UPANISHADIC TERMS IN BUDDHISM

—RAJAGOVINDA 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 Buddha. In expressing the Buddhist ideal the term Dharmma 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 Dharmma-chakka is also paralleled in Brahman-chalaka (Hajjhin, Nikaya); another phrase Brahma-parishadha, is also found in Mahayana; Dharmma-yanana is also phrased as Brahman-yanana (Sam. Nikaya), the Tathagata is not only as incorporation of Dharmma but also of the Brahman (Bhagha, 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 Tenyoshibhutatattvavakya, Shasthrabhusan Das Gupta, Narasinha Dutt, Latha Anagariya Govinda, Herbert V. Guenther, David Snellgrove and Marco Pallis to mention but 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 (वितन्तिकोडितिद्विकोडी) in contemplation of dependent origination (वितन्तिकोडितिद्विकोडी), of the Dhammas (Maharagga). Therein we find Upanishadic term of संकल्प (अपवित्र), विश्वास (विश्वास), ज्ञान—क्षण etc. Thereafter the Buddha made a happy utterance (द्वारा अनुभवी) :—

यह हि श्री धर्मामोदित धर्मा भारालिङे क्रत्रयो भारालिङे।
अवस्तं क्षण वसापृः न समा।
मं प्रसांतिः कर्मद्वयं ।

(Maharagga : BodhiKatha)

Here we may note the phrase भारालिङे क्रत्रयां (भारालिङे क्रत्रयां) for a meditating Brahmin, and in the next Sutta (Aja-pa-la-katha:2) we
find Vedanta or rather Upanishadic verbatim reflection in the following words:

...Vedanta... Upanishadic... Brahman are: वेदांत (वेदांत) or Knower of the
... Here the attributes to Brahman are: वेदांत (वेदांत) or Knowledge of

In \textit{Bhagavata Purana} Sutra 59, (\textit{सूत्र-कृता-पुराणा}, \textit{I Mahabharata}) an
interesting sermon to the \textit{Bhikshus} is: वेदांत व यो तदः समाधयः न वायु-करः

These \textit{Bhagavata} make oneself Samana as well as \textit{Brahman}; we shall adhere to those \textit{Bhagavata} again
in same Sutra \textit{7th section} (वर्मण स्तरम) होनि। we find:

Here in successive five sections, the \textit{Buddha} explained, how one be-

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Mandala, ‘बुद्धस्वरूप आत्मानिक’ etc., Boddhi was born from his mouth.

Buddha accepted the concept of Brahmana as bhaktyam though he denied the superiority of Brahmana caste. (For a recent discussion see N.C. Sinha; *Prolonyma in Landaust Pilibh*, Calcutta, 1969.)

Even Tibetan literature came under the fold impact of the Upanishadi-diction-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 tussle between the prevalent native Bon and the imported Indian Dharma, rituals and practices of other non-Buddhist religious of India entered Tibet in the trail of Buddhism. Thus the Indian saint Visvakarmaa got a mixed reception from the kag and ministers and local people. They expected him to be a heroic yogi. Jampa Guru Palmo Debdrabpa left Tibet soon after founding the Sakyen monasteries, because the ministers were displeased with him and many perhaps felt his Tantra as heretical. (David Smellie: *Buddhist Hinayana*, p. 181; Boerich: *Buddhist Annals*, pp. 191-192; Giuseppe Tucci: *Minor Buddha Texts*, Part II, pp. 41-52.) So again in twelfth century also Jonangpas were accused to be द्वितीयक्रमि.

