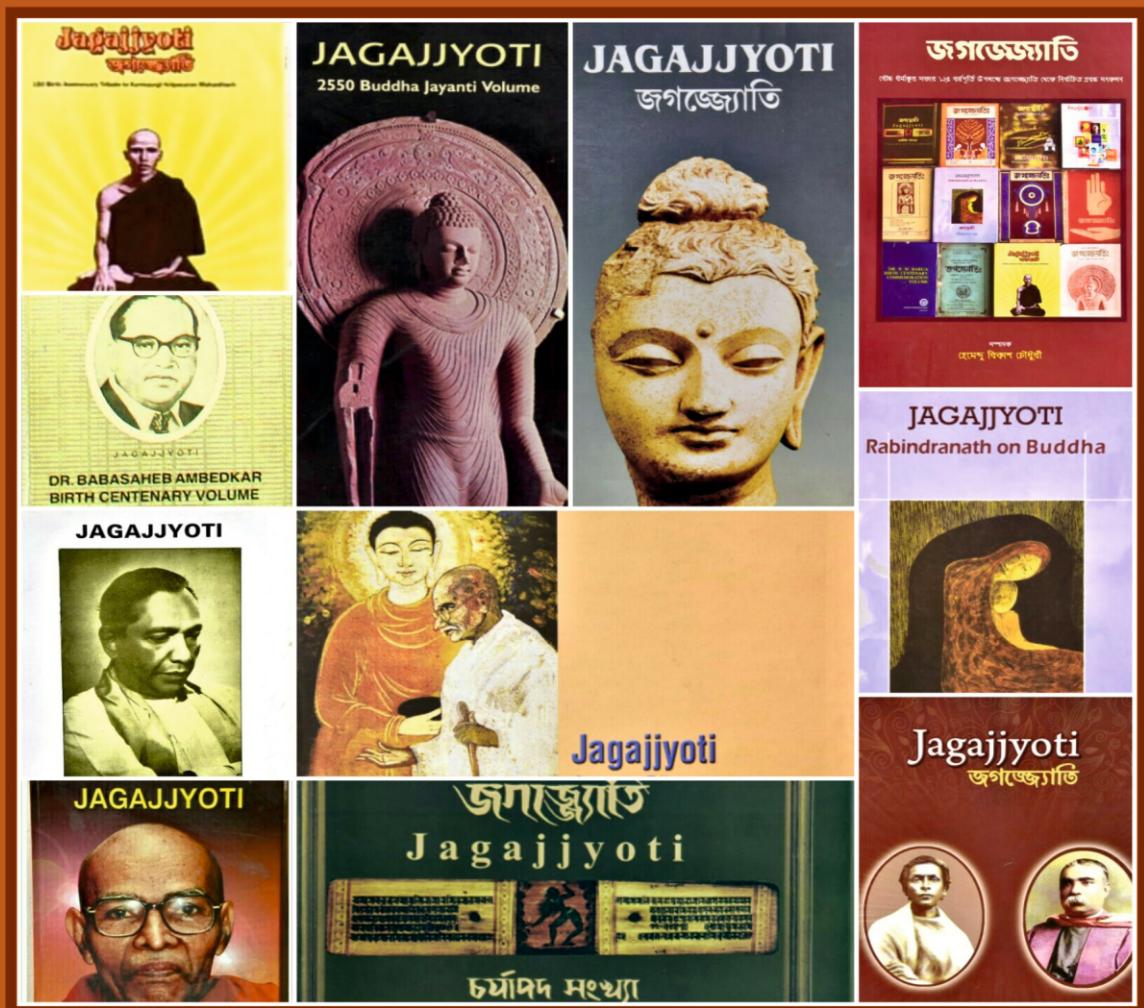


JAGAJJYOTI

*Commemorating 125 Years of a Golden Heritage of
Bauddha Dharmankur Sabha*



Editor
Hemendu Bikash Chowdhury

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Journal on Buddhism since 1908

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A collection of selected essays on Buddha and Buddhist philosophy published on the occasion of 125 years (1892-2017) celebration of Bauddha Dharmankur Sabha

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EDITORIAL

Towards the close of the nineteenth century and the beginning of the twentieth century, a great movement of reawakening emerged in the Buddhist culture and studies. The pioneers of this reawakening in Kolkata were two personalities— Anagarika Dharmapala and Kripasaran Mahathera, the dynamic saint. Anagarika Dharmapala founded the Maha Bodhi Society of India and Karmayogi Kripasaran founded the Bauddha Dharmankur Sabha (Bengal Buddhist Association). These two were the nuclei of the Buddhist culture in Kolkata. After fifteen years of the establishment of the Dharmankur Sabha, its journal Jagajjyoti first came to light in 1908. So long the great scholars, leaders and thinkers used to assemble on the platform of the Dharmankur Sabha and threw light on the various aspects of the Buddhism by their discourses. Only a part of these discourses had been revealed in the proceedings of various minutes of the Dharmankur Sabha. There was all along a great longing for a journal of its own. At last Jagajjyoti came out with an assurance to fulfil this long-felt need. A poem *Udbodhan* published in the first issue of Jagajjyoti burst into a merry rhythm:

“I have come to your doors,
My name is Jagajjyoti
To show the light to the people
Envolved under the darkness of ignorance”.

Edwin Arnold, the famous English poet composed *The Light of Asia* on the basis of the life of the Buddha, as stated in *Lalitavistara*. This great work of Arnold had exerted such a great influence on many great western scholars and thinkers that many of them later were found to have devoted to the pursuit of the studies and culture of the principles of Buddha's doctrines. The Buddha had been called the Light of Asia by Arnold, and Jesus, the light of the Universe. The Buddhist poet Sarbananda Barua first started the translation of *The Light of Asia* in Bengali verse in the 'Bauddha Bandhu' a Buddhist journal of Chittagong. He translated The Light of Asia as Jagajjyoti, (the Light of the World). The journal of the Dharmankur Sabha was named the Jagajjyoti. It was first published on the holy occasion

of the fullmoon of Asada, under the editorship of Gunalankar Mahasthavir, a veteran Buddhist scholar and Samana Punnananda, the then lecturer of Pali, Calcutta University. Under the continued devotion and endeavour of these two generous monks, the Jagajjyoti, very soon made an impact on the life of the Buddhist community and was able to fulfil their long-cherished desire. The world renowned Buddhist scholar Dr. Benimadhab Barua was a student at that time and was very intimately connected with the Jagajjyoti. He had contributed a good number of valuable articles to the journal under different pen-names. After three years, Samana Punnananda left the Jagajjyoti; Mahasthavir Gunalankar then successfully discharged the function of editorship alone. In 1916, Mahasthavir Gunalankar died. Dr. Benimadhab Barua returned from London in 1917. Now the responsibility of the editorship was imposed on him.

In its first part, many valuable articles of Dr. B. M. Barua containing matters of great researches in Buddhist history and culture were published in the Jagajjyoti; e.g. *The historical accounts of Buddhism; The stories of destruction of the Sakyas, the Lichhavis and the Vajjis; The conditions of Hinduism and Buddhism of Tripura during the Guptas; Rebirth in Buddhism* (translation in Bengali of the article of Prof. Alexandra D. Neel); *The Bengalee Buddhist Community; Buddhists in the West* etc. There is a vast store house of many great and noble theme stories which were originally written in Sanskrit and Pali. So they were unknown to the general readers. Ishanchandra Ghosh was the first to shape the Jataka stories in Bengali version. Many such versions were published in the Jagajjyoti almost in its every issue. Before the Jatakas in six volumes were published, many of the tales had appeared first in the Jagajjyoti; e.g. *Sankalpa Jataka, Dharmadhvaj Jataka, Chalurdvar Jataka, Panchayudh Jataka, Mahaswapna Jataka, Mahasilavan Jataka* etc. Kashiram Das once presented to the Bengali readers a precious Bengali version of the Ramayana confined and constructed within the complicated tangles

of Sanskrit. Ishanchandra Ghosh, a great scholar in Sanskrit and Pali also presented the jatakas in Bengali version a yeoman's service to the Bengali readers and at the same time a great contribution to the Bengali literature as well. Besides, many erudite writers and scholars made a lot of contributions to the Jagajjyoti and thus enlivened it to much extent. For example, mention may be made to Prof. R. Kimura's (Calcutta University) *A gradual growth and development of Indian Philosophy*; Lakshman Majumder's *History of Arakan* the great historian, Dr. Rameshchandra Majumder's *The First Great Council*; the famous artist Abanindranath Tagore's *The Buddhist Art*; Charuchandra Basu's *Inscriptions of Dhouli and Hougash etc.*

Owing to unavoidable circumstances, the Jagajjyoti could not be published for a number of years. In the second stage of its publication too—the Jagajjyoti had the privilege of having the favour and patronisation from many a good number of renowned scholars in Indology. The celebrated scholar, Dr. Sasibhusan Dasgupta's *Baudha Dharm O Charyapada* first appeared in the Jaggajjyoti serially before its publication as a book. Similarly *Bharatpathik Rabindranath*, the most popular writing of Prof. Probodhchandra Sen also appeared first in the Jagajjyoti serially before its publication as a book. In the Jagajjyoti, Asit Halder's long poem *Gautam Gatha* also appeared serially. This is a fine and lively poem on the life and activities of the Buddha Tathàgata. Many writings of the various famous writers of West Bengal and East Bengal (Bangladesh) were published in the journal. Mention may be made here to Soumyendranath Tagore's *Mahayatri , Two incorrect views of Oldenburg, Speciality of the Buddhist Views*. Narendra Dev, Dr. Roma Chowdhuri, Narayan Ganguly, Prof. Rezaul Karim, Dr. Sahidullah, Dr. Sukumar Sen, Dr. Tripurasankar Sen, Dr. Radhagobinda Basak and many other famous writers contributed liberally to this journal. The writings published in the Jagajjyoti undoubtedly deserve a high appreciation. The second stage covers the period from 1950-1959.

The famous writer-scholar Silananda Brahmachari was the editor in this second stage but the chief responsibility and the main function of the publication of the journal was discharged by the internationally reputed Buddhist monk, Dharmapal

Mahathera alone.

Again for nearly a decade or so, the publication of the journal was stopped. The third stage is from 1970-1979 and Professor Dipak Kumar Barua, Head of the Department of Pali, University of Calcutta discharged the function of the editor of the journal, which was published as an annual issue of the Buddha Jayanti only. From 1980 the Jagajjyoti started to be published as a quarterly (a bi-lingual issue) under the editorship of Hemendu Bikash Chowdhury. In the last decade the following special issues when published, generated a sensational feeling among the readers at home and abroad:

1. *Atish Dipankar Millennium Commemo-ration Volume*, 1983 released on 19 January 1983 by His Holiness the Dalai Lama
2. *Dr. B.M.Barua Birth Centenary Volume*, 1989 released by Dr. Pratap Chandra Chunder, former Education & Culture Minister, Govt. of India
3. *Kripasaran Mahathera 125 Birth Anniversary Volume*, 1990 released by Anandasankar Roy, eminent litterateur of Bengal
4. *Dr. Babasaheb Ambedkar Birth Centenary Volume*, 1991 released by Raja Tridiv Roy, Ambassador of Pakistan to Argentina
5. *Hundred Years of the Baudha Dharmankur Sabha (Bengal Buddhist Association)*, 1993 released by Hon'ble Justice Anandamoy Bhattacharya, Chief Justice, Calcutta High Court & Dr. Aparna Bhattacharya
6. *Mahapandita Rahula Sankritiyayana Birth Centenary Volume*, 1994 released on 1st September 1994 by Benoy Krishna Chowdhury, Land & Land Reform Minister, Govt. of West Bengal
7. *Jagajjyoti: Prabandha Sankalan*, 1995 (a rare collection of essays on Buddhism in Bengali)
8. *Asoka 2300* (Asoka Commemoration Volume), 1997 released by Dr. U.N.Biswas
9. *Prof. G. P. Malalasekera Birth Centenary Volume*, 1999 released by Dr. Shyamal Kanti Chakravorty, Director, Indian Museum
10. *Sanghanayak Dharmapal Mahathera Felicitation Volume*, 2000 released by Prof. Kazuo Azuma, a Rabindra researcher of Japan
11. *Prof. Kazuo Azuma Felicitation Volume*, 2001 released by Dr. Pabitra Sarkar

12. *Anagarika Munindra Commemoration Volume*, 2005
13. *2550 Buddha Jayanti Volume*, 2007 released by Prof. Ryojun Sato, Taisho University, Japan
14. *Jagajjyoti Centenary Volume*, 2009 released by Sri Jawhar Sircar, Secretary, Ministry of Culture, Govt. of India
15. *Bhikkhu Jagdish Kashyap Birth Centenary Volume*, 2009 released by Sri Devanand Konwar, Hon'ble Governor of Bihar and West Bengal
16. *Centenary Tribute to Chitracharya Upendra Maharathi*, 2010 released by Justice Chittatosh Mookerjee in presence of Sri Dilip Barua, Hon'ble Minister of Industries, Govt. of Bangladesh
17. *Charyapada*, 2011, released by Dr. Tuktuk Ghosh, IAS on 26 March
18. *Rabindranath on Buddha*, 2012 released by Prof. Karunasindhu Das, Vice-Chancellor, Rabindra Bharati University, 11 January
19. *Vivekananda on Buddha*, 2014
20. *150 Birth Anniversary Tribute to Anagarika Dharmapala and Sir Asutosh*, 2015 released by Prof Basab Chowdhury
21. *150 Birth Anniversary Volume on Karmayogi Kripasaran*, 2015 released by Sri Kiren Rijuju, Hon'ble Minister of State for Home Affairs, Govt. of India on 22 June 2015
22. *Jagajjyoti*, on the occasion of 125 years of BDS, 2017 released by Ven. P. Seewalee Thero.

The above mentioned volume contained many rare writings of great research and scholastic values contributed by great scholars of the east, far east and west. The volumes have already acquired international admiration, Dr. Helmut Eimer, a famous Indologist wrote: "In my opinion *Jagajjyoti* contains valuable contributions which should be made accessible to the scholars in all the countries, including Germany".

D.C.Ahir, a renowned Buddhist scholar wrote: "The year 1992 marked the centenary of the Bauddha Dharmankur Sabha (Bengal Buddhist Association) founded by Kripasaran Mahathera in 1892. The history of the 100 years of this Sabha has been well summed up in the Centenary Volume on *Hundred Years of Bauddha Dharmankur Sabha* edited by Hemendu Bikash Chowdhury, a poet and writer of repute. This bilingual centenary volume is enriched by the contributions of many eminent Indologists and Buddhologists of India and abroad, replete with list of events, memorable and rare photographs connected with the Sabha"
(INDIA /50 Years of Independence : 1947-97 Status, Growth & Development/Buddhism, vol. 6, B. R. Publishing Corporation, New Delhi /1998). In this book Ahir also mentioned that the year 1997, 50th year of India's Independence, also marks the 2300th birth anniversary of Asoka the great, the first Buddhist emperor of India. To celebrate this historic occasion a special number of journals and books have been brought out; the best one being the special number of *Jagajjyoti*, published by the Bengal Buddhist Association, Calcutta. Edited by Hemendu Bikash Chowdhury, this prestigious volume *ASOKA 2300* was released on 16 August 1997 at a function presided over by Prof. Dilip Kr. Biswas, President of the Asiatic Society and Bangiya Sahitya Parishat, Calcutta (*ibid*, p. 48).

In fact, it is a matter of great joy that the *Jagajjyoti*, which once was the dream of the founder came to reality and is still alive, and alive with all its glamour and freshness. A century is a long time in the life of any publication and *Jagajjyoti* has earned this rare distinction.

We express our sincere thanks and gratitude to Sri Jawhar Sircar, the former Secretary, Ministry of Culture, Govt. of India and a public intellectual well known for his writings and public talks at eminent institutions of national and international repute for writing short but illuminating preface.

Hemendu Bikash Chowdhury
Editor

PREFACE

It is my honour to write a few words as a preface to a very prestigious publication of Jagajjyoti, which will accommodate some of most iconic articles published on Buddha and Buddhist philosophy in this respected journal in the past. This is, indeed, a very welcome enterprise, as many readers like me who may not have been aware or could locate and access specific articles of great topical interest in this area would have them readily available in one handy volume. It reminds of a saying that what one writes belongs thereafter not to the author but to humanity at large, for all time to come. It is equally true that humanity also needs an occasional reminder of what valuables lie in its treasure-house, so that knowledge receives a fresh lease of life, and what held good at the time of its composition is adjusted and appraised into the present circumstances. This is why we need to sincerely compliment the Bauddha Dharmankur Sabha of Kolkata for taking the onerous effort of locating those writings that require to be presented before every generation, especially the present.

I have neither the competence nor the audacity to comment of Buddha or Buddhist philosophy, but I consider it may duty as a student of political science, history and sociology to draw the attention to a topic that is hardly ever discussed or mentioned. As the world's first non-State organisation in the world, the monastic units of the Buddhist Sangha inspired the structure and functioning of numerous non-State brotherhoods in the world. Gautama Buddha set up the Sangha in the fifth century BC, to provide a means to those followers to practice his lessons on a full-time basis, with proper discipline and restraint, free from the burden of household life. Needless to say, it is the Sangha that actually preserved, propagated and explained the teachings of Buddha to succeeding generations of followers, in dozens of countries, for over two millennia. Many non-State organisations copied the pioneering and practices and institutions created by the Buddhist monastic order — like entrance tests for those keen to join; a period of training and probation; insistence on complete and unquestioned obedience; suffering penalties for breaches of discipline and conduct, as well as the provision for increasing responsibilities and transferring to distant places. One could look at a core State organisation like the

Indian Administrative Service (IAS) for the same operational principles, but more interestingly, even structured gigantic non-State institutions like the Christian Church or even the Communist Party, or for that matter, the Ramakrishna Mission, appear to have followed the model of the Sangha. Of course, there are variations also depending on the task of the individual organisation, but as the Buddhist Sangha was surely the first non-State player to be formed, there is every likelihood that subsequent structures drew or copied from it. The tragedy is that no one acknowledges the pioneering role of the Buddhist monastic organisation.

