

TEACHERS OF THE HETERODOX SECTS — BUDDHISM AND JAINISM — IN THE EYES OF THE PURĀṆAS (VIṢṆU, ŚIVA, AND BRĤASPATI)

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The *Purāṇas* are orthodox by nature and were written with the view on expanding the basic concepts of the *Śrutis* (Vedas) and the *Smṛtis**. At the same time, their encyclopaedic aspect is equally important. Though traditionally attributed to Vyāsa, their authorship is collective, done by different persons flourishing in different regions and periods. That is why none of the 18 *Purāṇas*, as are found at present, can safely be dated to one particular age. Every *Purāṇa* is likely to contain some ancient material traditionally handed over to its authors, which they presented either *in toto* or in some new form with fresh additions or deletions. Therefore, it is safer to ascertain dates of particular portions in the *Purāṇas* when using them.

Since Jainism and Buddhism did not conform to the orthodox views of the *Purāṇas*, they were regarded as heterodox sects, which questioned the very authority of the *Śrutis* and the *Smṛtis* and also of the *Varṇāśrama-dharma*, the very basis of the orthodox society. Naturally, the founders and the doctrines of these two sects, which were a part and parcel of the ancient Indian society, went against the basic views and ideas of the *Purāṇas*; however, it was not possible to ignore them altogether. It is, therefore, interesting to see how the *Purāṇas* managed to swallow this hard pill without causing any damage to their orthodox set up.

The *Purāṇas* in general mention the two faiths Buddhism and Jainism, as *pākhaṇḍa*, *vidharma*, *buddhi-sammoha*, *māyāmaya-śāstra*, *nāsti-vādārtha-śāstra*, *moha-śāstra*, etc. Similarly, the heterodox teachers have been named as *vidharmīns*, *māyāmoha-svarūpas*, and so on. Available *Puranic* data show that the number of the *Purāṇas*¹ taking the Buddha as an incarnation of Viṣṇu is larger than of those² referring to Rṣabha in the same cadre. Curiously enough, against this fact, references therein to the spread of Jainism are more in number than those relating to the Buddhism. At times both the faiths have been confused with each other.

The *Purāṇas* hold that the two faiths were absolutely misleading and those who followed them lost celestial favours, accrued sins, and ultimately met a tragic end. This view has been skilfully argued proving beneficial to the orthodox set up in different ways through different episodes. They can be summed up as follows :

1. *Daityas* and *Asuras*, permanent opponents of Indra, often embraced the heterodox faiths and lost power.

2. Human rivals of Indra, like the sons of king Rāji, were misled by the fictitious doctrines and thus Indra could save his throne.
3. Rulers like Vena and Divodāsa, who disregarded the Devas and for the time being even sent them to exile, became inclined to heterodox faiths and invited their end.
4. Even commoners like Tulādhara had to argue with a heterodox monk with all firmness.

This trick of misleading the powerful opponents of the Devas and finally winning them over was perfectly mastered by Viṣṇu, though at times Brhaspati, the priest of the Devas, and Śiva also took recourse to this method.

The episodes may now be examined to get a more detailed picture of the above-noted facts.

1. Daityas embracing heterodox faiths

The earliest account of this class comes from the *Viṣṇupurāṇa* (III. 17.). There was a hundred years' war between the *Devas* and the *Asuras*, which ended in the victory of the latter³. The *Devas* approached Viṣṇu for help and said that the *Daityas* were staunch followers of the *Veda-mārga* and *Sva-dharma*, and therefore were proving invincible (III. 17.39). Thereupon Viṣṇu, from his own person, produced one Māyāmoha (III. 17. 40), who was naked (*digambara*), carried peacock feathers in hand (*barhi-picchadhārī*) and had his head completely shaven (*muṇḍī*) (III. 18.2). Māyāmoha went to the *Asuras*, who were practising penance on the bank of Narmadā and asked them to quit the *Veda-mārga* and follow his *Arhad-dharma* (III 18.5,7), which he further defined as the religion of the naked (*digvāsas*) and also of the clothed (*bahuvāsas*)⁴ and advocated the *Anekāntavāda*⁵. Māyāmoha was completely successful in his mission and the *Daityas* continued to become *Ārhatas* in long succession (III. 18. 12, 14).

The succeeding portion of the chapter discusses spread of the Buddhism. The *Purāṇa* tells that, afterwards Māyāmoha dressed himself in red garbs (*raktāmbaṛadharī*), approached another group of the *Asuras* and in his brief but sweet lettered talk (*mṛdvālāpa madhurākṣara* III. 18. 15) said, "Know and understand (*buddhyata, buddhyadhvaṇī*). The world has no base, it is full of false illusions (III. 18. 17-18)." As a result of these preachings the new group also started believing in *ahimsā* and questioned the sanctity of the Vedic rituals (III. 18. 24-31). Thus the *Asuras* were deprived of their superior position and were easily destroyed by the *Devas*.

The *Purāṇa* names the followers of Māyāmoha as *Nagnas* meaning thereby not only literally devoid of any clothes, but also devoid of the coverings of the three *Vedas* (III.

18. 35)⁶. Thus the term is applicable to the Jainas as well as the Buddhists. That is why those *Brāhmaṇas* and others have been grouped as *Nagnas*, who would leave their own religion and embrace the other faith (III. 18. 36-43). It has been laid down that the "wise should never touch or speak to a *Nagna*; even his look defiles the offerings intended for gods or the ancestors (III. 18. 50-51)." *Pākhaṇḍi*, *vaidala-vrati*, *śaṭha*, *baka-vṛtti* and *durācārī* are some other terms used for the treachers of the heterodox faiths and the *Purāṇa* proceeds at length with the story of king Śatadhanu, who, because of extending friendly behaviour to a *Nagna*, had to undergo the births of a dog, jackal, wolf, eagle, crow, peacock, and lastly of a son of king Janaka. Throughout this long chain of births, king Śatadhanu was constantly helped by his wife, who from the beginning had not honoured the *Pākhaṇḍi*, unlike her husband. Thanks exclusively to this pious lady that Śatadhanu ultimately was saved (III. 18. 52-104).

It is noteworthy in this connection that the *Viṣṇupurāṇa* nowhere accepts the Buddha or Rṣabha as one of the incarnations of Viṣṇu.

The episode of Māyāmoha has been referred to also by the *Agnipurāṇa*. According to this source⁷ (*Agni*. 16. 1-4, p. 27), Māyāmoha, a form assumed by Viṣṇu himself, became the son of King Śuddhodana. His followers, the *Daityas*, were called the B[a]juddhas. Later, this Māyāmoha became Arhat and converted the other group of the *Daityas*.