Very recently D.S. Ruegg, has made a competent translation of Tsulgol-Brag-btsad-chos-khyen-ma’s work, *Gyupa-bshad-gter-ma-long* (vol. 1), said to be the history of philosophical thought of Jonangpa (a Sa-skya subsect 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 Jonangpa literature had earlier led Ochsenheimer to speak of ‘brahmanists in Tibet’ (D.S. Ruegg: *American Oriental Society*, Vol 83, No. 1 January-March, 1961, p. 77). We find here references to Vedanta, Sanksya and Mimamsa schools and adaptation of their views. There is also reference to the oft-quoted first verse of Bhartrhari’s (c. 450-500 B.C.) Kathopadyayaa, the philosophy of the verbum infinitum:—

अऽतिनिमिन्न तरुं घटरत्वं वददानं

विद्वीर्देश्चास्मि, प्रक्षणा क्रमखो वर्षम् (४. ५. १)

कहुःसन्तो हृदयां गुण्यांकरणकम्

मेक्या तत्रेऽपि विकुलां गुणवत्ताम्

हंसिसिद्धां तत्रेऽपि शक्तिं ज्ञानम्

अतिशालक्ष्मी पर्चति परमेव।
Hajime Nakamura also cited this verse from *Arya-Rasayana-ratna* by Janasuri-khavang (The Tibetan Citation of Bhaskari's Verses and the Problems of His Date in Samata Yamauchi Birthdays Memorial Vol., Kyoto, 1935, p. 121). Here Nakamura mentions that some twenty years ago, the illustrious scholar Samuna Yasauchi had pointed out the fact that some verses of Vedashri Bhartihari are inscribed in Tibetan version of philosophical works of later Mahayana Buddhist (ibid p. 121). The context is same as the verses are as follows: भर्तिहरी कर्कुत्तर्क | त्रिक्षु च | वादी | अस्मि (ibid p. 121). He cited Bhartiharī's verses, from Mahāyāna samayalakara-tika and Bhaya's commentary on Nagarjuna's Mahāyāna-desa. Digunaga's *Pratama-pratimadhyamaka* notes reference to two Ketadas of Bhartihari (ibid p. 132).

Kawaguchi attacked the *pratimadhyamaka* in *Mahāyāna-desa* of Dignas (ibid p. 123). In the Dignas's *dharma-dharmam-śrāveṇa*, we find the occurrence of Vedastic terms such as भिन्नता *Vishvartā* (transformation). However, it is to be investigated whether, Jonangpa's अग्नि and अनुन्य are synonymous with आग्नि or not. Once in *Dasaśānti-sastra* अग्नि: the word corresponds to Vishvartā. According to the author अग्नि: is ज्ञात-अवभाब illusory appearance; but not Maya. The Jonangpa also use the term युगलकारणम्. Here we note that the Acharya uses sixteen synonyms for heretic Atri under the caption: युगलकारणम् (१३) कथा-विश्वास (१४) अनुन्य-साधन (२००) कथा-साधन (२००) among these are अग्नि, अनुन्य, अदृश्य, अवधारणन्, आवश्यक, आवश्यकम्. In Jonangpa term Padgatalama we find a fascinating admixture of Upadhiphala and Buddhist idea of self and constituent individual. In Indian literature derivatives of the word Padgala 1 is found in the term Padgala 2 which fully forms and their decays. But in the term Padgatalama individual soul and self are identified. According to Jonangpa Padgatalama is a reality. Among the Indian Buddhist schools a tendency towards ontological and metaphysical development is probably to be found in the Padgatalama. According to Scherbakovsky, the Vatsupariya made some difference between Padgala and Atmar. They are Padgala-vadin not Atma-vadin admitting dually reality (The Central Conception of Bodhisattva, Suchit Garga edition, p. 21). Dr. Bhat interpreting the Padgala remarks, one cannot deny the fact that of the five Kālabandhika विश्वास (प्रतियोगी) perception is most active constituent and is mainly instrumental in the formation of Nima-ropa. (Aspects of Mahāyāna Buddhism and its relation to Hinayāna, p. 437). Here we find the active element Vimaṇa as ubiquitous and substantial instrument in the formation of a constituent being, soul. This suggests exist-
tence of substantia. At the time when a new conception of soul was elaborated in Brahmansical circles, some kind of the pre-Buddhist-Buddhism (as Stcherbatsky terms) under which we understand the the theory, must have been already in existence. If Anatha-Dharma as mentioned in Karushapanishad is authentic, we find indeed in the Brahmanas and Upanishads something like a forerunner of the Buddhist Skandhas (Stcherbatsky: 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 Pancha-kosha as five sheaths and the Buddhist concept of Pancha-skandha five constituents of Pudgala the individual being. The Vedantins held that Vivarta (transformation) is the same as Nararupa (appearance). The world existence is not absolute truth वाक्यात्मक-सत्य but empirical truth वाक्यात्मक-सत्य. The Madhyamikas agree with this idea but the terms for them are वाक्यात्मक-सत्य and यथार्थ-सत्य. Nagarjuna expresses the truth by सून्यता which is equally applicable to Samsara and Nirvana. According to him the truth is void (Sunya) of all attributes. In Vedanta, the appearance of the world is अबिन्दवपन्य (unique), that is, चूजन-अपन्य (not existence nor non-existence).

