

## BOOK REVIEW

*Sāmba Purāṇa* (Hindi Translation) By Dr. Vinod Chandra Srivastava  
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The Sāmba Purāṇa, an important Upa-purāṇa, is included in all the lists of Upapurāṇas. It is a sectarian Purāṇa and contains matter concerning Sun-worship. Dr. V. C. Srivastava, who has already shown his proficiency in the study of the Sun-cult, has ably translated this Purāṇa into Hindi with copious notes, explaining the text with the help of comparative literature. The Sāmba Purāṇa contains 84 chapters, though in some MSS on account of joining two *adhyaṅgas* into one and dividing one *adhyaṅga* into two the number of chapters differs. The translator has faithfully tried to give an authentic translation of the text. The footnotes containing explanations show the vast knowledge of the translator. In the introduction the author has given valuable information about the Sāmba Purāṇa and the Sun cult. The book is a commendable addition in the field of Purāṇic studies. It would have been better if the original text on which translation is based had been given along with translation. Unfortunately printing mistakes are found here and there which should be removed in the next edition.

—Ganga Sagar Rai

[Purāṇam]

पुराणम्

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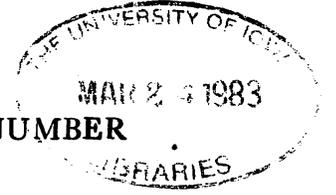
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## BUDDHA AS DEPICTED IN THE PURĀṆAS

By

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It is well known that the authors of the current Purāṇas (which include here the Upapurāṇas and the Epics) were aware of Buddha or the Buddha (on account of his attaining *bodhi*, supreme wisdom)—the founder of a particular system of thought. Almost all the Purāṇas are found to refer to this great thinker.<sup>1</sup> In the following pages an attempt is made to depict the life and activities of Buddha on the basis of the Purāṇas. Only in some important places we have thought it useful to quote from the Tantras and other non-Purāṇic works. Views of Buddhist tradition have also been shown whenever necessary.

A careful study of the statements about Buddha (as quoted here) reveals that *all of them are not referring to one and the same person*. We want to draw the attention of our readers to this remarkable point.

In the absence of the critical editions of all the Purāṇas we have thought it better to refrain from holding any discussion on textual criticism or on spuriousness of any of the Purāṇic statements quoted here.

**The word buddha**

In the Purāṇas the word *buddha* is found to have been used either as an adjective<sup>2</sup> (from the root *budh*, to know with the suffix

1. That passages on Buddha were present in the Purāṇas before the time of Kumārila is undoubtedly proved from his statement in the Tantravārttika on Mīmāṃsā-sūtra 1.3.7 (स्मर्यते च पुराणेषु धर्मविप्लुतिहेतवः । कलौ शाक्यादयस्तेषां को वाक्यं श्रोतुमर्हति ॥; it is quoted in the Tantrādhikārinirṇaya pp. 9-10 (with the reading तेषां को वा शंश्रोतुमर्हति).
2. एतद् बुद्ध्वा भवेद् बुद्धः किमन्यद् बुद्धलक्षणम् (Śānti-p. 285. 32; cp. Brahma-p. 237.11) अतीतानागतं ज्ञानं दर्शनं सांप्रतस्य च । बुद्धस्य समतां याति दीप्तिः स्यात् तप उच्यते ॥ (Vāyu-p. 119). व्यपेततन्द्रिधर्मात्मा शक्त्या सत्पथमाश्रितः । चारित्रपरमो बुद्धो ब्रह्मभूयाय कल्पते ॥ (Anusāsana-p. 142.33; the verse describes a per-

son in the Vānaprastha state); The adjective *buddha* has been used in connection with various deities, namely Śiva, Viṣṇu, etc. (Linga-p. 1.21.10, 40; Kūrma p. 1.6.15, 1.10.48, Harivaṃśa-p. 3.3.25, Padma p. Bhūmi 31.43). Similarly the word *sugata* (frequently used by the Buddhist teachers for Buddha) has been used in Linga-p. 1.98.98 in the sense of 'one whose *gata* i.e. *jñāna* is perfect.' *Buddha* as an adjective may also be derived from the word बुद्धि with the secondary suffix अच् according to Pāṇini 5.2.127.

Buddha has been referred to in the Purāṇas by the following three names also : Buddhadeva (Padma-p. 6.31.15), Buddharūpa (Brahma-p. 122.69) and Siddhārtha (Matsya-p. 271.12).

**Mention of Buddha in the Purāṇas**

Buddha has been mentioned in the Purāṇic passages that either (1) show eulogy or glory of Viṣṇu (especially in those passages that enumerate the ten incarnations of Viṣṇu)<sup>4</sup> or (2) contain

3. भूम्यादिलोकत्रितयं सन्तृप्तात्मानमात्मनि । पश्यन्ति निर्मलं शुद्धं तमीशानं भजाम्यहम् ॥ (Nāradiya-p. 1.2.24; the reading seems to be slightly corrupt); the stanza occurs in the Br-Nāradiya-p. 2.39 also (संहृत्यात्मानमात्मना । पश्यन्ति योगिनः सर्वे तमीशानं). That these verses refer to Buddha is beyond doubt, for they eulogize Viṣṇu and they are read after the verses extolling Paraśurāma, Rāma and Balarāma.
4. Brahma-p. 122.69; Padma-p. Bhūmi 18.66; 73.92; Padma-p. Uttara 31.15, 257.41, Padma-p. Kriyāyogaśāra-p. 6.188, 11.94; Bhāgavata-p. 1.3.24, 2.7.37, 6.8.19, 10.40.22, 11.4.22; Nāradiya-p. 1.2.44, 1.62.54, 2.29.42, 2.32.36; Agni-p. 16.1-2; Bhavisya-p. 4.12.25-29, 4.63.23, 6.83.190.6-7; Brahmavaivarta p. 4.9.12; Linga-p. 2.48. 31b-32a; Varāha-p. 4.2, 55.37, 113.42, 211.69; Skanda-p. Avanti 42.14; Skanda-p. Revā 151.21-22; Skanda-p. Kumārikā 40.255-256; Skanda-p. Vāsudeva Māhātmya 18.41; Skanda-p. Sūtasāmhita 3.21; Matsya p. 47.247, 54.19, 285.7; Garuḍa-p. 1.1.32, 1.86.10-11; 1.145.40, 2.20.31-32; Śiva-p. II. 2.16.11; II. 4.9.15; Devībhāgavata-p. 10.5.14; Viṣṇudharmottara-p. 3.351.54; Devī-p. 18

accounts of incarnations or forms of Viṣṇu. In a few Purāṇas Buddha is mentioned in the genealogical lists of (future) kings (vide Matsya-p. 271.12, etc.) or in the descriptions of Kaliyuga.<sup>5</sup>

A few Purāṇic passages (not found in the printed editions) on Buddha are found to have been quoted in the works on Dharmaśāstra etc. A considerable number of such passages have also been quoted in the present paper.

The Rāmāyaṇa passage यथा हि चौरः स तथा हि बुद्धस् तथागतं नास्तिकमत्र विद्धि (Ayodhyā 109.34) which is taken as referring to Buddha (it is however regarded by many as an interpolation) does not, according to us, really refer to Buddha. The word *buddha* in this passage simply means 'a person possessing the *buddhi* (opinion, conviction) that has been described in the preceding verse (109.33).<sup>6</sup> It may be easily observed that in spite of the use of the words *yathā* and *tathā*, there arises no logical difficulty in taking the word *buddho* in the aforesaid sense.<sup>7</sup>

6.5; Saura-p. 15.25; Br. dharma-p. 2.11.72; Narasimha-p. 36.9; Br. Nāradya-p. 2.39; Kallhi-p. 2.3; Purāṇa-samhitā 8.81; Viṣṇudharma-p. ch. 66, (MS); Mbh. Sānti-p. 348.2; 348. 41-42 (Kum. ed.).