In some other *Purāṇas*, the episode is similar, but the occasion is different. According to the *Līṅgapurāṇa*⁸ and the *Śivapurāṇa*, Tripurāsura was proving superior in power to the *Devas* because he was a devotee of Śiva. Viṣṇu, therefore, created Māyāmoha, the *śastā*, the author of a voluminous *Māyāmoha-śāstra*, which then contained 16,00,000 verses. The *Muni* surrounded by his disciples and grand-disciples soon brought the *Daityas* in the fold of *Pākhaṇḍa*, which made their defeat easy. The same story has been described at length in the *Śivapurāṇa*⁹, which in brief thus goes :

In order to dissuade Tripurāsura, the lord of the Three cities, Viṣṇu created Māyāmoha Puruṣa from his body. He had shaven head (*muṇḍita*), dirty clothes (*mlāna-vastra*), a *gumphī* (?) *pātra* and a broom (*puñjikā*)¹⁰. The teacher and the disciples were putting on mouth-strips (*tuṇḍa-vastra*) and a cloth-made broom (*mārjanī*)¹⁰. While walking carefully they would utter 'dharma' or 'dharmalābha' in low voice.

On Viṣṇu's advice the 'Muṇḍi' or 'Arhan' created a *Māyāmaya-śāstra* with 16,000 verses in Apabhramśa language advocating *karma* and other theories. The Muṇḍi went to the deserts, made four disciples well-versed in his *śāstra*¹¹ (II. 5.4. 25-28). Viṣṇu was happy to see the progress and he named them as *Rṣi*, *Yati*, *Akiryā* (*Ācārya*) and *Upādhyāya*¹². He further sent Nārada to their help. Nārada, now a convert Jaina, approached the king of the three cities, advertised the coming and staying of the five sages in the neighbouring gardens and propagated the new doctrine. It had its desired effect and

seeing that even Nārada, the sage well-known to everybody had embraced the New Faith, Tripurāsura and all the citizens went to the Muṇḍi and became his followers¹³. This *Purāṇa*, too, agrees that the Muṇḍi taught them the Buddhish doctrines also¹⁴; according to the *Padmapurāṇa* it was the Buddha himself, who did it (VI. 252. 19-20, p. 917). Thus Tripurāsura lost his superiority over the *Devas* and being led astray, Śiva could easily do away with him. After the victory of the *Devas*, the five monks were asked by Viṣṇu and others to stay in the deserts, await Kali's approach, and then to spread their doctrine wide and large¹⁵.

Four other *Purāṇas*, namely the *Vāyu*¹⁶, the *Matsya*¹⁷, the *Padma*¹⁸, and the *Devī-Bhāgavata*¹⁹ record another occasion when the *Daityas* were brought within the fold of Jainism, but this time the person behind the game was not Viṣṇu but Brhaspati, the priest of the *Devas*. Most of the verses giving this account in the *Vāyu* and the *Matsya* are mostly the same with minor additions and alterations. The verses in the *Padma* are also fairly the same, but the text excludes some portions like *Śiva-stuti* by Śukra. On the other hand, this *Purāṇa* describes the Jaina doctrine in detail. The *Devī-Bhāgavata* has adopted a few verses from the *Vāyu* and the *Matsya*, of course excluding the *Śiva-stuti*. Let us proceed with the story in brief as told by the *Matsya* and the *Vāyu*.

Once Śukrācārya, the chief priest of the *Daityas*, decided to retire to a forest, practice penance, and please Mahādeva for obtaining new knowledge and powers. So saying to the *Daityas*, Śukra retired to some secluded place. Thereby Indra got cautious and as a first diplomatic step he sent his daughter Jayantī to serve Śukra in penance and win him over. Jayantī pleased Śukra by her devoted service and ultimately got his consent to have conjugal relation with her for ten years. Thus Śukra's absence from the demons' camp was prolonged and Indra took advantage of the situation. At his request Brhaspati went to the demons in the guise of Śukra and proposed to impart new knowledge to them, which he had obtained from Śiva for their welfare. The *Asuras* easily believed the imposter and became his followers. After completing the contract period with Jayantī, Śukra returned to the demons. He saw through Brhaspati's game, but the *Asuras* would not believe him in spite of his hard efforts to establish his own identity. In the end, out of sheer disgust, Śukra cursed them and leaving them to their fate went back to his place. Brhaspati, too, with towering success in hand, disappeared. Now the *Asuras* realized what they had done and led by Prahlāda approached Śukra for being pardoned. But the game was lost; however, Śukra promised to help them at some favourable moment in future.

Both the *Vāyu* and the *Matsya* are silent about what exactly Brhaspati taught to the demons in the guise of Śukra. Here the *Padma* and the *Devī-Bhāgavata* come to our help. They clearly record that Brhaspati preached the Jaina doctrine. The *Devī-Bhāgavata* is very brief on the point¹⁹, but the *Padma* gives details²⁰. Its description reveals terms like *yogi*, *barhi-pātradhara*, *muṇḍa*, *śrāvaka*, *keśotpātana*, *Tīrthaṅkara*, *luṅcana*, *digambara*,

etc. The *Purāṇa* further tells us that the *Asuras* embraced the new faith and went to Narmadā for *tapas*. They very willingly gave up their kingdom in favour of Indra. The *Devī Bhāgavata* brings a slight change in the end. It introduces Devī, who asks the *Asuras* to proceed to *Pātāla* and await favourable moment.

Conversion of the sons of King Rāji

Leaving the cases of the *Daityas* and the *Asuras*, we now pass on to the human beings. King Rāji, grandson of Pururavā, was a powerful ruler and friendly with Indra. His sons, however, became hostile to Indra and as a result, Brhaspati led them astray by teaching them the false doctrines. The episode has been described in the *Viṣṇu* ²¹, the *Vāyu* ²², the *Matsya* ²³, and the *Padmapurāṇa* ²⁴. It occurs in the *Harivaṃśa* as well ²⁵. Descriptions of the *Viṣṇu* and the *Vāyu* are fairly close, though one is in prose, the other in verse. The *Harivaṃśa* follows the same with some alterations. Similarly, the verses in the *Matsya* and the *Padma* are common and the description is elaborate.

