ।
धर्मं गच्छामि शरणं बोधिसत्त्वगणं तथा ॥

24. Early ornamental motifs of Triratna are seen in Sanchi, Barhut
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 Bhattacharyya: *Indian Buddhist Iconography* (Calcutta
1958), p.40 illustrates a set from Nepal. For somewhat different forms

see Alice Getty: *The Gods of Northern Buddhism* (Oxford 1928/Tokyo 1962), p.21.

26. Edward Conze: *The Prajnaparamita Literature* (The Hague 1960), p.30

27. Pp.159-170 in Nalinaksha Dutt's edition (Jayaswal Research Institute Series).

28. *Sadhanamala* ed. Bhattacharyya (Gaekwad Oriental Series), Vol I, pp.72, 100, 106, 173, 201-2, 225, 272, 273 & 297.

29. एषोऽहमाबोधेर्बुद्धं शरणं गच्छामि द्विपदानामग्र्यम्, धर्म्मं शरणं गच्छामि समग्रं महायानम्, सङ्घं शरणं गच्छामि अवैवर्त्तिकबोधिसत्त्वगणम्
Sadhanamala, Vol I, p.225.

30. Vide *Mahavyutpatti* and Edgerton: *BHS Dictionary*.

31. An account of the lasting contributions of the Sangha will be found in S. Dutt: *Buddhist Monks and Monasteries in India* (London 1962).

32. The facts of Tibetan ecology, that is, the socio-economic factors which favoured a collectivist striviing will be presented by this writer elsewhere.

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

34. *Bkah-gdams pha-chhos* (xylograph in Namgyal Institute of Tibetology) ལྷ་མ་སངས་ཀྱིས། ལྷ་མ་སངས་ཀྱིས། ལྷ་མ་སངས་ཀྱིས། (vol. ཁྱ) ལྷ་མ་ཀྱི་དམ་པ་ལྷ་མ་རིན་པོ་ཆེ་ལ་ལྷ་མ་སྤྱུ་མཆིའོ། །ལྷ་མ་ཀྱི་དམ་པ་སངས་ཀྱིས་རིན་པོ་ཆེ་ལ་ལྷ་མ་སྤྱུ་མཆིའོ། །ལྷ་མ་ཀྱི་དམ་པ་དམ་ཆོས་རིན་པོ་ཆེ་ལ་ལྷ་མ་སྤྱུ་མཆིའོ། །ལྷ་མ་ཀྱི་དམ་པ་དགེ་འདུན་རིན་པོ་ཆེ་ལ་ལྷ་མ་སྤྱུ་མཆིའོ། །(vol. ང་)

35. *Bkah-gdams bu-chhos* (xylograph in NIT) ང་ལ་སྤྱོན་པ་རྒྱལ་པ་འི་སངས་ཀྱིས་ཡོད། ལྷོ་པ་དམ་ཆོས་ཡོད། འབྲིན་པ་འཕགས་པ་འི་དགེ་འདུན། (vol. ཀྱ) བདག་ཅག་བླ་མ་ཟེའི་ཆོགས་རབ་ཀྱི། ལྷ་མ་ཀྱི་དམ་པ་ལྷ་མ་མཆོག། །བདག་ཅག་ལྷ་མ་པ་ལྷ་མ་ཡི། །སྤྱིང་གི་བདུན་པེ་འབྲུ་ལ། །ལྷ་མ་ཁྱོད་བཞུགས་ཆོས་པར་མཛོད། །(vol. ཀྱ)

36. Vide Ch.8 in Guenther's English translation (cited under Note 7 supra).
37. To be discussed in the succeeding papers in this journal.
38. John Krueger: The Epilogue and Gnostic Colophon of the Erdeni-yin Tobci in *Central Asiatic Journal* (Wiesbaden), Vol.VIII, No.2.
39. Nicholas Poppe: *The Twelve Deeds of Buddha* (Wiesbaden 1967), p.13.
40. Nicholas Poppe: *The Mongolian Monuments* etc (cited under Note 5 supra), pp.60-66.
41. Henry Serruys (cited under Note 4 supra), pp.198-9.
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SOME PUBLICATIONS
FROM
NAMGYAL INSTITUTE OF TIBETOLOGY