5. Brahmāṇḍa-p. 2.31.60; Brahma-p. 230.13; Āgneya-p. (MS) 29.41 (vide St. Up. I, p. 145).

6. निन्दास्यहं कर्म कृतं पितुस्तद् यस्त्वामगृहणाद् विषमस्थबुद्धिम् । बुद्ध्यान-यैवविधया चरन्तं सुनास्तिकं धर्मपथादपेतम् (Rāmāyaṇa 2.109.33).

7. It is remarkable to note that even the later Upaniṣads do not mention Buddha. Madhva, the teacher of the Dvaita school, has however quoted an Upaniṣad passage (on avatāra) which mentions Buddha (वासुदेवः संकर्षणः प्रद्युम्नोऽनिरुद्धोऽहं मत्स्यः ... रामः कुष्णो बुद्धः कल्किरहं....). There is ample reason to doubt about the genuineness of this statement, for Jīva-gosvāmin in his Śrīkṛṣṇa-sandarbhā expressly declared that the aforesaid passage was to be taken as a Śruti statement on the authority of Madhva (मध्वभाष्य-प्रमाणिता श्रुतिः, p. 156, ed. Bhaktivicāra Yāyāvāra). About the genuineness of many of the Śruti passages quoted by Madhva in his works modern scholars have expressed their doubt; vide the article by Venkata Subbiya in Indian Antiquary of 1933 (p. 189).

### Points to be observed in the aforesaid Purāṇic passages

Following points are to be observed in connection with the Purāṇic references to Buddha :

(i) Leaving only a few, almost all the Purāṇas refer to Buddha.

(ii) Non-mention is found in the older Purāṇas (like the Mārkaṇḍeya-p.) as well as in the later Purāṇas (like the Vāmana-p.).<sup>8</sup>

(iii) If Buddha is not mentioned in the list of the ten incarnations, then Kṛṣṇa, or some other incarnation is mentioned in order to complete the number.

(iv) Those Purāṇas that do not refer to Buddha sometimes mention the Bauddhas though disdainfully; vide Kūrma-p. 1.30-13; 2.21.32.

(v) While Buddha is invariably followed by Kalki (or Kalkin) in the lists of the ten incarnations of Viṣṇu, he is preceded by Balarāma or by Kṛṣṇa or by Vyāsa in different Purāṇas.

(vi) Some Purāṇas do not invariably mention Buddha in all of its passages that enumerate or deal with the incarnations of Viṣṇu. As for example, the Brahma-p. which mentions Buddha in 122.69 (in a eulogy to Viṣṇu) describes the incarnations of Viṣṇu without describing Buddha in ch. 213; The Śānti-p. 348.2 (Kum. ed.) refers to Buddha, but is silent (in a different recension) on Buddha in 339. 103-104 (which mention Haṁsa and Sātvata i. e. Kṛṣṇa); the Bhāgavata-p. in more than one place mentions Buddha, but is silent on him in 10.2.40; the Bhaviṣya-p. mentions Buddha in 4.63.23 and 4. 190. 6-7 but is silent on him in 4.85.10 and 4. 76. 44.<sup>9</sup>

8. It is remarkable to note that the Prapañcasāra-tantra (ascribed to Śaṅkarācārya) does not mention Buddha while enumerating the ten incarnations of Viṣṇu (मत्स्यः कूर्मवराहौ नृसिंहकुब्जत्रिरामकृष्णाश्च । कल्किः सानन्तात्मा 1959); cp. the Lalitāsahasranāma-bhāṣya by Bhāskara : "क्रमेण मत्स्य-कूर्म-वराह-नरसिंह-वामन-भार्गव-दाशरथि-हृलधर-कृष्ण-कल्कि-रूपदशावतारान् उत्पाद्य ते निषूदिताः, p. 49).

9. About the non-mention of Buddha as an incarnation in the Āgneya-purāṇa (i. e. Vahni-purāṇa which is older than and different from the current Agni-purāṇa) the observations of Dr. Hazra are worth noticing : "The

### The place of reading Buddha's name in the list of incarnations.

In the Purāṇic enumerations of the ten incarnations of Viṣṇu, Buddha is mentioned usually in the ninth place; sometimes the word *navama* or *navamaka* has been used in connection with Buddha in these enumerations; *vide* Matsya-p. 47.247, Liṅga-p. 2.48. 30-32, Garuḍa-p. 1. 86. 10-11; 2. 20. 31-32, Śiva-p. 2. 4. 9. 25; Skanda-Revā. 151.21. Only in a few places Buddha's name is read in places other than nine.

In the accounts of Viṣṇu's forms or incarnations numbering much more than ten, no fixed place is given to Buddha though he is described in the 21st place in more than one Purāṇic chapter. It is to be noted that the order of names of the ten incarnations is generally fixed—it begins with Matsya and ends with Kalki. The order in which the forms or incarnations of Viṣṇu have been described elaborately in the Purāṇas does not seem to be so well-established as the order of the ten incarnations. It appears that the list of the ten incarnations was conceived to serve some purpose.

### Buddha described as a yogin or a sannyāsin

In a few Purāṇic passages Buddha has been clearly described as a yogin.<sup>10</sup> He is said to be a *yogācārya* in Śiva-p. II.5.16.11. In Agni-p. 49.8 Buddha has been described as शान्तात्मन् (having a pacified mind), ऊर्ध्वपद्मस्थित (its meaning is not clear, though it un-

mention of the ten incarnations of Viṣṇu in three places in the Āgneya-p. (ch. 3, 23 and 28) does not necessarily mean that the Buddha was one of them. Although the Buddha has been named as the founder of a heretical faith in Āgneya-p. 29.41 (fol. 102 b) there is not the slightest indication in this Purāṇa that he came to be regarded as an incarnation of Viṣṇu. This shows that the ten incarnations include both Kṛṣṇa and Balarāma instead of Buddha." (Studies in the Genuine Āgneya-purāṇa', in Our Heritage, Vol. III, p. 83, fn.)

10. धराबद्धपद्मासनस्थाङ्घ्रियष्टि नियम्यानिलं न्यस्तनासाग्रदृष्टिः । य आस्ते कलौ योगिनां चक्रवर्ती स बुद्धः प्रबुद्धोऽस्तु मच्चित्तवर्ती (Daśavatāra-stotra attributed to Śaṅkarācārya, verse 9). As to why Siddhārtha was called Buddha, the statement in the Buddhist work Sūtroddesaṅkāra is worthy of note (अनुगतमतीतमभ्युपेतं चरमचरं क्षयिताक्षयं च कृत्स्नम् । यत इह स बुबोध बोधिमूले बुधसहितो भगवान् ततः स बुद्धः ॥, quoted in the comm. Trikaṇḍa-cintāmaṇi on Amarakośa).