The story is that, when King Rāji was on throne, there broke a war between the *Devas* and the *Asuras*. Victory to the either side depended on Rāji's help. Both approached the King for help, but the king said that he would side the party which would accept him as their Indra. The *Daityas* did not agree to this condition, but the *Devas* had no objection. The war went in favour of the *Devas* and Rāji was to become the new chief. But Indra, the former chief of the gods, flattered Rāji and declared himself as his son. Rāji laughed at Indra's behaviour and allowed him to continue. Now, Rāji had 105/500 sons, who after their father's demise, claimed Indra's seat and when not agreed upon, threw him out of the power. Thereupon Indra requested Brhaspati for help. According to the *Viṣṇu* and the *Vāyu*, Brhaspati performed some *Tāntric* rites (*abhicāra-karma*) giving birth to certain misconceptions (*buddhi-moha*) in the minds of the Rājeyas or sons of Rāji, as a result of which they started disregarding the Vedic faith (*Veda-vāda*), and became hostile towards the *Brāhmaṇas* and abandoned the religion (*brahma-dveṣī, dharma-tyāgī*) and ultimately succumbed.

The *Viṣṇupurāṇa* and the *Vāyupurāṇa* do not name any heterodox faith as such. The *Harivaṃśa*, though following the same line, is more elaborate and describes that Brhaspati preached *nāsti-vādārtha-śāstra*, causing *dharma-vidveṣa* among the Rājeyas, who, as a result, became *vidharmi* ²⁶. The terms *nāstivādārtha* and references to the particular *Tarka-śāstra* apparently suggests *Syādvāda* and the *Jaina-nyāya*.

The *Matsya* and the *Padmapurāṇa*, which perhaps owe to some other common source, name the faith taught by Brhaspati as "Jaina-dharma" ²⁷.

Later Rulers embracing Jainism and Buddhism

Leaving aside the *Daityas* and the *Asuras* and the contemporary kings, we now pass on to rulers who were very much like us. First is king Vena, father of the celebrated ruler Pṛthu. The story of Vena has been narrated in the *Vāyu*²⁸, the *Brahma*²⁹, the *Vāmana*³⁰, the *Padma*³¹ and the *Bhāgavata*³². The *Harivaṁśa* also refers to it.

Vena was the son of Sunithā. She was the daughter of Kāla, god of Death. The *Vāyu* just describes Vena as taking recourse to wrong means (*apācaraṇa*), the *Bhāgavata* takes him to be one treading on wrong path (*utpathagata*): but the *Brahma*, the *Vāmana*, and also the *Harivaṁśa* give some more details. These sources talk of Vena's anti-sacrificial attitude, and orders issued by him to that effect. He took on notice of the sages, who themselves were proceeding for a long term sacrifice. Those sages at last put him to death. None of these sources exactly pinpoint Vena's *adharma*, but none denigrates him as a tyrant who indulged in wine and women or causing harassment to his subjects. His only fault was that he did not allow Vedic sacrifices. Alone among these the *Padma* clearly tells us that Vena had embraced the Jaina faith. According to this *Purāṇa*, the mother of Vena had physically harassed Śaṅkha, an ascetic before her marriage and he reacted by cursing that she would be begetting a son who would indulge in evil acts (*pāpācāra*) and would always speak ill of the gods and the *brāhmaṇas*³³. In due course this girl was married to king Aṅga and gave birth to Vena. In his early life Vena studied the *Veda-śāstras*, mastered the science of archery, and other disciplines (*vidyās*). He was a very powerful prince and was accepted as *Prajāpati*³⁴. Once it so happened that a Jaina ascetic, who was of fine body built, naked, shining (*mahāprabhāḥ*) and had his head shaven, came to him with a peacock-feather broom (*śikhipatranam mārjanī*) in one hand and a bowl of coconut shell in the other. He was murmuring passages from the false scriptures (*asat-śāstra*). The monk introduced himself to the king as *Jina-rūpa*, *Arhant* and *Nirgrantha*. Vena had discussions with him and the ascetic propounded his doctrine at length. The king was fully convinced and then he got himself converted. According to this *Purāṇa*, Vena was not killed by the *Brāhmaṇas*, but being afraid of them he concealed himself in ant-hills. The sages brought him from there and purified him³⁵. This source further indicates that the Jaina teacher was none else but Viṣṇu himself who had assumed that form³⁶.

Next ruler who was influenced by the heterodox faith was Divodāsa, the king of Vārāṇasī. His story has been given in details in the "*Kāśī-khaṇḍa*" of the *Skandapurāṇa*³⁷. The account in brief runs as follows :

"Once there were no rains for 60 long years. Therefore, Brahmā requested Ripuñjaya, a scion of Manu's family practising penance at Avimukta, to accept the throne and revive the dying prosperity. Ripuñjaya accepted the offer on the condition that all *Devas* would retire to the heaven quitting the earth solely for him. Brahmā agreed to this and even

Śiva had to vacate Avimukta or Vārāṇasī for Ripuñjaya, who now came to be known as Divodāsa³⁸. He ruled Vārāṇasī with success, but Śiva was extremely eager to get back to Vārāṇasī, which was never possible during the régime of Divodāsa. Ousting the King was possible only by finding faults in his dealings and administration. With this end in view Śiva started sending his persons one after the other, but none could be successful. At last Gaṇapati was sent. As a brāhmaṇa he impressed the royal ladies with his unfailing prophecies and even the king approached him to seek solace. Gaṇapati told the king that on the 18th day from the day of the event another brāhmaṇa would appear from north before the king and that the king should follow the new comer's advice without any hesitation.

Next role was to be played by Viṣṇu. He assumed the garb of a Buddhist *bhikṣu* (*Saugata rūpa*), Puṇyakīrti by name, and found a sacred place (*dharmakṣetra*) for himself in the north of Vārāṇasī. Garuḍa became his disciple, Vinayakīrti by name; and Lakṣmī too joined the party under the name Vijñānakaumudī holding a manuscript in her hand (*nyasta-hastāgra pustakam*)³⁹. *Bhikṣu Puṇyakīrti* had mastered religion (*dharma*), polity (*arthaśāstra*), and different sciences (*jñāna-vijñāna*) and possessed great power of sweet, tender, and distinct speech. He also had knowledge of various practices of black magic like *stambhana*, *uccātana*, *ākṣṛti*, *vaśikaraṇa*, etc. His discourses were heard with deep interest even by birds and the entire flock of deers around remained spellbound and paid reverence⁴⁰. The *Purāṇa* devotes 30 verses⁴¹ for describing the teachings of Puṇyakīrti, which very much reflect the Buddhist way of thinking. Vijñānakaumudī preached the ladies of the town, but her teaching and activities were more akin to the Cārvāk and the Tāntric doctrines like achievement of happiness at every cost, use of *añjana*, *yantra*, *tilakaṣadha*, *vaśikaraṇa*, etc. This group of the Buddhists successfully disturbed the subjects of Vārāṇasī.

On the 18th day, as predicted by Gaṇapati, *Bhikṣu Puṇyakīrti* from the *dharmakṣetra* assumed the form of a brāhmaṇa and appeared before king Divodāsa. His actual teachings to the king are not of much use to us. However, on advice of the new brāhmaṇa, Divodāsa, says the *Purāṇa*, installed a Śiva-*liṅga* at Vārāṇasī. There is no indication that king had himself become a *bhikṣu*, but his superior position was certainly torpedoed and Śiva's return to Vārāṇasī was thus facilitated.

