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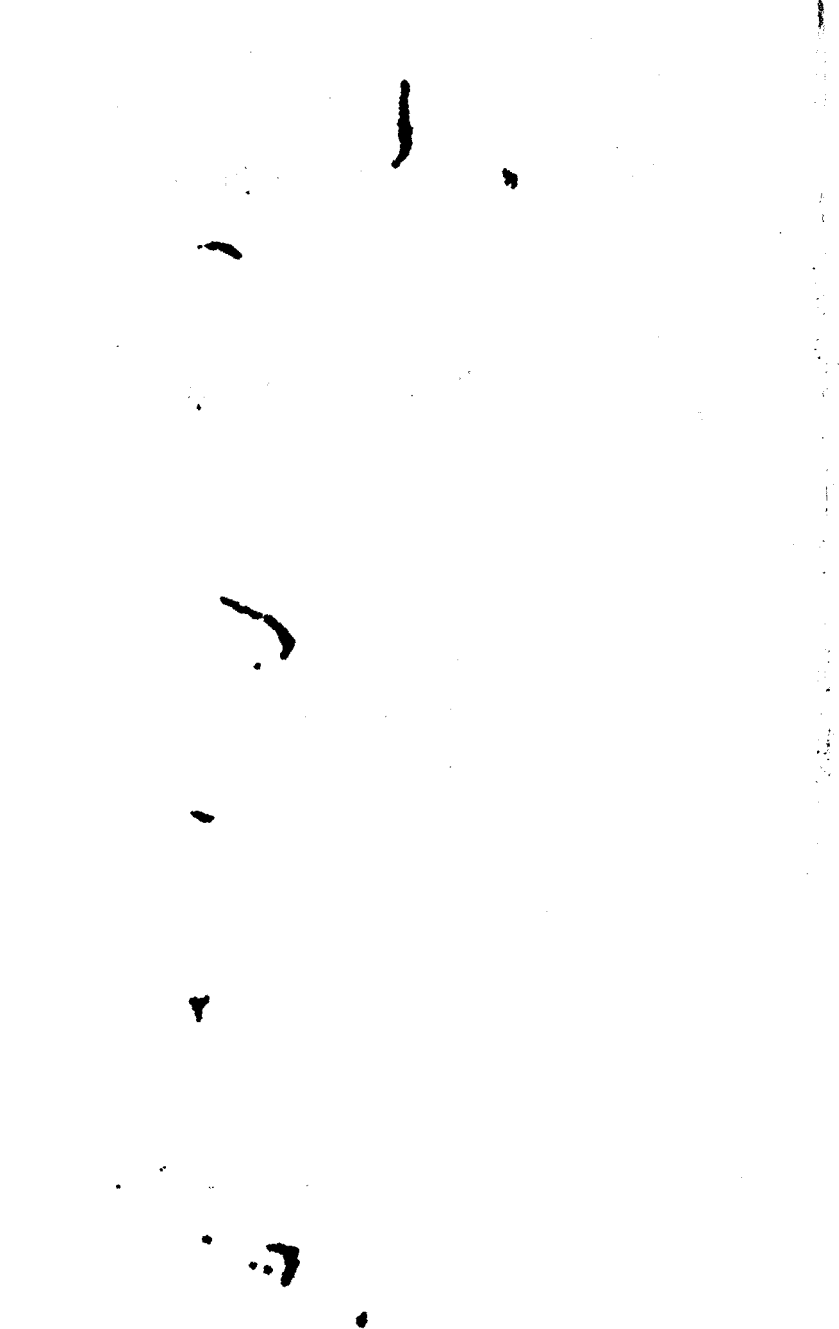
*Dr. Maheshwar Prasad Ray*  
*Delhi 1971*

**BRAHMANISM  
BUDDHISM  
AND HINDUISM**

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LAL MANI JOSHI

THE WHEEL PUBLICATION No. 150/151



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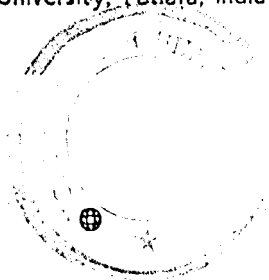
# BRAHMANISM BUDDHISM AND HINDUISM

An essay on their Origins and Interactions

By

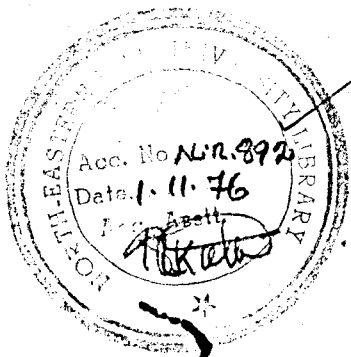
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**BUDDHIST PUBLICATION SOCIETY**  
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The Wheel Publication No. 150/151.