doubtedly suggests some secret yoga practice)<sup>11</sup>; in Matsya-p. 54.19 he is described as शान्त and in Skanda-Revā 151.21 as शान्तिमत्; in Devī-purāṇa 6.5 he is described as शुद्धसद्भावभाव (whose ideas are purely holy), शुद्धबुद्धतनुद्भव (born of a purified body) and रागद्वेषविनिमुक्त (free from attachment and hatred); in Viṣṇudharma he is described as नराणामथ नारीणां दयां भूतेषु दर्शयन् (*vide* Studies in the Upapurāṇas I p. 144) which is suggestive of Buddha's being a *sannyāsin*, for showing compassion to all creatures is one of the chief characteristics of *sannyāsins*.<sup>12</sup> The Purāṇic assertion that Buddha was clad in clothes of brown-red colour (काषायवस्त्रवसवीत Śanti-p. 348.2 Kum. ed; Cr. ed. App. 1, no 31) also proves that he was a *sannyāsin*.<sup>13</sup> Buddha is sometimes described as wearing a red cloth (रक्तवासस् Devī-p. 6. 5; रक्ताम्बरव्यञ्जिताङ्ग, Viṣṇudharma, Ch. 66; *vide* 'St. Up.' I. p. 144)—a view which is found in the philosophical works also<sup>14</sup>. The Viṣṇu-p. (3.17-18) speaks of मायामोह (who may be taken as a form of Buddha [Māyāmoḥa has been clearly stated as the same as Buddha in Agni-p. 16.2] as wearing red cloth (*raktaṭapaṭa*). Are we to take *rakta* as the same as *kāṣāya* or to think that one of these two descriptions is older than the other or that there were two different views about the colour of Buddha's garment ?

### The names of the parents, wife and son of Buddha

In the Purāṇas Buddha's father is usually called शुद्धोदन<sup>15</sup>

11. Cp. the description of Buddha in the Merutantra : पद्मे पद्मासनस्थं तमूर्वोर्न्यस्तकरद्वयम् । गौरमुण्डितसर्वाङ्गं ध्यानस्तिमितलोचनम् ॥
12. G. Dh. S. 3.23-24; Yāj. Smṛti 3.61; Manu-smṛti 6.39.
13. The Bauddhas are often described in the Purāṇas as putting on brown-red garment; see "काषायवाससः शूद्रा....शाक्यबुद्धोपजीविनः" (Brahmaṇḍa-p. 2.31.59-60); काषायिणश्च निर्ग्रन्था बौद्धाः....भविष्यन्ति कलौ युगे (Saura-p. 4.24).
14. यथा रक्तपटानां विज्ञानावस्थानेऽपि.... (Śāriraka-bhāṣya 2.2.35); रक्तपटधारणं वा दिगम्बरता वाज्जलम्ब्यताम् (Nyāyamañjarī, I, p. 244) संघो रक्ताम्बरत्वं च शिश्रिये बौद्धभिक्षुभिः (Vivekavilāsa 8.275).
15. शुद्धोदनसुतः.... (Agni-p. 16.2). शुद्धोदनस्य पुत्रोऽभूत् स्वयं देवो जनार्दनः (Varāha-p. quoted in Kṛtyaratnākara, p. 248). शाक्यात् शुद्धोदनो नृपः । शुद्धोदनस्य भविता सिद्धार्थः पुष्कलः सुतः ॥

—a view which is in consonance with the Buddhist tradition.<sup>16</sup> There are also a few Purāṇic statements that declare that the name of his father is Añjana, Ajana, Ajina or even Jina.<sup>17</sup> According to Buddhist tradition Añjana is the name of the father of Buddha's mother.<sup>18</sup> The exact form of this second name (as mentioned in

(Matsya-p. 271.13). शुद्धोदनसुतो बुद्धो भविष्यामि (Viṣṇu-dharma; vide 'St. Up.' I, p. 144). वस्त्रपाणेः शुद्धोदनः, शुद्धोदनाद् बुधः, बुधादादित्यवंशो निवर्तते (Narasimha-p. 22.15). [Budha is either to be corrected to Buddha or to be taken as a name of Buddha; see सर्वज्ञः सुगतो बुधः (Vyādi, quoted in the Vyākhyā-sudhā comm. on Amara 1.1.13).] Narasimha-p. 26.12 shows the same order replacing Vastrapāṇi by Astrapāṇi. The Viṣṇu-p. mentions Śuddhodana and Rāhula but not Buddha in its chapter on genealogy (4.22). As Buddha abandoned kingship his name was not mentioned in the genealogical list. The Kalki-p. speaks of Śuddhodana as the brother of Jina, king of the Kikāṭa country (2. 7.28).

16. Buddha himself declared that the name of his father was शुद्धोदन (Mahāpadāna-suttānta in Dīghanikāya).
17. बुद्धो नामाजनसुतः (Bhāg. 1.3.24); अजनस्य सुतः । जिनसुत इति पाठे जिनोऽपि स एव (comm. Bhāvārthadipikā); जिनस्य सुतो भविष्यति नाम्ना बुद्धः (comm. Bhāgavatacandrikā); अजनसुतः, अजिनसुतश्चेति पाठद्वयम् (comm. Sārāthadarśinī); अजिनस्य सुतो नाम्ना बुद्धः (Siddhānta-pradīpa). मोहनार्थं दानवानां बालरूपी पथि स्थितः । पुत्रं तं कल्पयामास मूढबुद्धिजिनः स्वयम् ॥ (Brahmāṇḍa quoted in the comm. Bhāgavatātātparya by Madhva on Bhāg. 1.3.24) बौद्धरूपः स्वयं जातः कलौ प्राप्ते भयानके । अजिनस्य द्विजस्यैव सुतो भूत्वा जनार्दनः ॥ (Bhaviṣya-p. 4. 12.27). It is to be noted here that the Purāṇa says (in the verse 28) that Buddha appeared in the Tāmasāntara (in the Tāmasa, i. e. the fourth manvantara). The significance of this assertion is difficult to understand. The Kalki-p. has a peculiar view about both Jina and Śuddhodana in 2.6-7. It says that Kalki came to the Kikāṭa country to chastise Buddha and he met with Jina, king of the country and Śuddhodana, his brother, both of whom were killed by Kalki.
18. "And the name of her [Buddha's Mother's] father is expressly given as Añjana, the Śākiyan" (Rhys Davids: Buddhist India, p. 18).

the Purāṇas) cannot be determined unless proper critical editions of the Purāṇas are prepared.

Since Kalki-p. 2.7.44 regards मायादेवी as the mother of the Buddhists (मातरं बौद्धाः) we may reasonably infer that Māyādevī is the name of Buddha's mother. Buddha himself declared that the name of his mother was Māyādevī (Mahāpadāna-suttānta). Buddhist tradition and the lexicons (Amarakośa 1.1.15) are in favour of this view.<sup>19</sup> A mythical form of Māyādevī is found in Kalki-p. 2. 7. 36-44.

It may be surmised that अञ्जनी is also the name of 'Buddha's mother from the statement मगधे हेमसदनाद् अञ्जन्यां प्रभविष्यति विणोरंशो जगत्पाता बुधः (in Kumārika-khaṇḍa 40.255-256). If we take बुध as the same as बुद्ध, अञ्जनी cannot but be the name of Buddha's mother as there is no country of this name. For a discussion on this statement see *infra*.

There is no mention of Buddha's wife in the Purāṇas<sup>20</sup> and we find no direct statement regarding the son of Buddha in the Purāṇas. The Viṣṇupurāṇa says that Śuddhodana was succeeded by Rāhula (4.22.3),<sup>21</sup> and from Buddhistic works we find that Rāhula was the son of Buddha. It may be presumed that since Buddha took *sannyāsa* before being enthroned,<sup>22</sup> Rāhula is said to have succeeded his grandfather Śuddhodana.

