BOOK REVIEW

Sāmba Purāṇa (Hindi Translation) By Dr. Vinod Chandra Srivastava
Foreword by Dr. R. C. Hazra; Published by Indological
Publications, Allahabad; pp. 18+340; Price Rs. 45; §. 4.

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 94 chapters, though in some MSS on account of
joining two adhyāyas into one and dividing one adhyāya 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 addi-
tion 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
BUDDHA AS DEPICTED IN THE PURÂNAS

By

RAM SHANKAR BHATTACHARYYA

It is well known that the authors of the current Purânas (which include here the Upapurânas 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 Purânas are found to refer to this great thinker. In the following pages an attempt is made to depict the life and activities of Buddha on the basis of the Purânas. Only in some important places we have thought it useful to quote from the Tantras and other non-Purânic works. Views of Buddhist tradition have also been shown wherever 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 Purânas we have thought it better to refrain from holding any discussion on textual criticism or on spuriousness of any of the Purânic statements quoted here.

The word buddha

In the Purânas the word buddha is found to have been used either as an adjective (from the root buddh, to know) with the suffix son in the Vânaprastha state; The adjective buddha has been used in connection with various deities, namely Śiva, Viṣṇu, etc. (Līṅga-p. 1.21.110, 40; Kūrma p. 1.6.15, 1.10.48, Harivâmśa-p. 3.3.25, Padma p. Bhûmi 31.43).

Similarly the word sugata (frequently used by the Buddhist teachers for Buddha) has been used in Līṅga-p. 1.98.98 in the sense of 'one whose gata i.e. jhāna is perfect.' Buddha as an adjective may also be derived from the word bhūtah with the secondary suffix acab according to Pâṇini 5.2.127.

3. 

The word buddha is found to be used either (1) show eulogy or glory of Viṣṇu (especially in those passages that enumerate the ten incarnations of Viṣṇu) or (2) contain

1. That passages on Buddha were present in the Purânas before the time of Kumâra Isi is undoubtedly proved from his statement in the Tantravârttika on Mimâṃsâ-sûtra 1.3.7 (समाज्ञित च पुराणार्थ वर्णविविधतांसि:। कलो शास्त्राद्यक्तेनो को वाचन्त्र शोभुशिलृहः॥; it is quoted in the Tantrâdhikârînâyana pp. 9-10 (with the reading शिलृहः को वा शिरसुवर्जित). The stanza occurs in the Bṛhadârâñâyana-p. 1.29 also (सूक्तवाचामानवालनं। ब्दुत्तालिनण्डीनि:। तवत्तरहृदयालयार्थवालनं।)

2. अत्रतु पुराणार्थ बुद्धः; किमपि बुद्धाशयस्य; (Śânti-p. 285. 32; cp. Brahmana-p. 37.111) कते तत्तवाबांते ज्ञानं दश्यं सद्यत्स्य न। बुद्धमयम् कल्याणि। वायु-प. 119. भवतात्विशास्तीर्मत्ते शक्तियां सत्यमार्थां। वायु-प. 119. नित्तरान्तरस्तीर्मतिः। चारितपरस्परा बुद्धै ब्दुत्तो श्रमणाय कल्ते। (Anûsāsana-p. 142.33; the verse describes a per-
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.  

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

The Rāmāyaṇa passage यथा हि चौर्: स तथा हि बुद्धसः तथातां नासिकामः निद्रिः (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). It may be easily observed that in spite of the use of the words yathā and tatha, there arises no logical difficulty in taking the word buddha in the aforesaid sense.

6.5; Saura-p. 15.25; Br. dharma-p. 2.11.72; Narasimha-p. 36.9; Br. Nārada-p. 2.39; Kalhī-p. 2.3; Purāṇasaṁhitā 8.81; Viṣṇudharma-p. ch. 65, (MS); Mbh. Śantī-p. 348.2; 348.41-42 (Kum. ed.).


6. निर्माणह्य कर्म हतो निवसलोत्तरानिहऽरित्वम्युक्तिम्। कुमार्यान- वेदविक्षिप्तं चर्यं चुतसिद्धं धर्मवातीवते॥ (Rāmāyaṇa 2.109 33).