## FOREWORD

In the essay that follows Dr. Joshi has set out to reply to certain Indian scholars who have criticised Buddhism, and others who have put forward the theory that Buddhism is simply a form of Hinduism or an offshoot of it. His thesis broadly falls under five heads, namely :

The Buddha was not 'born a Hindu' because Hinduism in its present form had not emerged at the time of his birth:

Before the time of the Buddha the religion of India was Vedic Brahmanism, but that alongside the Vedic tradition there was an ascetic (Sramana) stream of religious thought and practice having its origin in prehistoric times :

That it is to this Sramanic culture that Buddhism has its closest affinity :

That Hinduism grew out of a fusion of Vedic Brahmanism with Buddhism and other Sramanic religious trends :

That although Buddhism acknowledges an affinity with the Sramanic cults it is nevertheless a unique product of the Buddha's direct insight.

Dr. Joshi is not the first to have pointed out the more obvious of these facts; but in his essay he has brought to bear on the subject an impressive erudition and has supported his arguments with the result of much

painstaking research. We believe that few people will be inclined to question his general conclusions.

Dr. Jcshi is Professor at the Department of Religious Studies, Punjabi University, Patiala, India. At present he is serving the Harvard University as a visiting fellow at the Center for the Study of World Religions, Cambridge, Mass, U. S. A. Among other writings, he has to his credit a comprehensive and scholarly work, "Studies in the Buddhistic Culture of India" (New Delhi 1967, Motilal Banarsidass).

December 1969

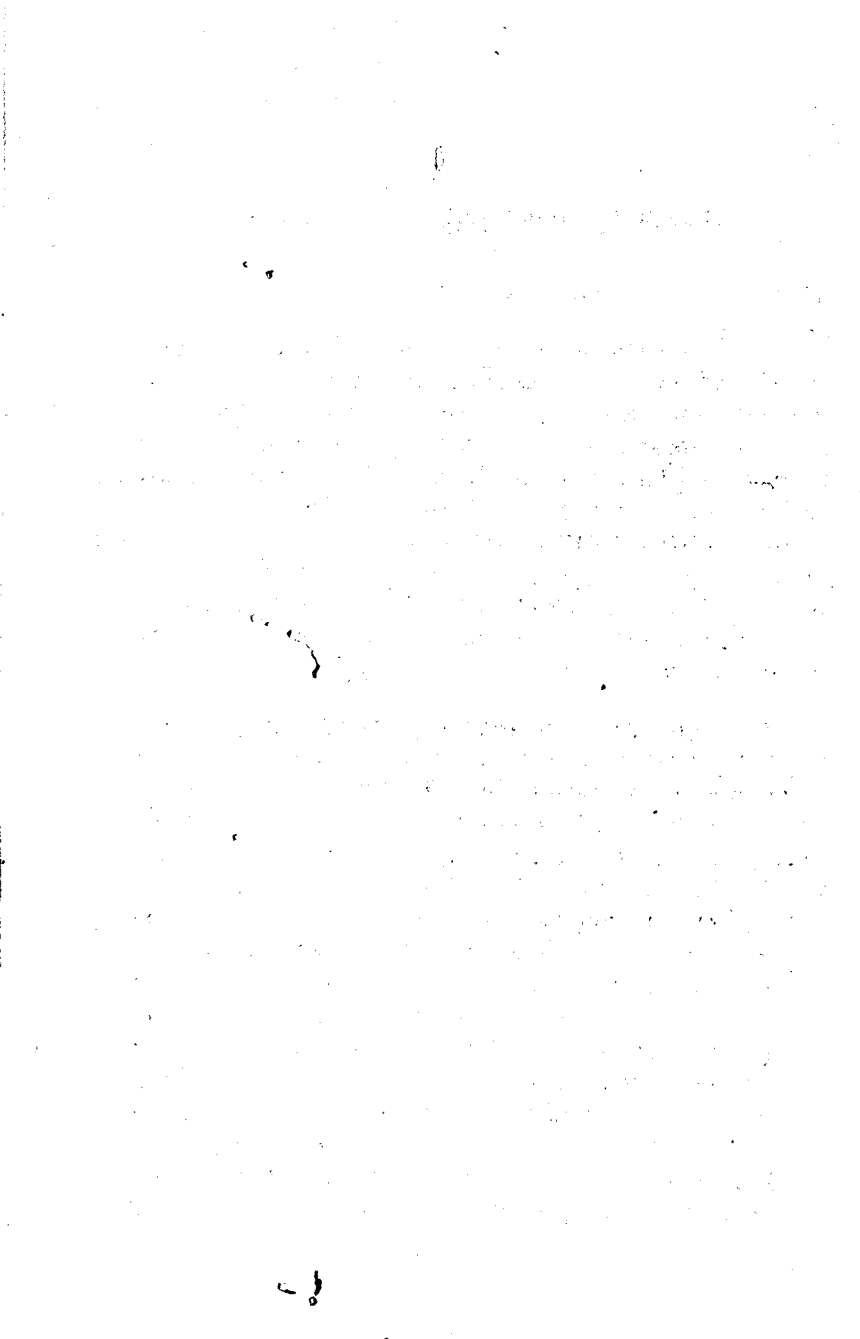
**Buddhist Publication Society.**

*In some of the Sanskrit words occurring in this treatise, the correct diacritic marks could not be inserted, being not available with the printers.— The Publishers.*