19. "The name of his [Buddha's] mother has not yet been found in the oldest texts, but it is given in the Buddhavaṃśa as Māyā" (Rhys Davids: The History and Literature of Buddhism, p. 60).
20. It appears that the Purāṇic authors had no occasion to mention the name of the wife of Buddha.
21. तस्मात् शाक्यः, शाक्यात् शुद्धोदनः, तस्मात् राहुलः, ततः प्रसनेजित् (Viṣṇu-p. 4.22.3). The readings क्लृद्धोदन and रातुल in the place of शुद्धोदन and राहुल (as found in some editions) are corrupt.
22. A Varāha-p. verse says that Buddha enjoyed kingship : शुद्धोदनस्य बुद्धोऽभूत् स्वयं पुत्रो जनार्दनः । भुक्त्वा राज्यश्रियं सोऽथ गतिं परमकां गतः ॥ (quoted in Kṛtyaratnākara, p. 247). This is however extremely doubtful. If 'भुक्त्वा राज्यश्रियम्' means 'Buddha's remaining in the royal palace for some years' (before leaving it for ever with a view to discovering the way of getting rid of all miseries) then the Purāṇic statement may be accepted as valid.

### The body of Buddha

We have a few statements describing the body and the limbs of Buddha. The expression *devasundara-rūpa* in Matsya-p. 47. 2+7 (देवसुन्दररूपेण बुद्धो जज्ञे)<sup>23</sup> shows the exquisite beauty of Buddha. He is said to be of white or pale-red complexion<sup>24</sup> and लम्बकर्ण (possessing long ears) in Angi-p.49.8; मुण्डित<sup>25</sup> (of shaven head) and शुक्लदन्तवान्<sup>26</sup> (having white teeth) in Śānti-p.348.41-42 (Kum. ed.) The epithet अम्बरावृत in Agni-p.49.8 shows that Buddha, unlike Mahāvīra, used to put on cloth on his body.

### The language used by Buddha

It is the Mahābhārata that informs us that Buddha preached his views through the medium of the Māgadhi language (भाषया मागधेनैव धर्मराजगृहे वसन्, Śānti-p.348.41; cr. ed. App. 1, no. 31). (Gramatically मागधेन भाषया is wrong; it ought to be corrected to मागध्या; the corrected reading however renders the metre defective).

23. It has however variant readings. "In the readings recorded in the Anandasrama edn. the line देवसुन्दररूपेण द्वैपायनपुरःसरः' is given two variants, one making it more intelligible in its application to the Buddha : देवतासुररूपेण and another introducing the missing Kṛṣṇa देव्यां वसुदेवेन. The bulk of the MSS of Matsya collated by us have the reading देवक्यां वसुदेवेन. Further MSS, though not all of them,....read विधौ नवमके, thus eliminating the Buddha altogether" (Dr. V. Raghavan : 'Further Gleanings from the Matsya-p.', in Purāṇa III, p. 324).
24. In the Majjhimanikāya Buddha is found to have declared that the beauty of his pale-red body was destroyed on account of his practising acute austerities before the attainment of bodhi.
25. Cp. Bṛhatsamhitā-57.44 which describes Buddha as सुनीचकेश (57.44) meaning अत्यल्पकेश ; its variant सुनीतकेश means अतिनियमितकेश.
26. Nilakaṇṭha remarks शुक्लदन्ता मांसाशनत्यागाद् अन्यथा रक्तदन्तत्वं स्यात् (on Hariv. 3.3.15). The significance as shown here does not seem to be satisfactory.

The aforesaid assertion about the language used by Buddha is historically valid. It is to be noted that (i) Pali was the language of Magadha through which Buddha preached and that (ii) Pali, on account of being spoken in Magadha was called Māgadhi. In time of Buddha Pali (the language of Buddha's sayings) and Māgadhi were synonymous. Afterwards the language of the religious teachings was called Pali and the Prākṛta language current at that time came to be called Māgadhi.<sup>27</sup>

It is well known that the Māgadhi language was highly praised by Buddhist teachers. In several works on Pali grammar Māgadhi is extolled by the couplet : सा भागधी मूलभासा नरा ययादिक-  
पिका । ब्रह्माणो चस् सुतालापा संबुद्धा चापि भासरे ॥ cp. the statement मागधभासाक्खरेण लिखाहि (सरसनवंस, p. 31, P. T. Series). Since Buddha used Māgadhi the Buddhist teachers spoke of it in a highly exaggerated way.<sup>28</sup>

27. In later period Pali ceased to be the spoken language and it existed in religious works only. This later Māgadhi (which in reality is the gradually developed form of Pali) better known as the Māgadhi Prākṛta (Māgadhi Apabhaṃśa) and sometimes called Māgadhinirukta (Datha-vaṃśa 1.10) is the direct source of Oriya, Maithili, Bengali, Asamese, etc. The Māgadhi in the Sanskrit plays is quite different from Pali. It is better to use बौद्ध-मागधी for Pali and प्राकृतमागधी for मागधी प्राकृत(भाषा). Ardhamāgadhi is, however, a mixture of प्राकृतमागधी and महाराष्ट्री (Saṃkṣiptā-sāra-vyākaraṇa 5.98).
28. "It is claimed by Buddhaghoṣa, the greatest known Pali commentator, that the language through the medium of which the Buddha promulgated his doctrine and discipline was Māgadhi. To Buddhaghoṣa as well as to other Pali commentators Māgadhi is indeed the nirukti or diction of what is known as the Pali canon" (B. M. Barua : Some Aspects of Early Buddhism, in 'Cultural Heritage of India, Vol I, p. 442). "Even Buddhaghoṣa says that a child brought up without hearing the human voice would instinctively speak Māgadhi" (R. Childers : A Dictionary of the Pali language, p. 13), vide the comm. on the Mahārūpa-siddhi, p. 27.

### Activities of Buddha

The Purāṇas ascribe two kinds of activities to Buddha, namely (1) preaching views in order to delude demons etc.<sup>29</sup> and (2) blaming animal sacrifice as prescribed in the Vedas.<sup>30</sup>

Following points are to be noted in this connection. The beings deluded by Buddha were rarely called men; chiefly they were called *daityas*, *dānavas* and *asuras*. These words seem to signify 'human beings possessing the characteristics of *daityas* etc'. It would be illogical to assume that *daityas* etc. are to be taken in their Purāṇic sense i. e. 'the offspring of Diti' etc. The metaphorical use of these words is often found in the Purāṇas.

29. मोहनाय सुरद्विषाम् (Bhāg. 1.3.24; Garuḍa-p. 1.1.32). नमो बुद्धाय च दैत्यमोहिने (Bhāg. 10.40.22). दैत्यानां नाशनार्थाय विष्णुना बुद्धरूपिणा । बौद्धशास्त्रमसत् प्रोक्तम् (Padma-p. 6.263. 69-70). नमोऽस्तु बुद्धाय च दैत्यमोहिने (Padma, Sṛṣṭi 73.93). बुद्धो मोहयिष्यामि मानवान् (Śānti-p. 348. 42 Kum. ed.). मायामोहस्वरूपोऽसौ .... मोहयामास दैत्यांस्तान् त्याजिता वेदधर्मकम् (Agni-p. 16.2-3). तेन बुद्धस्वरूपेण .... भविष्यति जगत् सर्वं मोहितम् .... (Skanda, Revā 151.22). छलेन मोहयिष्यामि भूत्वा बुद्धोऽसुरानहम् (Skanda, Vaiṣṇava, Vasudeva-Māhātmya, 18.41; Gurumaṇḍala ed.). ततो लोकविमोहाय बुद्धस्त्वं वै भविष्यसि (Br-Dharma-p. 2.11.72).