7. It is remarkable to note that even the later Upaniṣads do not mention Buddha. Maddhava, the teacher of the Dhvaita school, has however quoted an Upaniṣad passage (on avatāra) which mentions Buddha (नासिक: संबन्ध: प्रकृत: नोनीति- स्वतः सत्य: ... राम: कुमार: बुद्ध: कलिकार्त: ...). There is ample reason to doubt about the genuineness of this statement, for Jīva-gosvāmin in his Śriktuṣṭa-sandartha expressly declared that the aforesaid passage was to be taken as a Śruti statement on the authority of Madhava (वननाथ-प्रामाणित प्रदूः p. 156, ed. Bhaktiviveçārā Yaçāvara). About the genuineness of many of the Śruti passages quoted by Madhava in his works modern scholars have expressed their doubt; vide the article by Venkata Subbliya in Indian Antiquity of 1933 (p. 189).

8. It is remarkable to note that the Prapañcāsa-tantra (ascribed to Śaṅkaraçārya) does not mention Buddha while enumerating the ten incarnations of Viṣṇu (वननाथ-कृष्णतरं नृसिंहनिराघं महाभारत). कलिक: सानन्दसागर 1959); vide the Lalitāśastra-nāma-bhāṣya by Bhāskara: ‘कलिकः सरस्वती-कृष्ण-ब्रह्म-नारसिख-यमन-भागवत-नारायण-हृदय-कालिका- राष्ट्रानां उत्तराय समासः’ (p. 59).

9. About the non-mention of Buddha as an incarnation in the Āgneya-puṣṭa (i.e. Vaiñī-puṣṭa which is older than and different from the current Agni-puṣṭa) the observations of Dr. Hazra are worth noticing: "The
The place of reading Buddha's name in the list of incarnations.

In the Purānic enumerations of the ten incarnations of Viṣṇu, Buddha is mentioned usually in the ninth place; sometimes the word naśa or naśanaka has been used in connection with Buddha in these enumerations; vide Matsya-p. 47.247, Liṅga-p. 2.48.30-32, Gāruḍa-p. 1.86.10-11; 2.20.31-32, Śiva-p. 2.4.9.23; 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 Purānic 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 Purānas 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 sannyaśīn

In a few Purānic passages Buddha has been clearly described as a yogin. He is said to be a yogacārya in Śiva-p. II.5.16.11. In Agni-p. 49.8 Buddha has been described as shānavālaśṭ (having a pacified mind), krama-bhārī (its meaning is not clear, though it un-

10. धर्मवर्धायात्सवेश्चिण्यिति रिणयामतिमिळुः बस्तीर्थकारिष्क यथा भासो कलो गोगङ्गो चाचवीति तु बुधु: भूजोत्पुत्तरुक्तविहारी (Daśāvatāra-stotra attributed to Śaṅkaracārya, verse 9). As to why Siddhārtha was called Buddha, the statement in the Buddhist work Śātruddeśālāṅkāra is worthy of note (अनुगत्तमतिसाम्यापूर्वक चाचवान शिक्षायिष्क धर्मयस्य तत् यथा श्रुः, quoted in the comm. Trikāṇḍa-cintāmaṇi on Amarakośa).

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doubtedly suggests some secret yoga practice); in Matsya-p. 54.19 he is described as शालव and in Skanda-Revā 151.21 as शालसिद्ध; in Devi-purāṇa 6.5 he is described as शुद्धवस्थालव (whose ideas are purely holy), शुद्ध बुद्धवस्थालज्ञ (born of a purified body) and शात्मकत्वनिभु (freed from attachment and hatred); in Viṣṇudharmā he is described as सन्नवालम नारायण्यां द्वयं भूमि द्वीपम् (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 sannyāsin. The Purānic assertion that Buddha was clad in clothes of brown-red colour (कालावस्त्रोपयो संहानुर तथा); 348.2 Kum. ed.; Cr. ed. App. I, no 31) also proves that he was a sannyāsin. Buddha is sometimes described as wearing a red cloth (रक्तावस्त्रम् Devi-p. 6.5; रक्तावस्त्रोपयो Viṣṇudharmā, Ch. 66; vide 'St. Up.' I, p. 144) a view which is found in the philosophical works also. The Viṣṇu-p. (3.17-18) speaks of भासवाम (who may be taken as a form of Buddha [Māyāmaha has been clearly stated as the same as Buddha in Agni-p. 16.2] as wearing red cloth (rakṣita). Are we to take rakṣita as the same as kṣāvyā 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 शूद्रोदेव।