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# **BRAHMANISM BUDDHISM AND HINDUISM**

## **I. Introductory Remarks**

Much modern literature in English, French, German, Hindi and other languages has been produced on Early Buddhism and its relation to Brahmanism and Hinduism. It would appear from the apparently settled posture of modern Buddhist scholarship that these problems are settled beyond all doubt and dispute. However, when we reopen these matters, with a view to restate them, we record our disagreement with the current theories of the origins of Buddhism, of its early relations with Brahmanism and of its position with regard to Hinduism.

In India, where a particular standpoint, we mean the Brahmanical or the traditional standpoint, has possessed the scholastic field for about a millennium now, and has been regarded with reverence not only among modern Indian historians and national leaders, but also among Western Indologists, for about a century and a half, it would appear almost an impertinence on our part to put forth a view which goes against it. However, a student of the history of religious traditions of India will have to rise above the artificial conventions set by the writings of others should he find that his suggestions would help a better and clearer understanding of some significant facts of the growth of his country's central traditions. It is customary to refer to Buddhist and Jaina traditions as "heterodox". This custom is due to our preoccupation with the traditional

Buddhism merged into Hinduism, that Buddha was the greatest Hindu reformer, and that Buddha was the greatest Hindu Master. This comfortable doctrine has been so thoroughly propagated in India that it will take great efforts and long years of scholars and historians to sweep away its illusions and clear the way for the growth of Buddhist studies in India. In the following pages we propose to review and restate the origins of Buddhism, its relations with early Brahmanism and with the medieval form of the latter called Hinduism. Hence the title of this essay carries the three words in a *chronological order: Brahmanism, Buddhism and Hinduism.* The differences between old Brahmanism and Hinduism are more pronounced than those between Theravāda and Mahāyāna Buddhism.

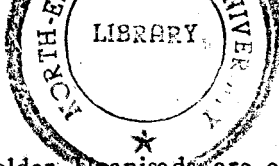
## II. Current Theories of the Origins of Buddhism

Some scholars,<sup>5</sup> under the influence of the materialist interpretation of history popularised by Karl Marx, have sought to correlate the rise of ascetic and intellectual thought-currents of the age of Sākyamuni (624-544 B.C., but the age of Sākyamuni may be extended to 700-500 B. C. as the age of philosophers) to the rise of capitalism and mercantile middle class economy. This theory, however, is entirely speculative. There is no clear evidence to prove the existence of capitalism in the Marxian sense nor of a money-economy controlled entirely by an organised middle class of society in the seventh and sixth centuries B. C. Moreover, it is impossible to demonstrate that the spiritual ideals of a Bodhisattva are determined by that social consciousness which is consequent on material progress; indeed, a materialist interpretation of the origins of Buddhism or

strongly-worded (but not unjust) passage from Swami Vivekananda's lecture on "The sages of India" (Complete Works, volume III, p. 248-268, 7th edition of 1953 published at Mayavati, Almora): "The earlier Buddhists in their rage against the killing of animals had denounced the sacrifices of the Vedas; and these sacrifices used to be held in every house . . . These sacrifices were obliterated and in their place came gorgeous temples, gorgeous ceremonies and gorgeous priests and all that you see in India in modern times. I smile when I read books written by some modern people who ought to know better that the Buddha was the destroyer of Brahmanical idolatry. Little do they know that Buddhism created brahmanism and idolatry in India . . . Thus in spite of the preaching of mercy to animals, in spite of the sublime ethical religion, in spite of the hair-splitting discussions about the existence or non-existence of a permanent soul, the whole building of Buddhism tumbled down piecemeal; and the ruin was simply hideous. I have neither the time nor the inclination to describe to you the hideousness that came in the wake of Buddhism. The most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion have all been the creation of degraded Buddhism" (pp. 264-265).<sup>14</sup>

### III. Criticism of the Current Theory

It might be asked whether such a "protest", "counterblast" and "strongly worded passage" are worthy of the academic spirit? It is for impartial critics to judge whether these passages from the pen of



assumption that the older Upaniṣads are earlier in date than the Buddha has been one of the fundamental arguments of the upholders of the theory of a Vedic origin of Buddhism. Let us, therefore, turn our attention to the chronological position of the oldest Upaniṣads.