30. देवद्विषां निगमवर्त्मनि निष्ठितानां .... बहुभाष्यत औपधर्म्यम् (Bhāg. 2.7.37). वादैविमोहयति यज्ञकृतोऽतदहन् (Bhāg. 11.4.23). नमस्ते .... वेदनिन्दाकराय च .... जैनाय बौद्धरूपाय .... (Śiva-p. 2.5.16.11; बौद्ध to be corrected to बुद्ध, or it is to be taken in the sense of बुद्धसंबन्धिन्; in the preceding verse Kṛṣṇa and Rāma have been extolled). पुनश्च वेदमार्गो हि निन्दितः .... स्थापितं नास्तिकमतं वेदमार्गविरोधकृत् ॥ (Śiva-p. 2.4.9.25). वेदमार्गो विनाशितः (Bhaviṣya-p. 1.6.39). ततः संमोहयामास जिनाद्यानसुरांशकान् । भगवान् वाग्भिरुग्रभिरहिंसावाचिभिर्हरिः ॥ (Brahmaṇḍa-p. quoted in Bhāgavata-tātiparya by Madhva, 1.3.28). पुनरिह विधिकृत-वेदधर्मानुष्ठानविहितः .... बुद्धावतारस्त्वमसि (Kalki-p. 2.3.29). वेदवर्त्मप्रवृत्तानामसुराणां विमोहनम् । रूपं धृत्वा यज्ञविद्यां हिंसाप्रायां विनिन्दसि ॥ (Purāṇasamhitā 8.81).

Some are of opinion that the use of the words like *daitya*, *dānava*, etc. is in accordance with the Purāṇic character of narrating events of past ages. (Buddha lived long before the authors of the current Purāṇas). These words refer to those persons who, in ancient times, followed anti-Vedic religions and consequently found the teachings of Buddha as valid and useful. A similar use of words is found in the legends concerning the destruction or the loss of the Vedas. The Purāṇas say that the Vedas were destroyed or stolen by the *asuras* namely Hayagriva, Śaṅkha and others.<sup>31</sup> There is no doubt that in these legends the word *asura* refers to those persons who were against Vedic discipline and who created obstacle to the propagation of Vedic culture. It must be borne in mind that no mythical tale can spring through pure imagination; such tales must have their bases in some form of reality.<sup>32</sup>

It is remarkable to note here that in later period followers of the Vedic religion declared that it was love of wanton life that had caused the highly learned persons of the 'Hindu' society to embrace Buddhism (*vide* Nyāyakusumāñjali by Udayana (Ch. II) of the 10th century.

From the Purāṇic statements it does not appear that Buddha was against the *nivṛtti-mārga* or *jñāna-mārga* of the Vedas. This is quite in consonance with the teachings of Buddha as found in the Piṭakas. Buddha is found to praise highly of those sages who were the followers of the *nivṛtti* or *jñāna mārga* of the Vedas.<sup>33</sup> (*vide* Brāhmaṇa-dhārmika-sutta in Suttanipāta).

31. *Vide* Bhāgavata-p. 11.4.17; 5.18.6; Varāha-p. 1.5; 15.10; 113.20; Kūrma-p. 1.16.77-84; Matsya-p. 53.5.7; Padma-p. 4.22.33; 6.257.1-31; Agni-p. 2.16-17; Śānti-p. 347; Vana-p. 85.46-48.
32. Cp. the historical interpretation of (1) Gayāsura in the 'Buddha-Gayā' by R. L. Mitra and 'Gayā and Buddha Gayā' by B. M. Barua and of (2) Kalki in the papers by (1) K.P. Jayaswal in Indian Antiquary, vol. 46 (1917), by (2) Prof. Pathak in Indian Antiquary, vol. 4 (1918) and by (3) Otto Schrader in Brahnavidyā, vol. I.
33. The Kalki-p. has a statement that precisely states the view-point of Buddha: ब्रह्माभासविलासचातुरीं प्रकृतिविमाननाम् असंपादयन् बुद्धावतारस्त्वमसि (2.3.29). The first two expressions in this statement are highly significant and deserve to be explained elaborately. The statement will be explained in a separate paper on 'The Buddhist religion and philosophy in the Purāṇas'.

Buddha is said to be the killer of Madhu and also dear to Madhu in Skanda-Revā 151.2 (मधुहन्ता मधुप्रियः). Nothing is known about this Madhu and the information is not found in any other Purāṇa. Since Buddha is regarded here as the ninth incarnation, the information creates a problem which is difficult to solve. Is the first Madhu the same as Māra ?

### The places associated with Buddha

Following places have been mentioned in the Purāṇas in connection with Buddha.

Kikāṭa—It is said that Buddha will appear in Kikāṭa (बुद्धो नामा...कीकटेषु भविष्यति, Bhāg. 1.3.24; Garuḍa 1.1.32).<sup>34</sup> As Kikāṭa is not stated to be the birth place of Buddha in Buddhist works<sup>35</sup> we are to take the root *bhū* (in *bhaviṣyati*) in the sense of 'to reside' or 'to lead the life.'<sup>36</sup> Thus we can take Kikāṭa as a centre for preaching Buddhism.<sup>37</sup> The plural number in the

34. कीकटेषु मध्ये गयाप्रदेशे (comm. Bhāvārthadīpikā); कीकटेषु मगधविषयेषु (comm. Padaratnāvalī); cp. Sāttvata-Saṁhitā 2 65 (पाषण्डशास्त्रमधिकल्प्य सुरद्विषाणां कर्ता जिनस्य तनयो भगवान् गयायाम्) and Saundarananda 3.15 (स विनीय काशिषु गयेषु बहुजनमथ गिरित्रजे).
35. But see सो च भगवा मागधो मगधे भवत्ता ... (since Buddha appeared in Magadha, he was called Māgadha), quoted from some Pali text by Pt. Vidhusekhara Śāstrin in his Pāli-prakāśa, Intro. p. 13, fn. 32.
36. See Kṣīratarāṅgiṇī on the root *Bhū* (p. 4, ed. by 4. Mīmāṁsaka); in Mbh. Vana-p. 157.45 भविष्यसि means जीविष्यसि (Nilakanṭha).
37. Kikāṭa was deemed so intimately connected with Buddha that the Kalki-p (2.6.40) described Kalki's going to Kikāṭa with an army with a view to chastising Buddha, though Purāṇa tradition declares that Kalki will appear in the future. The Kalki-p. (2.6.41-42) further says that Kikāṭa was the country of the Bauddhas where there was no performance of the Vedic religion. Inhabitants of this country are said to be the followers of materialism and to be antagonistic to the rules of caste etc. It is remarkable to note that in the Ṛgveda (3 53.14) Kikāṭa was regarded as a land beyond the pale of aryanism and in the Nirukta (6.32) as an anārya-nivāsa.

word Kikāṭa indicates that it is the name of a *janapada*. In the Purāṇas Kikāṭa has been mentioned in a very few places. According to Garuḍa-p. 1.82.5 Kikāṭa is situated in Gayā; according to Br. Dharma-p. 2.26 20-22 the Kikāṭa country has been called an unholy land. its king Kākakarṇa is said to be the despiser of the Brahmins and the name of one of its towns is Gayā; according to Vāyu-p. 108.73 the holy Gaṅgā, the holy Rājagṛha-vana and the holy river Punaḥpunā are in the Kikāṭa country. Thus we can take Kikāṭa as the ancient name of Magadha, a view supported by the lexicographer Hemacandra (Abhidhānacintāmaṇi).

