

ראת'אסאמבאוה

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(5) בקצה הדרומי של המנדלה: "ראת'אסאמבאוה" Ratnasambhava ? בודהא צהוב. מיוצג על ידי אדמה המסמלת את הרגשות ומתגלם בסוס. ראוי לשים לב שלכל החוכמות ? הכרה, מודעות, ...

रत्नसम्भव

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On the Southern red petal resides Ratnasambhava "The Jewel Producing". The symbol here is the yellow jewel, which purifies negative pride and the ego. The element is Earth and the associated chakra is the navel.

<http://www.losangsamten.com/compassion.html>

Ratnasambhava

Ratnasambhava is one of the **Five Dhyani Buddhas** (or “Five Meditation Buddhas”) of **Vajrayana** or **Tantric Buddhism**. Ratnasambhava’s mandalas and mantras focus on developing equanimity and equality and, in Vajrayana buddhist thought is associated with the attempt to destroy greed and pride. His consort is Mamaki and his mount is a horse or a pair of lions. His wrathful manifestation is Gundari. Often included in his retinue is the worldly dharmapāla Jambhala.

1 Textual History

The first documented mention of Ratnasambhava is found in the *Ārya Suvarna-prabhāsottamasutrendrarājamahāyana Sutra* (Sutra of Golden Light) and in the *Guhyasamāja tantra* (4th Century CE), and he subsequently appears in a number of vajrayana texts. The most elaborate account of him is to be found in the *Panchakara* section of the *Advyavajra sangrah*.

Ratnasambhava is also mentioned as one of the Buddhas worthy of praise in the **Earth Store Bodhisattva Sutra**, chapter 9:^[1]

2 Characteristics

Ratnasambhava is associated with the skandha of feeling or sensation and its relationship with consciousness. His activity in promoting Buddhism is enriching and increasing knowledge of Dharma. Ratnasambhava is associated with the jewel symbol, which corresponds with his family, Ratna or jewel. In artwork he is shown in the mudra of giving.

He is usually coloured yellow or gold. He is associated with the element earth, the heavenly quarter of the south and the season of autumn. His cardinal direction is the south. His buddha field is known as Śrīmat.

In the **Bardo Thodol**, he is depicted in union with Mamaki and attended by the male bodhisattvas **Akashagarbha** and **Samantabhadra** and the female bodhisattvas **Mala** and **Dhupa**.

In Tibet, **Vaiśravaṇa**, also known as **Jambhala** and **Kubera**, is considered a worldly dharmapāla, and is often depicted as a member of the retinue of Ratnasambhava.^[2]

The **Wisdom King Gundari** is a manifestation of Ratnasambhava (**Hōshō Nyorai**).^[3]



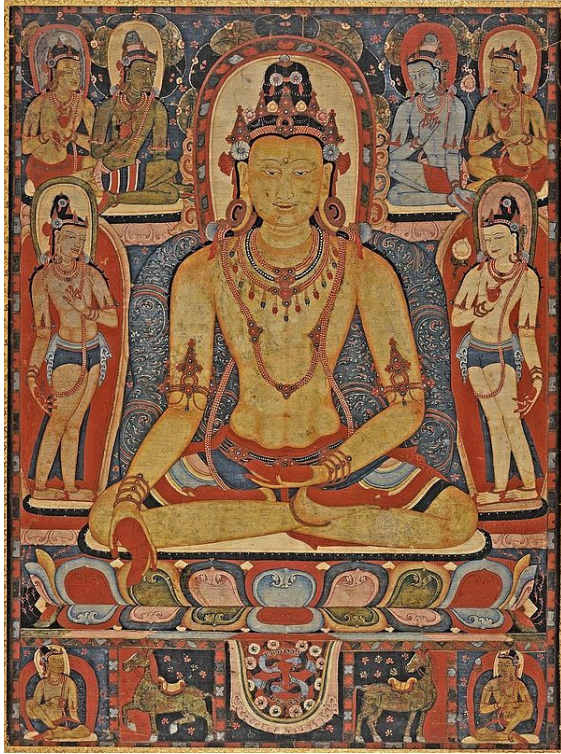
The Wisdom King Gundari is a manifestation of Ratnasambhava.

3 Notes

- [1] Shih, Tao-tsi. *The Sutra of Bodhisattva Kṣitigarbha’s Fundamental Vows* (2nd ed.). Sutra Translation Committee of the United States and Canada. p. 63.
- [2] *Meeting the Buddhas* By Vessantara. Windhorse Publications, 2004. ISBN 0-904766-53-5 pg 84
- [3] Hackin, Joseph. “Asiatic Mythology 1932”. Books.google.com. p. 428. Retrieved 2013-06-14.