#### IV. Date of the Oldest Upaniṣads

There are more than 110 texts called Upaniṣads. Some of these Upaniṣads, e. g. the Allah Upaniṣad, were written in the reign of the Mughal King Akbar in the 16th Cent. A. D. and some even later. About a dozen Upaniṣads seem to have been in existence in the 9th Century A. D. when Saṁkara (788 A. D.) wrote comments on some of them. Sāntirakṣita (800 A. D.) has criticised the Ātman doctrine of the Upaniṣads. The Bhagavadgītā (200 A. D.) calls itself an 'upaniṣad' and contains Upaniṣadic passages from about eight of the oldest Upaniṣads. It is likely that about one dozen Upaniṣad texts were in existence at about the beginning of the Christian era. A. B. Keith has divided the fourteen so-called older Upaniṣads into three groups in the following chronological order. *First group*, oldest upaniṣads : 1. Aitareya, 2. Bṛihadāraṇyaka, 3. Chāndogya, 4. Taittirīya, 5. Kauṣītaki, 6. Kena. *Second group*: 7. Kaṇha, 8. Iṣa, 9. Svetāśvatara, 10. Muṇḍaka, 11. Mahānārāyaṇa. *Third Group*: 12. Praśna, 13. Maitrāyaṇīya, and 14. Māṇḍūkya. With regard to the date of the Upaniṣads of the first and oldest group, Keith observes that "it is wholly impossible to make out any case for dating the oldest even of the extant Upaniṣads

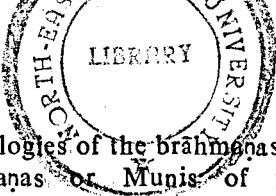
Upaniṣads, on the other hand, is a matter of traditional bias.

#### V. Early Brahmanical Ideals Contrasted with Early Buddhist Ideals.

Dr. P. V. Kane says that "the moral qualities which he (Buddha) urged men to cultivate, belonged to antiquity". By "antiquity" he means the pre-Buddhist Vedic age. Dr. Radhakrishnan has also referred to Buddha's teachings as a restatement of "the ancient ideals of the Indo-Aryan civilization". Let us therefore briefly discuss the ancient ideals of the Indo-Āryans and examine the 'moral qualities' of old Vedic religion.

The doctrine of Karma and rebirth, the practice of meditation and yoga for seeking the final goal, and the idea of the futility of rituals and sacrifices, which begin to appear in old Brahmanism or Vedic religion in the age of the early Upaniṣads were not the creations of the Indo-Āryans. These doctrines and practices do not represent a linear or inner evolution of the old Indo-Aryan ideology.<sup>44</sup> The Upaniṣads are a continuation of the older Vedic tradition of the Brāhmaṇa texts, but for the most part, their spirit is decidedly antagonistic to the doctrinal tradition of the Vedas and the Brāhmaṇas.<sup>45</sup> Though the Upaniṣadic thought has been preserved in these texts of brahmanical tradition and all followers of Brahmanism and Hinduism are rightly proud of it, yet the fact remains that it had no roots in the philosophy of the pre-Buddhistic Brahmanical texts.

Buddhism is especially famous for its stern ethics and high moral ideals. The moral and spiritual ideals and ideas of Ahimsā, Mokṣa, Karma and Rebirth were



origins, between the ideologies of the brāhmaṇas of Vedic tradition and the Sramaṇas or Munis of non-Vedic tradition. As noted above, Bauddhāyana Dharmasūtra condemns Kapilamuni (the author of the institution of Sanyāsa) as an Asura, a 'demon'. The Vedic brāhmaṇas in the age of Buddha reviled Sākyamuni as a yaśalaka, an 'outcaste'. At many places in the Pāli suttas the way of the Vedic brāhmaṇas is shown to be in sharp contrast with that of the Sākya sramaṇas. The Jaina sūtras also refer to the cleavage between the ways of the brāhmaṇas (Bāmbhaṇṇayesu) and the sramaṇas or wandering monks (Paribbāyayesu). Even the Macedonian envoy, Megasthenes (cir. 310 B. C.) was able to mark the differences between 'sarmanai' (sramaṇas) and 'Brachmanai' (brāhmaṇas). Emperor Asoka (cir. 273-233 B. C.) repeatedly refers to the brāhmaṇas and Sramaṇas in his inscriptions and admonishes them to live in harmony. Patañjali the grammarian (cir. 150 B. C.) refers to the brāhmaṇas and the Sramaṇas as constant opponents<sup>79</sup> This conflict was based on the mutually opposed philosophies of the brāhmaṇas and Sramanic teachers.