*Magadha*—Mentioned in Skanda-Kumārikā 40.255 (मगधे हेमसदनादङ्गन्यां प्रभविष्यति). The significance of Hemasadana is to be determined.<sup>38</sup> For a discussion on this statement see below.

*Dharmarājagṛha*—It is said that Buddha, son of Śuddhodana, will delude men staying in the Dharmarājagṛha by preaching his views through the medium of the Māgadhi language (Śānti-p. 348. 41-42 Kum. ed.). It appears that the Dharmarājagṛha is the same as Rājagṛha.<sup>39</sup>

That Rājagṛha was intimately connected with the activities of Buddha is a historical fact. It is well known that in Rājagṛha lay the centre of his missionary activities. Buddha is said to have gone out on his first alms-begging in Rājagṛha and to have lived in a cave of a hill in Rājagṛha. In the Dighanikāya Buddha is said to have described many places of Rājagṛha as 'highly delightful'. It is a pity that schism in the Buddhist order also started at Rājagṛha.

*Nepala*—In the Nepāla-māhātmya section (1.57-65a) of the Himavat khaṇḍa (which is said to be a part of the Skanda-p. and

38. There are minor Buddhist Schools, most of which seem to be of local origin, namely हेमवत, राजगिरिय (Mahāvamsa 5.12-13). Has this हेमवत any connection with हेमसदन ?
39. It may also be surmised that since Dharmarāja is the name of Buddha, a particular place (in Magadha) was called धर्मराजगृह. As for example Veṇuvana in Rājagṛha was a place which was intimately connected with Buddha. It is however better to accept धर्म (in the sense of धर्मयुक्त) as qualifying राजगृह.

which seems to be a work of much later age) it is said that Buddha, a form of Viṣṇu, came to a hill in Nepal from the Saurāṣṭra country and practised penance. The goddess Girijā (called Vajrayoginī) appeared to Buddha and gave a boon to him to the effect that persons residing in Nepal would be virtuous and that in this country the devotees of both Śiva and Buddha would reside. Being asked by Devī Buddha established a *liṅga* at the confluence of the rivers of Vāgmatī and Maṇimatī.

The aforesaid story does not seem to have any Buddhist basis. It appears that since Buddha was born in Nepalese border and since Buddhist Tantra has a close connection with Nepal, the aforesaid story was conceived by the Purāṇic authors.

### Time of Buddha

Three kinds of statements are usually found in the Purāṇas about the time of Buddha. Sometimes the expression *pura*<sup>40</sup> (in ancient times) is used, which, being vague, does not require any discussion. A good number of Purāṇas declare that Buddha flourished at the beginning<sup>41</sup> or precisely at the first quarter<sup>42</sup> of the Kaliyuga. This view however is not of much value, if we think that a quarter of Kaliyuga is equal to 108000 years (the Kaliyuga being of 432000 years).

40. पुरा देवासुरे युद्धे...शुद्धोदनसुतोऽभवत् (Agr.i-p. 16.1-2).
41. ततः कलौ सम्प्रवृत्ते...बुद्धो भविष्यामि (Bhāg, 1.3.24; Garuḍa-p. 1.1.32). कलौ प्राप्ते यथा बुद्धो भवेन्नारायणः प्रभुः (Narasimha-p. 36.9). कलियुगे घोरे संप्राप्ते...शुद्धोदनसुतो बुद्धो भविष्यामि (Viṣṇu-dharma, ch. 66; *vide* Studies in the Upapurāṇas, I p. 144). ततः कलियुगस्यादौ...शुद्धोदनसुतो बुद्धो... (Śānti-p. 348 41-42 Kum. ed.). मया बुद्धेन वक्तव्या धर्माः कलियुगे पुनः (V. Dh. U. 3.351.54).
42. कलेः प्रथमचरणे वेदमार्गो विनाशितः (Bhaviṣya-p. 1.6.39). As the verses preceding to this verse are noteworthy for chronological purposes they are given here: "एतस्मिन्नेव काले तु कलिना संस्मृतो हरिः । काश्यपाद् उद्भवो देवो गौतमो नाम विश्रुतः ॥३६॥ बौद्धधर्मं च संस्कृत पट्टणे प्राप्तवान् हरिः । दश वर्षं कृतं राज्यं तस्माच् छाक्यमुनिः स्मृतः ॥३७॥ विशद्वर्षं कृतं राज्यं तस्माच् शुद्धोदनोऽभवत् । त्रिंशद्वर्षं कृतं राज्यं शाक्यसिंहस्ततोऽभवत् ॥ ३८ । शताद्रौ द्विसहस्रेऽब्दे

The third view says that Buddha flourished in the 28th Kaliyuga.<sup>43</sup> The Purāṇic reckoning of the subdivisions of a *yuga* is still an enigma and unless the problem is solved it is useless to dwell upon this point.

There is a fourth view found in the Kumārikā-khaṇḍa of the Skanda-p. only. From the verses<sup>44</sup> (as given in the footnote) it appears that Budha i. e. Buddha appeared 3600 years after the beginning of the Kaliyuga, taking ततः as indicating 'after the beginning of the Kali yuga'. If 3102 B. C. is taken as the beginning of the Kaliyuga, then, according to this view, Buddha appeared after Christ—an absurd view ! The Purāṇic verses as given in the footnote are highly perplexing and one is tempted to take this Buddha as a different person from Siddhārtha Buddha.

व्यतीते सोऽभवन्नृपः । कलेः प्रथमचरणे etc. In some places the printed readings seem to be corrupt. Before 'एतस्मिन्नेव काले तु' the Purāṇa reads महानन्दस्ततो जातः पितुस्तुल्यं कृतं पदम् ( 35 ) and it shows the order of the kings from Nanda to Mahānanda as Nanda—Prananda—Parānanda—Samānanda — Pri, ānanda—Devānanda—Yajñabhaṅga—Mauryaṇanda—Mahānanda (verses 32-35) The above account has its own peculiarities which deserve to be noted carefully. Smith's observations about the chronological position of the Nanda kings are worth noticing: "Many unsuccessful attempts have been made to harmonize the conflicting traditions and to evolve a reasonable scheme of chronology. I cannot pretend to solve the puzzle" (Oxford H. of India p. 83).

- 43 अष्टाविंशतिमे प्राप्ते...बुद्धो भूत्वा प्रवर्तयत् (Brahma-p. quoted in Kṛtyaratnākara, p. 159).
44. ततः त्रिषु सहस्रेषु षट्शतैरधि केषु च । मगधे हेमसदनाद् अज्ञान्यां प्रभविष्यति ॥ २५५ । विष्णोरंशो धर्मपाता बुधः साक्षात् स्वयं प्रभुः । तस्य कर्माणि भूरीणि भविष्यन्ति महात्मनः ॥ २५६ । ज्योतिर्विन्दुमुखानुग्रान् स हनिष्यति कोटिः । चतुःषष्टिं च वर्षाणि भुक्त्वा द्वीपानि सप्त च । भक्तेभ्यः स्वयंशो मुक्त्वा दिवः पञ्चाद् गमिष्यति ॥ २५७ । सर्वेषां चावताराणां गुणैः समधिको यतः ॥ २५८ । ततो वक्ष्यन्ति तं भक्त्या सर्वपापहरं बुधम् ॥ २५९ क । (40.255-259a). In lexicons Budha is read as a synonym of Buddha; सर्वज्ञः सुगतो बुधः (Vyādi quoted in Vyākhyāsudhā on Amara 1.1.13).