11. Cp. the description of Buddha in the Meruṭrānta:

पञ्च पारस्मर्यम तौविष्यस्यकार द्वयम्। गोपुराचर्तस्य व्यवस्थमतलोचनम्।


13. The Buddhias are often described in the Purāṇas as putting on brown-red garment; see: "कालावस्त्रम् शूद्र, कालावस्त्रोपयो" (Brahmāṇḍa-p. 2.31.59-60); कालावस्त्रोपयो त्रिविण्या ब्रह्माण्ड (Saura-p. 4.24).

14. यथा रक्तावस्त्रम् विशालासामस्येव. . . (Śārīraka-bhāṣya 2.2.33); रक्तावस्त्रम् विशालासामस्येव बालिः शान्तवस्त्रम् (Nyāyamāṇi, I, p. 244) सैन्योक्तवार्तवस्त्र में बृहस्पतिवस्त्रम् (Vivekavālīsa 8.275).

— a view which is in consonance with the Buddhist tradition.\(^{16}\) There are also a few Purānic statements that declare that the name of his father is Aśājana, Ajana, Ajina or even Jina.\(^{17}\) According to Buddhist tradition Aśājana is the name of the father of Buddha's mother.\(^{18}\) The exact form of this second name (as mentioned in (Matsya-p. 271.13). पुराण 5271-13, शौकदेवसुती बुद्धो अभिपरिणाम (Viṣṇu-dharma; n. ‘St. Up.’ I, p. 144). व्यक्तिपाते, शौकदेवसुती, शौकदेवसुती बुद्ध। युक्तात्विंश्यको अन्धकारते (Narasinha-p. 22.15). [Buddha is either to be corrected to Buddha or to be taken as a name of Buddha; see सर्वश्रेष्ठ: सुभाष्य: (Vyādi, quoted in the Vyākhyā-sūdana comm. on Amara 1.1.13.)] Narasinha-p. 26.12 shows the same order replacing Vastrapāni by Astrapāni. 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 Kikātha country (2.7.28).

16. Buddha himself declared that the name of his father was शौकदेव (Mahāpadāna-sūtanā in Dīghakāyā).

17. शौकदेव्य नामाज्ञसुत: (Bhāg. 1.3.24); अतन्त्र सुह: । निवन्धित है भारी पार्श्व निमोपनि स एव (comm. Bhāvārthadipika); निरस्त्र सुह अभिपरिणार नामा बुद्ध: (comm. Bhāgavatācandrikā); अतन्त्र सुह: अविनाशसुत समाधयम्म (comm. Sārāthadarsini); अविनाशसुत साम्य बुद्ध: (Siddhānta-pradipika): मौलान दानवानां बालंपी पथ विद्यत: । पूर्व ते न कर्नातामां पूर्व विद्यत:। (Brahmāṇḍa quoted in the comm. Bhāgavata-tātparaya by Madhya on Bhāg. 1.3.24) मोहस्य: त्वमेक जात: काली प्रसे महानके। अविनाशसुत अस्मेव सुरवा अनार्थः। (Bhavisiya-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 Kikātha 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 Aśājana, the Śākiyan" (Rhys Davids: Buddhist India, p. 18).

19. "The name of his [Buddha's] mother has not yet been found in the oldest texts, but it is given in the Buddhist-vaśā as Māyā" (Rhys Davids: The History and Literature of Buddhism, p. 60).

20. It appears that the Purānic authors had no occasion to mention the name of the wife of Buddha.

21. तस्मात: वाक्यः, शाक्यार्य शौकदेवः, तस्मात् राहुः, तत: प्रवेशकित (Viṣṇu-p. 4.22.3). The readings शौकदेव and राहु in the place of शौकदेव और राहु (as found in some editions) are corrupt.