## VI. Prehistory of Sramaṇism

We have seen above that the older Upaniṣads are not earlier than Buddha and that the non-Brahmanical ideas and ideals of the Upaniṣads and the Pāli suttas are not known to the Vedic Aryan culture. What then was the original source of the thoughts of the historic Munis, Yatis and Sramaṇas? It would be absurd to think that Buddhism and Jainism or the Sāṃkhya and Yoga or the anti-Vedic spiritual thoughts of the older Upaniṣads appeared suddenly in the sixth and fifth centuries B. C. The fashionable theories of 'revolt' or 'reaction' and

figure on a seal is supposed to be that of a 'priest'. This human figure shows only the upper half of the body, the eyes are almost closed, seemingly in meditation; he wears a beard and long hair; the cloth on his body is thrown in peculiarly Buddhist monk's manner, keeping the right arm uncovered. Here is the prototype of a historic bhikkhu or monk in concentration. There is then a stone figure of a man, clearly seated in meditation, dating from the second millennium B. C. Lastly we may mention the figure of another Muni or ascetic found on a fayence seal from Mohenjodaro, depicting a man seated in cross-legged yogic posture. He is flanked by two human worshippers with raised and folded hands apparently in adoration: behind each of these worshippers is a snake (nāga) in half-rearing posture.<sup>102</sup> There are some more Harappan figures depicting ascetics which have not been considered here due to lack of space.

## VII. Concluding Remarks

We have seen that Jainism, Saṁkhya and Yoga constituted Sramanism, which was an altogether different culture from Brahmanism. Sramanism means that culture of ancient India in which spiritual and moral 'exertion' (srama) was the dominant ideal; its teachers were ascetics called Sramanas or Munis who believed in moral karma and practised concentration and austerities. It was a mixture of atheistic, anti-ritualistic, ascetic and pluralistic ideologies. Buddhism was more nearly related to this Sramanic stream of thought which had its origin in prehistoric times. In later-day India this Sramanic culture and Buddhism were assimilated by the Brahmanical culture and the result was what is now called Hinduism. Thus Brahmanism, plus elements from

## NOTES

*N.B.* The Pāli texts cited here are those of the Nāgari Edition edited by Bhikkhu J. Kassapa and published by the Nālanda Mahavihara, Nālanda.

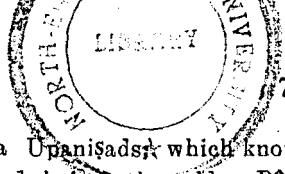
1. "Occasional Speeches and Writings" (October 1952—Feb. 1959) by S. Radhakrishnan, Publications Division, New Delhi, 1960, pp. 337-346; p. 323; also "2500 years of Buddhism", edited by P. V. Bapat, Publications Division, Govt. of India, New Delhi, reprint 1959, Foreword, pp. v-xvi.
2. R. E. Mortimer Wheeler, 'Romano-Buddhist Art, and old problems restated', *Antiquity*, vol. xxiii, No. 89, London 1949, p. 5. However, the Buddhist sculpture of the Gandhāra school can scarcely be called 'Romano-Buddhist'.
3. Asoka, Rock Edict No. XII. *Samavāyo eva sādhu*.
4. See e. g. Bhāgavata Purāṇa, I.3.24-  
Kalam sampravṛtite samṃohāya suradviṣām  
Buddho nāmnā, janasutah kikaṭeṣu bhaviṣyati.  
*cf.* Bhāgavata Purāṇa, x. 40. 22-  
  
Namo buddhāya suddhāya daitya-dānava—  
mohibe, Vālmiki Rāmāyaṇa. II. 109. 34.  
  
For some similar details see L. M. Joshi, *Studies in the Buddhistic Culture of India*, Delhi, 1967, pp. XIII, 400-401.
5. Atindranath Bose, *Social and Rural Economy of Northern India*, Vol. II, Calcutta, 1245, pp. 481-82; D. D. Kosambi 'Ancient Kosala and Magadha', *JBBRAS*, 1951, pp. 186-187.