The Buddhist activities referred to in the *Padmapurāṇa* suggest the following points :

- i. The *dharmakṣetra* or the seat of Puṇyakīrti, in the north of Vārāṇasī with flocks of deers is the present day Sāranātha, old Mṛgadāva or Ṛṣipattana. Near by the present Sāranātha, there is a locality called Sāraṅga or Sāraṅgā, which has got something to do with words Sāraṇṇa and Sāraṅgapāṇi meaning thereby deer and Viṣṇu respectively. Sāranātha, as we all know, was a famous Buddhist seat of very long standing.

- ii. The description suggests a period when the Buddhist church had come under the Tāntric influence and a number of evil practices had crept in.

Vena and Divodāsa were royalties; but the *Padmapurāṇa* records one more episode⁴² wherein efforts were made to preach a common man by an heterodox teacher. This man, named Tulādhara, was a *sūdra* by caste, but by nature he was very pious and ideally devoid of any temptation or lust as such. Viṣṇu, in order to test his merit, assumed the form of a *Nirgantha* or *Kṣapaṇaka* and tried his best to mislead him, but his efforts proved futile. In the end Viṣṇu was much pleased, and Tulādhara was awarded a seat in the heaven.

Apart from Viṣṇu and Brhaspati, the *Purāṇas* talk of Śiva also as one who played the role of a teacher of heterodox sect. According to the *Padmapurāṇa*⁴³, once Viṣṇu said to Śiva that he would like to remain concealed in *Kaliyuga* for proper running of the universe (*sr̥ṣṭi*) and with that aim in view he would be producing *Moha* for misleading the people. To add to this Śiva on his part should create imaginary (*kalpita*) *Āgamas* which would divert public attention from Viṣṇu to Śiva. Accordingly, Śiva created *Moha-sāstras* to highlighten himself. This story seems to refer to two facts; first, the creation of the *Moha-puruṣa* (obviously the same as *Māyāmoha*) by Viṣṇu, and second, coming up of the *Śaivāgamas* of the Pāśupata sect, which are also anti-Vedic.

The *Varāhapurāṇa* also refers to the creation of the *Moha-sāstras* by Śiva for the greedy (*laulyārthī*) *brāhmaṇas* of *Kaliyuga*, who carried matted locks (*jaṭājuṭa*) on their heads⁴⁴. In this connection there goes the story that once Gautama cursed the Brāhmaṇas for playing a fowl trick against him, to remain out of the Vedic fold (*Veda-bāhya*). The Seven Sages pleaded for them to Śiva and requested some scriptures to be created for those brāhmans in *Kaliyuga*. Thereupon Śiva created the *Niśvāsa Samhitā* of the Pāśupatas, which was further to be developed by people in *Kaliyuga*.

In this connection, it is further interesting to note that the *Mahābhārata* at one place calls Śiva as R̥ṣabha among the holy people⁴⁵. Iconographically speaking, there is remarkable closeness in certain points between the Jaina R̥ṣabha and Śiva. The points of similarity are as shown below :

- i. Among all the Tīrthaṅkaras only R̥ṣabha is shown with the locks of hair dangling on his shoulders.
- ii. R̥ṣabha's *lāñchana* is bull, which is Śiva's mount.
- iii. R̥ṣabha's Yakṣa is Gomukha, who stands in similarity with the bull-headed Gaṇa of Śiva.

- iv. Ṛṣabha's sacred tree (*caitya-vṛkṣa*) is the ficus tree (*vaṭa-vṛkṣa*) which, according to the *Purāṇas*, is the form of Śiva, others being the *Pipala* and *Palāśa* trees representing Viṣṇu and Brahmā respectively⁴⁶. The banyan tree is the *caitya-vṛkṣa* of no other Tirthaṅkara.
- v. According to the Digambaras, the *Nirvāṇa-sthāna* of Ṛṣabha is mount Kailāsa, which is the permanent abode of Śiva.
- vi. According to the *Medini-kośa*, the term *Ṛṣabha-dhvaja* stands both for Ṛṣabha and Śiva. So is the term *Ādinātha*, which denotes the first Tirthaṅkara Ṛṣabha as well as Śiva, the Founder Teacher of the *Nātha* Sect.

Ṛṣabha

This brings us to Ṛṣabha, who finds mention as an *avatāra* of Viṣṇu in the *Bhāgavata*⁴⁷ as well as the *Skandapurāṇa*⁴⁸. Neither of the two specifically call him Jaina pontiff⁴⁹. The *Skanda* names his *dharma* as *paramahamṣya* and mentions Nābhi and Marudevī as his parents. This is acceptable to the Jaina tradition.

The *Bhāgavata* devotes four chapters for the *Ṛṣabha-carita* and discusses his preachings at length, but apparently there is no indication of their being connected with the Jaina philosophy. This *Purāṇa*, too, calls Ṛṣabha's *dharma* as *paramahamṣya-dharma*. According to this *Purāṇa*, Ṛṣabha, in the later part of his life, went wandering to the southern countries like Koṅka, Veṅka, Kutaka, etc. and met his end in a jungle fire in southern Karnataka. Thus the *Purāṇa* holds that Ṛṣabha himself did not advocate any heterodox faith, but further adds that in the Kaliyuga, Arhat, a king of Koṅka, Veṅka and Kutaka would study Ṛṣabha's teachings and misinterpreting them will establish *Pākhaṇḍa-mata* or heterodox faith, which would be embraced by people for generations after generations and subsequently they all would be sent to the darkest *naraka* (*tamasyāndhe*) or hell.

Obviously, the *Bhāgavatapurāṇa* distinguishes between Ṛṣabha and Arhat, dissociates Ṛṣabha from Jainism, and makes Arhat responsible for propagating the heterodox doctrines based on misinterpreted views of Ṛṣabha.

The Buddha

The *Purāṇas* like the *Matsya*⁵⁰, the *Agni*⁵¹, the *Varāha*⁵², the *Padma*⁵³, the *Skanda*⁵⁴ and the *Bhāgavata*⁵⁵ accept Buddha as the ninth incarnation of Viṣṇu, while a few others like the *Viṣṇu*, the *Vāyu*, and the *Brahma* altogether omit him.⁵⁶ In spite of accepting Buddha as an incarnation of Viṣṇu or even at times speaking of him in high terms like *Prajñāpāramiteśvara*, *Akhila-kṛpa*, *Akhilestada*, *Jagatpriya* (VI. 71. 277-79), nobody

recommends the worship of his image. On the other hand, some *Smṛtis* like that of *Vṛddha Hārta*⁵⁷ pointedly lay down that the Buddha should not be worshipped. We do not come across independent figures of Brahmanical Buddha though he is seen as one of the *avatāras* on the back slab of some of the Viṣṇu figures, specially from eastern India, and in the *parikara*-frames showing the ten incarnations of Viṣṇu.