Let us now take a glance at what Jagajjyoti and this current volume are all about. For those who are new to this area, let us recall that the Bengal Buddhist Association or Bauddha Dharmankur Sabha was established in Kolkata in October 1892 by Karmayogi Venerable Kripasaran, which makes it 128 years old. As an organisation dedicated to the pursuit and propagation of Buddhist heritage of the Indian subcontinent, which was then one, it was meant to revive the basic and theological principles of Buddhism in India and also to encourage studies in the field of Buddhism. To understand the mood of Indians and Bengalis at the end of the nineteenth century, one has to go to 1819-20, which is exactly two centuries ago. It was then that two major lost treasures of Buddhist art and architecture were discussed with excitement and interest by the Asiatic Society and other learned circles. General Mackenzie made his presentation on his discovery of the stupa and the other Buddhist buildings that he had made, almost by accident, at Amaravati in Andhra country. Its exquisite carvings and sculpture appeared to be divine to the European scholars and administrators, but what followed next was more incredible. In that very year, 1819, a British captain chasing a deer near Aurangabad in today's Maharashtra had stumbled upon the incomparable art work that decorated the Buddhist caves of Ajanta, that the whole world had forgotten. So great was the inertia, especially among Indians, that it took several decades more to understand the real impact of these discoveries.

We must bear in mind that historic amnesia, natural or induced, was deeply embedded in the minds of Indians, at least about the glorious

Buddhist past of India. Even a century and a half ago, Indians were certainly not aware of the architectural magnificence of Buddhist India, which enjoyed a millennium of brilliance, from the 3rd century BC to the 7th century AD — even though there were no parallels for it in Hindu architecture. It was only in the 7th century AD and thereafter that Hindus started building free-standing temples began in right earnest and the real momentum was picked up almost half a millennium later. Therefore those who wish to savour the grandness of Indian architecture built during the millennium preceding the 7th century, there is no option but to fall back on Buddhist construction. But, by the 19th century, these were all in various stages of ruin after several centuries of neglect. As we have touched upon, what was worse than ruins was collective amnesia. Indians had forgotten (or were made to forget) about these magnificent buildings, crafted with peerless skills by artisans of those days.

Over the next six decades from 1820, the spade of British archaeologists uncovered what Indian memory had all but forgotten. One by one, magnificent stupas were unearthed — at Dharmarajika (Taxila, near Rawalpindi), Dhameka (Sarnath), Sanchi and Bharhut which helped reestablish the past glory of India Buddhism in India. At long last, Indians were able to establish beyond doubt that Ashoka had established a grand civilisation in the third century before the Christian Era that had gifted the world with the idea of pacifism and fraternity. It was evident that architectural splendour of the period surpassed anything that the British could dream of at that stage of history, or even for a millennium thereafter. Most Indians are surprised to learn that even Emperor Ashoka had been completely lost in the amnesia, inadvertent or otherwise, that overtook India after the decline of Buddhism from the beginning of the last millennium. Had it not been for the tireless efforts of James Prinsep in unravelling the Old Brahmi and Kharoshthi scripts and the Ceylonese Chronicles, we may never have re-discovered the greatest Indian, and the mightiest emperor in the 2750 years of Indian history, from the Aryans to Akbar. Never before had the entire Indian nation risen, without question or debate, to bask in the sunshine of the sublime message that Buddhism had to offer. Thus, a renewed interest in Buddhism that was quite evident in the closing decades of the nineteenth century, that could finally combat the well-ingrained amnesia about our Buddhist past, and give it its due recognition.

This is one of the reasons why Ven. Kripasaran chose the last decade of the 19th century to establish the Bouddha Dharmankur Sabha. In 1903, the Sabha set up the Dharmankur Buddhist Temple in the Bow Barracks, Kolkata. But the best contribution of the Sabha that celebrated the renewed upsurge in Buddhism was the launching of the Jagajjyoti journal in 1908. It was meant to focus on various aspects of Buddhist philosophy, religious tenets, holy books, Buddha's incarnations, the Jataka stories, Buddhist pilgrimages, Buddhist education, and the patrons of Buddhism. It contained news, comments poems and letters on topics relevant to the months and devotees, including theology and the instructional Jatakas, Buddhacharitamala and others. Jagajjyoti also played a sterling role in recounting the deeds of Emperor Asoka and several contributors explained his 'Anushasanas' (instructions) and his religious philosophy of anti-elitism, anti-ritualism, pacifism and brotherhood. There is an invaluable amount of historical and archival materials available from the past issues of Jagajjyoti like reports of the monthly meetings of the Bouddha Dharmankur Sabha, which needs to be worked upon.

We need to trace the second phase of Buddhism in India that began with the discoveries and the revival of interest in the nineteenth and twentieth centuries; the commemoration of the 2500 year celebrations; the setting up of new stupas and memorials all over India and the voluntary acceptance of this religion of liberation by millions. Among the giants who contributed to Jagajjyoti were Ashutosh Mukhopadhyaya, Ishan Chandra Ghosh, Santosh Kumar Mukhopadhyay, Gajendralal Chowdhury, Khetranath Bandyopadhyay, Pramathanath Tarkabhushan, Anukul Chandra Bhattacharya, Benimadhab Barua, Krishna Prasad Ghosh and Agrabansa Vidyavinod. In later years, other stalwarts like the Dalai Lama, Ven. Kushak Bakula, Lokesh Chandra, Swami Prajnananda, DC Ahir, Anisuzzaman, Dipak Kumar Barua, Hiren Mukherjee, Hemendu Bikash Chowdhury and Gopalkrishna Gandhi enriched the journal.

This volume brings together many of the invaluable articles written in English in Jagajjyoti in the past and deserves the richest of commendations. We need not hunt old volumes any more, for they are now available in this landmark volume, thanks to Shri Hemendu Bikash Chowdhury and his worthy colleagues.

Jawhar Sircar

TATHĀGATA

Gopalkrishna Gandhi

Tathāgata!

Two thousand five hundred and fifty years ago, it is said, you died. As all that are born, do.

And you died not without suffering; you were in pain. You said to your faithful disciple - did you not-mixing humour with agony: "Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathāgata is kept going only by supports".

Saying that, Tathāgata, you died.

But before that you had seen the spectacle of human pain, of disease, of ageing, of death -not by your eyes alone but by the totality of your entire being. You had understood their causes, their behaviour, their effect - and also the way out of their entrapment.

You saw in that pain a great truth, the truth of dukkha. But with a difference. The dukkha you saw was not just your own, but that of others. It was the dukkha of others, it was the *dukkha* of the human family. Indeed, it was the *dukkha* of all beings - not just humans. And you taught us how to respond to that *dukkha*.

I have said, Tathāgata, that you 'died'.

As you were no ordinary being, we use the phrase, 'attained Nirvana' to describe your death.

As you were not only not ordinary but altogether phenomenal, we go one step further and use an even more elevated phrase: 'Parinirvana.'

That too is not enough to make us feel we have honoured your uniqueness.

And so we travel even higher in the exercise of word-building and say you attained 'Mahāparinirvāna.'

But we have stopped there.

Since you have moved into history, we treat you as one to be read about, spoken about, and

commemorated once every quarter, half, or full century, as we are doing today. But basically we look upon you as belonging to the past.

In schools you are a 'topic'. In museums, an exhibit.

We are comfortable with your images; not with your teachings. Why? Because wise as they are, they are not convenient. They are, in fact, mightily inconvenient.

I said, 'we have stopped there'.

That was wrong. I should not, cannot, generalize. I should speak only for myself.

Great Beings in our times here, in our land, and elsewhere in the world, have read your teachings with absorption and some have tried their absolute best to do what you taught, to walk on the path you trod. We had His Holiness the Dalai Lama himself here - the very embodiment of the Dhamma. I offer salutations to him and I do so also, to the memories of the great Babasaheb Dr. B. R. Ambedkar, of Acharya Narendra Deva, Mahapandit Rahul Sankrityayana and the Hindi poet Mahadevi Varma who brought your teachings alive, even as Edwin Arnold's 'The Light of Asia' did, for the English-speaking world. That title, in a sense, limited you to one continent - from Afghanistan to Japan. But, you are a light of Asia shining over the whole world.

And simple humans, pilgrims from far and near, visit the places associated with your hallowed name. For them you are not in the past. You are alive - every moment. Your devoted disciple Shantum Seth has been a great instrument of this pilgrimage.

But salutations to those men and women apart, I should be examining myself, today, in the light of your teaching before speaking of others, of India, or the world.

Every fire that is mentioned in the Fire Sermon consumes me. The *lobha* of position, the *moha* of recognition; the *krodha* of an untrained ego. Of lesser deficits, I shall not speak, for this is not a

confessional cabin. And yet I have the temerity to stand on this platform.

Will you forgive me, Tathāgata?

Between your birth at Lumbini among two sāl trees and your death at Kusinara, again among sāl trees, for decades, you walked on dusty tracks, on thorny paths, amidst beauty as well as squalor.

You mortified your flesh, fasted, meditated, and then after Light had entered you, as a wandering teacher, you were a guest of the rich and of the poor the famous and the ostracized. You shared your Light with them even as you sought from them the gift of simple food and the greater gift of attention - dāna and dhyāna. Amrapali gave you sweetened rice and, as Gananath Obeyesekere, the great Sri Lankan scholar has reminded us - Cunda, the blacksmith gave you something else to partake of which scholars are in dispute about. Both Amrapali and Cunda were socially ostracized persons, both were exploited. And both were generous. You received gifts of nourishment and attention from them with grace, as you did from others- prince and courtesan, brahmana and kshatriya, vaishya and sudra.

Those distinctions of high and low, strong and weak created by human ingenuity for the exercise of power and vanity, made no difference to you. None at all.

How could they?

For you knew that they were all - all those people- afflicted by *dukkha* and the causes of further *dukkha*. By the same delusions the same fires, the fires of vanity and craving that raged within them, destroying them and others around them.

Tathāgata, I will not speak philosophy here.! do not have the jnana in me to do so.

But, may I now say something about life as it is lived in today's India, by today's people?

I will do so as a plain observer.

Aware as you were of *dukkha*, you were not impervious to the beauty of India. Sarvepalli Radhakrishnan reminded us on the 2500th year of your Mahāparinirvāna that on the way from Vaisali to Kusinara, as you "rested on one of the neighbouring hills", you said to Ananda "*citram jambudvipam, manoramam jivitam manusyanam*" (Colourful and rich is India, lovable and charming is the life of men").

Tathāgata, we are still an amazingly colourful

country with many riches - material, cultural and spiritual - amongst us. And, believe it or not, you

Tathāgata, keep reappearing in our midst. The alert and energetic Jairam Ramesh tells me of his visit only last week to Bhattiporolu near Guntur in Andhra Pradesh, where a *stupa* earlier even to Amaravati, has been excavated. Near Mangalagiri, where beautiful fabrics are hand-woven, he tells me are the little-known Undavalli Caves, not unlike the famous Ajanta ones, So, indeed, Tathāgata, you are so right about our colourful riches. And you have added your own visual colour to them and your great philosophical enrichings.

And our people, especially in the villages of India and in our tribal communities are extraordinarily "lovable and charming". There is an altogether brilliant statue of yours belonging to the 511 century AD at the Indian Museum in Kolkata. It is a statue of yours, Tathāgata, as a youthful monk. But I am sure the unknown sculptor used a Gond tribal as a model for it. The tribal has become you in that and you a tribal.

But that is not the whole picture.

Jambudvipa's material wealth is growing exponentially. But it is not spreading fast enough horizontally because every where there is some stubborn form of selfishness-some of it old and some new - born of the fires of self-aggrandizement which wants to own, not share; to dominate, not cooperate.

The exploiter and the exploited keep changing place. But exploitation continues.

You spoke the same simple truth to all of us, callous and caring, exploiting and exploited, in a language all could understand.

You did not use tall words. You did not need to. For you were yourself tall. Not just in your physical frame, you were tall in *what you did*.

The smaller the man, the bigger his words.

You did not use words like '*Ishvara*' '*Ātmān*', '*Brahman*' - words which the Vedantins had installed on so high a pedestal that only the highly-pedestalled could understand them.

You spoke, Tathāgata, as you felt. And you felt as you saw. And you saw it all.

Through your great and luminous compassion, through your great and enlightened understanding.

Just as the Vedantins of your times had their favourite words, Tathāgata, we have our own!

Modern parlance has coined new words that are important, if equally high-pedestalled. I will place two such words at your feet.

One is called ‘intervention’; another is called ‘access’.

You gave to Jambudvipa - our Bharat - two great interventions and thereby, two great accesses. You intervened, socially, to give women and the so-called lower castes a sense of their equality. But you also told them of their equal vulnerability to the fires that could consume them internally.

And you gave them both - women and the oppressed classes - access. Access to the knowledge of the causes of *dukkha* and the way out of it. You enfranchised the Vedas, you made the Upanishads public property. You opened the locks to knowledge, to wisdom.

You wanted to spread the light of your wisdom and you did. You broke through the walls of esoteric priesthood which kept wisdom concealed in Sanskrit.

But walls of opaque power and privilege have kept simple knowledge and information about daily life, local and distant governance concealed from the people for centuries - contrary to the openness of Emperor Asoka’s edicts.

Recently, a parliamentary enactment - a modern Edict - has come into existence, thanks to the initiative mainly of one woman, Aruna Roy, which gives the Right to Information to everyone -from the *amātyas* mantrins and mahamatras of today.

Tathāgata, you turned the demi-god priest into a simple functionary.

You were a Great Teacher, Tathāgata; but we are poor learners.

As for religion in today’s India, Tathāgata, the less I say the better;

God’s image, or His name, is divided in India into houses with great wealth and power. Our governments can run short of funds; not so our great temples or mosques. Priesthood, which you challenged, is strong. Superstition thrives. As a Prince of Kapilavastu you wore many gems. But after your Enlightenment did you wear rings in your hands, Tathāgata ? I doubt it.

Now, more rings, charms and suchlike are worn than ever before to invoke the blessing of one asterism,’ neutralize the malignity of another, placate the power of yet another.

Mahatmas and Maharsis are at a discount; Mahants enjoy a premium.

Schdlarly Maulanas are heard less than eloquent Moulvis.

Contradictions abound in your Jambudvipa.

We have means now to probe the skies, send and bring back spacecraft. Satellites encircling the earth send words and images around the globe and the tributes paid to you at this function will be watched by millions because of India’s great scientific advance. Soon, it is said, an Indian may land on the moon.

But here, on *terra firma*, astrology has a stronger pull than astronomy. There is something to astrology that I find battling and inexplicable. I am astonished by the accuracy of some astrological reconstructions of the past and of their predictions of the future, but to stop marriages, or adapt them to suit some astrologically perceived fault and to use scientific gadgetry to artificially arrange childbirth at astrologically auspicious moments seems to me to be wholly wrong.

Did you check on propitious timings before commencing a journey, Tathāgata, or before delivering a sermon?

Colours and marks on men’s foreheads have become brighter in one faith. Styles of attire are being rigorously prescribed, encouraged or discouraged in another. Both proclaim religiosity. Your ochre robe too, Tathāgata, is not worn by the austere alone. It can come in shimmering silk. Monasteries too have their rivalries. Even those that hold your relics.

And tensions persist among our communities. There is always fear of a flare-up, triggered by terrorists or fanatics. And it is always the innocent who suffer - be it in our Capital of Delhi, in your own Varanasi, in Mumbai, Godhra or Ahmedabad.

And yet your message shines throug of the miasma.

It was good to read Thiru Anbazhagan, a senior Minister in Tamil Nadu say, in the context of this anniversary, that the Buddha “should not be seen as the founder of a religion.” His ideas should be considered ‘a way of life for humanity.’

There are many who wish to become Buddhists, leaving the denomination into which they were born for they have found no welcome there, no warmth. And who can be faulted for wanting to take to ‘a

way of life' that makes him or her feel like a more complete human being?

'Can someone convert to 'a way of life'? One can take your path, Tathāgata, with or without any formal ceremony or ordination, and become a better human being as a result.

The *dukkha* that is caused to innocents, to those whose lives are simple, but full of suffering, gnaws away at modern Jambudvipa.

The fires you spoke of rage in your Jambudvipa -our Bharatvarsha - have, in fact, become Furies. For we are all obsessed by *dukkha*. But - only our own *dukkha*, not that of others. We are all obsessed by the pursuit of our own *sukha*, not of others.

Many centuries after you left your body at Kusinara, another son of India left his, at an age one year less than yours at the time of your crossing. He too had made some great 'interventions'. He spoke of the true Vaishnava as being one who knows the plda (pain) of others. His death is not called a Mahāparinirvāna, for it came along with the crack of bullets - unknown in your time. Three bullets were used. He would have told his assassin had he had the chance - *Araen, teen goliyon ka kyon istermal kar rahe ho; agar nishana thik lagate to ek hi se kam chal jata!* He had a sense of humour, Tathāgata. But as he had only a moment or two, after he had been shot, he used it to invoke his favourite symbol of Godhood - Rama.

Our fires include that kind of violence. Guns surround us. I am ashamed that I have come here with gunmen guarding my worthless frame. But such are the times we live in.

Firearms have spread across our country like currency. Illegal arms are carried by violent men who motivate even women and children to use them. These women and children have lived precariously on the edge of starvation and deprivation and have been exploited, physically, sexually and always callously. They rage. Those who arm them and teach them the violence of vengeance also exploit them and harm their cause.