6. Rabindranath Tagore, *A vision of India's History*, Visvabharati Publication, 1951.
7. G. C. Pande, *Studies in the Origins of Buddhism*, University of Allahabad, 1957, p. 317.
8. See the two books cited in Note No. 1, pp. 341, 344, 345 of the first and pp. IX.XIII, XV (of Foreword) of the second.
9. P. V. (Pandurang Vaman) Kane, *History of Dharma-sāstra*, Vol. V. (Part II), Bhandarkar Oriental Research Institute, Poona, 1962, Chapter XXV, pp. 1003-1030.
10. Cf. J. Duncan M. Derrett, review of Kane's work in the BSOAS, Vol. XXVIII, Part 2, University of London, 1964, p. 461.
11. cf. L. M. Joshi, *op. cit.*, pp. 146 and 411.
12. P. V. Kane, *op. cit.* p. 1004.
13. *Ibid*, pp. 1004-1005, and note no. 1639.
14. *Ibid*, pp. 1029-1030.
15. cf. W. Crooke 'Hinduism' in ERE, Vol. VI ed. by J. Hastings, pp. 686 f.
16. *Occasional Speeches and Writings* (1960) p. 345.
17. L. M. Joshi, *op. cit.*, p. xiii
18. *The Cultural Heritage of India*, 2nd ed. vol. IV. Calcutta 1956, p. 48.
19. A. B. Keith, *Religion and Philosophy of the Veda and Upaniṣads*, vols. I-II, HOS, vols. 31-32, 1925, pp. 498-502.

20. Ibid, pp. 501-503; S. N. Dasgupta, History of Indian Philosophy, vol. I, London, 1957 (reprint) p. 28; A.A. Macdonell, History of Sanskrit Literature, (1899, reprint 1962 Delhi) pp. 171 f.
21. O. H. de A. Wijesekera 'A Pali Reference to Brâhmanacarnas', Adyar Library Bulletin, Vol. XX 1956, pp. 254 f.
22. Max Muller, A History of Ancient Sanskrit Literature, (1906) p. 363
23. Dīgha Nikāya, Vol. I (Nalanda Ed. 1958), p. 200.
24. T. W. Rhys Davids, Dialogues of the Buddha, Part I (SBB Vol. II, reprint 1950) p. XX.
25. R. E. Hume, The Thirteen Principal Upanishads, 2nd edition, OUP, 1958 (reprint) pp. 6-7.
26. Sāṃkhyāyana (Kauṣītaki) Āraṇyaka, Adhyāya 15; cf. H. C. Raychaudhuri, Political History of Ancient India, 6th ed. (1953) p. 33.
27. Āsvalāyana Grihyasūtra, II. 4.4.
28. Prasna Upaniṣad, I; Majjhima Nikāya, Vol. II, Assalāyana Sutta, pp. 403 f.
29. Dīgha Nikāya, Vol. I, (Nalanda ed.) pp. 42, 44.
30. Dīgha Nikāya, Vol. I, p. 76 f. and p. 191 f. For Vedic references to these teachers see Vedic Index by Keith and Macdonell, Vol. II. (Delhi reprint 1967) pp. 27, 235.

31. Pāninī, Aṣṭādhyayī, iv. 3. 105; cf. Goldstucker, Pānini. His Place in Sanskrit Literature (1914) p. 106.
32. Apastamba Dharmasūtra. I, 2. 5, 4-6; see also H. C. Raychaudhuri, op. cit, pp. 34-35.
33. Jataka, Nos. 519, 455, 421.
34. Satapatha Brahmana, v. 5. 5. 14; SBE, Vol. XLI, p. 141.
35. Suttanipata, Vasalasutta.
36. Katha Upaniṣad, iv. 14.
37. Khuddaka Nikaya, vol. i (Nalanda Ed.) P. 287.
38. Samyutta Nikaya, Vol. I, Piṇḍasutta.
39. Dīgha Nikaya, Vol. I, p. 97
40. Khuddaka Nikaya, Vol. I, p. 280
41. Dhammapada-Aṭṭhakatha, II; 65; cf. Malalasekera, DPPN. Vol. II, p. 546.
42. Mahavagga, Brahmayaana; Dīgha Nikaya, Sakka-pañha sutta.
43. e. g. Dhammapada, Brahmaṇa-vagga.
44. G. C. Pande, op. cit, p. 285.
45. cf. R. D. Ranada, Constructive Survey of Upaniṣadic Philosophy (1926) p. 6.
46. A. B. Keith, Religion and Philosophy of the Veda and Upanisads, pp. 441-442.
47. Ibid, p. 584-586.
48. Ibid, pp. 585-586.