22. A Varaha-p. verse says that Buddha enjoyed kingship: शौकदेवात्सु चौदीरसुत्वम पूर्व कालार्थः। सुवेदा राज्यविषय सोजन सङ्गो नरस्मशः। (quoted in Kṛṣṇaratnākara, p. 247). This is however extremely doubtful. If शौकदेव राज्यविषयम् 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 Purānic 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. 217 (वेदसुन्दररूपेन बुद्धो जन्मेत) shows the exquisite beauty of Buddha. He is said to be of white or pale-red complexion and long eared (possessing long ears) in *Angi*-p.49.8; शार्दुल (of shaven head) and शारदशलावती (having white teeth) in *Śānti*-p.348.41-42 (Kum. ed.). The epithet शारदरूप 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 (मागधी माणपणे शरि भाषाय व्यक्त). *Śānti*-p.348.41; cr. ed. App. 1, no. 31). (Grammatically माणपणे माणपणे is wrong; it ought to be corrected to माणपणे; the corrected reading however renders the metre defective).

23. It has however variant readings. “In the readings recorded in the Anandrams edn. the line वेदसुन्दररूपेन इपातानुरूपं in given two variants, one making it more intelligible in its application to the Buddha: वेदसुन्दररूपेन and another introducing the missing कर्षण वे चाले ... बुधवरेन. The bulk of the MSS of *Matsya* collated by us have the reading बुधवरेन बुधवरेन. Further MSS, though not all of them, read बिनेत बनाभेत, thus eliminating the Buddha altogether” (Dr. V. Raghavan: ‘Further Gleanings from the *Matsya*-p.’, in *PURĀNA* 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. Cf. *Rāhatsamhitā*-57.44 which describes Buddha as सुनिमाचिता (57.44) meaning अत्यन्तिकेश; its variant सुनिमाचिता means अत्यन्तिलिम्बिकेश.

26. Nilakanṭha remarks शुद्धवट्टा माणपणेन समाधियन्याम अध्यय रत्नलष्ट्र स्वतः (on Hariv. 3.3.15). The significance as shown here does not seem to be satisfactory.

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 Apabhraṃśa) and sometimes called Māgadhiniṛkta (Datha-vānśa 1.10) is the direct source of Oriya, Maithili, Bengali, Asamese, etc. The Māgadhi in the Sanskṛt plays is quite different from Pali. It is better to use ब्रद-माणपणे for Pali and ग्रामवन्दिहाय for माणपणे (माणपणे). Ardha-rāgadhi is, however, a mixture of ग्रामवन्दिहाय और महाराजी (Samkṣipta-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 niruktic or diction of what is known as the Pali canon” (B M. Baru : 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). side the comm. on the Mahārūpa-siddhi, p. 27.
Activities of Buddha

The Purānas ascribe two kinds of activities to Buddha, namely (1) preaching views in order to delude demons etc. (2) blaming animal sacrifice as prescribed in the Vedas.

Following points are to be noted in this connection. The beings deluded by Buddha were rarely called men; chiefly they were called daityas, dānava 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 Purānic sense i.e. 'the offspring of Diti' etc. The metaphorical use of these words is often found in the Purānas.

29. mohānā surāhāna (Bhāg. 1.3.24; Garuḍa-p. 1.1.32).

30. vadhatsaṁ niścāsacita nīśapatsaṁ (Bhāg. 2.7.37).

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Some are of opinion that the use of the words like daityas, dānava, etc. is in accordance with the Purānic character of narrating events of past ages. (Buddha lived long before the authors of the current Purānas). 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 Purānas say that the Vedas were destroyed or stolen by the asuras namely Hayagriva, Śāṅkha and others. 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.

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 Purānic statements it does not appear that Buddha was against the niśtrīti-mārga or jhāna-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 niśtrīti or jhāna mārga of the Vedas.

(vide Brāhmaṇa-dhārmika-sutta in Suttanipāta).