In this connection some of the *Purāṇas* like the *Matsya* and the *Varāha* recommend another line of action. Describing the *Nakṣatrapuruṣa-vrata*, the *Matsya* recommends worship of the *Vāsudeva* or Viṣṇu figure—specially its forehead on *Citrā nakṣatra*—in the name of the Buddha⁵⁸. The *Varāhapurāṇa* also does the same when talking about Buddha *Dvādaśī*⁵². It prescribes the worship of a gold figure of *Dāmodara*, placed on a jar, on the 11th day of *Śukla pakṣa* of *Śrāvaṇa*. Next day, the jar was to be given in *dāna* to a *brāhmaṇa* well-versed in the *Vedas*.

So much about the Buddha and his image, but there is something more interesting about the tree that is *Aśvattha* or *Pippala*, which is sacred to the Buddha, normally known as his *Bodhi-vṛkṣa*. In the Brahmanical tradition, the *Aśvattha* tree has been regarded as sacred and cutting any of its part has been prohibited, this is because of its identification with Viṣṇu. The *Padmapurāṇa* tells us the story of the *brāhmaṇa* *Dhanañjaya*, who once cut the *Aśvattha* tree for collecting fuel. Thereupon Viṣṇu himself came out of the tree with blood oozing from the wounds on his body. On being questioned, the god said that *Dhanañjaya* himself was responsible for that cruelty, because he had used his axe on the very person of Viṣṇu⁵⁸. At another place perhaps due to the Buddhist influence, this *Purāṇa*⁵⁹ calls the *Aśvattha* tree as *Bodhi-taru* and *Bodhisattva*⁶⁰.

Perhaps to exercise some check on the ever-spreading popularity of *Aśvattha* as a sacred object under the Buddhist influence, some of the *Purāṇas* tabooed touching it on other days of the week except Saturday. By way of giving a reason for this taboo, they created two myths :

1. *Rākṣaṣa* *Kaiṭabha* had two sons named *Aśvattha* and *Pippala*. The first would assume form of the *Aśvattha* tree and killed all those who embraced the stem of the tree. *Pippala* on the other hand became a *brāhmaṇa*, a teacher of the *Sāmaveda*, and devoured the students who would come to him for learning the hymns. At last the two demons were punished and killed by *Śani* or god Saturn, and declared that, only on his day, the *Aśvattha* could be freely touched by the people⁶¹, specially to ward off his planetary effects.
2. In the *Padmapurāṇa*, on being questioned by the *Rṣis* as to how the *Bodhi-tree* became untouchable on days other than Saturday, *Suta* told that *Jyeṣṭhā*, the goddess of Poverty, resides at the root of the *Aśvattha* tree and only on

Saturday her younger sister Lakṣmī pays her a visit, and therefore, on that day alone one should worship the tree and enjoy permanent stay of riches with him⁶².

Epilogue

The above discussions would show that the deep-rooted influence of the heterodox faiths on society was felt by the *Purāṇas* also and has been expressed in the following ways :

- i. The heterodox views were allowed to be spread in the society to misguide the powerful enemies of the *Devas*, specially the *Daityas*. Viṣṇu had taken this responsibility upon his shoulders.
- ii. This trick was played against the mortal enemies of the *Devas* like the sons of Rāji and King Divodāsa.
- iii. King Vena was punished for embracing the heterodox faith and a commoner named Tulādhara was also put to test by this method.
- iv. Besides Viṣṇu, even Br̥haspati and Śiva played the role of heterodox teachers.
- v. Worship of the image of the Buddha, even though he was accepted as an incarnation of Viṣṇu, was tabooed; but, if the Buddha's worship was a must and difficult to avoid, use of an image of Viṣṇu instead was recommended.
- vi. There is a close resemblance between Ṛṣabha and Śiva.
- vii. Aśvattha, Vāṭa, and Palāśa trees enjoyed sanctity as representatives of Viṣṇu, Śiva, and Brahmā; but touching Aśvattha on days other than Saturday was totally tabooed.
- ix. References to Jainism are more in number than those to Buddhism, but perhaps to balance the wider spread and influence of Buddhism, the Buddha was accepted as an incarnation of Viṣṇu by a larger number of authorities.
- x. Perhaps to meet this very situation in the realm of icons, some of the sculptors adopted a different course. Iconographical canons often describe composite figures of deities like Hari-Hara-Pitāmaha, Hari-Har=Ārka, Hari-Hara-Sūrya-Pitāmaha, Brahmeśānārka, etc. On the same pattern some of the sculptors of Bengal made composite images of Sūrya-Lokeśvara and Hari-Hara-Buddha. Such examples are of course very rare, but no figure of Viṣṇu or Śiva-Ṛṣabha, or for that matter any other Tīrthankara has yet been reported.

References :