49. Sylvain Levi, *Doctrine du sacrifice chez les Brāhmanas*, Paris, 1893, p. 9. Quoted by T. W. Rhys Davids, *Buddhist India*, p. 108.
50. W. Crooke, 'Hinduism' in *ERE*, Vol. VI, p. 688; A. Lang, *Myth, Ritual and Religion*, Vol. I, London, 1891, p. 9.
51. H. Jacobi, 'Brahmanism' in *ERE*, Vol. II, p. 800.
52. Bloomfield in *Sacred Books of the East*, Vol. XLIII, Introduction.
53. E. W. Hopkins, *Religions of India* (1902) p. 192.
54. G. C. Pande, *op. cit.*, and foot notes 141-149.
55. Vide *Satapatha Brāhmaṇa*, XI. 1.8.2-4; *Pañcaviṃśa Brāhmaṇa*, VII. 2. 1; cf Keith, *op. cit.*, pp. 454-455.
56. Vide e. g. *Dīgha Nikāya*, Vol. I, *Kūṭadanta-sutta*, where an ideal sacrifice is also alluded to.
57. *Manusmṛiti*, V. 44.
58. *Chāndogya Upaniṣad*, III. 17.4 f; cf. *ERE*, Vol. I, 'Ahimsa' p. 230.
59. *Chāndogya Upaniṣad*, VIII. 15; cf. Hume, *op. cit.* p. 274, note 1.
60. A. A. Macdonell, *Vedic Mythology, Vārāṇasī* (reprint) 1963, p. 168.
31. *Satapatha Brāhmaṇa*, I. 5.3; this text contains materials of as late a date as the third century B. C. according to H. Kern. The *Bṛihadāraṇyaka*, the



Chāndogya and the Kaṭha Upaniṣads, which know this doctrine, cannot be dated before the older Pāli suttas for reasons discussed above.

62. Kaṭha Upaniṣad, relates the legend of Naciketā's visit to the realm of Death. The origin of this legend is to be seen in the Taittirya Brāhmaṇa, III. 11.8.1-6, a text generally dated in the sixth century B. C., but may be placed even later.
63. Brihadāraṇyaka Upaniṣad, IV. 1.2 and IV. 5.2.
64. Aitareya Brāhmaṇa, VII. 13.7; Sāmkhyāyana Sruta sūtra XV. 17; Bloomfield, A Vedic Concordance, HOS. X, Delhi, p. 327; P. V. Kane, op. cit, vol. II, Part I, p. 420.
65. See the detailed discussion on this point in G. C. Pande, op. cit. pp. 323,326,
66. Gautama Dharmasūtra, III. 1 and 35-36; Baudhāyana Dharmasūtra, II, 6. 29-31.
67. Rigveda, V. 4.10; Taittirīya Saṃhitā, I. 4.46.1; Baudhāyana Dharmasūtra, II, II. 6.29, 42-43.
68. Taittirīya Saṃhitā, VI. 3.10.5.
69. Suttanipāta, Dhammacariyasutta, verse 1; cf. S. B. E. vol. X. (II) p. 46 for a different rendering.
70. AN, vol. I (Nalanda Ed. 1960) p. 74; a slightly different translation in Gradual Sayings, vol. I (PTS, 1951) p. 74.
71. AN, Vol. I, p. 85.

72. MN, Vol. I (Nalanda Ed. 1958) pp. 210-212.
73. V. Fausbell in SBE, Vol. X (II) p. 66.
74. Ibid; p. 8; Suttanipāta, Khaggavisāṇasutta, verse 17.
75. Mahāvastu, ed. by R. G. Basak, Vol. I, Calcutta, 1963, p. 468; cp. Khaggavisāṇasutta, verse 30.
76. Dhammapada, verse 288; Max Muller in SBE, Vol. X. (I) p. 69.
77. Chandogya Upanisad, V. 7.1; V. 8.1.
78. See Chandogya Up. v. 4.7, where king Pravahana Jaivali says to Gautama that "this knowledge has never yet come to brahmans before you; and therefore in all the world has the rule belonged to the Kṣatriya only". R. E. Hume, op. cit. p. 231.
79. see Baudhayana Dharmasutra II. 6.29-31, Suttanipata, Vasalasutta; DN, Brahmajalasutta, Ambatthasutta, Sonadandasutta; Kalpasutra, I. 9; Jacobi, Jainasutras, SBE, XXII, p. 128; AN, Vol. I (Nalanda Ed.) p. 155; J. W. McCrindle, Ancient India as Described by Megasthenes and Arrian, Calcutta, 1926, pp. 97-98; 104-105; Asoka Rock Edict XII; cf. E. Hultzsch, Corpus Inscriptionum Indicarum, Vol. I, (1925. pp. 20-21; Mahabhaṣya on Panini, II. 2. 9, For a detailed modern discussion, see G. C. Pande, op. cit. pp. 324-325.
80. Brihadaranyaka Up. III 4. 1.; iv. 3. 22.; iv. 4. 25; Taittiriya Āranyaka, II. 71, II. 20; Svet. Up. is full of reference to yatis and ascetics; likewise the Mundaka Up. is a creation of monks. Cf. Tait. Upa. I. 9.1.