I spoke of contradictions. We have the "highs' of power, of wealth, of intellect. And, alongside those, the 'lows' of squalor, deprivation, destitution. In the same Andhra Pradesh where your stupa have been recently excavated, bullet have taken their toll

in the nark of Left extremism.

In the Maharashtra region of Vidarbha where Mahatma Gandhi set up his Sevagram, another form of tragedy has been seen. Several hundred farmers have taken their own lives, unable to bear the burden of debt. Our Government leaders, from our Prime Minister, Dr. Manmohan Singh onwards, have candidly said that something has gone seriously wrong and needs to be rectified.

Why, Tathāgata, why have we let this happen?

Our first Prime Minister, Jawaharlal Nehru, who arranged with fervour the observing of your Mahāparinirvāna's 2500th anniversary, valued your teaching. He had been moved to his depths by your statue at Anuradhapura in Sri Lanka.

He worked for the oppressed, for the weak, for minorities everywhere, for our tribals, exactly as Asoka had done.

And he worked for peace in the world.

When he died, a future Prime Minister with a poetic sensibility, Shri Atal Behari Vajpayee - though belonging to a very different political school - said with great emotion: "*Shanti' aaj ashant hai, uska rakshak aaj chala goya. Daliton ka Sahara chhoot gaya. Jan-jan ke aankhon ka tara toot gaya'*".

The two elements in Nehru he drew attention to -shanti and of being supportive to the Dalit - are your bequest, Tathāgata.

There always has been ambition in politics. But today, to ambition has been added envy and malice. There is ruthless competition in politics now as in commerce that stops at nothing. The urge to dominate to predominate blinds us.

I would like to talk of one domination that is both social and political - the domination of women. It is less than what it was a century ago but it continues. Today's Sujātās and Amrapālis remain vulnerable, though they now have some remarkable leaders and some exceptional Laws to support them. Domestic violence has had a great law recently enacted challenging it. Child marriage - an old scourge -long declared illegal, has been further curbed by Parliament.

Forgive me, Tathāgata one impudence here. When as a child, I read your life-story my heart wept for the sleeping Yashodhara and Rahula on the night that you left them. I wondered what

Yashodhara must have felt when she woke to find you gone. Was she shocked beyond belief ? I was troubled. I consoled myself by the thought that you were being used by Destiny to enlighten the whole world. You were not meant to be the wick of but one domestic lamp. And perhaps Yashodhara later encouraged her son to become a monk like you, creatively compassionate, and not just a depressed lamenter of the lack of spiritual wisdom.

Our country has countless abandoned women, abandoned not by seekers of the Truth but by self-seekers. We see women trafficked, girls abused and yes female foetuses aborted. A great advance in medical technology has been used extensively in India to kill the female foetus.

And we all ourselves, your country, the country of the Buddha!

But, as I said, rays of light shine through.

Many women across the country hold elective office today in what may have been called *janapadas* in your time in our grām panchāyats. The State where I am privileged to serve, West Bengal, has more women in panchayats than the law's strict requirement - many are *zillā sabhādhipatis*. I am proud of that, immensely.

Here in Bihar, recently 50% of seats in local panchayats have been reserved for women by a step taken by Chief Minister Nitish Kumar - a great step forward. It would have pleased that great daughter of Bihar, Prabhavati, wife of the noble Jayaprakash Narayan. The selfless life of Jayaprakash too had the light of metta in it which made people say of him '*Andhere mein ek prakāsh Jayaprakash Jayaprakāsh*'.

By the time the 2600th anniversary of the Mahāparinirvāna's is observed 50 years from now hopefully, there will be as many women in our country as men in our public life and on this days.

And hopefully by then we will not be taking our female half for granted.

Though things are not what they were for several hundred years after your time, and during the time we were under foreign subjugation, we still take the voiceless for granted. Be they the literally voiceless - or physically and psychologically challenged - or the socially economically and politically voiceless. That is an outrage.

Not unoften, Tathāgata, as I said, the voiceless do organize themselves wonderfully and get their rights. But again, they are also often misled. Their *dukkha* is appropriated by people with their own selfish objectives. Truth can have untruthful spokesmen. And they can be violent.

But who am I to say all this, Tathāgata? I am not a violent person but my silences and inaction as a human being have abetted social violence.

I have given up nothing. I did not have the humility to say, when invited to this event, that others were more deserving than I of the honour. The fire of egoism burns in me. The desire for appreciation is never far from my actions. I have no right to speak critically of society. It is what I am.

The innocents whom society excludes or exploits include of course non-human creatures as well.

Not eating food that has come from killing living creatures is, I believe, nobler than eating that which has screamed as it becomes our food. But vegetarians need not be too proud, for vegetarians do not hesitate to use medicines that are made after being tested cruelly on living animals. And most vegetarians routinely use leather which has come from the flaying of butchered calves.

But Tathāgata you taught all - vegetarian and non vegetarian alike, that Vedic sanctions for the gratuitous sacrificing of animals at the altars of religion was a hideous thing to do. Practitioners of the major religions of India fall on helpless goats assiduously with their sacrificial knives even today.

The great modern follower of yours Dr. B. R. Ambedkar put it brilliantly when, Tathāgata, he said "Only goats are sacrificed, not lions". He meant that those who are weak must realize that to survive they should become strong.

It is good Dr. Ambedkar gave the analogy of the Son, because another great follower of yours - nearer your time - the Emperor Asoka, had the lion sculpted on his famous column at Sarnath which we have adopted as our National Emblem. And Asoka had placed curbs on the superfluous killing of animals as his Edicts testify.

And then, did not the mother of your young son Rahula describe you- Tathāgata, to him as "The One who walks like a lion"?

Your message had the gentleness of the flowers

Amrapāli offered to you. But your interventions were lion-like.

These two ‘interventions’ of yours-Tathāgata -the reaching out to millions of excluded humans and to the miserable animal under the sacrificial knife -were more than a teaching: they were a *Mahakārunā*.

Today, as I offer my prostrations at your Mahāparinirvāna, Tathāgata, I place the dust of that Mahakaruna on my forehead.

Sarvepalli Radhakrishnan, in the article I cited earlier, said in his tribute to you: “The purnima or full-moon day of the month of Vaisakha is connected with three important events in the life of the Buddha -birth, enlightenment and pārinirvāna. It is the most sacred day in the Buddhist calendar.”

In 1998, Tathāgata, we chose that day, of all days, to test our nuclear weapons capability. We had our reasons. Patriots, responsible men who knew the security threats to our country, decided that the test was needed and settled the date.

Your anniversary had nothing to do with the decision to conduct the test on that date. But there It-is, the test did take place on *Buddha Purnima*. Let us call that irony.

There is an un-patented and almost disowned code message relating to our nuclear tests that invokes your name: ‘Buddha has smiled’. We cannot call that ironic. We can only call it perverse. I would like to believe you smiled at that message in forgiveness and compassion, Tathāgata.

It is for India to recognize its reasons for making nuclear weapons. But let me pray that India - your land, Tathāgata - never ever is given a reason to use them.

A few days ago, Tathāgata the President of the Indian National Congress, Sonia Gandhi said with a candour befitting Nehru’s grand daughter-in-law: ‘Yes, India has nuclear weapons. This became a strategic compulsion for us born out of the failure to persuade the world to abolish nuclear weapons. But the commitment to comprehensive universal nuclear disarmament remains our profound conviction which we intend to carry forward’.

Nobel Laureate Paul Crutzen visited Kolkata recently. He said to me that 10% of the world’s current nuclear arsenal is enough to create such a holocaust that nuclear winter will set in. He said the

light of the sun would first go out over the immediate region and, within six to twelve months, over the whole planet.

That is what the world has added to its expertise-Tathāgata-the power to self destruct.

The *Sāl* tree, Tathāgata, is closely linked to your life. So was it with the abode of the great poet-philosopher Rabindranath Tagore. The tree which witnessed your coming here and your departure is a symbol we need worldwide. Planet Earth is, as The Telegraph of Kolkata put it recently, no longer able to afford humans. We are disemboweling the earth, heating up its climate, denuding it of tree cover, making its creature’s lives miserable. As The Hindu has recently told us, the Himalayan glaciers are melting - with the average rate of retreat having doubled over the last 25 years, that some of our eastern islands are sinking and freak rains are flooding deserts. Parts of Scandinavia, near the North Pole, had almost no snow this Christmas.

Global warming was, in a sense, anticipated in your Fire Sermon. The disasters caused by nature which we cannot explain or prevent, a fine journal Down To Earth tells us, are more than matched by disasters caused by humans.

The damage to the environment has been caused rapaciously by the so-called developed world, with some in the developing world wanting to catch up, like a good student.

Teach us, Tathāgata, how to conserve what we have inherited, not exhaust what is non-renewable. Stephen Hawking spoke the other day of humans moving to other planets! When I heard that, my first thought, Tathāgata, was Poor Mars! What has it done to deserve humans!

Teach us, from wherever you are, to take others’ *dukkha* seriously, forgetting our own. Teach us, from wherever you are, to see ourselves in the other, others in ourselves. Teach us to see the good as well as the bad in both.

Teach us, Tathāgata, to heal, not hurt. Teach us to be still when we should be still, astir when we should be astir, forgetting ourselves, our present sway, our future glory.

*Home madad karne ki vah tamanna deejiye
jisme madadgaari ka garv nā ho*

Rahnumāi ki vah taakat deejiye jisme ‘rahanuma’

ki ummeed nā ho.

Par-peeda ka vah ehsaas deejiye jisme shukra-ghuzaari ki khwahish nā ho.

Seva ka vah avasar dijiye jismen ‘netritva’ ki laalach nā ho.

Pangu ko giri-langh banaun khud apang rahate rahate

Andhon ko sab kuchh darshaoon khud andhere me simtay.

Badhiron ko sat-bol sunaaoon khud sannāte mein baithe.

Goonge ko āwāz dilaoon, khud chit-moun dhare

Nirvān nahin:parinirvān nahin ‘mahā’ upādhidee hai hamne.

Kyon? Kyā tumhe bhulā dene ko?

Nahin, Tathāgat! Nahin, Tathāgat

Phir laut aao turn: phir turn laut aao; tumhari bahut zaroorat hai.

A man of great simplicity and probity said, some 85 years ago, to Mahatma Gandhi in a very different, a very mundane, context: ‘Master, come back and give us life.’

May I say that to you, Tathāgata: ‘Come back and give us life. You became an Arahant and have attained *Nirvāna*. But please, take human form again, and return, if not as a Buddha, as a Bodhisattva at least: your people need you, again!’

But if you were to come to us will we heed you? I do not have the answer to that, Tathāgata. Honestly, I do not.

We have travelled a long way, indeed, on a very degraded road from the time you spoke your last words to Ananda.

I must not end. Tathāgata, on a sombre note. Let me leave a thought, a prayer, with you. May this anniversary lead to the beginning of a pilgrim path which in Hindi would be called Shāntipath in Urdu Āman ka raasta and in Bangla Āmaner Path which links the places connected with your great name in all of Asia. May all the nations of Asia draw a map - your map - and enable the whole world to visit those sites not as tourists but as pilgrims. And I would suggest that the lead for this be taken by the Ministers of Tourism and Heritage in all the countries that I have mentioned, particularly the Hon’ble Anura Bandaranaike, Minister for Heritage in Sri Lanka and the Hon’ble Milinda Moragoda, the Hon’ble Minister for Tourism in Sri Lanka. Our own Ministry in India, headed by Smt. Ambika Soni, already has a ‘Buddhist Circuit’. May it be expanded. It was wonderful to see our Minister for External Affairs, Shri Pranab Mukherjee at a great Buddhist site in Pakistan recently. He spoke of the continuity of history. We must continue on your path. Such an initiative will help heal the internal discords in those countries and the tensions that exist between some of them. May we see, with your benediction, a just peace in Sri Lanka soon. The recent changes in Nepal, where the site of your birth - Lumbini - is located, gives one confidence.

- Tathāgata, my obeisance.

ROLE OF BUDDHISM IN INDIAN LIFE AND THOUGHT

Benimadhab Barua

The very fact that the convenors of the Indian Philosophical Congress thought it necessary to bring the subject to this forum of discussion implies that we have not as yet a definite and clear idea of the part played by Buddhism in Indian life and thought in spite of the divergent views that have gained ground in modern world from the days of Schopenhauer and Max Müller to those of Sri Sarvapalli Radhakrishnan and Dr. Dasgupta. The issue raised suggests a problem to be approached from the standpoint of the history of philosophy which to be worth the name must be both a history and a philosophy by itself.

The historical method kept here in view is well anticipated by Radhakrishnan in whose opinion it requires us to be sure of the exact chronological development, to form a clear idea of the force of the Indian spirit which had its shaping influence on the contributions made by different peoples at different ages to the continuous development of Indian thought, and to recognize the solidarity of philosophy with history, of intellectual life with the social conditions.¹

The underlying spirit of Indo-Aryanism is to set higher values on the religious and cultural side of man's life and civilization. Accordingly the whole trend of Indo-Aryan thought was to have declared and established the supremacy of mind over matter, of soul over body, of spirit over intellect, of reflective life over vital, in short, of things spiritual over things temporal.

This found its poetical expression in one of the oldest Vedic hymns² and its artistic expression in one of the inscribed Indus seals.³ This was at the back of the Upaniṣadic conception of Devayāna and Pitryāna and Buddha's conception of the upward course (uddhaga mana) meaning the elevation and the downward course (adhogamana) meaning the degradation of human nature. The inner trend of

life came to be interpreted by Yājñavalkya as eṣaṇā meaning seeking, seeking either after children, riches and worldly fame and power or after the imperishable and undecaying stale of soul.⁴ Buddha interpreted it as pariyesana meaning earnest seeking, either ignoble (anariya) or noble (ariya), either after that which is contingent or conditional or after that which is contingent or conditional or after that which is non-contingent or unconditional.⁵ The noble quest on his part led to the discovery of pratitya-samutpāda as essential nature of factual reality and Nirvāṇa as the free state of consciousness, the tranquil state of our internal nature, and the highest emotional state of spirituality and blessedness.

Here the nama of Yājñavalkya deserves special mention, his philosophy having formed a great synthetic landmark of early Indian thought prior to the rise of Buddhism. He was evidently credited by Buddha as the propounder of the Indian Doctrine of Karma⁶ slightly modified in Buddhism.⁷ The Buddha, in one of the most important among his Discourses defined, though negatively, his own position as a thinker in contradistinction to Yājñavalkya's philosophy in the Br̥had Āranyaka Upaniṣad.⁸ The pre-Pāṇinian Mahābhārata with its several replicas in the Jātakas and other Buddhist works, modified to suit the Buddhist ideal of morality and ethical idealism, must be constantly kept in view along with the Vedas, the Sūtras and the theories and stories of creation in order to appreciate the role of Buddhism.⁹ None of the Sūtras of any of the six systems of Hindu philosophy is presupposed by Pali Canon.

The history of Buddhism as a progressive movement of thought and self-culture with the regulative principles of human conduct and the directive to the furtherance of the cause of humanity started from the enlightenment of a deeply meditative mind and the successful career of an earnest seeker of the truth and the way and that of a thinker and

teacher. It was built up on the tradition of a new religious order and Kṣatriya school of thought founded by Gautama the Buddha whose eminent and influential immediate disciples and later followers were mostly erudite and gifted men from Brāhmaṇ families, and rarely those from other social grades.

The enlightenment is described as an epoch-making event in a psychical sphere of consciousness, a sudden inner illumination of the mind in an intense form of concentration, as an awakening to the essential nature of the objective reality in a flash of intuition. This nature is viewed as that element of reality (*sā dhātu*) which stands in its own right independently of all thinking and ideal construction.¹⁰ It is a matter of discovery rather than that ratiocinative process of thought. The task of the discoverer is not to create the thing or fact but just to find it out and declare it as it is (*yathābhūtam*).

So far as the Buddha speaks of the thing-in-itself or things-in-themselves, his philosophical position is Kantian. It is not Kantian in so far as the emphasis is laid on the supreme value of the chance discovery of the truth and the way by a ‘wayfarer’ in a purely psychical region of consciousness through Yogic *pratyakṣa* and the life-transforming mystical experience and spiritual vision. Furthermore, Buddhism had not developed a system of thought, which thinks precisely in terms of notions supplied a priory by mind from itself and those derived a posterior from the data of experience.¹¹ In Buddhism, precisely as in Sāṅkhya-Yoga and Older Vedānta, mysticism rather than intellectualism constituted the basis of religion, and intuition rather than discursive thought served as the mode of apprehending nature of reality the suchness or actuality of things (*Bhūtatā*, Dharmatā, Tathatā, Satyatā).

The tried means of inducing and experiencing the mystical states which in the opinion of William James are more like the states of feeling than like the states of knowledge,¹² and developing the noetic quality is said to be Yoga or the practice of meditation and mental concentration. The moral behaviour (*sīla*) of the aspirant is subservient to this means, and it has just a negative value as means of getting rid of certain hindrances, external and internal that lie on the way.¹³

In the Buddha-upaniṣad the middle place is occupied by the Yoga method of self-culture and

self-perfection. Certain states lead up to it and certain states follow from it as results. Thus Buddhism, too, upholds the Yoga tradition of the Indus Valley civilization associated with Śiva. The right direction of the mind to and the firm resolve of the will for the attainment of the fourfold end (*pradhānas*); the proper exercise and articulation of all faculties and powers (*indriyas*, *balas*), the practice of mindfulness or subjective awareness, and the correct registering of all the facts of experience and the data of thought are combined with it. It is relied upon as means of deepening mental concentration by passing from one object to another, eliminating all objects and complexes foreign to consciousness, diving deeper and deeper into our internal nature and ultimate state of consciousness and of life, plumbing the depths of truth, differentiating the levels of consciousness and planes of experience and thought, distinguishing the mental complexes that arise with each type of thought and their reactions on the self and the surrounding world.