- * पुराणपूर्णचन्द्रेण श्रुतिज्योत्स्ना प्रकाशिताः ।
न बुद्धि कैरवाणां च कृतमेतत्प्रकाशनम् ॥ - MRH. Adi. 1. 86. 1.7.
1. ब्रह्मपुराण, मत्स्यपुराण, अग्निपुराण, वराहपुराण, पद्मपुराण, स्कन्दपुराण, भागवत.
 2. स्कन्दपुराण, भागवत.
 3. The *Viṣṇupurāṇa* uses the two terms 'Asura' and 'Daitya' as synonyms in this verse (III. 17. 9)
 4. Obviously this refers to the two sects of the Jainas, namely the *Digambara* and the *Śvetāmbara*.
 5. इत्यनेकान्तवादं च मायामोहेन नैकधा ।
तेन दर्शयता दैत्याः स्वधर्मं त्याजिता द्विज ॥ *Viṣṇu* III 18. 11.
 6. नग्नास्ते तैर्यतस्त्यक्तं त्रयी संवरणं तथा - *Viṣṇu*. III. 18. 35.
 7. मायामोहस्वरूपोऽसौ शुद्धोदनसुतोऽभवत् - २
ते (दैत्याः) च बभूवुर्हि तेभ्योऽन्ये वेदवर्जिताः - ३
आर्हतः सोऽभवत् पश्चात् आर्हतानकरोत्परां
एवं पापं डिनो जाताः वेदधर्मादिवर्जिताः - ४ *Agni.*, 16. 1-4, p. 27.
- This suggests that Jainism was followed by Buddhism. The *Viṣṇupurāṇa* describes the event in the reverse order.
8. असृजच्च महातेजाः पुरुषञ्चात्मसंभवम्
एकं मायामयं तेषां धर्मविघ्नार्थमच्युतः - ७३
शास्त्रं च शास्ता सर्वेषामकरोत्कामरूपधृक् - ७४
मायामयं शास्त्रं ग्रन्थं षोडशलक्षकम् - ७५
मुनिः शिष्यैः प्रशिष्यैश्च संवृतः सर्वतः स्वयम् - ८२
पापं डे ख्यापिते तेन विष्णुना विश्वयोनिना - ९४ - *Liṅga.*, 71. 73-94 . p. 219.
 9. असृजच्च महातेजाः पुरुषं स्वात्मसंभवम्
एकं मायामयं तेषां धर्मविघ्नार्थमच्युतः ।
मुण्डिनं म्लानवस्त्रं च गुंफिपात्रं समन्वितम्
दधानं पुञ्जिकां हस्ते चालयन्तं पदे पदे । - २
वस्त्रयुक्तं तथा हस्तं क्षीयमाणं मुखे सदा
धर्मेति व्याहरन्तं हि वाचा विक्लवया मुनिम् । - ३
-Śiva; ("Rudra Saṁhitā" V. Yuddha Kāṇḍa) II. 5-4. 1-3.
 10. चत्वारो मुण्डिनस्तेऽथ धर्मं पाखंडमाश्रिताः
हस्ते पात्रं दधानं च तुण्डवस्त्रस्य धारकाः ॥२८॥
मलिनान्येव वासांसि धारयन्तो ह्यभाषिणः ।
धर्मो लाभः परं तत्त्वं वदन्तोऽतिहर्यतः ॥२९॥

मार्जनीं ध्रियमाणाश्च वस्त्रखण्डविनिर्मिताम् ।
शनैः शनैश्चलन्तो हि जीवहिंसाभयाद्भुवम् ॥३०॥

Śiva., II. 5. 4. 28. 30.

This is a very true picture of the Jain monks. None of the five has been described as 'naked'; rather they are putting on dirty clothes. This suggests that the passage refers to the *sacela* monks of the *Śvetāmbara* sect.

11. Viṣṇu says :

ममाङ्गाच्च समुत्पन्नो मत्कार्यं कर्तुमर्हसि ।
मदीयस्त्वं सदा पूज्यो भविष्यति न संशयः ॥८॥

अरिहन्ताम ते स्यात्तु ह्यन्यानि न शुभानि च ।
स्थानं वक्ष्यामि ते पश्चाच्छृणु प्रस्तुतमादयत् ॥९॥

मायिन्मायामयं शास्त्रं तत्षोडशसहस्रकम् ।
श्रौतस्मार्तविरुद्धं च वर्णाश्रम विवर्जितम् ॥१०॥

अपभ्रंशमयं शास्त्रं कर्मवादमयं तथा ।
रचयेति प्रयत्नेन तद्विस्तारो भविष्यति ॥११॥
ददामि तव निर्माणे सामर्थ्यं तद्भविष्यति ।
माया च विविधा शीघ्रं त्वदधीना भविष्यति ॥१२॥

मोहनीया इमे दैत्याः सर्वे त्रिपुरवासिनः ॥१६॥
कार्यास्ते दीक्षिताः नूनं पाठनीयाः प्रयत्नतः ॥१७॥

ततश्चैव पुनर्गत्वा मरुस्थल्यां त्वया विभो ।
स्थातव्यं च स्वधर्मेण कलिर्यावत्समाव्रजेत् ॥२०॥
प्रवृत्ते तु युगे तस्मिन् स्वीयो धर्मः प्रकाश्यताम् ।
शिष्यैश्च प्रतिशिष्यैश्च वर्तनीयस्त्वया पुनः ॥२१॥

- *Śivapurāṇa, Ibid.*

12. यथा त्वं च तथैवैते मदीया वै न संशयः ।
आदिरूपं च तन्नाम पूज्यत्वात्पूज्य उच्यते ॥३३॥

ऋषिः यतिः तथाकीर्यः उपाध्याय इति स्वयम् ।
इमान्यपि तु नामानि प्रसिद्धानि भवन्तु वः ॥३४॥
ममापि च भवद्भिश्च नामग्राह्यं शुभं पुनः ।
अरिहन्ति तन्नाम ध्येयं पापप्रणाशनम् ॥३५॥

Śivapurāṇa, Ibid.

13. नारदोऽपि तथा मायी नियोगान्मायिनः प्रभोः ।
प्रविश्य तत्पुरं तेन मायिना सह दीक्षितः ॥४७॥

इत्युक्त्वा स तु मायावी दैत्यराजाय सत्वरम् ।
ददौ दीक्षां स्वधर्मोक्तां तस्मै विधिविधानतः ॥४८॥

दैत्यराजे दीक्षिते च तस्मिन्स सहजे मुने ।
सर्वे च दीक्षिता जाताः तत्र त्रिपुरवासिनः ॥६३॥

इत्येवं स्वमतं प्रोच्य यतिस्त्रिपुरनायकम् ।
श्रावयित्वाऽखिला पौरानुवाच पुनरादरात् ॥६४॥

Śiva., II. 5. 4. 43.

14. दृष्टार्थं प्रत्ययकरान्देहसौख्यैकं साधकान् ?
बौद्धागमं विनिर्दिष्टान् धर्मान् वेदपरांस्ततः ॥६५॥

Śivapurāṇa, II ("Rudra Samhitā") V, Yuddha-Kāṇḍa 4. 1:-63.

15. विष्वालयः ऊचुः ।

न भेतव्यं भवद्भिस्तु मुण्डिनो वै कदाचन ।
शिवाज्ञयेदं सकलं जातं चरितमुत्तमम् ॥ २७ *Śiva., II.V. 12. 27.*

भवद्भिर्मुण्डिनो धीरा गुप्तभावान्ममाज्ञया ।
तावन्मरुस्थली सेव्या कलिर्यावित्समाव्रजेत् ॥३१॥
आगते च कलौ यूयं स्वमतं स्थापयिष्यथ ।
कलौ तु मोहिता मूढाः संग्रहीष्यन्ति वो मतम् ॥३२॥

-Śiva., II. 5. 12. 31-32.

16. *Vāyu., III. 97. 68-119, pp. 484-98; III. 98. 1- 18, pp. 491-92.*

17. *Matsya., 47, 33-260, pp 113-124.*

18. *Padma., I. 13. 266-67, 88.*

This *Purāṇa* totally excludes the *Śiva-stuti*, which is noticeably present in the *Vāyu* and the *Matsya* noted above.