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Ratnasambhava, around 1200, Los Angeles County Museum of Art

Editor Helen Sudell, Page 69, Column 1, Lines 9–18, Caption, Page 69, Column 4, Lines 1–4

- Five Dhyani Buddhas *Table 1*, Row 4, Columns 1–5, *Table 2*, Row 2, Columns 1–12

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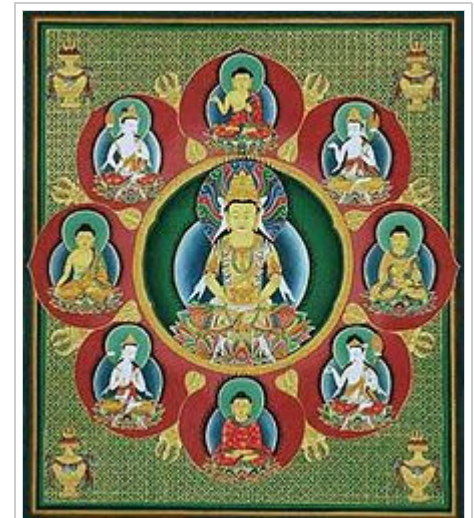
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Five Dhyani Buddhas

From Wikipedia, the free encyclopedia

In Vajrayana Buddhism, the **Five Dhyani Buddhas** (Chinese: 金剛界五智如来 / 五方佛), also known as the **Five Wisdom Tathāgatas** (Chinese: 五智如来; pinyin: *Wǔzhì Rúlái*), the **Five Great Buddhas** and the **Five Jinas** (Sanskrit for "conqueror" or "victor"), are representations of the five qualities of the Buddha. The term "dhyani-buddha" is first recorded in English by the British Resident in Nepal, Brian Hodgson,^[1] in the early 19th century, and is unattested in any surviving traditional primary sources.^[2] These five Buddhas are a common subject of Vajrayana mandalas. These five Buddhas are the primary object of worship and meditation in Shingon Buddhism, a school of Vajrayana Buddhism founded in Japan by Kūkai.



Cloth with painting of the Buddha

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Origination

The Five Wisdom Buddhas are a later development, based on the East Asian Yogācāra elaboration of concepts concerning the jñāna of the Buddhas, of the trikaya or "three body" theory of Buddhahood. Dhyani Buddhas are aspects of the dharmakaya "dharma-body", which embodies the principle of enlightenment in Buddhism.

Initially, two Buddhas appeared to represent wisdom and compassion: Akshobhya and Amitābha. A further distinction embodied the aspects of power, or activity, and the aspect of beauty, or spiritual riches. In the *Golden Light Sutra*, an early Mahayana text, the figures are named Dundubishvara and Ratnaketu, but over time their names changed to become Amoghasiddhi, and Ratnasambhava. The central figure came to be called Vairocana.

When these Buddhas are represented in mandalas, they may not always have the same colour or be related to the same directions. In particular, Akshobhya and Vairocana may be switched. When represented in a Vairocana mandala, the Buddhas are arranged like this:



'The Dhyani Buddha Akshobhya', Tibetan thangka, late 13th century, Honolulu Museum of Art. The background consists of multiple images of the Five Dhyani Buddhas.

Akshobhya (east)

Amoghasiddhi (north) Vairocana (principal deity/meditator) Ratnasambhava (south)

Amitabha (west)

Names

Names in other languages:

Sanskrit	Chinese	Japanese	Tibetan	Vietnamese
Vairocana	大日如來 <i>Dàrì Rúlái</i> 毘盧遮那佛 <i>Pílúzhēnà Fó</i>	大日如来, Dainichi Nyorai	Nampar nangdze, <i>Nam nang</i>	Đại Nhật Như Lai
Akṣobhya	阿閼如來, <i>Achù Rulai</i>	阿閼如来, Ashuku Nyorai	Mitrugpa	A Súc Bộ Như Lai
Amitābha	阿彌陀佛, <i>Amítuó Fó</i> or <i>Āmítuó Fó</i>	阿弥陀如来, Amida Nyorai	Wöpakme	A Di Đà Như Lai
Ratnasambhava	寶生如來, <i>Baosheng Rulai</i>	宝生如来, Hōshō Nyorai	Rinchen Jung ne <i>Rin jung</i>	Bảo Sanh Như Lai
Amoghasiddhi	成就如來, <i>Chengjiu Rulai</i>	不空成就如来, Fukūjōju Nyorai	Dön yö drub pa <i>Dön drub</i>	Bất Không Thành Tựu Như Lai

Qualities

There is an expansive number of associations with each element of the mandala, so that the mandala becomes a cipher and mnemonic visual thinking instrument and concept map; a vehicle for understanding and decoding the whole of the Dharma. Some of the associations include:

Family/Buddha	Colour ← Element → Symbolism	Cardinality → Wisdom → Attachments → Gestures	Means → Maladaptation to Stress	Season	Wisdom
Buddha/Vairocana	white ← space → wheel	center → <i>all accommodating</i> → form → <i>Teaching the Dharma</i>	<i>Turning the Wheel of Dharma</i> → ignorance	n/a	法界体性智, Hokkai taishō chi: The wisdom of the essence of the dharma-realm meditation mudra. ^[3]
Karma/Amoghasiddhi	green ← <i>air</i> , wind → double vajra	north → <i>all accomplishing</i> → mental formation, concept → <i>fearlessness</i>	<i>protect, destroy</i> → envy, jealousy	autumn	成所作智, Jōshosa chi: The wisdom of perfect practice.
Padma/Amitābha	red ← <i>fire</i> → lotus	west → <i>inquisitive</i> → perception → <i>meditation</i>	<i>magnetize, subjugate</i> → selfishness	summer	妙觀察智, Myōkanzat chi: The wisdom of observation.
Ratna/Ratnasambhava	gold/yellow ← <i>earth</i> → jewel	south → <i>equanimous</i> → feeling → <i>giving</i>	<i>enrich, increase</i> → pride, greed	spring	平等性智, Byōdōshō chi: The wisdom of equality.
Vajra/Akshobhya	blue ← <i>water</i> → scepter, vajra	east → <i>nondualist</i> → consciousness → <i>humility</i>	<i>pacify</i> → aggression	winter	大円鏡智, Daienkyō chi: The wisdom of reflection.

The Five Wisdom Buddhas are protected by the Five Wisdom Kings, and in Japan are frequently depicted together in the Mandala of the Two Realms and are in the Shurangama Mantra revealed in the Shurangama Sutra. They each are often depicted with consorts, and preside over their own Pure Lands. In East Asia, the aspiration to be reborn in a pure land is the central point of Pure Land Buddhism. Although all five Buddhas have pure lands, it appears that only Sukhāvātī of Amitabha, and to a much lesser extent Abhirati of Akshobhya (where great masters like Vimalakirti and Milarepa are said to dwell) attracted aspirants.

Buddha (Skt)	Consort	Dhyani Bodhisattva	Pure Land	seed syllable
Vairocana	White Tara or Dharmadhatvishvari	Samantabhadra	central pure land Akanistha Ghanavyuha	Om
Akshobhya	Locanā	Vajrapani	eastern pure land Abhirati	Hum
Amitābha	Pandara ^[4]	Avalokiteshvara	western pure land Sukhāvātī	Hrih
Ratnasambhava	Mamaki ^[5]	Ratnapani	southern pure land Shrimat	Trah
Amoghasiddhi	Green Tara ^{[6][7]}	Viśvapāni	northern pure land Prakuta	Ah

See also

- Dharma
- Dharmadhatu
- Dhatu
- Garbha
- Garbhadhatu
- List of the twenty-eight Buddhas
- Rupa
- Trikaya
- Vajra
- Vajradhatu

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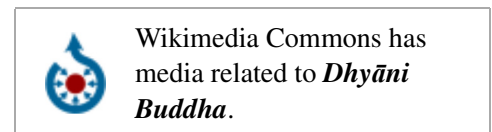
1. ^ Bogle (1999) pp. xxxiv-xxxv
2. ^ Saunders, E Dale, "A Note on Śakti and Dhyānibuddha," *History of Religions* 1 (1962): pp. 300-06.
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6. ^ "chart of the Five Buddhas and their associations" (http://www.religionfacts.com/buddhism/deities/five_dhyani_buddhas.htm). Religionfacts.com. 2012-12-21. Retrieved 2013-06-14.
7. ^ Symbolism of the five Dhyani Buddhas (http://buddhism.kalachakranet.org/5_dhyani_buddhas.html)

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External links

- Five Dhyani Buddhas (http://www.religionfacts.com/buddhism/deities/five_dhyani_buddhas.htm) - chart of the Five Buddhas and their associations.
- The Berzin Archives (http://www.berzinarchives.com/tantra/buddha_family_traits.html) - Buddha-Family Traits (Buddha-Families) and Aspects of Experience
- Five Dhyani Buddhas (<http://www.padmalo.org.uk/aloka.html>) - Painting of the Five Buddhas at Padmaloka.
- Symbolism of the five Dhyani Buddhas (http://viewonbuddhism.org/5_dhyani_buddhas.html)
- Color Symbolism In Buddhist Art (<http://www.exoticindiaart.com/article/colors/>)
- Mark Schumacher: Godai Nyorai (Japanese) - Five Buddha of Wisdom Five Buddha of Meditation Five



Jina | Five Tathagatas (<http://www.onmarkproductions.com/html/godai-nyorai.shtml>)

- The Five Buddha Families (<http://web.archive.org/web/20071024194112/http://www.shambhala.org/teachings/view.php?id=114>) - From *Journey Without Goal: The Tantric Wisdom of the Buddha* by Chögyam Trungpa, Shambhala.org (archived 2007)

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