A very important part was thus played by Buddhism in immensely developing, perfecting and rationalizing the age-old Yoga method of India leaving a distinct legacy to the Yoga method of Patañjali. The net outcome of this was an analytical psychology—a system of psychological ethics,¹⁴ developed particularly in the *Abhidharma* branch of Buddhist literature. By it Buddhism changed the definition of art, treating it as a tangible expression of refined imagination. The earlier definition met with in the *Brāhmaṇas* went to represent art (*śilpa*) as imitation of the works of nature (*devaśilpānām anukṛtiḥ*).¹⁵ Even Panini defined an image in terms of likeness (*ive pratikṛitau*).¹⁶ The *Brāhmaṇa* definition was applicable to dolls and terra-cotta figurines, the tradition of which carries us back to the civilization of the Indus Valley. Buddha’s definition of art as means of actualization of an idea conceived in the mind (*cittaiś citten’eva cintitaiḥ*)¹⁷ was elucidated later by Buddhaghosa and others.¹⁸ It served to bring about a palpable change in the conception, technique and purpose of Indian art. The image of Buddha was neither carved nor installed as an object of worship until his votaries were taught to believe that it was not a physical likeness but a shape and form of art without any objective background (*uddesikam avatthukam manamattakam*).¹⁹ Such was

the viewpoint regarding the iconic representation of all the gods and goddesses of the later Mahāyāna Pantheon, they being conceived as the *dhyānārūpa* of *śūnyatā*. The real history of Indian art commenced from the impetus given to it by Aśoka. Thenceforward, Indian art became creative, pushing the imitative craftsmanship into the dark background of popular life.

By the Yoga method Buddhism developed a rational theory of sensation and perception and supplied a good corrective to the general Indian theory. In the earlier stage of Indian thought the thesis ‘Because of the organ of sense, the object’ was met by the antithesis ‘Because of the object, the organ of sense’, and the synthesis was reached in the Kauśītaki Upaniṣad attaching importance to both the subjective factor (*prajñāmātrā*) and the objective factor (*bhūtamātrā*), the interaction between the two being the *conditio sine qua non* of sensation or mental operation warranting the possibility of a knowledge of external world.²⁰ With this in the intellectual background, the Buddha laid down the *conditio sine qua non* of sensation : “There must be the organ of sense, the appropriate object and the sense-cognition. In the coming together of the three in a single mental operation lies the possibility of sensation”.²¹ This was taken by the Ābhidharmikas to mean that when an object enters the field of sense, is within the range of action (*āyatana*) and there is no defect, organic or otherwise, in the particular organ at the time, the object impinges on the sensitive part of the organ and action and reaction (*hananapaṭihana*) take place between the two.²² This physical or physiological operations is not enough by itself as an explanation. There must also be mind to attend to it to fulfil the required conditions, better, to complete the causal situation.

Bālāki of the older Upaniṣads naively betrayed his inanity when he contended for an inhibiting spirit, a personal double (*puruṣa*) in each organ of sense.²³ He might be excused. But the most advanced scientific explanation which followed from this line of thinking, e. g. in the Nyāya philosophy, sadly failed to recognize the part played by the object, and there was much beating about the bush in clearing up meaning of ‘proximity’ (*sannikarṣa*).²⁴

Diṅnāga, the great Sautrāntika teacher, is not unreasonably regarded by Vidyābhūṣaṇa as the founder of the Mediaval school of Indian logic. His fame, precisely like that of Dharmakīrti and others, rests on his being the author of powerful treatises on Pramāṇavada or Indian theory of knowledge. The critical examination of the nature and validity of pramāṇas was started by Nāgārjuna, Āryadeva and other Buddhist thinkers. But it was Diṅnāga who gave a systematic shape and form to this branch of Indian philosophy. According to Diṅnāga and Dharmakīrti, *pratyakṣa* generally translated by ‘perception’, stands for a direct knowledge of experience of the object which is individual and unique (*svalakṣaṇam*). This knowledge, which is gained either through an apparatus of sense or Yogic intuition, is unerring in the sense that it carries with it its own certitude as regards the belief in its reality when it occurs. *Pratyakṣa* contains nothing, no interpretation, supplied by mind from its own resources (*kalpanāpoḍham*), as is done in perception. The mind at the time of *pratyakṣa* must be so disposed as to be free from all thoughts and preconceptions (*vikalpas*), the soundness of body and mind being held as a pre-requisite.²⁵ Certainly behind this scientific definition of *pratyakṣa* was the Buddhist practice of mindfulness (*smṛti-prasthāna*) and the Ābhidharmika idea of the functional modes of mental processes (*citta-vīthis*). It is assumed that mind (*citta*) in its non-functioning and thought-free (*vīhi-mutta*) state is just a life-continuum (*bhavāṅga*, i.e. *ālayavijñāna*)—a stream of consciousness inseparable from the general life-process of an individual.²⁶ When any object enters the field of a sense, and action and reaction take place between the two, the normal flow of consciousness is disturbed and arrested and it rises up to the *manodvāra* (supraliminal) stage to turn towards the particular sense to mind its affairs. This is followed by other *vīthis* the cycle being completed with the naming of the object, which is not possible previous to perception identifying the object with a class.²⁷ Thus there is a long way from the first impact of object on sense-organ and perception. The Sautrāntikas pointed out the psychological and logical error in thinking that the class-notion or universal (*jati*) is given *a priori* in a name denoting any individual object.²⁸

Here Buddhist thinkers had to obviate a difficulty. If senso-cognition be an act of mind and the object a thing of the external world, which stands over against the organ of sense, how is it possible for mind or consciousness to recognize the object which is non-conscious and no part of itself? As to this, their position is that mind does not cognize anything which is not its own content, no part of itself, it being concerned with the image (patibhāganimitta).²⁹ But for this the external world is non-existent. Mind in its realistic attitude, as in Sarvāstivāda, Sautrāntika, and Vaibhāṣika systems, regards the image as the mental counterpart of the object contacted by the organ of sense. Mind in its idealistic attitude, as in Vijñānavāda or Yogācāra philosophy, regards all things as vikalpas or ideal creations and constructions by mind out of its own fancies and preconceptions, which thought in its dialectic position, as in Śūnyavāda or Mādhyamika philosophy, fails to find an objective correlate to any idea or concept. Proceeding realistically, as in the practice of smṛti-prasthāna, mind may or may not receive or form any image referable to an external object of sense. If the image is not received or formed, we cease to feel interested in an external thing and are not involved in the drama of pleasure and pain, happiness and misery on its account.³⁰ In the same connection the Ābhidharmikas developed with much ingenuity a Door-theory of cognition (Dvāra-kathā). By this they ruled out of court the idea of sequence between the impact of the object on the sense-organ and the formation of the image in the mind. The external sense-door and the internal mind-door are set one behind the other, so to speak, and the object-impact and image formation take place simultaneously. Here the analogy of the bird perching on a tree and the instantaneous casting of its shadow on the ground below³¹ may be inapt but the approach is undoubtedly scientific.

If the reduction of the number of pramāṇas (instruments and kinds of knowledge) from six to two, viz. pratyakṣa and anumāna, were a distinctive contribution made by the Sautrāntikas to Indian epistemology, the reduction of the ten-limbed syllogistic structure of thought as means of valid argument and inference (parārthānumāna) to the two-limbed one with ‘example’ was equally their votable contribution to Indian logic. The latter was

effected by Dīrṇāga through his theory of invariable concomitance (vyāpti) of the probans (hetu) standing for the major premise and the probandum (sādhya) standing for the inference or conclusion. If the Jainas effected a further improvement by omitting ‘example’ from the universal proposition on the ground of internal concomitance (antarvyāpti) bringing the Indian syllogism into line with the Aristotelian, the Buddhists had certainly paved the way for them.³²

Buddhist philosophers took a lively interest in the discussion of the import of words and negative judgement (abhāva), and their contributions on these problems could not pass unrecognized in other systems of Indian thought. As to the import of terms and words, the general Buddhist position is that they do not refer to reality, their concern being with the concepts that are ideal constructions, the handiworks of nirmāṇa-citta.³³ Although universals are thus intellectual fictions, their value in thought-representation arises from the fact that at the back of the psychological process of their formation is the impact of the object on the organ of sense—of the external fact which is particular, discrete and disconnected and which stands in its own right independently of the thinking mind.³⁴ The personal names given by the parents are mere convenient word-devices to designate certain individuals ; they have accordingly a denotation without any connotation. Even in the matter of denotation, the organic whole can be identified neither with any single part or constituent nor with their mechanical summation.³⁵ Buddhaghoṣa’s dissertation on the signification of terms and concepts (paññattis)³⁶ and Ratnakīrti’s Apohasiddhi cannot but be treated as important contributions on the subjects. According to Vasubandhu and Yaśomitra, the function of two contradictory terms is to comprehend the universe of discourse regarding a common subject, going by which the negative term avidyādoes not imply the absence of knowledge of which the practical bearings on human conduct run counter to or other than those of the vidya kind.³⁷

At the back of the Sautrāntika idea of the transition of thought from pratyakṣa or direct experience to svārthānumāna meaning the conceptual form of thought for self-satisfaction, and from that to parārthānumāna meaning the syllogistic structure of reasoning, as well as at the back of the Mahāyāna idea

of three Kāyas; Dharma, Nirmāṇa and Sambhoga, was Buddha's idea of the three steps of knowledge leading to the building up of a system of thought and training. Abhisambodhi implies the mystical or intuitional step, abhisamaya, the conceptual, and desanā, the doctrinal.³⁸ The Dharmakāya of Mahāyāna theology is the essential nature of reality standing in its own right, the Nirmāṇakāya means the nature as brought within one's conception in a form of thought, and the Sambhogakāya stands for the doctrine or system as profounded for the guidance of others—all personified for religious purpose.³⁹

Similarly at back of Sautrāntika's logical test of truths consisting in the community of nature and causality (*tādātmya-tadutpatti*) was the Buddha's doctrine of hetu-pratyaya or *pratītya-samutpāda*. Their pragmatic test consisting in arthakriyākāritva, too, was in no way un-Buddhistic.

As for the pragmatic test, no view of life, none of the philosophic positions, whether eternalistic or annihilationistic, idealistic or materialistic, pluralistic, dualistic, or monistic, dogmatic or sceptical, ascetic or hedonistic, theological or ritualistic, theistic or atheistic, is good and acceptable if it serves to make us irrational in mental attitude, intellectually inane, aesthetically ugly, ethically imperfect, socially irresponsible, and spiritually dead or unprogressive, inactive, lethargic and diffident, if it does not set reason free to think and see things for oneself⁴⁰ to ensure the freedom of the will to act, to endow life with brighter and brighter qualities, and the like. No path of action is good if it does not make for progress but stagnates all higher activities and is not adequate for the attainment of the fulness of life. No human institution or organization, whether religious or political, social or economic, is good if it serves only to degrade human nature and does not elevate it, meaning the raising of the standard of morality, rationality and spirituality, in short, of culture and civilization.

Now, as for the logical test, the rationality of philosophic thought consists neither in studiously evading the issues as by the sceptics, nor in the academic approaches to truth from all standpoints as by the Jainas avoiding the operation of the laws of thought. It consists neither in devising a hypothetical

negative argument, Chandrakīrti's *prasaṅgānumāna*, nor in employing as independent logical argument as suggested by the Svātantrikas to expose the logical absurdity of the opponent's position without having a thesis of one's own to maintain in either case. Thought to be thought must think logically taking care to see that the first statement tallies with the last, and *vice versa*. If it is not self-consistent throughout, it falls to the ground.

While discussing the general philosophical position of Buddhism, Radhakrishnan remarks that it is psychological, logical and ethical but not metaphysical. It stands certainly for ethical idealism, but it does not seem quite correct to say that it is not metaphysical despite its ontological position being rather obscure. From the beginning the trend of Buddhist thought is epistemological, it being interested in making a critical survey of the philosophy of the older Upaniṣads⁴¹ and conducting a critical examination of the grounds of various beliefs, the data of experience and of thought, the lines of argument, the conclusions drawn, their logical consequences and ethical and practical bearings.⁴²

True that when a yogin develops clairvoyance (*divyacakṣu*), his career as an individual presents itself with all its transitional stages and forms like a cinematographic show on a screen of memory,⁴³ giving rise to the belief that he as an entity passed through an unbroken series of embodiments like a snake which goes on casting off its old worn-out skin to put on a new one⁴⁴ and other individual beings appear before his eyes as rising up and falling away from different states according to their deeds, forcing upon him the belief in the operation of the law of Karma.⁴⁵ To a normal view 'Nothing is dear if self is not dear, and all things or persons are dear because the self is dear.'⁴⁶ Every living individual is vitally interested in his welfare and aspires to die with the self-satisfaction that he did his best what he was to have done.

These Upanisadic ideas might be taken for granted and profitably utilized for building up a religious and ethical life. The fleeting character of the world is denied by none. That everything formed is bound to break down some day is a fact, which nobody challenges. The divergence of views arises in philosophic thought when we try to rationally

understand and logically interpret the nature of existence and the manner of change and its final stage. On this vital issue Buddhism had to fight a difficult battle against all other schools of Indian and world thought, especially by denying the existence of soul as an abiding entity and declining to think in terms of any permanent substances and attributes.

In the Buddhist view the nature of existence is fluid or fluxional. It may be said to be static only if it be assumed that at each single movement of Yogic pratyakṣa the time-consciousness is reduced to zero point, not to say, eliminated, and the objective reality presents itself to the view as a single and unique fact. It is spatial because it has position, and it is an infinity because there is no other fact then present. The nature of existence could have been taken to be static, eternal and unchanging, if it would appear in one and the same form at successive moments of Yogic pratyakṣa. Since it appears or presents itself in varying forms, its character is fluid. But this is not enough to say that the forms in which it presents itself are each unique. If that were so, the datum of one experience could not have been connected with that of another, and the building up of a system of thought on the basis of a causality would not have been possible. The facts of different experiences registered in memory and viewed in an order of sequence go to show that if they are not identically the same, they are not altogether divergent (*na ca so, na ca añño*),⁴⁷ with the result that if the law of identity cannot be established thereon, we can at least establish a law of similarity, and to conceive not a circular but a cyclical order of the cosmic and life-processes. The similars as facts of experience must possess a community of nature or commonness of features and factors (*tādātmya, svabhāva*), however variable, otherwise they cannot remind us of one another. To interconnect these ‘points-instants’ in a string of memory thought cannot but introduce the idea of continuity (*santati*)⁴⁸ or procession (*prabandha*) as a logical necessity.⁴⁹ Such is the main ontological position of Buddhist thought.

Pratītya-samutpāda, literally translated by ‘causal genesis’, is held as the basic concept of Buddhism. Vasubandhu and Yaśomitra speak of it under its four aspects: (1) *Kṣaṇika* representing the momentary duration of each appearance or fact of experience, (2) *Prākarsika*, the continuity of the

order of becoming, (3) *Sāmbandhika*, the causality, (4) *Āvasthika*, the successive stages of the individual life-process.⁵⁰ At the step of *abhisambodhi* or Yogic *pratyakṣa*, it means the essential nature of factual reality standing in its own right. At the *abhisamaya* or conceptual step (*pratyātma*), it is brought in the form of thought as a law of sequence : “This having been, that comes-to-be this having ceased, that ceases-to-be.”⁵¹ At the *desanā* or doctrinal step, it is interpreted, and utilized as a law of causation or dependent origination and the whole structure of thought is built upon it.⁵² A highly interesting and deeply instructive philosophy of relations is developed in Buddhism on the same basis with somewhat different significance in its application to logical thinking⁵³ and psychological ethics.⁵⁴ The *Kauśitakin* idea of the unity of mental life⁵⁵ is endorsed by the Buddhist Ābhidharmikas with whom, too, when a mental operation takes place, it takes place as a unit with regard to time, in the same subjective context and stimulated by the same object.⁵⁶ This unit appears as a complex on introspection and analysis,⁵⁷ and the philosophy of relations comes in to enable us to understand the inter-relations of different causal factors. Although the *citta* and the *cetasikas* as mental co-efficients arise together simultaneously⁵⁸ the former is given priority, logical priority (*uppādapaccayaṭṭhena*), only for a rational understanding of the subject.⁵⁹

The relative positions of the three steps of knowledge is such that when we pass from the first to the second, we get out of touch with reality, we come away from it, and when we pass from the second to the third, we are apt to lose sight of the master-mind whose personal conviction is the real authority behind the Doctrine and the Discipline—an argument by which Sāntarakṣita refutes the Brahmanist faith in the *apauruṣeyatva* of the Vedas.⁶⁰ Thus when we come finally to the system itself, we move about in a world of logical thought which can never be resolved to get back the reality as directly experienced, here Buddhist philosophy tending to be Bergsonian. Now thought is occupied with itself to devise the *mātikas* or ground plans of thought, Kant’s architectonics, for the guidance of others in a rational understanding of what is what. For the purpose of psychological ethics *pratītya-samutpāda* is taken to mean a moral law, law of reaction

(paṭibhāga, Aśvaghoṣa's *pratikriyā*). The Buddhist view of the world is Heraclitean and Great Epical in so far as it maintains that the line of reaction may proceed under the sway of avidyā between two opposite states, such as pleasure and pain, happiness and misery,⁶¹ it ceases to be so when it maintains that the same under the guidance of vidyā takes place between two complementary states (sabhāgas, sadisas), driving the development of wholesome states towards the fulness of life (pāripūri) meaning Nirvāna.⁶²

The powerful dialectical weapon of the Mādhyamikas was used with its destructive effect on all systems on the strength of the same doctrine of Pratītya-samutpāda. If the concepts as devices of intellect are all relative and inter-dependent, such as those representing the three divisions of time, past, present and future, and cannot as such stand on their own legs, none of them can be competent to express the reality which stands in its own right. This is the typical argument of the dialectic of śūnyatā. But for that reason we are not to go away with the idea that the Mādhyamikas were just clever enough to destroy the thesis of others without having a positive thesis of their own. Nāgārjuna himself at the end of his *Vigrahavyāvartanī* maintains : 'If a man believes in the void, then he believes in all dharmas, mundane and supramundane. If he believes in the doctrine of emergence of all dharmas as effects from the combination of causal circumstances. If he believes in that, then he believes in the Four Noble Truths. If he believes in them, then he believes in emancipation'.