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

र तस्मां भवति न फलातास्तः
| भेष जित्वा भवति बलायुः \| अभिज्ञान: !
| लोको भवति, अनुभवति सहे \| स्वसमाश्वमिच्छिन्ति \| स्वसमाश्वमिच्छिन्ति

(Mandaka, 7.2.11; Katha 5.15; Svetasatra, 6.14).
We find almost identical description for Nirvana in Udana-3.10.

We come across another form of Brahman which is also the object of asceticism. This in Vedanta is known as Hiranya-garba, Karya-brahman, or Natra-atman (the breath of life in everything). In Chandogya Upanishad (7.6.1) 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 its nails, and his eyes are blue like lotus flowers. Hiranya-garba-brahman is the first emanation of the supreme Isvara (Sarayan). Sadraka commenting on the Brhma-Satra (1.4.1) says: “वा प्रभुबनस्तं द्वितीयं द्विनिर्मितं न संयोजयः नृत्योऽवर्तव निर्मितं” that Mahan-manas is Hiranya-garba and his Bhuddha (understanding, intelligence) is the foundation of all Intellect. We could locate one occurrence of the word Hiranya-garbi in the famous Mahayana text Arya-Magjauri-Rulé-Képà although not denoting any subtle principle but as the name of a righteous king (M.M.K.: Part 1, 14. Gasaput Shastri, p. 62). Tibetan translation of this text is found in the Tashiy, Dron-khamsde records Hiranyagarbi as a deity. The word attained distinction in Tibetan literature. Reference of the word is found in Tibetan rendering of manakoha (M.M.S.C. Vidhabeas, Bibliotheca Indica, Tinte 1, p. 4) and in the famous lexicon Mahayogapraty (8th century). Tibetan word in Mahrtyarpattii is युंस्क्यलोमालं while that in Anubho and as well as in First Dalai Lama Gudhan Choppa’s work: Sam-dkar 

It is known, that different terms for describing subtle and persistent reality in the universe like, श्रे, सुरस, दोध, कोशलम, कालम, पुजारखम, 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: भूल, सत्यसुत, पदम, तथाचाया, व्यासान, मुनिनां
In Mahayana and specially in Buddhist Tantras the cosmic-consciousness
is termed Tathata or Absolute identity, Dharmata or Suchness,
Tathagatagarbha or the Matrix of all Tathagatas, Dharmadhatu or
essential nature of all Dharmas etc. The Vijnanavadin call it आचार्यवादन
or store-consciousness.

The शब्दाद्वाद or void of own-being theory
of the Mahayana-Buddhist is identified with Sagatagarbha शब्दाद्वाद
or the lineage of existing nature and hundred families. The Jonangpas
link their characteristic doctrine of शब्दाद्वाद with वाचिद्वाद
(Primaldual Buddha) doctrine (Rieggy: Jonangpas, p. 75). Evanson says
Dharmadhatu शब्दाद्वाद though not is non-existence: non-
existence in reality शब्दाद्वाद. Certain teachers of Karnataka
of the Bka’legsa-pa sect, however, gave interpretation of Sanyata
as the absolute gloss (dshol, p. 76). Here we may note that in some
Upanishads, Brahma is equated with Sunya and even Nirmala: ‘भ: न एक शब्दाद्वाद’
सुन्य: शब्दाद्वाद. भ: न एक शब्दाद्वाद: अस्थिर: समस्त:’
(Maitreyi Upanishad 2.4). Again in the same
Upanishad: ‘भ: न अर्थन: शब्दाद्वाद: सुन्यन्:’ (Yajnavalkya Upanishad 5.31)