81. A. A. Macdonell and A. B. Keith. Vedic Index of Names and Subjects, Vol. II, Delhi 1958, pp. 167-68.
82. Ibid; Vol. II, p. 185; Macdonell, Vedic Mythology, (1963 Varanasi) p. 140; P. V. Kane, op. cit., Vol. V. Part II, p. 1386.
83. For details see Vedic Index, II p 185.
84. Ibid; vol. II, pp. 104, 401; Vol. I, p. 68; P. V. Kane admits op. cit., vol. II, Part I, p. 418, that the word asrama does not occur in the samhitas and the Brahmanas and that there is nothing in the Vedic literature corresponding to Vanaprastha.
85. St. Petersburg Dictionary, VI. 1503; W. D. Whitney. Atharvaveda Samhita Vol. II, HOS, VIII, pp. 769-770; cf. Vedic Index, Vol. II, pp. 343-44; A. Weber. History of Indian Literature, p. 112; R. R. Bhagavat in JBBRAS, Vol. XIX, pp. 357.
86. See A. B. Keith, op. cit, Vol. I, p. 148 note 1, vol. II; p. 337 note 2.
87. See Vedic Index, Vol. II, p. 343.
88. H. Zimmer, Philosophies of India ed. by Joseph Campbell, Meridian Books (1960) p. 281; cp. G. C. Pande, op. cit. p. 261.
89. G. C. Pande, op. cit, pp. 251 f.; Zimmer. loc. cit., H. L. Jain, Bharatiya Sanskriti Main Jaina Dharma ka yogadana, Bhopal, 1962, pp. 1-18; John Marshall (ed) Mohenjodaro and the Indus civilization, Vol. I, London, 1931, pp. 48 f; H. Jacobi in ERE Vol. VII, p. 466; ibid, Vol. II, p. 799; SBE, XLV. pp. XXI f.

90. see Mahavyutpatti, edited by Sasaki (1928), first section where 80 names of Buddha are listed.
91. Vide Digha Nikaya, Vol. II, Mahapadanasutta; Samyutta Nikaya, Vol. II, Nidanasamyutta; Majjhima Nikaya, Vol. I, (Nalanda ed.) p. 407, Vol. II, p. 271 f., Nigalisagar Pillar Inscription of Asoka; T. Watters, Yuan Chhwang's Travels, Delhi 1961, Vol. I, p. 400; Vol. II, pp. 1-9; 58, 124, 141.
92. Samyutta Nikaya, Vol. II, (Nalanda Ed. 1959), pp. 90-91; PTS ed. pp. 106-107 of vol. II.
93. Mrs. Rhys Davids and F. L. Woodward, The Book of the Kindred Sayings (Samyutta Nikaya), Part II, PTS, London 1952, pp. 74-75. We have modified the translation in our text.
94. Samyutta Nikaya, Vol. I (Nalanda Ed. 1959) p. 193.
95. A. S. Geden on 'Kanakamuni' in ERE, Vol. VII, p. 644; cp. V. Smith Asoka, Oxford, 1901, p. 146; J. Legg, Fa-Hian Records of Buddhist Kingdoms. Oxford, 1886, p. 64; H. Jacobi on 'Ages of the World' in ERE, Vol. I, p. 202.
96. Mahavastu Avadana ed. by R. G. Basaka, vol. II, Calcutta, 1964, p. 541 verse 5; see also pp. 366-67; 413, 415; Vol. I, Calcutta 1963, pp. 377, 411-412, 468.
97. see H. Jacobi, 'Mahavira and his Predecessors', Indian Antiquary, Vol. IX, Bombay, pp. 158 f.; H. Zimmer, op. cit. pp. 181-182, 281.
98. ERE, Vol. XI, p. 189,

99. Digha Nikaya, Vol. I, (Nalanda Ed.) p. 16; cf. T. W. Rhys Davids, *Buddhism its History and Literature* 2nd ed. (1901) pp. 24-26.
100. Cf. Baudhayana Dharmasutra, II. 6.29-31; Badarayana treats Samkhya as a heterodox system, *Vedantasutra*, I. 1.5 and II. 1.1. and II. 21-10 with Samkara's commentary; Arada Kalama, a Samkhya teacher, is found criticising Vedicism in *Buddhacarita* XII. 30-32.
101. John Marshall, *op. cit.* Vol. I, pp. 44 ff., Mortimer Wheeler, *The Indus Civilization*, Cambridge, 1953, pp. 78-80, 95; Stuart Piggott, *Prehistoric India*, pp. 957 f, 286 ff.
102. See the figures of ascetics of prehistoric India in *Mohenjodaro and the Indus Civilization*, Vol. I (1931) plates XIII. 17 a; XVI. 29; CXVIII. 11; H. Zimmer, *The Art of Indian Asia*, Vol. II (1955) plate 2e; for E. Mackay's views on Indus statuary see Marshall *op. cit.* vol. I, pp. 356-357.
103. cf. L. M. Joshi, *Studies in the Buddhistic Culture of India* (1967) pp. 153 note 223.





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