Thus our discussion reaches a point where we may answer the general charge of negativism⁶³ levelled against Buddhism, particularly by John Caird, while distinguishing its position from that of Hindu polytheism and pantheism. In his opinion 'so little is there in this religion any trace of positive movement that we may even represent it as saying simply that God is not being.....So far from saying, "whatever is, is right", and finding in this the sanction of our natural passions, our inhuman customs and traditions, it is true to say, "whatever is, is wrong", and it is only in emancipation from the thraldom of sense and habit, in ceasing from the

thoughts, feelings, and desires that bind us to the finite, in the utter abnegation of ourselves and the world, that we rise into union with the Divine. Only in that emptiness is the Divine fulness hidden.'⁶⁴

The charge, like that of pessimism,⁶⁵ is due to the one-sided emphasis laid by the Buddhists themselves on the significance of the tenfold progressive path of life.⁶⁶ It is equally due to the failure of scholars to apprise themselves fully of the general mission of Buddhism. It is not less due to the lack of proper appreciation of its guidance to worldly life and human institutions. The four express aims of life of efforts kept always in view of Buddhism comprise the prevention of the rise of those sinful and unwholesome states of existence which have not as yet arisen, the abandonment of those states which have already arisen, the inducement of those wholesome states which have not as yet arisen, and the preservation, non-deterioration, argumentation, increase, development and fulness of those states which have arisen.⁶⁷ By such statement of the fourfold aim of moral and spiritual life the Buddha gave an important guidance to other branches of Indian science, such as those of medicine, wealth and administration, all of which accepted the formula suiting their needs.⁶⁸

If taking human life to be at rest men were usually classified as degraded, elevated, partly degraded, partly elevated, and neither degraded nor elevated, Buddhism supplemented it with a new classification, taking human life to be in motion. According to this new classification, the best of the four men is one who is not only elevated now, but is proceeding also to further and further elevation (unnata-unnata).⁶⁹ This leaves no room for doubt that the aim of Buddhism is to lead men and their institutions from elevation by arresting and stopping their course towards degradation.

Of the four ends of Buddhism, the first two are evidently negative, they being concerned with two kinds of nirodha (cessation) called pratisaṅkhya and apratisaṅkhya,⁷⁰ and the remaining two are positive, their concerns being reinforcement and development.

If the Ātman philosophy of the Upaniṣads impels us to discover the likeness of the self (ātmatām) in the whole of the not-self, and the Anātman doctrine of Buddhism impels us to find out the unlikeness

of the human self (*anātmatām*) in the not-self, even then the common aim of both is to raise the position of man and the standard of values. If with the early Greek thinkers 'man is the measure of everything', with the Indian thinkers only a perfect type of man is the measure of everything, and not any and every man. If, according to the general Vedāntic view, the highest among men stands on the same level with the highest in the universe,⁷¹ in accordance with the general position of Buddhism the highest in the universe is not found to be on a par with the standard of ethical intellectual and spiritual perfection reached or reachable by the highest among men. If in one view the history of the universe is unmeaning if it does not gravitate towards the fullest recognition and appreciation of the greatness and goodness of Brāhmaṇa the Supreme Being and the Absolute, in the other view the same is unmeaning if it does not tend towards the fullest realization of the greatness and goodness in the godly man. If, going by the first view, the Brahmanist thinkers proposed a social organization which does not go out of harmony with the order of nature, external and internal, going by the second view, the Buddhist thinkers stood for an organization in which the nature and form of existence should be conformable to an ideal scheme, both necessitating a careful survey of the natural order and the ascertainment of man's place in the cosmos. A synthesis of the two views was sought to be effected in the Bhāgavad Gitā through its cult of Bhāgavatism and Purusottama, Nietzsche's Übermensh, and this was not without its influence on the later history of Buddhism, when it tended to become a distinct form of Bhāgavatism, the Buddha-Bhāgavatism, particularly in the writings of Aśvaghoṣa the poet.

If the Veda-Upaniṣad taught in Older Vedanta⁷² had formed the main substance of the Indian doctrine of piety and duty for the layman, good layman, upheld alike by Buddha and Aśoka, the Buddha-upaniṣad may be shown to have formed the positive thesis of all schools of Buddhist thought.⁷³

The general mission of Buddhism, like that of Christianity, was not to destroy the law but to fulfil it, both wanting to temper the rigour of mere justice with the quality of mercy. If the Brāhmaṇa hymn-chanters as worshippers of the Akṣara or Śabda Brāhmaṇa had elevated human speech through the R̥gveda,

Buddha and his followers enriched its vocabulary and expressiveness, maintaining its dignity and gave an impetus to the development of various local and national scripts and languages. It served as a powerful creative factor to the development of different types of Indian literature. In the psalms of the early Buddhist Brothers and Sisters we have fine examples of lyrics that stand chronologically next to the Vedic hymns, forestalling the kāvyas and dramas of Aśvaghoṣa who paved the way for Bhāsa and Kālidāsa, vied with Vyāsa and Vālmīki in creating ideal characters, family-life and kingdom. The plot of narratives incuse is dispensed with. Attention is directed to the eradication of social evils and the cause of piety vigorously espoused. Moral courage is displayed in driving superstition out of man's mind. Fears of all kinds are sought to be removed.⁷⁴ The spirit of self-dedication to social service cherished in the Bodhisattva-naya. Mahāyāna went to increase the altruism of ethical virtue, and its value was widely recognised. The laws of etiquette and rules of decorum were held before the people. Buddhism laid down the foundation of a science of law, anticipating modern jurisprudence, and advocated a new system of education. In point of fact, Buddhism vigorously espoused the cause of education and culture⁷⁵ and the Buddhists succeeded in founding several universities instead of creating a separate society or caste among the householders. It gave a great impetus to the development of medical science and chemistry as also to the founding of hospitals. The moral tone of society and human expression was sought to be improved.⁷⁶ Popular rites and rituals, customs and traditions were not rudely brushed aside. Their forms were sought to be changed by holding the superior worth of other forms.⁷⁷ The ground was prepared for a law of persons by placing the duties of householders on a reciprocal basis.⁷⁸ The scope of human understanding was sought to be widened by enunciating a new principle of toleration, insisting on the careful study of all traditions and appreciation of different standpoints with a view to being well-informed and helping each other to grow in essential matters. If the Mahābhārata in its final stage advocated a somewhat different idea of tolerance with its greater sentimental appeal, it suggested really the wisdom in following the policy of non-intervention in the divine business of each person,

class or community.⁷⁹ Extremism in all positions of thought and action was sought to be avoided through 'the doctrine of the mean (madhya)' and this was not without its salutary effect on the course of political thought.⁸⁰ Buddha was not in favour of preaching any dogmas and creeds among the masses who needed only the good principles of piety and dynamic of conduct to guide them.⁸¹ The Madhya doctrine was meant to call men away from forms to the essence of things, the germ of quarrel lying in slavish adherence to forms and the possibility of agreement in the essence of things. Buddha agreed with contemporary thinkers that philosophers and divines might at best enunciate higher principles of conduct and set forth nobler ideals, but it was possible only for a progressive state to apply them to life at large. Thus the position of the king or king emperor was freely recognized by them as the founder of a socio-moral order (*rājadharma-pravartakah*) based upon the principle of piety and aiming at the increase of comfort and happiness of men in this life and the attainment of heavenly life hereafter.⁸² Buddhism tried to draw away people an interest from the pompous and lustful heaven of Indra to a new paradise in Buddhakhetta with its idea of an eternal school for the thinkers, teachers and learners with its grand mansion in sylvan surroundings,⁸³ and ultimately to another in *Sukhāvatī* which is an eternal abode of infinite light, grace and spirituality. The Buddha and his followers did not quarrel with the forms of government, whether monarchical, oligarchical or republican; they were mainly interested in emphasizing the discharge of certain essential duties by each State. Buddha propounded the ideal of the universal monarch which was fulfilled to a large extent by Aśoka who, following the policy of Dharmavijaya, carved out a permanent place for India in the comity of nations and proved to be the real founder of the greater and eternal India. Buddha upheld a theory of social contract (*mahājanasammati*)⁸⁴ in accounting for the origin of kingship in preference to the Upaniṣad theory of divine origin of the same, and came to regard State and society as purely human institutions.⁸⁵ The caste system was shown to be unjustifiable on biological, social, ethical and philosophic grounds.⁸⁶ Both the Buddhist view of life and the law of the land combined to see

all Indians free and none of them as slaves, even not a foreigner used as a slave. Megasthenes paid the highest compliment to Indians on this ground.⁸⁷ But the table was turned by Manu in whose time the forms of slavery increased in number and were assuming a feudal character. Manu gave a religious and legal sanction to the institution and his argument is, to all intents and purposes, the same as that of Aristotle.

It is often doubted if Buddhism is at all a religion. Radhakrishnan rightly points out that the Buddha was not a rationalist⁸⁸ in spite of his rationality,⁸⁹ since there is nowhere the least tendency in his teachings to condemn religion. Buddhism is not in its earlier stage a religion, if there can be no religion without a theistic God. If religion is primarily an inner urge to the search for truth and the path of progress and salvation, Buddhism is certainly a religion. If from the psychological point of view religion be taken to mean the total reaction of the self upon itself and the surrounding world, it is definitely a religion. If religion be taken to mean a right endeavour of man to rise above himself and the world, then, too, it is nothing but a religion. If the word signifies the worship of a Deity and a *śaranāgati*, in that case, too, Buddhism is a religion. Even as stated by its founder, Buddhism was a religious movement with its reforming zeal and the distinct mission of doing good to the many, bringing happiness and solace to the many, to both gods and men, to all men.

Buddhism as a religion upheld *āstikya* and discarded *nāstikya* and scepticism. It had its articles of faith and did not question the existence of the heaven and the earth, the sun and the moon, the revolution of seasons, the world of nature, men and women, gods and angels, domestic, social and other institutions, good and evil, this world and the next, erudition and wisdom, the cosmos with its causal and moral order, bondage and salvation. It prescribed the formula of *saraṇāgati*,⁹⁰ the moral precepts, the practice of meditation, the cultivation of association with the wise, extolled the objects of worship, the value of renunciation and all acts of piety and merit. It assigned due place to faith and devotion, miracle and mysticism.

Buddhism in its earlier history pursued the career of Dharmavijaya, devoting all its energies to

the task of elevating human nature and ameliorating man's lot in life.⁹¹ In its later history it launched upon the career of Trailokyavijaya, seeking to sublimate all modes and forms of worship and means of salvation by supplying the best of everything without jeopardizing its central and real position.⁹² The Buddha-upaniṣad yielded place to Buddha-Bhāgavatism, and the latter in its turn to Trantricism,⁹³ each with its historical importance and deep doctrinal significance.

Nirvāṇa is set out as the supreme goal. The subject has been discussed at length by La Vallée Poussin, Stcherbatsky, Keith, N. Dutt, Shwe Zan Aung, Satkari Mookerjee, B.C. Law and incidentally other scholars, although it remains as vague as by before. Without detaining you over it, I can say that historically the only best way of understanding and appreciating it is to consider how the Buddhist conception agrees with and differs from the general Vedāntic idea of Brahma-nirvāṇa when approached from the Yogic, psycho-ethical, ontological, eschatological and paradisaical points of view. Buddha sets forth the dialectic movement of thought leading ultimately to the category of Nirvāṇa which the Upaniṣad philosophy came to treat as a thing in itself (nibbānam nibbānato sañjānāti).⁹⁴ There is a Buddhist point of view, looking from which Nirvāṇa appears to have just the mathematical value of N, all noble efforts and progressive states and experiences of life and mind being approximations to that theoretical perfection. To a Yогin, it is a definite experience. The deeper the mental concentration, the fuller the realization. The real difficulty begins when the question is approached from the eschatological point of view, whether or no, there is the continuity of the individual life-process in the case of a person who dies after realizing Nirvāṇa. Buddha's position on this point is not clearly stated, although it is expressly mentioned that it is neither that of an eternalist nor that of an annihilationist, nor is it even that of a sceptic. In the later stage of Buddhism, the continuity of the trend of life is distinctly postulated and strongly maintained.⁹⁵

These are some of the salient points I would like to place before you for your consideration.

The history of Buddhism must be wholly included in the collective life-movement of India and viewed together with other religions and systems of thought as an integral part and distinct form of the cultural movement which goes by the name of Indo-Aryanism. In the chronological setting of developments of the doctrine and the discipline due place must be assigned to Buddhism in order to understand what went before and after or what was going on at the time, and how it both influenced and was influenced in its turn. Upon the whole, the chronological position of Buddhism as the Buddha-upaniṣad in its earlier phase is next to that of the Veda-upaniṣad or Older Vedānta.⁹⁶ Even viewing the history of Buddhism as a whole it may be premised that Buddhism and Vedānta are the two main currents of Indian thought, the rest being subordinate to one or the other. As a pupil of mine suggests, the half of Indian thought is Buddhism, which is rational, critical, creative, directive and progressive. There is hardly any problem or matter of interest and importance on which we have not commendable findings and guidance from Buddhism. It may be judged both as a philosophy and a religion even as a form of mysticism, with its negative and positive sides. It has a distinct message of rationality, tolerance, concord and hope for the modern world which is completely gone out of joint and stands exhausted of its resources, spiritual vigour and political wisdom.

Notes

1. Indian Philosophy, Vol, I, p. 56.
2. R̄gveda, I, 164, 20.
3. Barua, Indus Script and Tantric Code in B. C. Law Volume, II, p. 463.
4. Br̄had Āranyaka Upaniṣad, iv, 4, 22-25.
5. Majjhima, I, pp. 101 ff.
6. Ibid., I, p. 483.
7. Br̄had Āranyaka Up., vi, 5, 4-7 ; Atthasalini, pp. 64f.; Shwe Zan Aung, Compendium of Philosophy, Introd. Essay, p. 44.
8. Majjhima, I, pp. Iff. ; Barua, Ceylon Lectures, pp. 253f.
9. Barua, op. cit., pp. 239 ff.

10. Sañyutta, II, pp. 104 ff. ; Mrs. Rhys Davids, Buddhism (Home University Library), pp. 33ff. ; Lañkāvatāra Sūtra, Nanjo's edition, pp. I43f. ; Suzuki's Transl., pp. 175f.
11. Cf. Radhakrishnan, op. cit., pp. 467f., for some similarity between Kant and Buddha in their attitude to metaphysical problems.
12. The Varieties of Religious Experience, pp. 380f. ; Barua, Ceylon Lectures, pp. 165f.
13. Dīgha, I,p. 71.
14. We owe this nomenclature to Martineau. Cf. Radhakrishnan, op cit., p. 418.
15. Aitareya Br., vi, I ; Barua, Barhut, Bk, III, pp. 74f.
16. Pāṇini, v., 3. 96.
17. Sañyutta, III, p. 151.
18. Atthasālinī, p. 64.
19. Jātaka IV, p. 228.
20. Kauśītaki Up., iii, 7 ; Barua, Ceylon Lectures p. 263.
21. Dīgha, I, p. 42 ; iii, pp. 228, 272, 276.
22. Atthasālinī, pp. 309f.
23. Br̥had Āraṇyaka Up., ii, 1, 8.
24. Satkari Mookerjee, The Buddhist Philosophy of Universal Flux, pp. 30If.
25. Satkari Mookerjee op. cit., pp. 337ff,
26. Cf. Chāndogya Up. vi, 9, 2 ; prānabandhanām mana iti, Barua, Ceylon Lectures, p. 266.
27. Shwe Zan Aung, op. cit, Introd. Essay, pp. 28f,
28. Satkari Mookerjee, op. cit., p. 295.
29. Satkari Mookerjee, op. cit., p. 338 ; Shwe Zan Aung, op. cit., Introd. Essay, p. 54.
30. Dīgha, I, p. 70.
31. Atthasālinī, p. 72. The Buddhist physio-psychologist would not have been compelled to resort to such a theory, if he were acquainted with the modern knowledge of interaction between the sense-organs and cerebrum through sensory and motor nerves.
32. Satkari Mookerjee, op. cit., p. 364.
33. Abhidharmikośa, vii, 50;51.
34. Satkari Mookerjee, op, cit., p. 46.
35. Sañyutta, I, p. 135 ; Milinda, pp. 25ff.
36. Puggala-paññatti Commentary, Introd. ; Shwe Zan Aung, op. cit., Introd. Essay, pp. 4f.
37. Abhidharmikośa, iii, 20.
38. Sañyutta, II, pp. 104ff.; Barua, Ceylon Lectures, p. 175.
39. Cf. N. Dutt, Aspects of Mahāyāna Buddhism and its relation to Hīnayāna, pp. 96ff,
40. Aṅguttara, I, pp. 188f.; Barua, Ceylon Lectures, p. 291.
41. Majjhima, I, pp. Iff. ; Barua, op. cit., pp. 253f.
42. Dīgha, I, p. 29.
43. Ibid., I, p. 81.
44. Jātaka, No. 154, Petavatthu, i, 12 ; iv, 3; B.C. Law, The Buddhist Conception of Spirits, Revised edition, pp. 32f.
45. Dīgha, I, p. 82.
46. Br̥had Āraṇyaka Upaniṣad, iv, 5, 6 ; Sañyutta, I, p. 13. ,
47. Milinda, p. 40.
48. Netti-Pakarāṇa, p. 79 ; Atthasālinī, p. 421.
49. Satkari Mookerjee, op. cit., p. 205 ; Radhakrishnan, op. cit., p. 370 ; Barua, Ceylon Lectures, p. 169.
50. Abhidharma-kośa, iii, 25 ; cf. Atthasālinī, p. 421.
51. Udāna, i, 1-3 ; Majjhima, I, p. 262 ; II, p. 32.
52. Barua, Ceylon Lectures, p. 175.
53. Netti, i, pp. 78f.
54. Paṭṭhāna and its Commentary; Abhidharma-kośa, ii, 61-63 ; Abhidhammatthaśaṅgaha, Chap, viii ; Satkari Mookerjee, op. cit., pp. 316f. ; Shwe Zan Aung, op. cit., pp. 178ff.
55. Kauśītaki Upanisad, ii, 7.
56. Dhammapada Commentary, I, p. 23.
57. Atthasālinī, pp. 143f.
58. Abhidharmikośa, ii, 62 ; Citta-caittāh acaramā utpannāḥ samanatrāḥ.
59. Dhammapada Commentary, I, p. 23
60. Tattvasaṅgraha, verses 1502-3 ; Satkari Mookerjee op. cit., p. 405.
61. Barua, Ceylon Lectures, pp. 157 ff.
62. Majjhima, I, p. 304 ; Barua, Ceylon Lectures, pp. 158ff.
63. Radhakrishnan, op. cit., pp. 431f., discusses the charges of intellectualism and asceticism against Buddhist ethics.
64. Introduction to the Philosophy of Religion, Glasgow, 1901, p. 325.
65. Schopenhauer found pessimism as the great truth