The oldest Vedic reference to Creation is found in the famous
Suba of RigVeda (X.111 Mundaka) wherein occurs the mention of
Hiranyakarshna, C.M.P. Mahadevan, in examining the views of
Gandhara, with the aid of Amardtir, says that Hiranyakarshna and
Vaiseshikas believe that Prana or Hiranyakarshna is the fundamental
reality. (Gandhara, University of Malabar, 1960, p. 131). The Ayavajna
vinaya even conceived as the absolute background of all phenomena,
technically called Tattata (dshol, p. 268). It must be remembered that
transformation of Vijnana-vala into a type of Upanishadic thought
is not consistent with the theories of non-reality and unconstancy
of things that are the basic heritage of all Buddhist. Hence in
Lankavatara, we see while Mahamati Manjushri asks ‘O Bhagavat,
if this is so, how does the Tathagatagarbha doctrine differ from the
Aryavada of Tirthikas? O Bhagavat, the Tirthikas also formulate
a doctrine of Permanence speaking as they do of their permanent
(Nitya), stable (Karta), attributeless (Nirguna), omnipresent (Vibhut),
indestructible (Avyaya). At this the Bhagavan replied ‘my teaching
of the Tathagatagarbha is not like the Aryavada of the Tirthikas’.
(Trans. Rieggy)
"लकः कर्मसः मनसस्योऽत्मसः प्रसानस्ययोऽत्मसः तपस्यसः हि महति।
शर्मावदर्शधि यत्वऽपि, चिन्द्र जनोऽव्रिद्धित्वा विश्वासु अस्य देवस्यायुथोऽर्जुः प्रियः।
मनः, ब्रह्म। नाह! महतेषुऽग्रहः शर्मावदर्शधि यत्वऽपि महास्मातृत्वमेवः।"

(Lambwatarajura, 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 Ānava, a work of the 4th century A.D. (see, Winternitz : p. 317) as Lambwatarajura 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. ब्राह्मणस्याभास, (3) महाब्राह्मणस्याभास, (4) शास्त्राभासाः: विद्वानाः,
2. भागवतम् सूत्रसूत्रम्-सूत्राङ्गाः: भागवान, (2) माथ्यवदेशीलस्याभासः: भागवान,
3. भागवतविशेषाः, (5) तत्त्वाभासाः: वस्त्रान्तः, (6) आर्यस्याभासाः: धीमान,
(7) गुरुप्रेमसः अर्थेण तत्

A list of Brahmanical terms which found an abiding place in Tibetan Buddhist thought is appended.
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| ವಿವರಿಸಿ | ಕಾಲ ಪ್ರಮುಖ | ದಿನಾಂಕ | ಕಾಲಾಂತರ | ಸಮಯ ಪ್ರಮುಖ | ತಳಗಳು | ಪ್ರದೇಶ | ಮೌಲ್ಯ | ಮೂಲಕ | ಪ್ರವಾಸ | ಪ್ರತಿಮೆ | ಮತ್ತು ಸೇವೆ | ಪತ್ರಿಕೆ | ಪ್ರಸ್ತುತ |}
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| ಅಭಿವೃದ್ಧಿ (ಅವಿಷ್ಕರ್ಣ) | | | | | | | | | | | | | |}
| ಅಧಿಪತ್ಯ | ತಮ್ಮ ನಂತರ | ತಮ್ಮ ಕಾಲ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ | ಕೃತಿ |}
| ಪರ್ವತಶಾಲೆ (ಪಾರ್ಮಾಣುವಿಕ ಸಾಮ್ಸ್) | | | | | | | | | | | | | |}
| ಕಂಪ್ಯೂಟರ್ | | | | | | | | | | | | | |}
| ತೊಡಗ್ಯಳಾ | ಸಂಪೂರ್ಣ | ಸಂಪೂರ್ಣ | | | | | | | | | | | |}
| ಪರಾಸು | | | | | | | | | | | | | |}
| ವಿ ಪ್ರಕ್ರಿಯೆ | | | | | | | | | | | | | |