

الأشنيشا

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"الأشنيشا" Ushnisha تُعرف بـ"سعلة الضوء الخفي" حُلّت على رأس يودا وتُسبِر إلى الذكاء السماوي الإلهي. في الواقع، ألسنة اللهب السعلة هي أفعى الكونداليني الصاعدة، ...

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... أخرى، مثلما منحهم الرّوح أن ينطقوا. سرقت من: "الأشنيشا" Ushnisha تُعرف بـ"سعلة - Mar 12, 2015
الضوء الخفي "حُلّت على رأس يودا وتُسبِر إلى الذكاء السماوي الإلهي.

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اوشنيشا

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اوشنيشه

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... See Translation. 台灣噶千佛學會Taiwan Garchen Dharma. הטקסט המקורי.

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उष्णीष Uṣṇīṣa

Ushnisha

Buddhist - One of the Dikpalas. One of the Dhyani-buddhas. He is responsible for guarding the region above the earth. In some accounts the term embraces all eight Dhyani-buddhas. Sometimes known as **Ushnisha**, **Ushnisa**, **Ushnisa**, **Usnisa** or **Usnisa**.

<http://www.mythologydictionary.com/usnisha-mythology.html>



उष्णीष اشنیش

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Meaning of ਰਣੀ਷ (Usnis) in English.

- Turban
- Crown
- Diadem

<http://shabdkosh.raftaar.in/Meaning-of-%E0%A4%89%E0%A4%B7%E0%A5%8D%E0%A4%A3%E0%A5%80%E0%A4%B7-in-English>

Ushnisha



Head of the Buddha, crowned by the ushnisha, 3rd century, Hadda, Afghanistan.

The **ushnisha** (Sanskrit, n., उष्णीष, IAST: uṣṇīṣa) is a three-dimensional oval at the top of the head of the Buddha. It symbolizes his attainment of reliance in the spiritual guide.^[1]

The ushnisha was not described initially in the Physical characteristics of the Buddha spelled out by the Buddhist canon. Rather, there are several mentions about a topknot:

“His topknot is like a crown.” (Secondary characteristics, No53)

“He has a topknot as if crowned with a flower garland.” (Secondary characteristics, No80)

The first representations of the Buddha in the 1st century CE in the Greco-Buddhist art of Gandhara also represent him with a topknot, rather than just a cranial knob. It is thought that the interpretation of the ushnisha as a supernatural cranial protuberance happened at a later date, as the representation of the topknot became more symbolized and its original meaning was lost (Mario Bussagli, “L’art du Gandhara”).

1 The Boddhisattva-Cakravartin in Early Buddhism




A Sikh boy wearing a patka, the headgear called uṣṇīṣa in Early Buddhism

In Early Buddhism, the *uṣṇīṣa* was represented differently. The *Mahāvastu* (1.259f) and the *Divyāvadāna*, as well as the Theravadin *Milindapañha*, describe the marks of the cakravartin or “idealised world-ruler”: *uṣṇīṣa* or patka turban, chhatra “parasol”, “horn jewel” or vajra, whisk and sandals. These were the marks of the kshatriya.^[2]

The plastic art of early Mahayana Buddhism in Mathura presents bodhisattvas in a form called *uṣṇīṣin* “wearing a turban/hair binding”, wielding the mudras for “nonviolent cakravartin rule”.^[2]

2 See also

- Uṣṇīṣa Vijaya Dhāraṇī Sūtra :  [Uṣṇīṣa Vijaya Dhāraṇī Sūtra](#). Wikisource.

3 References

- [1]
- “The true Buddha head is bare, covered only with ringlets of hair (plate 560) and surmounted by a peculiar swelling, the “usnisa”, which is one of the thirty two traditional “great marks” (Maha-Laksana) of the Buddhist superman-savior. Sometimes on the Usnia there is represented a small image of the transcendent Spiritual Buddha from

whom the historical savior is an emanation: the supramundane source whence his phenomenal appearance proceeds. But never does the Buddha wear a kingly crown” page 67 (The Art of Indian Asia vol 1. Zimmerman). “The Bodhisattva, it will be remembered, departed from his palace, cross the border-river of his father’s Kingdom, and on it’s bank severed, with a single stroke of his sword, the tuft of his hair, saying “If it is destined to me to become a Buddha, may my hair and head-cloth remain hanging in the air; if not, let them fall to the ground”. A God caught both, transported them to the heaven of the Trayastrimsat Gods, and there a Chaitya-Cudamani was constructed”. page 233.

- [2] Falk, Harry, “Small-Scale Buddhism” in Voegeli, François; Eltschinger, Vincent; Candotti, Maria Piera; Diaconescu, Bogdan; Kulkarni, Malhar, eds. (2012). *Devadattiyam : Johannes Bronkhorst felicitation volume*. Bern: Peter Lang. ISBN 9783034306829., p. 495

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