31. Vide Bhāgavata-p. 11.4.17; 5.18.6; Varāha-p. 1.5; 15.10; 113.20; Kṛṣṇa-p. 1.16.77-84; Mātsya-p. 53.5.7; Padma-p. 4.22.33; 6.257.1-31; Agni-p. 2.16.17; Śaṅkū-p. 347; Vana-p. 83.46-48.

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 Antiquity, vol. 46 (1917), by (2) Prof. Pathak in Indian Antiquity, vol. 4 (1918) and (3) Otto Schrader in Brahmāvidyā, vol. I.

33. The Kalki-p. has a statement that precisely states the view-point of Buddha: Brahmacārīṇaṁ pravrajyantītāh sākṣat-karmabhāgānām āśrityavān bhūtavartāsya jīvanam | (Kalki-p. 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 Purānas'.

34. Vide Bhāgavata-p. 11.4.17; 5.18.6; Varāha-p. 1.5; 15.10; 113.20; Kṛṣṇa-p. 1.16.77-84; Mātsya-p. 53.5.7; Padma-p. 4.22.33; 6.257.1-31; Agni-p. 2.16.17; Śaṅkū-p. 347; Vana-p. 83.46-48.
Buddha is said to be the killer of Madhu and also dear to Madhu in Skanda-Revā 151.2 (मधुनाम भद्विहो). Nothing is known about this Madhu and the information is not found in any other Purāṇas. 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.

Kikaṭa—It is said that Buddha will appear in Kikaṭa (किकट) भविष्यति (comm. Bhāvatādhipikā; भविष्यति (comm. Padaratnāvali); cf. Sattvata-Sāṁhitā 2.65 (पाणिकिर्तिभविष्यति) and Saundarananda 3.15 (स नित्यात् कालिन्तु संधिशतु बुद्धजन्म विविधो)."

But see सो न मात्र मात्रात्र मात्रे महामात्रा (since Buddha appeared in Magadha, he was called Maññāda), quoted from some Pali text by Pt. Vidyāsākha Śāstrī in his Pāli-prakāsa, Intro. p. 13, fn. 32.

See Śīrātarāṅgiṇi on the root B̥hu (p. 4, ed. by 4. Māṁsakā); in Mbh. Vana-p. 157.45 भविष्यति means जीविष्यति (Nilaṇṭha).

Kikaṭa was deemed so intimately connected with Buddha that the Kalki-p. (2.6.49) described Kalki’s going to Kikaṭa 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 Kikaṭa was the country of the Bhaddhas 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 Rigveda (3 53.14) Kikaṭa was regarded as a land beyond the pale of aryanism and in the Nirukta (6.32) as an anārya-nivāsa.

word Kīkaṭa indicates that it is the name of a jānapada. In the Purāṇas Kīkaṭa has been mentioned in a very few places. According to Garuḍa-p. 1.82.5 Kīkaṭa is situated in Gayā; according to Br. Dharma-p. 2.26 20-22 the Kīkaṭa country has been called an unholy land. Its king Kākakarnā 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 Gangā, the holy Rājagṛha-vana and the holy river Punahpunā are in the Kīkaṭa country. Thus we can take Kīkaṭa as the ancient name of Magadha, a view supported by the lexicographer Hemacandra (Abhīdhānacintāmaṇi).

Magadha—Mentioned in Skanda-Kumārikā 40.255 (समपर्य वेषसत्वनानिद्रास्त्राय प्रमाणित।) The significance of Hemaśadana is to be determined. 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 Magadhi language (Śānti-p. 348. 41-42 Kum. ed.). It appears that the Dharmarājagṛha is the same as Rājagṛha.

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 Dighāniyāk 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 हेमक्त, राजग्रिः (Mahāvīra-p. 5.12-13). Has this हेमक्त any connection with हेरूल ?

39. It may also be surmised that since Dharmarājya is the name of Buddha, a particular place (in Magadha) was called धर्मराजगृह. As for example Vṛṇuvana in Rājagṛha was a place which was intimately connected with Buddha. It is however better to accept धर्म (in the sense of धर्म) as qualifying राजगृह.
which seems to be a work of much later age) it is said that Buddha, a form of Vīśṇu, came to a hill in Nepal from the Saurāstra country and practised penance. The goddess Girijā (called Vajrayogini) 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 linga at the confluence of the rivers of Vāgmati and Mañimati.