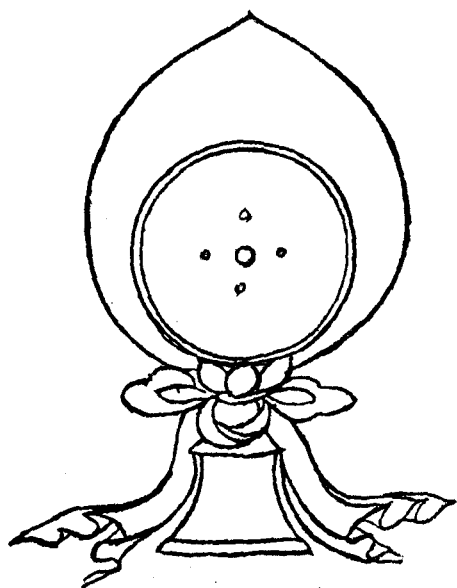
PRAJNA or the famous Sanskrit-Tibetan Thesaurus-cum-Grammar was compiled by Tenzing Gyaltsen, a Khampa scholar educated in Nyingma and Sakya schools of Derge, in 1771 A.C. Though this book was preserved in xylograph few copies of the block-prints are found outside Tibet. The lexicon portions are now 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-mehanic); most clear reproduction of any Tibetan xylograph ever made anywhere. A table of typographical errors etc., found in the original (xylograph), compiled by late lamented Gegan Palden Gyaltsen (Mentsikhang : Lhasa and Enchay : Gangtok) makes the present publication an improvement upon the original.

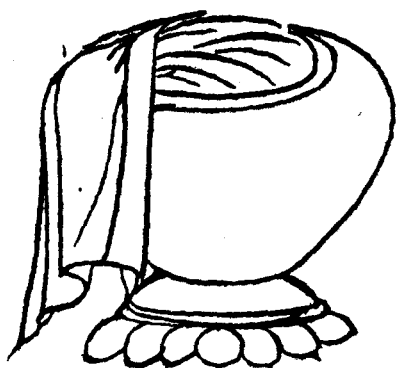
November 1962.



