

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

R - 70%, GEO - 15%, GN - 10%, H - 05%

The reference believed to be brings forth the deep religious connection of Himalayan Buddhism to India. Gautam Buddha is the 9th incarnation of Lord Vishnu as mentioned in different Puranas of Hindu religion. The spread of Buddhism through the different geographical areas ie. Tibet, China, Burma etc, clearly indicates the power of Indian Kings and their control over neighboring areas across the Himalayan ranges and the Bay of Bengal. There are many tribes of Arunachal Pradesh who came into influence of this religion and changed their original ancient indigenous religion to Buddhism.

Reference:-

1. Chaturvedi, BK (2002); Agni Purana: Diamond Pocket Books Pvt. Ltd, pn - 44
2. Saran, Renu (2012); Gautam Buddha: The Founder of Buddhism; Diamond Books.
3. Bloomfield, Vishvapani (2011); Gautam Buddha: The Life and Teachings of Awakened One: Quercus [21 Bloomsbury Square, London](#).
4. Sharma, Shiv (Dr); Sharma, Udit (2002); University of Budha: Diamond Pocket Books. Pn - 56
5. Translated by Hopkins, Jeffry; Rimpoche, Lati (1987); The Wisdom of Tibet Series: Buddhism of Tibet; pn - 21 & 22
6. Thesis: Tamak, Chera (2016); The Memba of Arunachal Pradesh: A Historical Study (upto 1947): RGU; pn – 10 & 11
7. Tripathi; Byomakesh, Dutta, S (Prof) (2008); Religious History of Arunachal Pradesh: Gyan Publishing House; Pn - 07

#

- R - Religious
- GEO - Geography
- GN - Genealogy
- H - History

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 1

(Chaturvedi, BK (2002); Agni

Purana: Diamond Pocket

Books

Pvt. Ltd; pn - 44)

(9) The Incarnation of Buddha: The ninth¹ incarnation was that of Gautam, the son of king Shuddhodhan and Queen Maya. Gautam was born in Kapilavastu (at the Nepal Border) in around 600 BC. The details of his life are also too well known to be recounted here in a chronological order. We shall be discussing more about the impact of his doing on the human society than about his life events.

Gautam Buddha epitomises the concept of 'karuna' which though not totally renderable in English, means compassion for others or an instant empathy with those who suffer in the mortal world. As mentioned earlier, all these Incarnations were necessitated by the need of time. At the time of Gautam's birth.

- Some ancient texts mention Balram instead of Buddha as Vishnu's Incarnation and say Balram was the eighth and Krishna was the ninth Incarnation but the authentic text drops Balram and chooses Gautam Buddha as Vishnu's Incarnation.

44

what they are fed. Violence was begetting violence; callousness was becoming the order of the day and the Jungle talk: 'Might is right', was rampant everywhere when Gautam took birth as the Ninth Incarnation of Lord Vishnu to teach mankind through love and compassion.

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 2

(Saran, Renu (2012); Gautam Buddha: The Founder of Buddhism; Diamond Books)

Gautam Buddha—The Founder of Buddhism

Gautam Buddha was one of the greatest spiritual teachers of India, born in 563 BCE. He is believed to be the ninth incarnation of Lord Vishnu and the founder of Buddhism, the religion that is followed in India, Nepal, Sri Lanka, Bangladesh and some other South East Asian countries. His birth is considered as a significant event in Indian history.



Birth and Early Years of Gautam Buddha

Gautam Buddha was born in Lumbini (Nepal). His father was King Suddhodana, the leader of Shakyas clan, whose capital was Kapilavastu. Gautam Buddha's mother was Queen Maha Maya (Mahadevi).

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 3

(Bloomfield, Vishvapani

(2011) ; Gautam Buddha:

The Life and Teachings

of Awakened one Quercus)

21 Bloomsbury Square london

The precepts, preachings, discourses, sermons of Gautam Buddha were believed to be delivered in the language (Pali) which was understood by majority of persons of his time. He used Pali which was the lingua franca of those days. He sermonised his people in an easily understandable way, as he never wanted that his teachings are misunderstood by masses or fail to reach them. Buddha is called as the ninth incarnation of Lord Vishnu, in the same way as Jesus christ

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 4

(Sharma, Shiv (Dr); Sharma,
Udit (2002); University of
Budha : Diamond Pocket Books
pn - 56)

Buddhist teaching spread from India and was widely disseminated in Tibet, it appears that the Bon system of assertion on view, meditation and behaviour became more vast and profound.

THE BUDDHIST TEACHING SPREAD FROM INDIA AND WAS WIDELY DISSEMINATED IN TIBET, IT APPEARS THAT THE BON SYSTEM OF ASSERTION ON VIEW, MEDITATION AND BEHAVIOUR BECAME MORE VAST AND PROFOUND.