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 Purānic authors.

**Time of Buddha**

Three kinds of statements are usually found in the Purāṇas about the time of Buddha. Sometimes the expression pura⁴⁰ (in ancient times) is used, which, being vague, does not require any discussion. A good number of Purāṇas declare that Buddha flourished at the beginning⁴¹ or precisely at the first quarter¹² 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).

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40. पुरा वेनापुरे युद्धं शुद्धमस्नुतोजस् (Ag.४००: प. 1६-१-२).
41. ततः कलासमवेदुः शुद्धो भिक्षुपामिः (Bhas: १.३.२४; Garuda-प. १.१.३२)। कलासन मात्र युद्धो शुद्धो भिक्षुपामिः (Narasimha-प. ३६.९)। शुद्धमस्नुतो शुद्धो भिक्षुपामिः (Vīṣṇudharma, च. ६६; V. Dh. U. ३.३५१.५४).
42. कलास: प्रमाणणो ब्रह्मणों विनिमयो: (Bhavishya-प. १.६.३९). As the verses preceding to this verse are noteworthy for chronological purposes they are given here: "परस्परतः कलासं कलासं संस्कृतो हि:। कलापादु उपजनो देशो गौतमो नाम विकृतः।" १३६। ब्रह्मणों अं ग्रहणात् प्राप्तानां हि:। वर्ष कलासं कलासं तस्मात् चालस्यमिः: स्मृत:। विद्वेष्ठ कलासं कलासं तस्मात् शुद्धमस्नोयमिः।

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The third view says that Buddha flourished in the 28th Kaliyuga.⁴⁸ The Purānic 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 Kumārika-khaṇḍa of the Skanda-p. only. From the verses⁴⁴ (as given in the footnote) it appears that Buddha 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 Purānic verses as given in the footnote are highly perplexing and one is tempted to take this Buddha as a different person from Siddhārtha Buddha.

वर्षोऽति तौमयावतः:। कलास: प्रमाणणों विनिमयोः। वर्षोऽति तौमयावतः:। कलास: प्रमाणणों विनिमयोः। वर्षोऽति तौमयावतः:। कलास: प्रमाणणों विनिमयोः। वर्षोऽति तौमयावतः:। कलास: प्रमाणणों विनिमयोः।
Tithi and weekday 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 Nirajyasindhu, p. 61) that says that Buddha was born in the 6th day of the bright half in the month of Āśina (हृदयादिकं नमस्ति सिद्धमेव चाक्षेयं युध्याः बुधः क्रमी नमस्ति समस्यथा चुवाक्षेयं कोऽपि).⁴⁷ According to Buddhist tradition Siddhārtha Buddha was born in the 15th day of the bright-half (पर्विन्म) 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 (क्लीषाम्यक्षेत्र बुद्धम). In the procedure of the Śravaṇadvāsasi-vrata Buddha is mentioned: (क्लीषाम्यम् च नेत्रे दे बुद्धामा) तत्त्व भ्रो: (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 (बुध्याः शान्ताया नमो जलार्जित विद्यां संवृत्तत्वम् गृहरे: 54.19). The Varāha-p. has a chapter on the Buddhadvāsasi-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 pāṇḍukas (बुधः: ‘पाण्डुकां च ‘जातात्त्वस्तीति अवृत्त). A similar view is found in the procedure of Nārāyaṇa-varman (बुधस्तु जातात्त्वस्तीति) 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 1352 BC, in about 1000, 2959 or 853 BC. (Wilson : Asiatic Researches, vol. XV. p. 92).

Op. also ‘Māyādevi was delivered of Bodhisattva or the child on the fifteenth day of the fourth moon of the Wood-Rat year’ (A. C. Korni: The Life and Teachings of Buddha, p. 27). The last part of the sentence is not quite intelligible.
The Kṛtyaratnakāra (pp. 159-160) quotes a passage from the Brahma-p. about a urata on the śukla-saptami in the month of Vaisākha, where it is stated that at the seventh day of Vaisākha when the moon, associated with the Puṣya constellation, shines, the image of Buddha should be bathed and gifted garments, etc., should be given to sākya-bhikṣuṇī. The worship of the golden image of Buddha is prescribed in the Varāha-purāṇa (quoted in the Kṛtyaratnakāra, p. 247).