- in every great religion like a person suffering from jaundice sees everything yellow. But his pessimism and Leibnitz's optimism are more questions of psychological moods than problems of philosophy as exemplified by Milton's L' Allegro and IL Pensero.
66. Dīgha, III, pp. 271,291.
 67. Ibid., III, p. 221.
 68. Barua, Aśoka and His Inscriptions, part I, P. 155.
 69. Puggalapaññatti, iv, 20.
 70. Satkari Mookerjee, op. cit., p. 249; Barua, Ceylon Lectures, p.198; Pratisarīkhyānirodha does not, however, represent the positive aspect of Nirvāṇa as Mookerjee opines.
 71. B. C. Law, Aśvaghosa, pp. 67f. ; Barua, Ceylon Lectures, pp. 204ff.
 72. Taittrlya Upaniṣad, ii, 8; Praśna Upaniṣad, vi, 7.
 73. Aśvaghosa Saundarananda Kāvya, xiii, 22-23; Āryadeva's Śataśāstra, Tucci's transl.p. 14.
 74. Buddha sought to destroy the dread of the accumulation as Karmic sins through 84,00,000 aeons by propounding a Miltonic idea of mind, which is its own place and can undo in a moment the work of ages. Mahāniddesa, under Jarā Sutta.
 75. See Iswarlal Topa's paper—Aśoka and his Dhamma-culture in Barua's Aśoka and His Inscriptions, pp.356ff.
 76. Referring to the discourses of Buddha, Rhys Davids observes : 'In depth of their philosophic insight, in the method of Socratic questioning often adopted in the earnest and elevated tone of the whole, in the evidence of the most cultured thought of the day, (they) constantly remind us of the dialogues of Plato.'
 77. Dīgha, I, pp. 143ff.
 78. Barua, op. cit., pp. 236, 268ff.
 79. Ibid :, pp. 271 f.
 80. Ibid., pp. 233.
 81. D. R. Bhandarkar, Aśoka, Revised edition, p. 250.
 82. Barua, Aśoka and His Inscriptions, i, p. 237.
 83. Apadāna, Buddhāpadāna.
 84. Dīgha, III, p. 93.
 85. Barua, Aśoka and His Inscriptions, p. 228.
 86. Suttanipāta, pp. 119ff.; Dīgha, I. pp. 91ff.; Dial. of the Buddha, S. B. B., Vol, II, pp. 96ff. ; Divyāvadāna, pp. 622f. | Aśvaghoṣa's Vajrasūci, cf. Vajrasucīka Upaniṣad.
 87. McCrindle, Ancient India, p. 38, Arthasāstra, ii. 13 ; Barua, Aśoka and His Inscriptions, i. p ; 264,
 88. Radhakrishnan, op. cit., p. 359.
 89. Aṅguttara, I, pp. 188f. ; Barua, Ceylon Lectures, pp. 329f.
 90. Dhammapada Verse 188-192 ; Sumaṅgala-vilāsinī, I, pp. 231ff. ; Paramatthajotikā, I, pp. 16ff.
 91. Barua, Aśoka and His Inscriptions, Part-I, pp. 28ff., 312ff.
 92. Ibid., pp. 299ff.
 93. The Mantrayāna and Sahajasiddhi were developed in Buddhism in response to the Upaniṣadic Mantrayoga and Rājayoga, the latter consisting in Vajroli, Amaroli and Sahajoli. Barua, Ceylon Lectures, p. 276.
 94. Majjhima, I, pp. 3f.
 95. Barua, Ceylon Lectures, pp. 199ff.
 96. Max Muller, S. B. E., Vol. XV, Introd., p. xxxvi , Radhakrishnan, op. cit., p. 470.

BUDDHISM : ITS IMPACT ON THE WORLD

Lokesh Chandra

As a historical phenomenon, Buddhism is one of the most grandiose edifices of the human spirit. It has been the dynamic equilibrium of Asia, living in a centripetal world of implication, creating incredible heights, divinely pure and sparkling in their substance. It has been the glory and silence of inexplicable and obscure pages of lime, and still it is supremely alive and deeply touches the hearts of men to our day. Like a musical instrument, it vibrates to the hidden impulses that govern the breath of the universe. It is the awareness of a life beyond forms and ideas, where in the individual subconscious merges into the object of its thought, into the Ineffable. In the course of 2,500 years it has exercised an abiding influence on the minds and horizons of India, Indo-Greek principalities that arose in wake of the conquest of Alexander the Great, Central Asian kingdoms, the Middle Kingdom of China, Korea and Land of Morning Calm, Japan the country of the Rising Sun, Vietnam, Tibetan Region, Mongolia, Siberia, Srilanka, Burma, Thailand, Laos Kampuchea, and Indonesia. It has inspired whole literatures. Some of the most noble works of man are the contribution of Buddhism. The universal implications of Buddhism are vast qualitatively, as well as in terms of quantum : embracing every form of human activity, tracing esoteric and philosophical developments, political and social history, ordinary life and proto-technological discoveries. It has been a mighty propulsive force in the onward march of ideas and profound movement kissing the hearts of men with *knruṇā*-or compassion, leading to peace eternal.

The intrinsic strength of Buddhism lay in its lofty moral sense, the universality of its message, the serenity of its tenor, its scorn for excesses, its golden mean, and above all the personality of Lord Śākyamuni, so serene, so strong, so fascinating, and so human, The pain of life became the poem of

Primal Buddhism. It sought a dispassionate analysis of the causes of suffering and a scientific search for their remedy. Away from ritual, the human personality and its will for virtue were elevated to a supreme place. The gods became poetical figures, possessing the majestic and crystalline impersonality of principles that govern the universe. Inner development was what lay in the very centre of the All.

As happens when a spiritual movement is alive, Buddhism diversified. Variations arose due to interpretations. The inexorable trend of geospiritual forces contributed to transformations. The Buddha Śākyamuni was transformed from Master into Lord. Solar myths, fire cults and immemorial fantasies transmuted him into an idealised figure. The Enlightened One became the Enlightening One, the Radiator of Light. From Buddha the interest shifted to the abstraction of Buddhahood. From an individual he became a symbol, the science of Buddhahood. Nirvāṇa was transformed into paradise, and karma became modifiable by prayer. Elaborate patterns emerged. Buddhism was face to face with the Absolute, the Ultimate, the First, the Eternal, the Everlasting and the All-pervading which now was the adamantine purity of the Ādi-Buddha. With metaphysical daring this Eternal *par excellence*, definable by negatives alone, became the be jewelled sambhoga-kāya passionately embracing his transcendent consort of prajñā. Extreme serenity was identified with extreme passion, the crystal light with the fire of love, the intangible with all the intoxication of the senses. Sensuality and symbolism, metaphysical filigree of jewels, caresses and cerebrality, earth and sky were celebrated in proportion and serenity, in protraiture and cryptograms. Hymns incarnated into miniatures and scrolls, and into statues to carry eternal depths to the eyes of the faithful of the earth.

The invasion of Alexander in the fourth century B.C. was prompted, *inter alia*, by vast quantum of golden tablets on which Zoroastrian scriptures were preserved with loving care under the Achaemcnians. A sumptuous copy of the Scriptures on gold was deposited in the ‘Stronghold of Records’ at Perscpolis and another set inscribed on golden tablets was preserved in the treasury of the fire-temple at Samarkand. Both these archetype copies vanished in the invasion of Alexander in 330 B.C. when he put to fire the palace at Persepolis and when he razed Samarkand to the ground. The Iranian-speaking lands henceforth stood culturally denuded. Buddhism filled the vacuum. These Udīcya regions in the north-west of India became alive in the transmission of Buddhism to Central Asia. The foundations of Khotan had been laid by the son and ministers of emperor Aśoka in the third century B.C., as we are informed by two Chinese and by two Tibetan sources. Buddhism, Sanskrit, and Indian scripts were in vogue in Khotan. A new Buddhist *oikoumene* was in the offing. Buddhist monasteries with hundreds of monks, arose on our NW frontiers and across Central Asian routes that led to the greening of these desert areas. Mighty literary movements were generated. The Parthians, and not Indians, were the earliest translators of Buddhist texts into Chinese. The very first translator was the Parthian prince An Shih-kao, who translated the *Sukhāvatī-vyūha* into Chinese. The Iranian world-view had a profound influence on the development of Buddhism, while Buddhism enriched Iranian-speaking peoples by giving them scripts for trade and administration and spiritual culture to win the hearts of the vast c̄mpirium and unsatiable emporium that China was and remains so.

In 138 B.C. Chang Ch'ien, the envoy of the Chinese Emperor, took back musical instruments and MahāTukhāra melodies from Kucha to the Chinese capital Ch'ang-an. The son-in-law of the Emperor Wu-ti wrote 28 new tunes based on this melody which were played as military music. Along with Buddhism, the Tokharians of Central Asia introduced milk to China. The Chinese ideograph *lo*, pronounced *lak* in ancient times, which meant various kinds of fermented milk products, was a loan from Indo-European (Latin *lactic*). The peach and pear reached India in the reign of

Kaniṣka and hence they were known as cīnānī and cīnarājaputrikā. Paper had been manufactured out of silk in Han times, but with the introduction of Buddhism cotton also became a component of paper, as evident from the old lexicon entitled *Ku-chin tzu-ku* where the silk radical notation of the character *chih* for silk is replaced by notation with the cotton radical, after the invention by Ts'aiLun. Cotton cultivation had been introduced from Kashmir and East Bengal to China in the second century B.C.

With Buddhism, sugar came to China. Sugar is termed *shi-mi* ‘stone honey’ in the Sui Annals (ch. 87 f. 7b), which renders the Sanskrit śarkarā, from śarkara ‘granules, stonelets’. In A.D. 285 Kambuja included sugar-cane in its tribute to China. In A.D. 647 Emperor Tai-tsung sent a mission to Magadha to study the secrets of boiling sugar. This method was adopted by the sugarcane growers of Yang-cho'u (T'ang Annals, ch. 100 f. 21). The official history of the Sui dynasty, completed in A.D. 610, contains a catalogue of Sanskrit works on astronomy, mathematics, calendrical methods and pharmaceutics under the generic caption of P'o-lo-mēn or Brahmin Books. The earliest specimen of printing from China is a printed sheet with the figure of the Six-armed goddess Pratisarā in the centre and with Sanskrit mantras in the ornamental Rañjanā script, written concentrically around the figure. It is dated A.D. 757. The world's oldest printed book dated 11 May 868 is a Buddhist work on transcendental wisdom entitled Vajracchedikā, now in the British Museum. Printing flourished as an integral part of Buddhist requirements of large number of sūtras and mantras for mass distribution by bereaved descendants so that their deceased parents may acquire due merit. The book in Buddhism was a written medium of spans of inner space. Sūtras sanctified the state : for instance the *Jen-wang-ching* or Kāruṇika-rāja-sūtra brought protection, peace and prosperity to the country. The collective sought its continuity in the enduring flow of the Dharma of the Tathāgata. Buddhist monasteries fortified the trade caravans on the Silk Route and it ensured the flow of art and thought, as well as gave rise to a Buddhist *oikoumenē*. Buddhist Central Asia and East Asia were linked in their Buddhist faith. When the Chinese refused aid to the prince of Tashkent in 751, the battle of the Talas River was lost. It proved to be one of the decisive

battles of world history. This region, which had been a stronghold of Buddhism from its earliest times, succumbed to Islam. The contacts of China with India declined and thereby the receptivity of China was replaced by xenophobia. In 828, Emperor Wen-tsung had an image of Avalokiteśvara set up in each of the 44,600 monasteries of the empire. In 1950 about a million Buddhist shrines, stupas, temples and monasteries had sanctified the sprawling spaces of China. A Chinese poem speaks of the new moon, the flowing clouds, the drizzling rains and the blooming white lotus in one breath. The White Lotus refers to Buddhism, which is inextricably interwoven with the woods, lakes, mountains and warm hearts of China.

Korea, a peninsula jutting out from the northeast corner of the Asian continent is one of the three major cultural entities of East Asia, significantly affected by continental influences of Buddhism. Yet, in its peculiar environment it has created an art with characteristics uniquely Korean. In 384 the monk Mallānanda (Korea Marananta) brought Buddhism to Paekche, together with scholars, painters, sculptors and architects. Following T'ang models, the Silla capital Kyongju had Buddhist temples throughout the city, countless Buddhist images were cast and political and social systems were influenced by Avataṃsaka thought. The famous Silla pilgrim I lyech'o visited India and wrote an informative account of his travels to India. The Great Silla was replaced by the Koryo in 935. Buddhism was the national religion under Koryo. To secure the assistance of Śākyamuni in times of stress the Tripitaka was carved on 80,000 wood blocks over two hundred years, beginning in the reign of King Munjong (1047-82). The printing blocks were destroyed by fire during the Mongol invasion. They were carved anew and completed by 1251. These blocks are still preserved at the Ilaeinsa monastery and are a national treasure of Korea's cultural history. The famed celadon wares of Koryo were intimately connected with Dhyāna Buddhism. In the beautiful deep of blue porcelain were reflected the ideal planes of Dhyāna. In 1443 the Ilangeul script was developed in Korea on the pattern of the Sanskrit alphabet.

The Pulguk-sa is the oldest surviving Buddhist monastery of Korea, founded around A.D. 535. It

means: *pul* 'Buddha' *guk'*land', *sa'*monastery', a monastery that springs from the depths of Buddhism, to celebrate the new dynamic and vital order that was to determine the whole tonality of Korean life. In the middle of the eighth century it was rebuilt and enlarged by King Kyongdok. The same master architect built the rock chapel of Sokkur-am a mile away, on the crest of mount Toham-san. It enshrines the best Korean sculptures of all times. They are reminiscent of the sculptural glories of T'ang China, and yet are unique in their ethereal quality. Superb examples of warm naturalism. They sprout from the passion of everything that the eyes embraced, celebrating its essence in the eternity of stones:

"There is a tradition that the sculptor who carved these bas-reliefs was in love with the King's daughter and used her as the model for the images of Avalokiteśvara in order to immortalize her beauty."

The piety of the patron and the tender love of the sculptor sinks into the silent repose of these live sculptures in their kissed limbs, smiling in flowing drapery and deep solitude. Over the centuries Buddhism was the creativity and supportive philosophy of all facets of life in Korea.

The vast Japanese world is referred to as *karyūkai*, 'the world of flowers and willows'. From an empirium of sensitive and sinuous ideograms it has come to be the *Troisième Grand* in one century. The *Wakon yosai* Japanese Spirit and Western technology' is the space where jet age modernity is an intimate companion to her ancient frontiers of myth, proverb and folksong. Much of what moves modern Japanese to leap forward is due to their roots that carry vital fluids from Dharma, from the craft of busshī or sculptors of statues in conjunction with the cold abstract researches in the stream of an international style. The monastic gardens of Kyoto are spaces disciplined with elegant serenity, into families of rectangles and squares : from their depths new spring steps out. The stones set in a carpet of moss, await the bare feet of a goddess. The land of the Rising Sun, combines action and art in a new paradigm of 'Sun and Steel'.

In sixth century Japan, Buddhism made a stormy entry on a scene where virulent civil war between the Soga and Monobe clans in A.D. 587 ended in the victory of Soga who espoused Buddhism. A religion of peace and moral grandeur, it contributed to far-

reaching political, social and spiritual advances. It was the Korean kingdom of Paekche whence Japan received her Dharma and along with it her first scribes, painters and calligraphers, an event deemed momentous enough to be recorded in the *Nihon Shoki* in the year A.D. 463, 544, 588, etc. Astrologers, landscape architects, pharmacists, painters, bridge-builders and bhiksus arrived. Japan emerged from the limbo of her prehistory under Prince Shotoku (A.D. 574-621) who drew up her first Constitution in Seventeen Articles wherein the Triratna (Buddha, Dharma and Saṅgha) were a fundamental factor. The new order was consecrated by the Uṣṇīṣavijayādhāraṇī, whose Sanskrit manuscript is preserved at the Iloryu-ji Monastery.