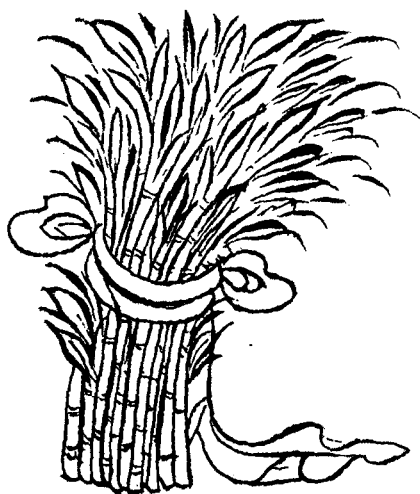
(1) Mirror



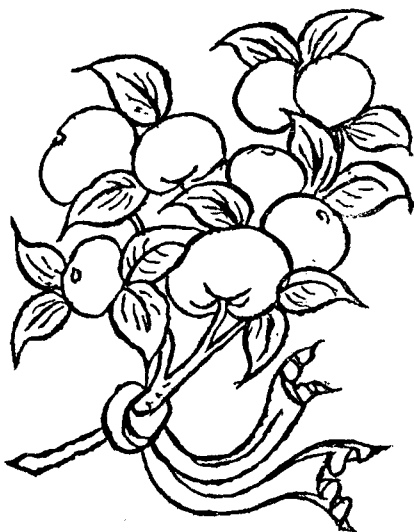
(2) Concretion



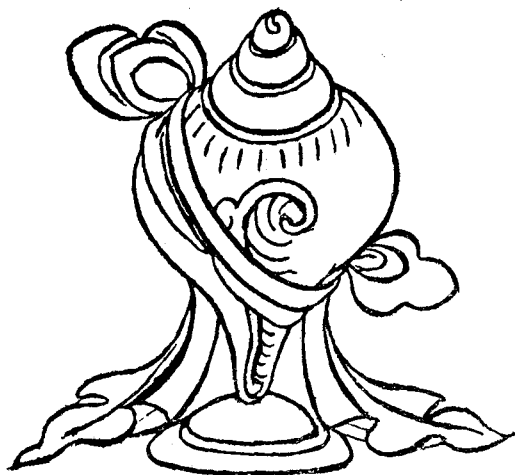
(3) Curd



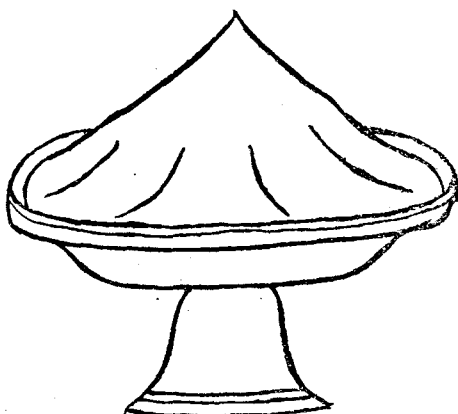
(4) Grass



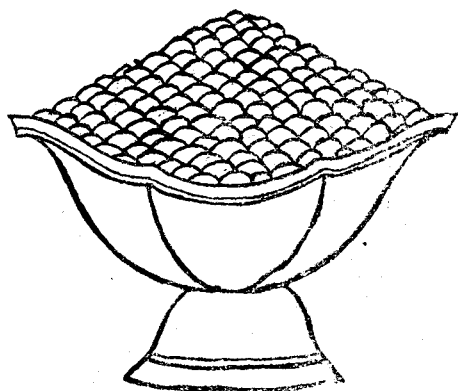
(5) Fruit



(6) Conch-shell



(7) Vermilion



(8) Mustard

Notes & Topics

SABDA & RUPA

Every religion has an element of symbolism. Dharma, Mahayana or Chhos is not an exception. Word or sound and mark or portryal 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 Lhalungpa'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. Mangala or Subha) is explained in *Maha Mangala Sutra* | བཀྲ་ཤིས་ཆེན་པོ་འི་སའོ་ (1) and also in *Mangalagotra* | བཀྲ་ཤིས་ཀྱི་ ཆོག་ས་སྤྱ་བཅད་པ་ (2). Both the books define the word Tashi in four and other ways. Nagarjuna (ཀླ་སྒྱུ་བ་) in *Surhid-lekha* (བཤེས་པའི་སྤྱིང་ས་ ཡིག་) expounded this further and said that one can gain salvation by these ways(3).

It is also said that one who knows the Dharma (ཆོས་) and practises it, gains the luck for this world and as well as in the other world. In this connection Jampal Shenien (འཇམས་དབལ་བཤེས་གཞིན་) explains thus: to understand the Dharma is accumulation of learning (མཁན་པོ་ / ཡི་ཤེས་ཀྱི་ཆོག་ས་) and the good fortune is accumulation of moral merits (ལུས་པོ་ / བསོད་ནམས་ཀྱི་ཆོག་ས་).

6. White conch-shell (དུང་དཀར་)—Indra (བརྒྱ་ཕྱིན་) offered it to the Buddha after His Enlightenment, when he (Indra) begged Him to turn the Wheel of Law (ཐམ་ཅེ་ཆོས་ཀྱི་འཁོར་ལོ་). The Buddha blessed it and blew it before He preached the First Sermon. It is symbol of propagation as well as the fame of doctrine “དུང་ནི་ཆོས་ཀྱི་སྒྲ་ནམས་སྒྲིག་པའི་ཚུལ་” (6).

7. Vermilion (ལེ་ཁྲི་)—The Brahman Kargyal (བྲམ་རྩེ་སྐར་གུལ་) offered it to the Buddha and on Buddha's blessing vermillion became the mark of overpowering knowledge.

8. White mustard (ཡུངས་དཀར་)—Vajrapani (ཕུག་ན་རྩེ་རྩེ་) offered it to the Buddha and which was blessed as a demon defeating mustard.

In *Rinchen Terzod*/ རིན་ཆེན་གཏེར་མཛོད་ (7) one finds that the Brahman Kundali (བྲམ་རྩེ་ཀུད་ལེ་) offered the grass (No.4), goddess of tree (ཡེང་གི་རྩེ་མོ་) offered the fruit (No.5) and mother of earth (ས་ཡི་རྩེ་མོ་བདན་མ་) offered the vermillion (No.7) to the Jina i.e. the Buddha.