In connection with the worship of Buddha it is necessary to show here the Purāṇic outlook about the Asvatha tree, under one of which Siddhārtha is said to have attained bodhi or lokottara jñāna.⁴⁸ (vide Mahāpadāna-Suttanta in Dighanikāya). Even non-Buddhist scholars are found to opine that the asvatha-tree came to be called bodhidruma on account of Siddhārtha’s having acquired bodhi under it: (अस्य मुक्ति माधवतं बुद्धिः साताक्षुकु इति सत्तमपिदुक्तो पितोहि, comm. Trikāṇḍićintāmaṇi 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 Purāṇas⁴⁹.

Purassara of Buddha

Matsya-p. 47.247 informs us that Buddha, whose purassara was Dvālpiyana, was born as the ninth incarnation (‘बुद्धि नवमीय जन्म’...ईणात्रोपसुसरः). The word purassara means ‘purumāmin’ (going in front, a fore-runner; it may also mean a teacher, a purohit). It is however extremely difficult to conceive Dvālpiyana (whether it means the sage Veda-vyāsa or it means any person born in an

⁴⁸ “Every Buddha is supposed to have attained enlightenedness 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 Assatha or Pippal tree” (Rhys Davids: Buddhist India, p. 229-230).

⁴⁹ चतुष्ठार्य बुद्धसस्त्र वर्षमुहृदितात् च वृक्षिल्लिति दीपमयम् स्वाभिमानम्। ताश्मक्षम्य शिन्यमयम् निर्मलात्माः॥ (Padma-p. 5.55-16). चतुष्ठार्य बुद्धसस्त्र सर्वदा वर्षमुहृदितले। वृक्षिल्लिति दीपमयम् अश्मक्षम्याया निर्मलात्माः॥ (Vāyu-p. quoted in Tristhāli-setu, p. 361). चतुष्ठार्य बुद्धसस्त्र वर्षमुहृदितात् भूसंहिष्ठयाश्यामसमास्पदानान्। भूसंहिष्ठयाश्यामसमास्पदानान् दीपमयम्। दीपमयम्। दीपमयम्। (Vāyu-p. 111. 27). तत्समाविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवি঵ি঵ি঵ি঵ি঵ি঵ি঵ি঵ি঵िविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवি঵िविविविविविविविविविविविवি঵िविविविविविविविविविविविविविवি঵िवি঵िविविविविविविवি঵िवি঵िविवি঵िविविवি঵िवি঵िविवি঵िविविविविविवি঵ি঵िविवি঵ি঵ি঵िविविविविवি঵िवি঵ি঵िविविविविविविविविविविविविविविविविविविवি঵िवি঵ি঵िवি঵िविवি঵िविविविवি঵िविविवি঵ি঵ি঵ি঵ি঵ি঵िविवি঵िवি঵िविवি঵िवি঵िवি঵िविवি঵िवি঵िविविविविविवি঵िविविविविविविविविविविविवি঵िवি঵िविविवि
to be out of question. The word Śākya-muni for Buddha is fairly old, for it is found in the Rummindie inscription of Asoka.

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 Jīna, Jinadharma, Buddharāstra, Baudhā dharma and the like do not always bear the same sense. Sometimes Baudhā or Jaina means any anti-Vedic doctrine, whether it was taught by Siddhartha Buddha or by a person anterior to him. There are other problems too. Since all the Purānic statements do not regard Buddha as an incarnation of the Viśnu, the question ‘when Siddhartha 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.

BOOK—REVIEW


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 Purānic studies. His dissertation on Sarasvatī has already proved his competence in the field of Purānic 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 aspects of Brahmā. His discussions on the physical aspects of Brahmā and Sarasvatī and especially on the implications of the vehicles (pāṇīnas) etc. of these deities are highly interesting. I believe that the work will attract the notice of all lovers of Purānic 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 many essential Purānic 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, Nārada, 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