In A.D. 806, Kobo Daishi returned to Japan with the new way of Shingon or mantrayānā, wherein every individual was a potential Buddha. This led to the universalisation of education. The personal contacts of Kobo Daishi with the great Kashmirian Prajñātāra during his sojourn in China, were to produce a profound effect on the common man. Till then education had been restricted to the privileged classes, and only children of families above the fifth rank could attend academics and universities. Kobo Daishi opened the Shugei Shuci-in "Institution of General Arts and Wisdom" for children of all classes. The courses were both secular and sacred. To democratise and advance literacy, Kobo Daishi invented the syllabary of Fifty Sounds (*goju-on*), starting *a i u e o, ka ki ku ke ho*, etc. Its basis was the Sanskrit alphabet. He further wove the entire alphabet into a poem termed *Iroha*. This *Iroha* poem—wherein the complete alphabet of 50 letters was included and each letter occurred only once—was a literary marvel. It speaks of the gleaming colours that blow away, the deep mountains of ephemeral life, shallow dreams, and the crossing over them all—one of the greatest poems in the Japanese child learns it was inspired by the Sanskrit work Mahāparinirvāṇa-sūtra Every Japanese child learns it in the kindergarten. The Japanese State was protected by Shingon. In A.D. 823 Kobo Daishi established the monastery of Kyō-o-Gokoku-ji "Temple of the Protection of the Land through the Noble Dharma", at Kyoto.

Kobo Daishi's major work *Ilizo-hoyaku* begins

with an invocation to the Sanskrit alphabet as the dharma-maṇḍala:

I lake refuge in That One

Who is the Adamantine Life of all beings,
Transcendental, Immaculate, Causeless, and
Infinite

[Mahāvairocana]

In the Silent One

Ka the Evolving, *Ca* the Involving, *T a* the Majestic

Ta the Suchness, *Pa* the ultimate Truth, and
Ya the absolute Vehicle on which all beings are carried forth. [Dharma-maṇḍala]

Here in the Sanskrit alphabet is expressed by :

<i>ka-varga</i>	<i>kārya</i>	<i>evolving</i>
<i>ca-varga</i>	<i>cyuti</i>	<i>involving</i>
<i>ta-varga</i>	<i>tanika</i>	<i>majestic</i>
<i>ṭa-varga</i>	<i>tathatā</i>	<i>suchness</i>
<i>pa-varga</i>	<i>paramārtha-satya</i>	<i>the Ultimate Truth</i>
<i>ya to ha</i>	<i>yāna</i>	<i>the Vehicle</i>

Buddhism encompassed the living skills and arts of Japan. Gagaku, the Buddhist music of the T'ang court, has survived upto modern times and is the supreme expression of Japanese music. Assimilation has been a vigorous philosophy in Japan in the *honjisuijaku* theory. Here by indigenous Japanese gods became manifestations of Buddhas and Bodhisattvas. It became the foundation on which the convergence of the Japanese spirit and Western technology has worked wonders.

Buddhism has conditioned to the minutest detail the life and thought of Tibet inspite of its forbiddingly high mountains, untamed rivers, deep gorges, immense waterless deserts and icy-howling winds. The Tibetan script, grammar, vocabulary, literary style, paintings, medicine, astronomy, folksongs—all bear the deep impress of Buddhism. Entire literature, whether translated from Sanskrit or the flame of intellectual life, it kindled by whose inspiration Tibetan literature arose and evolved, centre around Buddhism. For all knowledge is centred in the *nañ-rig* or exploration of the Inner Deeps. The warm reality of Tibetan life pulsates in the vibrant levels of her Buddhist culture.

Buddhism reached Mongolia in the sixth century, when two Buddhist teachers Śākyā-varīśa and Narendrayaśas went and worked there. Ever since,

Buddhism has been the subtle invasion of the spirit, setting the heart and soul of the Mongols on fire. It replaced to a degree nomadic life by a sedentary civilisation. It brought peace to the Mongols and high degree of civilisation which was the envy of Russian deportees in the 17th and 18th centuries. This can be seen in the open air ethnographic museums in Siberia where the residences of the Buryats stand far ahead of the Russian homes. The 334 huge volumes of the Buddhist Canon at the Library of the Academy of Sciences are loved by the Mongolian people as "pearls of our literature". You may hear the Mongolian Professor Rinchen relate with pride : "If you happen to stop in any yurt, the first one falling on your way in the vast steppes, where the night may overtake you, before the fire of a hearth you will hear from the mouth of an old shepherd the philosophical poem Bodhicaryāvatāra composed by the famous Indian poet and thinker, Śāntideva, well known to Europeans through the beautiful translation by Finot and translated into the Mongolian language already in the thirteenth century. You will not be surprised if the old shepherd sitting thoughtfully on the hillock near and grazing herds, having come to know you to be a philologist will enter into animated conversation with you rearding the Sanskrit grammar of Pāṇini which was translated into the Mongolian language already in the seventeenth century the level of which was achieved by European linguists only during the last century".

Genoese merchants secured Mongol slaves from traders wholesaling in the Black Sea ports (Lazari, *Del trafficoedelle, condizione degli shiavi in Venezia nel tempe di mezzo*, 1862, 1.470). Thousands of these 'Tartar' slaves worked in every major Italian city, which reached its climax in the middle of the 15th century. These Buddhist slaves used hot-air turbines for turning their prayer-cylinders. This gave rise to screw propellor of ships, and steam-jet blowers in the shape of birds dateable to 1579.

The Museum of Revolution at Ulanbator has preserved a conch. More than sixty years ago, a young Mongol, Sukhebator by name, blew a conch to summon his countrymen to the Revolution whereby came into being the second Socialist state of the world and the first of Asia, lying in the very heart of the Asian continent. The National flag of

Mongolia is Soyombo with a golden five-pointed star, topped by an emblem of the semilune, circle and soaring sonance : the *candra*, *bindu* and *nāda* of *pranava*. Let us not forget the Goraksh was the first Mongolian cosmonaut to go into *sansar*. Space is *sansar* modern Mongolian. Buddhism is the invariable presence in the long time and lonely sublime of Mongolia.

The most magnificent cultural presence of Indonesia is the historic cosmogram of Borobudur, the grey silence of endless stone reliefs, enshrining the vision of a king in an ecstasy of form. Conceived and concretised by a poet, thinker and architect, named Gunadharma, it holds the heart in rapture in transcrceating adoration along the path of endless time. The Indonesian word for independence in *Merdeka*, derived from the Buddhist term *maharddhika*. The Constitution of Indonesia is called *Pancasila*, evidently from Buddhist terminology. The national motto *Bhinneka tunggal ika*'unity in diversity' is derived from the Buddhist poem *Sutasoma Kakawin* in the Classical Kawi language.

In the light and languid clime of Kampuchea, into the spacious majesty of Angkor Vat, monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain, masonry masses mingle into the fantastic flowering of the jungle. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a naga slithers over the sensuous limbs of an apsārā petrified in a seductive pose of her dance in honour of a Devarāja of lost Angkor. The shrines seem to have been transported by divine magic straight from the Land of Śākyamuni.

Buddhism is a panorama that unfolds the perennial flow of culture and civilization in Srilanka, Burma, Thailand, and Laos. It has shed glamour on man's existence in these lands as elsewhere. In the words of poet Tagore, Buddhism is the eternal seeking :

To bathe in the living stream that flows in thy heart,

Whose water descends from the snowy height of a sacred time,

On which arose, from the deep of my country's being,

The sun of Love and Righteousness.

Man is fast approaching the threshold of a newer world as Professor Y. D. Prokoshkin and his group discover ‘antimatter’ using the world’s biggest synchroton at Serpukhov. The Committee for Inventions and Discoveries under the then USSR Council of Ministers has entered this outstanding discovery in the State Register. The pranks and paradoxes, blows and bumps of Economic Man face aching flashes and devastating shocks. Man cannot burn in the fire he has kindled by allowing himself

to forget who he is. While history passes on in its carriage, Man has to proclaim that he is the rim and the axis. A painter once said : “Give me a branch to sit on and I will sing like a bird.” Buddhism may be the branch, its message that song.

As a solid rock
is not shaken by the wind
even so the wise
are not ruffled by praise or blame.

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THE BUDDHA AND HIS MESSAGE: PAST, PRESENT AND FUTURE

Bhikkhu Bodhi

Prologue

To begin, I would like to express my pleasure to be here today, on this auspicious occasion of the first international recognition and celebration of Vesak at the United Nations. Though I wear the robe of a Theravada Buddhist monk, I am not an Asian Buddhist but a native of New York City, born and raised in Brooklyn. I knew nothing about Buddhism during the first twenty years of my life. In my early twenties I developed an interest in Buddhism as a meaningful alternative to modern materialism, an interest which grew over the following years. After finishing my graduate studies in Western philosophy, I travelled to Sri Lanka, where I entered the Buddhist monastic order. I have lived in Sri Lanka for most of my adult life, and thus I feel particularly happy to return to my home city to address this august assembly.

Vesak is the day marking the birth, enlightenment, and passing away of the Buddha, which according to traditional accounts all occurred on the full-moon day of May. Ever since the fifth century B.C., the Buddha has been the Light of Asia, a spiritual teacher whose teaching has shed its radiance over an area that once extended from the Kabul Valley in the west to Japan in the east, from Sri Lanka in the south to Siberia in the north. The Buddha's sublime personality has given birth to a whole civilization guided by lofty ethical and humanitarian ideals, to a vibrant spiritual tradition that has ennobled the lives of millions with a vision of man's highest potentials. His graceful figure is the centerpiece of magnificent achievements in all the arts -in literature, painting, sculpture, and architecture. His gentle, inscrutable smile has blossomed into vast libraries of scriptures and treatises attempting to fathom his profound wisdom. Today, as Buddhism becomes better known all over the globe, it is attracting an ever-expanding circle of followers and has already started to make an impact on Western culture. Hence it is most fitting

that the United Nations should reserve one day each year to pay tribute to this man of mighty intellect and boundless heart, whom millions of people in many countries look upon as their master and guide.

The Birth of the Buddha

The first event in the life of the Buddha commemorated by Vesak is his birth. In this part of my talk I want to consider the birth of the Buddha, not in bare historical terms, but through the lens of Buddhist tradition - an approach that will reveal more clearly what this event means for Buddhists themselves. To view the Buddha's birth through the lens of Buddhist tradition, we must first consider the question, 'What is a Buddha?' As is widely known, the word "Buddha" is not a proper name but an honorific title meaning "the Enlightened One" or "the Awakened One." The title is bestowed on the Indian sage Siddhartha Gautama, who lived and taught in northeast India in the fifth century B.C. From the historical point of view, Gautama is the Buddha, the founder of the spiritual tradition known as Buddhism.

However, from the standpoint of classical Buddhist doctrine, the word "Buddha" has a wider significance than the title of one historical figure. The word denotes, not just a single religious teacher who lived in a particular epoch, but a type of person - an exemplar-of which there have been many instances in the course of cosmic time. Just as the title "American President" refers not just to Bill Clinton, but to everyone who has ever held the office of the American presidency, so the title "Buddha" is in a sense a "spiritual office," applying to all who have attained the state of Buddhahood. The Buddha Gautama, then, is simply the latest member in the spiritual lineage of Buddhas, which stretches back into the dim recesses of the past and forward into the distant horizons of the future.

To understand this point more clearly requires a short excursion into Buddhist cosmology. The

Buddha teaches that the universe is without any discoverable beginning in time: there is no first point, no initial moment of creation. Through beginningless time, world systems arise, evolve, and then disintegrate, followed by new world systems subject to the same law of growth and decline. Each world system consists of numerous planes of existence inhabited by sentient beings similar in most respects to ourselves. Besides the familiar human and animal realms, it contains heavenly planes ranged above our own, realms of celestial bliss, and infernal planes below our own, dark realms of pain and misery. The beings dwelling in these realms pass from life to life in an unbroken process of rebirth called *samsara*, a word which means “the wandering on.” This aimless wandering from birth to birth is driven by our own ignorance and craving, and the particular form any rebirth takes is determined by our *karma*, our good and bad deeds, our volitional actions of body, speech, and thought. An impersonal moral law governs this process, ensuring that good deeds bring a pleasant rebirth, and bad deeds a painful one.

In all planes of existence life is impermanent, subject to ageing, decay, and death. Even life in the heavens, though long and blissful, does not last forever. Every existence eventually comes to an end, to be followed by a rebirth elsewhere. Therefore, when closely examined, all modes of existence within *samsara* reveal themselves as flawed, stamped with the mark of imperfection. They are unable to offer a stable, secure happiness and peace, and thus cannot deliver a final solution to the problem of suffering.

However, beyond the conditioned spheres of rebirth, there is also a realm or state of perfect bliss and peace, of complete spiritual freedom, a state that can be realized right here and now even in the midst of this imperfect world. This state is called Nirvana (in Pali, *Nibbana*), the “going out” of the flames of greed, hatred, and delusion. There is also a path, a way of practice, that leads from the suffering of *samsara* to the bliss of Nirvana; from the round of ignorance, craving, and bondage, to unconditioned peace and freedom.

For long ages this path will be lost to the world, utterly unknown, and thus the way to Nirvana will be inaccessible. From time to time, however, there arises within the world men who, by his own unaided effort and keen intelligence, finds the lost path to

deliverance. Having found it, he follows it through and fully comprehends the ultimate truth about the world. Then he returns to humanity and teaches this truth to others, making known once again the path to the highest bliss. The person who exercises this function is a Buddha.

A Buddha is thus not merely an Enlightened One, but is above all an Enlightener, a World Teacher. His function is to rediscover, in an age of spiritual darkness, the lost path to Nirvana, to perfect spiritual freedom, and teach this path to the world at large. Thereby others can follow in his steps and arrive at the same experience of emancipation that he himself achieved. A Buddha is not unique in attaining Nirvana. All those who follow the path to its end realize the same goal. Such people are called *arahanta-s*, “worthy ones,” because they have destroyed all ignorance and craving. The unique role of a Buddha is to rediscover the *Dharma*, the ultimate principle of truth, and to establish a “dispensation” or spiritual heritage to preserve the teaching for future generations. So long as the teaching is available, those who encounter it and enter the path can arrive at the goal pointed to by the Buddha as the supreme good.

To qualify as a Buddha, a World Teacher, an aspirant must prepare himself over an inconceivably long period of time spanning countless lives. During these past lives, the future Buddha is referred to as a *bodhisattva*, an aspirant to the full enlightenment of Buddhahood. In each life the bodhisattva must train himself, through altruistic deeds and meditative effort, to acquire the qualities essential to a Buddha. According to the teaching of rebirth, at birth our mind is not a blank slate but brings along all the qualities and tendencies we have fashioned in our previous lives. Thus to become a Buddha requires the fulfillment, to the ultimate degree, of all the moral and spiritual qualities that reach their climax in Buddhahood. These qualities are called *parami-s* or *paramita-s*, transcendent virtues or perfections. Different Buddhist traditions offer slightly different lists of the paramis. In the Theravada tradition they are said to be tenfold: generosity, moral conduct, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity. In each existence, life after life through countless cosmic aeons, a bodhisattva must cultivate these sublime virtues in all their manifold aspects.

What motivates the bodhisattva to cultivate the paramis to such extraordinary heights is the compassionate wish to bestow upon the world the teaching that leads to the Deathless, to the perfect peace of Nirvana. This aspiration, nurtured by boundless love and compassion for all living beings caught in the net of suffering, is the force that sustains the bodhisattva in his many lives of striving to perfect the paramis. And it is only when all the paramis have reached the peak of perfection that he is qualified to attain supreme enlightenment as a Buddha. Thus the personality of the Buddha is the culmination of the ten qualities represented by the ten paramis. like a well-cut gem, his personality exhibits all excellent qualities in perfect balance. In him, these ten qualities have reached their consummation, blended into a harmonious whole.

This explains why the birth of the future Buddha has such a profound and joyful significance for Buddhists. The birth marks not merely the arising of a great sage and ethical preceptor, but the arising of a future World Teacher. Thus at Vesak we celebrate the Buddha as one who has striven through countless past lives to perfect all the sublime virtues that will entitle him to teach the world the path to the highest happiness and peace.

The Quest for Enlightenment

From the heights of classical Buddhology, I will now descend to the plain of human history and briefly review the life of the Buddha up to his attainment of enlightenment. This will allow me to give a short summary of the main points of his teaching, emphasizing those that are especially relevant today.

At the outset I must stress that the Buddha was not born as an Enlightened One. Though he had qualified himself for Buddhahood through his past lives, he first had to undergo a long and painful struggle to find the truth for himself. The future Buddha was born as Siddhartha Gautama in the small Sakyan republic close to the Himalayan foothills, a region that at present lies in southern Nepal. While we do not know the exact dates of his life, many scholars believe he lived from approximately 563 to 483 B.C.; a smaller number place the dates about a century later. Legend holds he was the son of a powerful monarch, but the Sakyan state was actually a tribal republic, and thus his father was probably the chief of the ruling council of elders.

As a royal youth, Prince Siddhartha was raised in luxury. At the age of sixteen he married a beautiful princess named Yasodhara and lived a contented life in the capital, Kapilavastu. Overtime, however, the prince became increasingly pensive. What troubled him were the great burning issues we ordinarily take for granted, the questions concerning the purpose and meaning of our lives. Do we live merely for the enjoyment of sense pleasures, the achievement of wealth and status, the exercise of power? Or is there something beyond these, more real and fulfilling? At the age of 29, stirred by deep reflection on the hard realities of life, he decided that the quest for illumination had a higher priority than the promise of power or the call of worldly duty. Thus, while still in the prime of life, he cut off his hair and beard, put on the saffron robe, and entered upon the homeless life of renunciation, seeking a way to release from the round of repeated birth, old age, and death.