Following points are to be noted in this connection : (i) This Buddha lived for 64 years, while Siddhārtha Budha lived for 80 years; (ii) this Buddha killed some persons, while Siddhārtha was a strict follower of non-violence; (iii) this Buddha is regarded as धर्मपाता, while Siddhārtha has never been regarded as such by the Paurāṇikas (dharma being the same as the Vedic religion). In spite of these glaring differences we find some points of essential similarity, namely his connection with the Magadha country (verse 255) and his being a part of Viṣṇu (verse 250).

It is to be further noted that in this passage the indication of time concerning Buddha is ambiguous. The word तत्तः in verse 255 does not necessarily mean 'after the beginning of the Kali age; it may easily be taken to mean 3600 years after the Śaka king'! The relevant verses are given in the footnote<sup>45</sup>; they may be considered by interested readers with a view to deriving a plausible sense. At present we are unable to give any rational explanation of these verses.<sup>46</sup>

45 अष्टाविंशो कलौ यच्च भावि तत्त्वं निबोध मे ॥२४८॥ त्रिषु वर्षसहस्रेषु कले यतिषु पार्थिव । त्रिशतेषु दशन्यूनेष्वस्यां भुवि भविष्यति ॥२४९॥ शूद्रको नाम वीराणामग्निपः सिद्धिमत्र सः । चर्चितायां समाराध्य लप्स्यते भूभरा-पहः ॥२५०॥ ततस्त्रिषु सहस्रेषु दशाधिकशतत्रये । भविष्यं नन्दराज्यं च चाणक्यो यान् हनिष्यति ॥२५१॥ शुक्लतीर्थे सर्वपापनिमुक्तिं योऽभिलप्स्यति । ततस् त्रिषु सहस्रेषु विशत्या चाधिकेषु च ॥२५२॥ भविष्यं विक्रमा-दित्यराज्यं सोऽथ प्रलप्स्यते । सिद्धिप्रसादाद् दुर्गाणां दीनान् यो ह्यद-धरिष्यति ॥२५३॥ ततः शतसहस्रेषु शतेनाप्यधिकेषु च । शको नाम भविष्यश्च योऽतिदारिद्र्यहारकः ॥२५४॥ (Kumārikā ch : 40); verses 255-259a quoted above are about Budha or Buddha.

46. I have come to know of the following verse on Buddha from some Vaiṣṇavas of the Gaudiya school, which says that Buddha appeared 2000 years after the beginning of the Kaliyuga : असौ व्यक्तः कलेरब्दसहस्रद्वितये गते । मूर्तिः पाटलवर्णस्य द्विभुजश्चिकुरोज्जितः ॥ (pātata = of pale-red or pink colour; cikurojjhita means the same as muṇḍita). If Buddha was born in 624 BC or 563 BC (according to the Buddhist traditions current in different countries), it follows that he was born 2478 or 2539 years after the Kali era. If we read the verse as अर्धसहस्रद्वितये and take it to mean 2500 (500+2000) years, the date as given here tallies with the

### Tithi and week/day concerning the birth of Buddha

No Purāṇa says anything on these two points. It is the Purāṇa-samuccaya (which is relied upon simply because it bears the word purāṇa in its name; quoted in Nirṇayasindhu, p. 61) that says that Buddha was born in the 6th day of the bright half in the month of Āśvina (कृष्णोऽष्टम्यां नभसि सितपरे चाश्विने यद् दशम्यां बुद्धः कल्की नभसि समभवत् छुक्लष्ट्यां क्रमेण.<sup>47</sup> According to Buddhist tradition Siddhārtha Buddha was born in the 15th day of the bright-half (pūrṇimā) of the month of Vaiśākha.

### Worship of Buddha

Only a few statements are found about the worship of Buddha. Varāha-p. 48.22 informs us that one desirous of beauty should worship Buddha (रूपकामो यजेद् बुद्धम्).

In the procedure of the Śravaṇadvādaśī-vrata Buddha is mentioned : कृष्णनाम्ना च नेत्रे द्वे बुद्धनाम्ना तथा शिरः (Saura-p. 15.16; by uttering the name of Buddha the head of the deity to be worshipped is to be touched); similarly Buddha's name is mentioned in the procedure of the Nakṣatrapuruṣa-vrata in Matsya-p ch. 54 बुद्धाय शान्ताय नमो ललाटं चित्रासु संपूजयतमं मुरारेः, 54.19). The Varāha-p. has a chapter on the Buddhadvādaśī-vrata (ch. 47). According to Bhaviṣya (Uttara 4.140) lamps are to be lighted in the temple of Siddhārtha Buddha, Brāhmā and others. In Garuḍa-p. I. 196.11 it is remarked that Buddha is to be invoked for protection from the *pāṣaṇḍas* ( बुद्धः...पाषण्डसंघातात्...अवतु ). A similar view is found in the procedure of Nārāyaṇa-varman (बुद्धस्तु पाषण्डगणप्रमादात्) in Bhāgavata-p. 6. 8. 19.

two dates stated above. It is well known that different Buddhist traditions give different dates for Buddha, placing him in 1332 BC, in about 1000, 2959 or 835 BC. (Wilson : Asiatic Researches, vol. XV. p. 92).

47. Cp. आषाढे शुक्लनवमी विशाखायां च भास्करे । दिवा नाडीषट्कमध्ये बुद्धोऽभूदंशजो हरेः ॥ (Svatantra-tantra quoted in Prāṇato-ṣiṇī, p. 373).

Cp. also 'Māyādevī was delivered of Bodhisattva or the child on the fifteenth day of the fourth moon of the Wood-Rat year' (A. C. Korosi : The Life and Teachings of Buddha, p. 27). The last part of the sentence is not quite intelligible.

The Kṛtyaratnākara (pp. 159-160) quotes a passage from the Brahma-p. about a *vrata* on the śukla-saptamī in the month of Vaiśakha, where it is stated that at the seventh day of Vaiśakha when the moon, associated with the Puṣya constellation, shines, the image of Buddha should be bathed and gifts, garments, etc. should be given to śākya-bhikṣus. The worship of the golden image of Buddha is prescribed in the Varāha-purāṇa (quoted in the Kṛtyaratnākara, p. 247).

In connection with the worship of Buddha it is necessary to show here the Purāṇic outlook about the Aśvattha tree, under one of which Siddhārtha is said to have attained *bodhi* or *lokottara jñāna*.<sup>48</sup> (*vide* Mahāpadāna-Suttāntā in Dīghanikāya). Even non-Buddhist scholars are found to opine that the aśvattha-tree came to be called *bodhidruma* on account of Siddhārtha's having acquired *bodhi* under it: (अस्य मूले भगवता बुद्धेन बोधिः साक्षात्कृत इति साहचर्याद् वृक्षोऽपि बोधिः, comm. Trikāṇḍacintāmaṇi on Amarakośa 2.4.20-21). The verses quoted in the foot note will show how this tree was looked with reverence by the authors of the Purāṇas<sup>49</sup>.

