UPANISHADIC TERMS IN BUDDHISM

—Brajagovinda Ghose

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 Buddha. In expressing the Buddhist idea the term Dharmas is used as a substitute for the Brahman of the Upanishad while the term Brahman itself is occasionally preserved. The famous phrase in Buddhist literature Dharmas-chakki is also parallelled in Brahmas-chakki (Madhava, Nigasya); another phrase Brahmas-parshad, is also found in Mahaprajapati; Dharmas-yana is also phrased as Brahmas-yana (Sam. Nigasya); the Tathagata is not only an incarnation of Dharma but also of the Brahman (Bhagha, Nigasya). Here we need not elaborate the various analogies, 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 Somanathatattva, Shankhashramadu Gupta, Naraharshana Dutt, Laha Nagaratika Gominda, Herbert V. Guenther, David Snellgrove and Marcus Pohl 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, Guatama Siddhartha the first enlightened visualised the bliss of release (विद्विषुकःविकृतित्वादित्व) in contemplation on dependent origination (पतिःशास्त्रपूर्वानं), of the Dharma (Maharagga). Therein we find Upanishadic terms of चित्त्व, भक्ति (अभिलस्य), नाम-नम्बं etc. Thereafter the Buddha made a happy utterance (वहितं वर्णितं) —

यदाहि किं प्रामाण्य धर्मम्
भास्वाति भक्ति भक्तिमयम्।
अवसं किं भक्ति भक्तिस्तवम्
गंगा पालशाह गंगा कुमारः।।

(Maharagga = Bolhihatha)

Here we may note the phrase भक्तिमयम् (वहितं वर्णितं) for a meditating Brahmin. In the next Sutta (Aja-pala-katha:1) we
find Vedanta or rather Upanishadic verbatim reflection in the following words:—

Here the attributes to Brahman are: ब्रह्मण (Bhrma) or Knower of the

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Mandala, ‘क्षणी रेणु मुखावलित’ etc, Bodhisattva 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; *Pratyekavacca in Luminar Peity*, Calcutta 1969.)

Even Tibetan literature came under the fold impact of the Upanishad dictio-etymological 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 trilemma between the prevalent native Bon and the imported Indian Dharma, rituals and practices of other non-Buddhist religions of India entered Tibet in the trail of Buddhism. Thus the Indian saint Vimalakirti met a mixed reception from the local and monks and local people. They suspected him to be a heretical yogi. Even Guru Padmasambhava left Tibet soon after founding the *sanyase dharma* because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Snellgrove: *Buddhist Hinayana*, p.164; Roerich: *Bon Anvils*, pp.191-12; Giuseppe Tucci: *Minor Buddhist Texts*, Part II, pp.41-57.) So again in twelfth century also Jonangpas were accused to be *brahmanavadya*.

Very recently D.S. Ruegg, has made a competent translation of Tsul'u-khyi-ling-Blo-btsad-chos-khyer-ma's work, *Grab-'dul-de-'dul-gri-ma-lang* and said it be the history of philosophical thought of Jonangpa (a Sa-skya sect) to which famous (Tibetan historian Taranatha belonged). In his critical introduction Ruegg shows the obvious close relationship of Jonangpas with both Indian teaching and Indian teachers. The Jonangpas literature had earlier led Chemeller to speak of ‘Brahmanists in Tibet’ (D.S. Ruegg: *American Oriental Society*, Vol.83, No.1 January-March, 1981, p.73). 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 Bhartihari’s (c. 450-500) *Kekayapadiya*, the philosophy of the verbum infinitum:—

अन्तलिक्यम नूत्त हा भद्दालम देवदान्ति
स्मानः तस्मिन प्रक्षण वसोः सर्वः
(*वा : प. 53. 1*)

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Hajime Nakamura also cited this verse from Ayu-jang-sewagam-rmi by Janasi-khleb (The Tibetan Citation of Bhasikirti's Verses and the Problem of his Date in Sanskrit Yamaizachi Shichi-shibun's Birthday Memorial Vol. Kyoto, 1935, p. 123). Here Nakamura mentions that about twenty years ago, the illustrious scholar Sanezawa Yarasuchi had pointed out the fact that some verses of Vedashri Bharatihari are incorporated in Tibetan version of philosophical work of later Mahayana Buddhist (ibid p. 127). The context in Sanskrit is as follows: 

अयूजङ्गसेवामर्मि

रेचयसेचक्षुः प्रकृति

जनस्य-क्षिप्रेऽर्न्यास आचार्यावेदाश्रीरावाच्च

He cited Bharatihari's verse, from Mahayana samkhya-bhumi, and Bhaya's commentary on Nagarjuna's Mahayana Samkhya-Sutra. Digonpo's Pramana-sanyasa-vatika makes reference to two Karitas of Bharatihari (ibid p. 133).