Also the *Padma.*, I. 13, 268-78, p.88.

Subsequent portion of the *Padma* differs in content.

19. *Devī-Bhāgavata, IV. 11. 1-29, pp. 277-8; IV. 2. 19-59, pp. 281-84.*

This *Purāṇa* also omits the *Śiva-stuti*. Also, here exists a good deal of difference in the succeeding portion.

अहं वो बोधयिष्यामि विद्यां प्राप्ता यया गया । -1 IV. 12.57. p. 283.

This verse is to be seen in the *Vāyu* (III. 98. 17 p. 492) and in the *Matsya* (47. 182. p. 120) also.

अपश्यद्दानवानां स पार्श्वे वाचस्पतिं तदा ॥५३॥
छन्नरूपधरं सौम्यं बोधयन्तं छलेन तान् ।
जैनधर्मं कृतं स्वेन यज्ञनिन्दापरं तथा ॥५४॥

भो देवरिपवः सत्यं ब्रवीमि भवतां हितम् ।
अहिंसा परमो धर्मोऽहन्तव्या ह्याततायिनः ॥५५॥

द्विजैर्भोगस्तैर्वेदे दशितं हिंसनं पशोः ।

जिह्वास्वादपरैः कामं अहिंसैव परा मता ॥५६॥ - *Devī*, IV. 13. 53-56, p. 287.

20. *Viṇṣu.*, IV. 9. 19-20, p. 321.

21. *Vāyu.*, III. 92. 95-96, p. 454-55.

22. *Matsya.*, 24. 46-48, p. 59.

23. *Padma.*, I. 12. 87-90, p. 73.

24. *Harivaṁśa.*, *Hari.*, 28. 12-35, pp 96-98.

25. तेषां च बुद्धिसम्मोह मकरोद्विजसत्तमः ।
नास्तिवादार्थशास्त्रं हि धर्मविद्वेषणं परम् (A)

परमं तर्कशास्त्राणामसतां तन्मनोनुगम् ।
नहि धर्मप्रधानानां येचते तत्कथान्तरे ॥३१॥

ते तद्बृहस्पतिकृतं शास्त्रं श्रुत्वा ऽल्पचेतसः ।
पूर्वोक्त धर्मशास्त्राणामभवन् द्वेषिणस्सदा ॥३२॥ (B)

ते यदा तु सुसंमूढाः रागोन्मत्ताः विधर्मिणः ।
ब्रह्मद्विषाश्च संवृता हतवीर्यपराक्रमाः ॥ *Harivaṁśa*, 28. 30-35.
(A) and (B) do not appear in the *Vāyupurāṇa*.

26. गत्वाऽथ मोहयामास रजिपुत्रान् बृहस्पतिः ।
जिनधर्मं समास्थाय वेदबाह्यं स धर्मवित् ॥ *Padma.*, I. 12. 89. p. 93.
Also the *Matsya.*, 24. 47. p. 59.

27. *Vāyu.*, II. 62. 95. p. 297.

28. *Brahma.*, 4. 31.

29. *Vāmana.*, 47. 10. 10. p. 214-15.

30. *Padma.*, II. 39-38. p. 121.

31. *Bhāgavata.*, II. 7. 9. p. 77.

32. *Harivaṁśa.*, *Hari* 5. 4-6. p. 21.

33. *Padma.*, II 30. 70-71. p. 97.

34. *Ibid.*, II 36. 43-49. p. 112.

35. *Ibid.*, II 38. 33-41. pp. 118-119.

36. *Ibid.*, II 39. 38. p. 121.
37. *Skanda*, IV 58. 71-229. pp. 403-412.
38. *Ibid.*, IV 39. 32-66. pp. 287-89.
39. *Ibid.*, IV 58. 74. p. 403.

ततस्तु सौगतंरूपं शिश्राय श्रीपतिः स्वयम् ।
अतीव सुन्दरतरं त्रैलोक्यस्यापि मोहनम् ॥७२॥

श्रीः परिव्राजिका जाता नितरां सुभगाकृतिः ।
यामालोक्य जगत्सर्वं चित्रन्यस्तमिवास्थितम् ॥७३॥

विश्वयोनिं जगद्धात्रीं न्यस्तहस्ताग्र पुस्तकाम् ।
गरुत्मानपितच्छिष्यो जातो लोकोत्तर कृतिः ॥७४॥

40. *Ibid.*, IV. 58. 78-81 p. 404.

व्याख्यानसमयाकृष्ट पक्षिरोमाञ्चकारिणम् ॥७८॥
पीतं तद्गीत पीयूषं मृगयूथैरुपासितम् ।
महामोदभराक्रान्त वात चाञ्चल्य हरिणम् ॥७९॥

A number of verses following 58. 81 of this *Purāna* are to be found in the *Śivapurāṇa* also (*Śiva*, "Rudra Samhitā", Yuddha Kāṇḍa 65. 5-33); but some changes in words have been introduced to establish that the faith advocated was Jainism. This could have been the fact because Sāranātha in the north of Vārāṇasī is a sacred place for the Jainas as well.

41. *Skanda*., IV 58. 82—111. pp. 404-5.
42. *Padma*., I 55. 39-72. pp. 556-58.
43. *Ibid.*, VI. 71. 106-109. p. 249.

त्वामाराध्य तथा शंभो गृहीष्यामि वरं सदा ।
द्वापरादौ युगे भूत्वा कलयामानुषादिषु ॥१०६॥

स्वागमैः कल्पितैस्त्वञ्च जनान्मद्विमुखान्कुरु ।
मां च गोपय येन स्यात्सृष्टिरेषोत्तरेत्तर ॥१०७॥
एष मोहं सृजाम्याशु योजनान्मोहयिष्यति ।
त्वं च रुद्र ! महाबाहो ! मोहशास्त्राणि कारय ॥१०८॥

44. *Varāha*., 71. 8-58.