SYMBOLIC

I

The Eight Auspicious Objects symbolise the Noble Eightfold Path (ཆེན་མོ་འཕཊ་ཞིག་ཀྱི་ལམ་ལ་ཡན་ལག་བརྒྱད་) laid down by the Buddha.

The Noble Eightfold Path consists of—

1. Right Thought (སུམ་པ་སྤྱོད་ / ཡང་དག་པའི་དྲི་བ་)
2. Right Mindfulness (སུམ་པ་སྤྱོད་ / ཡང་དག་པའི་བློ་བ་)
3. Right Livelihood (སུམ་པ་སྤྱོད་ / ཡང་དག་པའི་འཚོ་བ་)
4. Right Effort (སུམ་པ་སྤྱོད་ / ཡང་དག་པའི་རྩལ་བ་)

5. Right Action (सम्यक् कर्मात् / ཡང་དག་པའི་ལས་ཀྱི་མཐུན་)
6. Right Speech (सम्यक् वाक् / ཡང་དག་པའི་ངག་)
7. Right Meditation (सम्यक् समाधि / ཡང་དག་པའི་དྲིང་ངེ་འཛིན་)
8. Right View (सम्यग् दृष्टि / ཡང་དག་པའི་རྩྭ་བ་)

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 (ཞི་བ་ལྷ་) explains the Right Mindfulness as meditation on Right Mindfulness which protects one from ignorance and impiety and sufferings “གང་ཡང་རྒྱ་པའི་སྤྲུལ་

སྤྲུལ་ནས་། བསྐྱེད་པའི་དོན་དུ་གནས་གུར་གྱི་” (9). Giwang represents the Right Mindfulness being a medicine, which cures the ailment and keeps one’s mind free.

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

Vasubandhu’s (དབྱིག་གཉེན་) commentary on *Sutralankara* / སེཾ་མྱེ་གུན་ (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 faulty statement or evil words.

Vermilion represents the Right Meditation. The great reformer Tsongkhapa (ཙོང་ཁ་པ་) explains that by Right Meditation one can gain the highest power (12).

White mustard symbolises the Right View. It subdues the evil spirits as the Right View can defeat the wrong views.

Symbolism of these eight objects can be read from the point of benefit. Thus Eight Auspicious Objects symbolise benefit either to self (*आत्मार्थ* / *རང་དོན་*) or to others (*परार्थ* / *གཞན་དོན་*). 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 leaving 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 (*ཞི་བ་*), abundant (*ཤུམ་པ་*), power (*དངང་*) and terrific (*རྒྱ་པོ་*).

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.

Curd symbolises relief from suffering due to ignorance. According to *Uttaratantra* the essence of the Bodhi is in the ten stages of perfection of a Bodhisattva “ *དེ་ལྟར་གྱུ་བའི་སྦྱང་པོ་ནི། །ནུབ་བཞག་ནམ་པ་བཅུ་ཞེས་བརྗོད།* ” (13). In this way curd symbolises the essence of Bodhi ; the curd being made from milk which contains the essence of all grasses “ *ཞི་ནི་ཀུན་གྱི་སྦྱང་པོ་གྱུར་པ་སྟེ།* ” (14).

Abundant service may be in three ways: life (*ཚོ་*) happiness (*བསོད་ནམས་*) and doctrine (*བཟུན་པ་*)

Grass represents long life; in Konchog Tendon's (*དཀོན་མཆོག་བཟུན་སྟོན་*) works one finds the name of this grass as Chikah *འཆི་དཀར་*

(15) which means hard to die. Sometimes the name of the grass is Tshe- phal-dzes (ཚེ་ཕལ་ཇེས་) (16) or the object of long life.