Kavalanna attacked the शास्त्रसुप्रसारित in धार्मिकवाचकता of तारकान्त (ibid p. 128). In the Du-ba-ba-la-byi-mn-zang, we find the occurrence of Vedantic terms such as धर्मावत, धर्मावत (transformation). However it is to be investigated whether, Jonangpa's धर्मावत and धर्मावत are synonymous with Achyuta or no. Once in Dastshani-ntar, the word corresponds to Virata. According to the author धर्मावत is ज्ञात-अभाव अनुभूतi Illusory appearance; but not Maya. The Jonangpa also use the term पूजनानन्द. Here we note that the Kumbhaitami gives sixteen synonyms for heretic Atma under the caption: तीव्रमन्त्र-नतिद्रिः श्रेष्ठरूप- भूतानि (नूतन भूतानि (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नूतन) अविद्या (नू�्वः नागालिनिः)

i.e. which fully forms and their decay. But in the term Padgalaism individual soul and soul are identified. According to Jonangpa Padgalism is a reality. Among the Indian Buddhist schools a tendency towards ontological and metaphysical development is probably to be found in the पूजनानन्द of the अविद्याविद्या. According to Schelerbutsky, the Vatsyapuriya made some difference between Padgala and Atman. They are Padgala-vadins not Atma-sadins admitting only reality (The Central Conception of Buddhism, Sushil Gupta edition, p. 21). Or, that interpreting the Padgala remarks, one can not deny the fact that the five Khandas विज्ञान (विज्ञान) perception is most active constituent and is mainly instrumental in the formation of Nama-ropa. (Apoc. of Mahayana Buddhism and its relation to Hinayana, p. 147). Here we find the active element Vijnana as ubiquitous and substantial instrument in the formation of a constituent being. soul. This suggests exist-
tence of substance. At the time when a new conception of soul was elaborated in Brahmanical circles, some kind of the pre-Buddhist-Buddhism (as Stecherbatsky terms) under which we understand the abhava-bhava theory, must have been already in existence. If Anatma-Dharma as mentioned in Karahapannishad 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 Dhamma or Tathata of Brahman. We also find an analogy between the Upanishadic concept of Panca koshas as five sheaths and the Buddhist concept of Panca-sakalas five constituents of Pudgala the individual being. The Vedantins hold that Vivarta (transformation) is the same as Namarupa (appearance). The world existence is not absolute truth brahmanah-satya but empirical truth jagat-satya. The Madhyamikas agree with this idea but the terms for them are paramarthasatya and Brahm-paramarthasatya. Nagarjuna expresses the truth by sunya 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 abhinivesha-bhava (unique), that is, brahmarasmabhava (not existence nor non-existence).

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

\[
\text{त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र}
\]

\[
\text{विश्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र त्र}
\]

\[
\text{अभिद्धीका अभिद्धीका अभिद्धीका अभिद्धीका}
\]

\[
\text{समस्त भवाः समस्त भवाः समस्त भवाः समस्त भवाः}
\]

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

We come across another form of Brahman which is also the object of meditation. This in Vedaanta is known as Hiranyagarbha, Karya-brahman, or Sutra-atman (the breath of life in everything). In Chandogya Upanishad (4.6.6) we find Brahman 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. Hiranyagarbha-brahman is the first emanation of the supreme Isvara (Sarayana). Sankara commenting on the Brahma-Sutra (1.4.11) says: "Va pramana-satyam visakṣaṇam pūrvitaṁ saṁsārāṁ kṛtaṁ yasya paryaya prakṛti"); that Mahan-rūpa is Hiranyagarbha and his Brahmi (understanding, intelligence) is the foundation of all intellect. We could locate one occurrence of the word Hiranyagarbha in the famous Mahayana text Agya-Mañjuri-Abhisamayala-kañjana, though not denoting any subtle principle but as the name of a righteous king (M.M.K.: Part 1, 1d, Gaṇapati Śastri, p. 622). Tibetan translation of this text is found in the Kaśyapa, Jadhu-rasamde records Hiranyagarbha as a deity. The word attested distinction in Tibetan literature. Reference of the word is found in Tibetan rendering of mañjūśrīa (M.M.S.C. Vidyālakṣaṇa, Bibliotheca Indica, Fao 1, p. 4) and in the famous lexicon Mahayānapaṇḍita (8th century). Tibetan word in Mahānyaya is Ṛpa-saṅgha while that in Anuśāsana as well as in First Dalai Lama Gyan Champa’s work: Šyam-la-spaṅg-snying-po, with one more Ṛpa-saṅgha.

It is known, that different terms for describing some subtle and persistent reality in the universe like, सत्य, सृजन, वैद्यनाथ, वैद्यनाथ, महनात्मा , were in regular use in Vedanta and other schools of Indian thought, particularly Buddhist Tantrik literature. We find the expression of supreme reality in the following terms: भूत, कालभूत, प्रत्येक, विद्यानाथ, अनुभवात्मक...
In Maharashtra and specially in Buddhist Tantra the cosmic-consciousness is termed Tattata or Absolute identity, Dharma or Suchness, Tathagata-garbha or the Matrix of all Tathagatas, Dharma-dhatu or essential nature of all Dharmas etc. The Vijnanaavadins call it आयामविद्या or store-consciousness.