कलौ त्वद्रूपिणस्सर्वे जयमुकुटधारिणः ।
स्वेच्छया प्रेतवेषाश्च मिथ्या लिङ्गधराः प्रभो ॥५१॥

तेषामनुग्रहार्थाय किञ्चिच्छस्त्रं प्रदीयताम् ।
ये चास्मद्वंशजास्सर्वे वर्तेयुः कलिपीडिताः ॥५२॥

Śiva says to the Saptarṣis-

मयैव मोहितास्ते तु भविष्यज्जानता द्विजाः ।
लौल्यार्थिनः स्वशास्त्राणि करिष्यन्ति कलौ नरः ॥५५॥

निःश्वाससंहिता या हि लक्षमात्रं प्रमाणतः ।
सैव पाशुपती दीक्षा योगः पशुपतेस्तथा ॥५६॥
एतस्माद्वेदमार्गाद्धि यदन्यादिह जायते ।
तत्क्षुद्र कर्म विज्ञेयं रौद्रं शौचविवर्जितम् ॥५७॥

45. *Mahābhārata*, "Anuśāsana.", 14. 318. p. 5500:
ऋषभस्त्वं पवित्राणाम् ।
46. *Padma.*, VI. 115. 29. p. 377 विष्णुमहेश्वरौ बोधिवटौ VI. 116. 1, 22; pp. 376-77.
47. *Bhāgavata.*, I. 3. 13. p. 28, II 7-10 p. 77.
Detailed life V., Chapter 3-6. pp. 237-42.
48. *Skanda., Vaiṣṇava.* 18. 26-27, p. 818.
49. The name Ṛṣabha and its association with Nābhi and also with bull gives an interesting allegory. The distinctive musical note (*Svara*) "ri" or Ṛṣabha is well represented by the bull's roaring and it originates from the naval portion (*nābhi*) of a human being.
50. *Matsya.*, 54. 19. p. 149.

बुद्धाय शान्ताय नमो ललाटे चित्रासु संपूज्यतमं मुरारेः ॥-नक्षत्रपुरुषव्रत
Matsya., 47. 244. p. 123
Vyāsa is the eighth incarnation and the ninth is the Buddha.

51. *Agni.*, 49. 8. p. 93.
52. *Varāha.*, 47. 1-5.
शान्तात्मा लंबकर्णश्च गौराङ्गश्चाम्बरावृतः ।
ऊर्ध्वं पदास्थितो बुद्धो वरदाभयदायकः ॥
श्रावणे मासि शुक्लायां एकादश्यां चरेद्ब्रतम् ।
काञ्चनं देवदेवं तु दामोदर सनातनम् ।
तमभ्यर्च्य विधानेन गंधपुष्पादिभिः क्रमात् ॥५॥
प्राग्वत्तं ब्राह्मणे दद्याद् वेदवेदांगपारो ॥६॥

At another place (16. 9-19) in course of the "*Daśāvatāra-Stotra*", the *Varāha Purāṇa* omits Buddha.

53. *Padma.*, I. 77. 93-94, p. 647.

नमोस्तु बुद्धाय च दैत्यमोहिने ।

II. 19. 68-71. p. 61; VI. 71. 277-79. p. 259.

बुद्धो ध्यानजिताशेष देवदेवो जगत्प्रियः ।

निरायुधो जगज्जैत्रः श्रीधरो दुष्टमोहनः ॥२७७॥

दैत्यवेद बहिष्कर्ता वेदार्थं श्रुतिगोपकः ।

शौद्धोदनिः दष्टदिष्टः (?) सुखदः सदसस्पतिः ॥२७८॥

यथायोग्याखिलकृपः सर्वशून्योऽखिलेष्टदः ।

चतुष्कोटि पृथक्तात्त्वं प्रज्ञापारमितेश्वरः ॥२७९॥

VI 252. 19-20, p. 917.

त्रिपुरं हन्तुकामेव मया संपूजितो हरिः ।

बुद्धरूपधरः श्रीमान् मोहयामास तद्विपून् ॥१९॥

मोहितास्तेन शास्त्रेण सर्वधर्मं विवर्जिताः ।

नारायणास्त्रेण मया निहताः देवशत्रवः ॥२०॥

VII 6. 180-89, p. 982.

वेदा विनिदिता येन विलोक्य पशुर्हिसनम्

सकृपेन त्वया येन तस्मै बुद्धाय ते नमः ॥१८८॥

VII 11. 92-94, p. 1014.

नमो बुद्धाय शुद्धाय सकृपाय नमोनमः ॥१४॥

54. *Skanda.*, "Vaiṣṇava"., *Vāsudeva Māhātmya*,
18. 16-45. p. 819.

वैदिकं विधिमाश्रित्य त्रिलोकी परपीडकान् ।

छलेन मोहयिष्यामि भूत्वा बुद्धोऽमुग्नहम् ॥४१॥

मया कृष्णेन निहताः साऽर्जुनेन रणेऽपि ये ।

प्रवर्तयिष्यन्त्यसुराः तेत्वधर्मं यदा क्षितौ ॥४२॥

धर्मदेवात्तदा भक्तादहं नारायणो मुनिः ।

जनिष्ये कोसले देशे भूमौ हि सामगो द्विजः ॥४३॥

मुनिशापन्मृतां प्राप्तानुषींस्तात तथोद्धवम् ।

ततोऽविता सुरेभ्योऽहं सद्धर्मं स्थापयन्नज ॥४४॥

55. *Bhāgavata.*, I. 3. 24. p. 28.

ततः कलौ संप्रवृत्ते सम्मोहायसुरद्विषाम् ।

बुद्धो नाम्ना जनसुतः कीकटेषु भविष्यति ॥

Also II. 7. 37. p. 79.

56. The *Viṇṣupurāṇa* refers to the *avatāras* at several places such as II. 2. 50-51, p. 142, III. 1. 36-44, p. 207-8; III. 2. 55-58, pp. 212-13; IV. 15. 4-30 pp. 343-45; V. 17. 10. p. 422.

Everywhere the Buddha has been omitted : so is the case of *Vāyu*. At one place (III 98. 88-104 pp. 496-7) it agrees with the *Matsya* (47. 244 p. 123) but omits Buddha. Both place *Vyāsa* as the eighth *avatāra*, but, according to the *Matsya*, ninth is the Buddha, while the *Vāyu* holds that it was *Kṛṣṇa*.

At another place the *Vāyu* mentions *Rāhula* as of *Śuddhodana* but refrains from mentioning *Siddhārtha* or Buddha between.

The *Brahmapurāṇa* also does not refer to the Buddha (213. 1-168 pp. 1214-32).

57. *Vṛddha-Hārta-Smṛti*, 7. 142-43.
58. *Padma.*, VII. 12. 87-90, p. 1023.
59. *Padma.*, VI. 116. 1. p. 377- तस्मादिमौ विष्णु महेश्वरावुभौ बभूवतुः बोधिवटौ मुनीश्वराः ।
60. *Padma.*, I. 60. 16. p. 574- चलदलाय वृक्षाय सदाविष्णुस्थिताय च बोधिसत्त्वाय योग्याय सदाश्वत्थ नमोस्तुते ॥
61. *Brahm.*, 118. 10-30, pp. 718-30.
62. *Padma.*, VI. 116. 1-27, pp. 377-79.

Editor's Note :

The data-style in the references is as given by the author. For want of information on the exact published sources at our end we could not convert the details according to the style-sheet of the *Nirgrantha*.