Fruit symbolises the abundant happiness. In *Lalitavistara* it reads as “བསོད་ནམས་ལྷན་པས་སི་ཡེ་བསམ་པ་ནམས་ཀྱང་འགྲུབ་” (17), that is, a virtuous person will succeed. The fruit has the name as Sriphal དཔལ་འབྲས་ (18) and the the word Sri (དཔལ་) is good for virtue as well as success; Sri also means Siddha རོན་གྲུབ་ (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 *Uttaratantra* “ཤེས་རབ་མཆོག་སྟེ་དེ་གཞི་ནི། ཐོས་པ་དེ་ཕྱིར་ཐོས་པ་མཆོག་” (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 (सिन्दुरम्) has lost its correct pronunciation and became Sidurra (སི་འདུར་ར་) or Sedura (སི་འདུར་) in Tibetan (21). It has a name as red sand རྩམ་ལུ་གུ་/བྱེ་མ་རམར་པོ་ (22) and the red colour itself stands for power when the four services are symbolised by the colours “ལི་ཁྲི་དམར་པོ་དབང་གི་རང་བཞིན་དེ།” (23).

The terrific service is that of the white mustard. The white mustard symbolises force. The other name of mustard Kadampakah, གཞོད་འཛུམས་ (24), means conquest or suppression of evil. The white mustard is also known as Siddha (25). It is significantly the last in the display of the Eight Auspicious Objects. It guarantees the success of the seven previous offerings as well.

BENEDICTORY

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. lust, 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 (26).

NOTES

1. Kanjur, ཤེས་རབ་སྒྲ་ཚུགས་ Vol. ྐ: p.283.
2. Tenjur, སྒྲ་ཚུགས་ Vol. ཉ: P.337.
3. Tenjur, སྒྲིངས་ཡིག་ Vol. ར: p.43.
4. ཆོ་དབབ་མེད་ལྷ་དབྱེ་དཀྱིལ་ལོ་རི་བྱི་ཆོ་ག་འཆི་མེད་གྲུབ་པའི་ལམ་བཟང་
by དཀོན་མཆོག་ལྷུན་གྲུབ་ (published by Sa-ngor-chos-tshogs, Gangtok,
1967) p.2, and Second Dalai Lama's works, Vol. 2: book No. རྩ: p. 18.
5. Same as under note No.4.
6. Second Dalai Lama's works, Vol.2 book No. རྩ: p.18.
7. Rinchen Terzod, Vol. རི: རབ་གནས་དག་ལེགས་འདོམ་འཛིན་
ཡོན་བདག་བསྟོན་པའི་སྒྲིང་གུན་ p.12 and also in རབ་གནས་ལེགས་པར་
བཤད་པའི་རིམ་མོ་ p.17 in the same volume.
8. Kanjur, དཀོན་བརྟེན་གསུང་, Vol. རྩ: p.238.
9. Tenjur, དབྱུ་མ་, Vol. ལ: p.11.
10. Tenjur, སེམས་ཚུལ་, Vol. རྩ: p.228.

11. Kanjur, དཀོན་བརྩམས་ Vol. མ: p.239.
12. Tsongkhapa's works, Vol. མ: རིགས་བཤད་གསེར་མེང་ p.29.
13. Tenjur, རིམས་ཅན་, Vol. མ: p.69.
14. Second Dalai Lama's works, Vol. 2. book No. མ: p.18.
15. Konchog Tendon's works, Vol. མ: book No.5. p.9.
16. མངོན་བརྩོན་མཁས་པའི་ན་གྱུན་ (Lhasa edition) p.37 and GESHE CHHOSDAG: *Tibetan Dictionary* (Delhi) p.587.
17. Kanjur, མདོ་མེ་ Vol. མ: p.171.
18. SARAT CHANDRA DAS: *Tibetan-English Dictionary* p.791.
19. Amarakosha Sanskrit/Tibetan (Calcutta 1911) Vol. II. p.224.
20. Tenjur, རིམས་ཅན་ Vol. མ: p.72.
21. S.C. DAS: *Tibetan-English Dictionary* p.1269 the word reads as "Sidurra" and in རི་ཤིའི་གུར་ཁང་ (Lhasa edition) p.14, reads as "Sedura".
22. S.C. DAS: *Tibetan-English Dictionary*, p.891 and GESHE CHHOSDAG: *Tibetan Dictionary*, p.485.
23. Second Dalai Lama's works, Vol. 2. book No. མ: p.18.
24. Amarakosha Sanskrit/Tibetan, Vol. II. p. 224.
25. Amarakosha Sanskrit/Tibetan, Vol. II. p.224.
26. Same as under note No.4.

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