The ब्रम्हव्यस्तगर्भ घनविद्या or void of own-being theory of the Mahayana-Buddhists is identified with Sagatatagarbha भवमिथ्याति घनविद्या or the lineage of existing nature and hundred families. The Jonangpas link their characteristic doctrine of ब्रम्हव्यस्त (Primal Adul Buddha) doctrine (Rugg: Jonangpas, p. 73). Irston says Dharmadhatus भवमिथ्याति though not is non-existence; non-existence in reality भवमिथ्याति Certain teachers of Karnataka of the Bka‘legal-pa sect, however, gave interpretation of Sanyata as the absolute praxis (ibid, p 76). Here we may note that in some Upanishads Brahma is equated with Sunya and even Nirguna: “स न क एकं गुण कर्म ज्ञान भवति अनात्म लिङ्ग परम परमात्म अभ्यं सदृश ॥” (Mañjuśrī Upanishad 2.4). Again in the same Upanishad: ‘त अर्थेऽऽन्य गुणेः सुन्माः’ (ibid 6.31).

The oldest Vedic reference to Creaiton is found in the famous Sabha of Rigveda (X.121 Mandala) wherein occurs the mention of Hiranyakarshtha, T.M.P. Mahadevan, in expanzining the views of Gaṇapāda, with the aid of Anandagiri, says that Hiranyakarshtha and Vaiśeshika believe that Praja or Hiranyakarshtha is the fundamental reality. (Gauḍapāda, University of Calcuta, 1960, p. i 51). The Aṣṭa-vippataa even conceived as the absolute background of all phenomena, technically called Tattata (ibid, p 248). It must be remembered that transformation of Vijnana-vala into a type of Upanishadic thought is not consistent with the theories of momentariness and unsubstanciability of things that are the basic heritage of all Buddhists. Hence in Lokavairata, we see while Mahamati Mahayogika asks “O Bhagavat, if this is so, by what does the Tathagatagarbha doctrine differ from the Atmanavada of Tirthakas? O Bhagavat, the Tirthakas also formulate a doctrine of Permanence speaking as they do of that permanent (Nitya), stable (Karta), attributeless (Nirguna), omnipresent (Vibhua) and indestructible (Arya). At this the Bhagava replied “my teaching of the Tathagatagarbha is not like the Atmanavada of the Tirthakas”, (trans, Rugg).
"तत्तुः क्रमकम् भगवान् ब्रह्मचीर्योऽस्म्यद्भावाः। तदात्मानोऽस्म्यद्भावाः। श्रीर्वस्तीकर उपसन्त कार्तिकशुद्धिकृति, विश्वम् कार्तिकशुद्धिकृति। विश्वम् कार्तिकशुद्धिकृति, विश्वम् कार्तिकशुद्धिकृति।

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

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

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

(1) लक्ष्यायतान, (2) मन्त्रायतानम्, (3) बाध्यायतानम्, (4) मन्त्रसंविधानम्, (5) मन्त्रसंविधानम्.

(1) भावदेयपदार्थान, (2) तत्वानुप्रसादः, (3) विश्वासम्, (4) अविश्वासम्, (5) अविश्वासम्, (6) अविश्वासम्, (7) अविश्वासम्, etc.

A list of Brahmānical terms which found an abiding place in Tibetan Buddhist thought is appended.

12
বিবেক

ব্যাখ্যা

বিবেকবিন্দু অষ্টাধ

বিষ্ণুরসার

বিরাটনার্য ব্যাখ্যা

বস্তুবিবর

বিশ্বাস

বিধিবিস্তার

বিদ্যাবাচক

বলানীতিবাচক

ব্রহ্ম

ব্রহ্মকথাটি
ਨੇਵਾਰ
ਨੇਵਾਲਾ (?)
ਪੂਰੋਹਿਤ
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ਵਾਮ ਅਕਾਲਾ ਸਾਧਿਆਕਾਲ
ਜੀਵ
ਅਤੁ
ਪੀਵ
ਪੁਹਵਾਲ
ਪੁਹਵਾਲ ਅਕਾਲਾ
ਸਾਵ
ਰਾਜ
ਤਮ>
ਕਾਲ
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ਜਨਮ ਅਕਾਲਾ
ਵੀਡਾਊ
ਅਵਾਲਨ
ਵੀਰਜੀਤਿ
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16
| विशेषता: | कृपया ध्यानदृष्टि करें |
| विशेषता: | दुर्गमता |
| अतिक्रमण (अविक्रमण) | अविक्रमण |
| अविक्रमण | अविक्रमण |
| नाम: कप | कपकनी सन्ताककुली |
| नाम: काय | मर गिके |
| अभेदित | परमेश्वरपञ्चमसा |
| खण्डीय | पुराणमसाय |
| परमार्थालय (पारमाणविक साख) | देव कुलाचारण |
| कृत्तिवलय (प्रज्ञाहरक साख) | पुनः स्वयंचतुरिय |
| तदावली | देवमन्दिरकरक |
| मोक्ष | मरास |
| निर्विवेक | पुराणमसाय परमाणु |
| पर सार्वाधु | गिरिनुपुरिनी |
| निर्विवेक | देव महाविनायक भवानी |