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 5

(Translated by Hopkins,
Jeffry; Rimpoche,
Lati (1987); The Wisdom
of Tibet Series :
Buddhism of Tibet;
pn - 21 & 22)

The Buddhist teaching first spread to Tibet during the reign of the Tibetan King Hla-to-to-ri-nyen-tsen (Lha-tho-tho-ri-gnyan-bstan). Then it gradually increased, and many famous Indian scholars, such as Śāntarakṣita and Kamalaśīla, as well as many adepts, such as Padmasaṃbhava, translated and disseminated many sūtras, tantras and commentaries. During the reign of Lang-dar-ma (gLang-dar-ma), the teaching suffered a setback for almost a decade, but revived again, starting from the eastern and western parts of Tibet. This marked the beginning of the later dissemination of Buddhism in Tibet. Many scholars, such as Rin-chen-sang-po (Rin-chen-brang-po), met with famous Indian scholars and adepts and through hearing, thinking and meditating maintained and furthered the Conqueror's teaching. Also, many Indian scholars, such as Aṭīśa, came to Tibet and translated and disseminated many sūtras, tantras and commentaries. At this point, many of Tibet's own people became skilled in the doctrine and began writing the many Tibetan commentaries, and after a time not many famous Indian or Nepalese scholars came to Tibet.

In India formerly, even though the systems of explanation of the scholars at Nālanda and those at Vikramasīla were essentially the same, there were slight differences in their names and modes of instruction. In the same way, different names arose in Tibet due to the names of the lineages of Indian scholars and their students, localities, times and so forth; the more famous of these schools are the Nying-ma (rNying-ma), Ka-gyü (bKa'-rgyud), Sa-kya (Sa-skya) and Ge-luk (dGe-lugs). Though they are fundamentally the same, they have several differences in mode of instruction. Still, all of them are only the Conqueror's teaching of a union of sūtra and tantra.

Buddhism, founded about 2500 years ago by Siddartha, who attained enlightenment at Bodhgaya, has entered Arunachal Pradesh from the North during 7th century AD. The people called Bonpas, accepted this religion and adapted it with their own religion, which later on became an admixture of animism. Monpas, Sherdukpens, Membas, Khambas, Meyors are belong to this

SUBJECT 4: BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 6

(Thesis : Tamak,
Chera (2016); The
Membra of Arunachal
Pradesh: A Historical
Study (upto 1947; RGU
pn – 10 & 11)

The settlement of Memba tribe in Mechuka Valley is a story shrouded with myth and legend in connection with Vajrayana and Mahayana Buddhism of Tibet. The Memba tradition claim that they have arrived from different parts of Tibet, Bhutan and Tawang. The legend claims that Mechuka Valley was known as "Baechakshiri" or "Pechakshiri" meaning to be a place where *Guru Padmasambhava* was believed to have hidden away religious text known as *Terma*. It was under *Lama Lorde Gyatso* and *Terton Choeje Lingpa of Genchen Dzong* in Tibet who set out with many followers of Nyingmapa sect gathered from different part of Tibet, Bhutan and Tawang to discover those gospels and succeeded in reaching present day Mechuka Valley. After discovering the hidden gospel of *Guru Padmasambhava*, the Lama constructed a Monastery there and brought religious scriptures and images from Guchi in Tibet for the Monastery.

SUBJECT 4 : BUDDHA THE 9TH INCARNATION OF LORD VISHNU

Refer Attachment 7
(Tripathi; Byomakesh
Dutta, S (Prof)(2008);
Religious History of
Arunachal Pradesh :
Gyan Publishing House);
pn - 07)

According to a tradition of the Memba, an unknown *Lama* came to their earlier place of inhabitant in Tibet and converted them into Buddhism. Before the

The mainland India is considered to be the birthplace of Buddhism from where it spread into different parts of the world through China, Sri Lanka and Tibet. There is no reference of Buddhism in the early history of Kamarupa (Assam). When *Hiuen-Tsang* visited Kamarupa, he did not mention of existence of Buddhism.¹ However, during *Sankerdeva* period there was a reference of practice of *Tantric* form of Buddhism in Assam, which was not popular among the native.² Hence, one can assume that, Buddhism was unable to spread into North-east India from mainland India. Interestingly in Arunachal Pradesh, the Buddhism came through Tibet and Burma (now Myanmar). Arunachal Pradesh is a lone state in Northeast India, where the followers of all the three vassals of Buddhism viz, *Theravada*, *Mahayana* and *Vajrayana*³ are followed since many centuries.