#### Purassara of Buddha

Matsya-p. 47.247 informs us that Buddha, whose *purassara* was Dvaipāyana, was born as the ninth incarnation (बुद्धो नवमको जज्ञे... द्वैपायनपुरस्सरः). The word *purassara* means '*purogāmin*' (going in front, a fore-runner; it may also mean a teacher, a *purohita*). It is however extremely difficult to conceive Dvaipāyana (whether it means the sage Veda-vyāsa or it means any person born in an

48. "Every Buddha is supposed to have attained enlightenment under a tree. The tree differs in the accounts of each of them. Our Buddha's wisdom tree, for instance, is of the kind called the Assattha or Pippal tree" (Rhys Davids: Buddhist India, p. 229-230).

49. चलदलाय वृक्षाय सदा विष्णुस्थिताय च । बोधिसत्त्वाय योग्याय सदाश्रित्य नमोऽस्तुते ॥ (Padma-p. 5.55-16). चलदलाय वृक्षाय सर्वदा चलयिष्णवे । बोधिसत्त्वाय यज्ञाय अश्रित्याय नमो नमः ॥ (Vāyu-p. quoted in Tristhali-setu, p. 361). नमस्तेऽश्रित्यरूपाय ब्रह्मविष्णु-शिवात्मने । बोधिद्रुमाय कर्तृणां पितृणां तारणाय च ॥ (Vāyu-p. 111. 27). तस्मादिमौ विष्णुमहेश्वरावुभौ बभूवतु बौधिवटौ मुनीश्वराः (Padma-p. 6.117.30).

island) as a *purassara* (in any one of its senses) of Buddha. The difficulty, however, is got over if we consider that "the Vāyu-p.; whose ch. 98 corresponds exactly to the latter part of this chapter (47th) of Matsya, omits the Buddha altogether and reads instead several verses on Kṛṣṇa."<sup>50</sup> It is however to be noted that the idea of 'a fore-runner of Śākya Buddha' is found in Buddhist tradition.<sup>51</sup>

#### Śākya in connection with Buddha

The Purāṇas sometime use the word *śākya* in connection with Buddha. In शाक्यबुद्धोपजीविनः (Brahmāṇḍa-p. 2.31.60; Brahma-p. 230.13) *śākya* is an adjective to Buddha.<sup>52</sup> Sometimes the word is used in the sense of 'a follower of Buddha' as is found in the Brahma-vaivarta passage बौद्धं धर्मं समास्थाय शाक्यास्ते वै बभूविरि (quoted in Śrāddha-kāṇḍa by Hemādri, p. 3).

According to the Matsya-p. 271.72 and Viṣṇu-p. 4.22.3 *śākya* is the name of the grand-father of Buddha. This seems to be highly doubtful as we do not find any corroborative statement in Buddhist works. The Br. Vaivarta-p. (quoted in Tantrādhikārinirṇaya, pp. 2-3) derives *Śākya* from the root *śak* (to be able) in the sense of 'capable of subduing the gods' (said to the *asuras* by Buddha) —a derivation which is highly fanciful. The word has been explained in various ways<sup>53</sup> the authoritativeness of which does not seem

50. *Vide* 'Further Gleanings from the Matsya-p.' in Purāṇa III p. 324.

51. Buddhist tradition speaks of 24 predecessors of Siddhārtha Buddha, the last of whom was Kaśyapa; cp. काश्यपाद् उद्भवो देवो गौतमो नाम नामतः (Bhāviśya-p. III.1.6.36). Siddhārtha Buddha, in turn, is the predecessor of Maitreya Buddha, who will appear afterwards.

52. In a passage in the Āgneya-p. similar to that in the Brahmāṇḍa and the Brahmapurāṇa we read 'साक्षाद् बुद्धोपजीविनः' (*vide* 'St. Up.' I, p. 145). It appears that the meaning of the word *śākya* gradually became obscure.

53. शाक्यमुनिबुद्धावतारः, शकोऽभिजनोऽस्येति शुण्डिकादिभ्यो ज्यः (Aṣṭā. 4. 3.92) (Kṣīrasvāmin on Amarakośa 1.1.14). शाकेषु भवो विद्यमानो वा दिगादित्वाद् यत् (Trikāṇḍacintāmaṇi on Amara). शाकवृक्षप्रतिच्छन्नं वासं यस्माच्च चक्रिरे । तस्मादिक्ष्वाकुवंश्यास्ते भुवि

to be out of question. The word Śākya-muni for Buddha is fairly old, for it is found in the Rummindei inscription of Aśoka.

Before concluding this article we want to inform our readers that about the Buddhist philosophy and religion the Purāṇas contain various statements—almost all of which blame, denounce or decry them vehemently. Buddhist doctrines as propounded in the Purāṇas (sometimes with the names of the Buddhistic schools) have their own importance and they deserve to be compared with the doctrines found in the Buddhist philosophical works. In a separate paper we shall deal elaborately with the Buddhist religion and philosophy as described in the Purāṇas.

It should be noted in this connection that in the Purāṇas the words Jina, Jinadharmā, Buddha-sāstra, Bauddha dharmā and the like do not always bear the same sense. Sometimes Bauddha or Jaina means any anti-Vedic doctrine, whether it was taught by Siddhārtha Buddha or by a person anterior to him. There are other problems too. Since all the Purāṇic statements do not regard Buddha as an incarnation of the Viṣṇu, the question 'when Siddhārtha Buddha came to be regarded as an incarnation' is of prime importance and it deserves to be solved properly. We shall try to solve these questions in the aforesaid paper.

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शाक्या इति स्मृताः ॥ (Saundarananda 1.24). In fact Śākya is the name of a Kṣatriya clan. Buddha himself declared that he had belonged to the Śākya clan (Pabajjā-sutta in Suttanipāta; *vide* also Nālaka-sutta in Suttanipāta). There are scholars who think that Śākya is based on the Pali word Śākiya (J. R. A. S. 1806, p. 162 ff.). The origin of the name appears to be shrouded in mystery.

## BOOK—REVIEW

Mohd. Ismail Khan : BRAHMĀ IN THE PURĀṆAS—Crescent Publishing House, F/D-56 New Kavinagar, Ghaziabad; pp. 138 along with 30 photo-plates. Rs. 90/-;

It is gratifying to learn that the book under review has come from the pen of a non-Hindu scholar, who is well known for his love for Sanskrit learning, especially for Purāṇic studies. His dissertation on Sarasvatī has already proved his competence in the field of Purāṇic research. The observations of the author (in the Preface) that 'there is a singularity in the emersion and development of Brahmā' and 'Brahmā has been a neglected deity in the sense that there is a great paucity of literature on him' are without any exaggeration and we have no hesitation in declaring that the author has made a commendable effort in presenting various aspect of Brahmā. His discussions on the physical aspects of Brahmā and Sarasvatī and especially on the implications of the vehicles (*vāhanas*) etc. of these deities are highly interesting. I believe that the work will attract the notice of all lovers of Purāṇic literature.

In its five chapters the book chiefly deals with (1) the position of Brahmā; (2) the birth and death of Brahmā; (3) the offspring and the types of creation of Brahmā; (4) the colour and vehicles of Brahmā; and (5) the image of Brahmā and Sarasvatī, and the objects held in the hands by these deities.

A glance of the book would reveal that the work is not exhaustive and manyessential Purāṇic facts concerning Brahmā are wanting. It is not understood why the author has not utilized all the Purāṇas. He does not seem to have collected materials from the Varāha, Nāradiya, Liṅga and Kūrma Purāṇas. Again, though he has utilized the Viṣṇudharmottara and Devībhāgavata (both are Upapurāṇas), yet he has left the Śiva, Devī and Kālikā Upapurāṇas. Since the author has chosen only one deity