The princely ascetic first sought out the most eminent spiritual teachers of his day. He mastered their doctrines and systems of meditation, but soon enough realized that these teachings did not lead to the goal he was seeking. He next adopted the path of extreme asceticism, of self-mortification, which he pursued almost to the door of death. Just then, when his prospects looked bleak, he thought of another path to enlightenment, one that balanced proper care of the body with sustained contemplation and deep investigation. He would later call this path “the middle way” because it avoids the extremes of sensual indulgence and self-mortification.

Having regained his strength by taking nutritious food, one day he approached a lovely spot by the bank of the Neranjara River, near the town of Gaya. He sat down cross-legged beneath a tree (later called the Bodhi Tree), making a firm resolution that he would never rise up from his seat until he had won his goal. As night descended he entered into deeper and deeper stages of meditation. Then, the records tell us, when his mind was perfectly composed, in the first watch of the night he recollected his past births, even during many cosmic aeons; in the middle watch, he developed the “divine eye” by which he could see beings passing away and taking rebirth in accordance with their karma; and in the last watch, he penetrated the deepest truths of existence, the most basic laws of reality. When dawn broke, the figure sitting beneath the tree was

no longer a bodhisattva, a seeker of enlightenment, but a Buddha, a Perfectly Enlightened One, who had stripped away the subtlest veils of ignorance and attained the Deathless in this very life. According to Buddhist tradition, this event occurred in May of his thirty-fifth year, on the Vesak full moon. This is the second great occasion in the Buddha's life that Vesak celebrates: his attainment of enlightenment.

For several weeks the newly enlightened Buddha remained in the vicinity of the Bodhi Tree contemplating from different angles the truth he had discovered. Then, as he gazed out upon the world, his heart was moved by deep compassion for those still mired in ignorance, and he decided to go forth and teach the liberating Dharma. In the months ahead his following grew by leaps and bounds as both ascetics and householders heard the new gospel and went for refuge to the Enlightened One. Each year, even into old age, the Buddha wandered among the villages, towns, and cities of northeast India, patiently teaching all who would lend an ear. He established an order of monks and nuns, the Sangha, to carry on his message. This order still remains alive today, perhaps (along with the Jain order) the world's oldest continuous institution. He also attracted many lay followers who became devout supporters of the Blessed One and the order.

The Buddha's Teaching: Its Aim

To ask why the Buddha's teaching spread so rapidly among all sectors of northeast Indian society is to raise a question that is not of merely historical interest but is also relevant to us today. For we live at a time when Buddhism is exerting a strong appeal upon an increasing number of people, both East and West. I believe the remarkable success of Buddhism, as well as its contemporary appeal, can be understood principally in terms of two factors: one, the aim of the teaching; and the other, its methodology.

As to the aim, the Buddha formulated his teaching in a way that directly addresses the critical problem at the heart of human existence - the problem of suffering - and does so without reliance upon the myths and mysteries so typical of religion. He further promises that those who follow his teaching to its end will realize here and now the highest happiness and peace. All other concerns apart from this, such as theological dogmas, metaphysical subtleties, rituals and rules of worship, the Buddha

waves aside as irrelevant to the task at hand, the mind's liberation from its bonds and fetters.

This pragmatic thrust of the Dharma is clearly illustrated by the main formula into which the Buddha compressed his program of deliverance, namely, the Four Noble Truths:

- (1) the noble truth that life involves suffering
- (2) the noble truth that suffering arises from craving
- (3) the noble truth that suffering ends with the removal of craving
- (4) the noble truth that there is a way to the end of suffering.

The Buddha not only makes suffering and release from suffering the focus of his teaching, but he deals with the problem of suffering in a way that reveals extraordinary psychological insight. He traces suffering to its roots within our minds, first to our craving and clinging, and then a step further back to ignorance, a primordial unawareness of the true nature of things. Since suffering arises from our own minds, the cure must be achieved within our minds, by dispelling our defilements and delusions with insight into reality. The beginning point of the Buddha's teaching is the unenlightened mind; in the grip of its afflictions, cares, and sorrows; the end point is the enlightened mind, blissful, radiant, and free.

To bridge the gap between the beginning and end points of his teaching, the Buddha offers a clear, precise, practicable path made up of eight factors. This of course is the Noble Eightfold Path. The path begins with (1) right view of the basic truths of existence, and (2) right intention to undertake the training. It then proceeds through the three ethical factors of (3) right speech, (4) right action, and (5) right livelihood, to the three factors pertaining to meditation and mental development: (6) right effort, (7) right mindfulness, and (8) right concentration. When all eight factors of the path are brought to maturity, the disciple penetrates with insight the true nature of existence and reaps the fruits of the path: perfect wisdom and unshakable liberation of mind.

The Methodology of the Teaching

The methodological characteristics of the Buddha's teaching follow closely from its aim. One of its most attractive features, closely related to its psychological orientation, is its emphasis on self-reliance. For the Buddha, the key to liberation is mental purity and correct understanding, and thus he rejects the idea that we can gain salvation by leaning

on anyone else. The Buddha does not claim any divine status for himself, nor does he profess to be a personal savior. He calls himself, rather, a guide and teacher, who points out the path the disciple must follow.

Since wisdom or insight is the chief instrument of emancipation, the Buddha always asked his disciples to follow him on the basis of their own understanding, not from blind obedience or unquestioning trust. He invites inquirers to investigate his teaching, to examine it in the light of their own reason and intelligence. The Dharma or Teaching is experiential, something to be practiced and seen, not a verbal creed to be merely believed. As one takes up the practice of the path, one experiences a growing sense of joy and peace, which expands and deepens as one advances along its clearly marked steps.

What is most impressive about the original teaching is its crystal clarity. The Dharma is open and lucid, simple but deep. It combines ethical purity with logical rigor, lofty vision with fidelity to the facts of lived experience. Though full penetration of the truth proceeds in stages, the teaching begins with principles that are immediately evident as soon as we use them as guidelines for reflection. Each step, successfully mastered, naturally leads on to deeper levels of understanding, culminating in the realization of the supreme truth, Nirvana.

Because the Buddha deals with the most universal of all human problems, the problem of suffering, he made his teaching a universal message, addressed to all human beings solely by reason of their humanity. He opened the doors of liberation to people of all social classes in ancient Indian society, to brahmins, princes, merchants, and farmers, even humble outcasts. As part of his universalist project, the Buddha also threw open the doors of his teaching to women. It is this universal dimension of the Dharma that enabled it to spread beyond the bounds of India and make Buddhism a world religion.

Some scholars have depicted the Buddha as an otherworldly mystic totally indifferent to the problems of mundane life. However, an unbiased reading of the early Buddhist canon would show that this charge is untenable. The Buddha taught not only a path of contemplation for monks and nuns, but also a code of noble ideals to guide men and women living in the world. In fact, the Buddha's

success in the wider Indian religious scene can be partly explained by the new model he provided for his householder disciples, the model of the man or woman of the world who combines a busy life of family and social responsibilities with an unwavering commitment to the values embedded in the Dharma.

The moral code the Buddha prescribed for the laity consists of the Five Precepts, which require abstinence from killing, stealing, sexual misconduct, false speech, and the use of intoxicating substances. The positive side of ethics is represented by the inner qualities of heart corresponding to these rules of restraint: love and compassion for all living beings; honesty in one's dealings with others; faithfulness to one's marital vows; truthful speech; and sobriety of mind. Beyond individual ethics, the Buddha laid down guidelines for parents and children, husbands and wives, employers and workers, intended to promote a society marked by harmony, peace, and good will at all levels. He also explained to kings their duties towards their citizens. These discourses show the Buddha as an astute political thinker who understood well that government and the economy can flourish only when those in power prefer the welfare of the people to their own private interests.

The Parinirvana and Afterwards

The third great event in the Master's life commemorated at Vesak is his *parinirvana* or passing away. The story of the Buddha's last days is told in vivid and moving detail in the *Mahaparinibbana Sutta*. After an active ministry of forty-five years, at the age of eighty the Buddha realized his end was at hand. Lying on his deathbed, he refused to appoint a personal successor, but told the monks that after his death the Dharma itself should be their guide. To those overcome by grief he repeated the hard truth that impermanence holds sway over all conditioned things, including the physical body of an Enlightened One. He invited his disciples to question him about the doctrine and the path, and urged them to strive with diligence for the goal. Then, perfectly poised, he calmly passed away into the "Nirvana element with no remainder of conditioned existence."

Three months after the Buddha's death, five hundred of his enlightened disciples held a conference at Rajagaha to collect his teachings and preserve them for posterity. This compilation of texts gave future generations a codified version of the doctrine to rely on for guidance. During the

first two centuries after the Buddha's parinirvana, his dispensation slowly continued to spread, though its influence remained confined largely to northeast India. Then in the third century B.C., an event took place that transformed the fortunes of Buddhism and set it on the road to becoming a world religion. After a bloody military campaign that left thousands of people dead, King Asoka, the third emperor of the Mauryan dynasty, avidly turned to Buddhism to ease his pained conscience. He saw in the Dharma the inspiration for a social policy built on righteousness rather than force and oppression, and he proclaimed his new policy in edicts inscribed on rocks and pillars throughout his empire. While following Buddhism in his private life, Asoka did not try to impose his personal faith on others but promoted the shared Indian conception of Dharma as the law of righteousness that brings happiness and harmony in daily life and a good rebirth after death.

Under Asoka's patronage, the monks held a council in the royal capital at which they decided to dispatch Buddhist missions throughout the Indian subcontinent and beyond to the outlying regions. The most fruitful of these, in terms of later Buddhist history, was the mission to Sri Lanka, led by Asoka's own son, the monk Mahinda, who was soon followed by Asoka's daughter, the nun Sanghamitta. This royal pair brought to Sri Lanka the Theravada form of Buddhism, which prevails there even to this day.

Within India itself Buddhism evolved through three major stages, which have become its three main historical forms. The first stage saw the diffusion of the original teaching and the splintering of the monastic order into some eighteen schools divided on minor points of doctrine. Of these, the only school to survive is the Theravada, which early on had sent down roots in Sri Lanka and perhaps elsewhere in Southeast Asia. Here it could thrive in relative insulation from the changes affecting Buddhism on the subcontinent. Today the Theravada, the descendent of early Buddhism, prevails in Sri Lanka, Myanmar, Thailand, Cambodia, and Laos.

Beginning in about the first century B.C., a new form of Buddhism gradually emerged, which its advocates called the Mahayana, the Great Vehicle, in contrast with the earlier schools, which they called the Hinayana or Lesser Vehicle. The Mahayanists elaborated upon the career of the *bodhisattva*, now held up as the universal Buddhist ideal, and

proposed a radical interpretation of wisdom as insight into emptiness, or *shunyata*, the ultimate nature of all phenomena. The Mahayana scriptures inspired bold systems of philosophy, formulated by such brilliant thinkers as Nagarjuna, Asanga, Vasubandhu, and Dharmakārti. For the common devotees the Mahayana texts spoke of celestial Buddhas and bodhisattvas who could come to the aid of the faithful. In its early phase, during the first six centuries of the Common Era, the Mahayana spread to China, and from there to Vietnam, Korea, and Japan. In these lands Buddhism gave birth to new schools more congenial to the Far Eastern mind than the Indian originals. The best known of these is Zen Buddhism, now widely represented in the West.

In India, perhaps by the eighth century, Buddhism evolved into its third historical form, called the Vajrayana, the Diamond Vehicle, based on esoteric texts called Tantras. Vajrayana Buddhism accepted the doctrinal perspectives of the Mahayana, but supplemented these with magic rituals, mystical symbolism, and intricate yogic practices intended to speed up the way to enlightenment. The Vajrayana spread from northern India to Nepal, Tibet, and other Himalayan lands, and today dominates Tibetan Buddhism.

What is remarkable about the dissemination of Buddhism throughout its long history is its ability to win the allegiance of entire populations solely by peaceful means. Buddhism has always spread by precept and example, never by force. The purpose in propagating the Dharma has not been to make converts, but to show others the way to true happiness and peace. Whenever the peoples of any nation or region adopted Buddhism, it became for them, far more than just a religion, the fountainhead of a complete way of life. It has inspired great works of philosophy, literature, painting, and sculpture comparable to those of any other culture. It has molded social, political, and educational institutions; given guidance to rulers and citizens; shaped the morals, customs, and etiquette that order the lives of its followers. While the particular modalities of Buddhist civilization differ widely, from Sri Lanka to Mongolia to Japan, they are all pervaded by a subtle but unmistakable flavor that makes them distinctly Buddhist.

Throughout the centuries, following the disappearance of Buddhism in India, the adherents

of the different schools of Buddhism lived in nearly total isolation from one another, hardly aware of each other's existence. Since the middle of the twentieth century, however, Buddhists of the different traditions have begun to interact and have learnt to recognize their common Buddhist identity. In the West now, for the first time since the decline of Indian Buddhism, followers of the three main Buddhist "vehicles" coexist within the same geographical region. This close affiliation is bound to result in hybrids and perhaps in still new styles of Buddhism distinct from all traditional forms. Buddhism in the West is still too young to permit long-range predictions, but we can be sure the Dharma is here to stay and will interact with Western culture, hopefully for their mutual enrichment.

The Buddha's Message for Today

In this last part of my lecture I wish to discuss, very briefly, the relevance of the Buddha's teachings to our own era, as we stand on the threshold of a new century and a new millennium. What I find particularly interesting to note is that Buddhism can provide helpful insights and practices across a wide spectrum of disciplines - from philosophy and psychology to medical care and ecology - without requiring those who use its resources to adopt Buddhism as a fullfledged religion. Here I want to focus only on the implications of Buddhist principles for the formation of public policy.

Despite the tremendous advances humankind has made in science and technology, advances that have dramatically improved living conditions in so many ways, we still find ourselves confronted with global problems that mock our most determined attempts to solve them within established frameworks. These problems include: explosive regional tensions of ethnic and religious character; the continuing spread of nuclear weapons; disregard for human rights; the widening gap between the rich and the poor; international trafficking in drugs, women, and children; the depletion of the earth's natural resources; and the despoliation of the environment. From a Buddhist perspective, what is most striking when we reflect upon these problems as a whole is their essentially symptomatic character. Beneath their outward diversity they appear to be so many manifestations of a common root, of a deep and hidden spiritual malignancy infecting our social

organism. This common root might be briefly characterized as a stubborn insistence on placing narrow, short-term self-interests (including the interests of the social or ethnic groups to which we happen to belong) above the long-range good of the broader human community. The multitude of social ills that afflict us cannot be adequately accounted for without bringing into view the powerful human drives that lie behind them. Too often, these drives send us in pursuit of divisive, limited ends even when such pursuits are ultimately self-destructive.

The Buddha's teaching offers us two valuable tools to help us extricate ourselves from this tangle. One is its hardheaded analysis of the psychological springs of human suffering. The other is the precisely articulated path of moral and mental training it holds out as a solution. The Buddha explains that the hidden springs of human suffering, in both the personal and social arenas of our lives, are three mental factors called the unwholesome roots, namely greed, hatred, and delusion. Traditional Buddhist teaching depicts these unwholesome roots as the causes of personal suffering, but by taking a wider view we can see them as equally the source of social, economic, and political suffering. Through the prevalence of greed the world is being transformed into a global marketplace where people are reduced to the status of consumers, even commodities, and our planet's vital resources are being pillaged without concern for future generations. Through the prevalence of hatred, national and ethnic differences become the breeding ground of suspicion and enmity, exploding in violence and endless cycles of revenge. Delusion bolsters the other two unwholesome roots with false beliefs and political ideologies put forward to justify policies motivated by greed and hatred.

While changes in social structures and policies are surely necessary to counteract the many forms of violence and injustice so widespread in today's world, such changes alone will not be enough to usher in an era of true peace and social stability. Speaking from a Buddhist perspective, I would say that what is needed above all else is a new mode of perception, a universal consciousness that can enable us to regard others as not essentially different from oneself. As difficult as it may be, we must learn to detach ourselves from the insistent voice of self-interest and rise up to a universal perspective from which the welfare of all appears as important

as one's own good. That is, we must outgrow the egocentric and ethnocentric attitudes to which we are presently committed, and instead embrace a "worldcentric ethic" which gives priority to the well-being of all.

Such a worldcentric ethic should be molded upon three guidelines, the antidotes to the three unwholesome roots:

- (1) We must overcome exploitative greed with global generosity, helpfulness, and cooperation,
- (2) We must replace hatred and revenge with a policy of kindness, tolerance, and forgiveness.
- (3) We must recognize that our world is an interdependent, interwoven whole such that irresponsible behavior anywhere has potentially harmful repercussions everywhere.

These guidelines, drawn from the Buddha's teaching, can constitute the nucleus of a global ethic to which all the world's great spiritual traditions could easily subscribe.

Undenying the specific content of a global ethic are certain attitudes of heart that we must try to embody both in our personal lives and in social policy. The chiefs of these are loving-kindness and compassion (*maitri* and *karuna*). Through loving-kindness we recognize that just as we each wish to live happily and peacefully, so all our fellow beings wish to live happily and peacefully. Through compassion we realize that just as we are each averse to pain and suffering, so all others are averse to pain and suffering. When we have understood this common core of feeling that we share with everyone else, we will treat others with the same kindness and care that we would wish them to treat us. This must apply at a communal level as much as in our personal relations. We must learn to see other communities as essentially similar to our own, entitled to the same benefits as we wish for the group to which we belong.

This call for a worldcentric ethic does not spring from ethical idealism or wishful thinking, but rests upon a solid pragmatic foundation. In the long run, to pursue our narrow self-interest in ever widening circles is to undermine our real long-term interest;

for by adopting such an approach we contribute to social disintegration and ecological devastation, thus sawing away the branch on which we sit. To subordinate narrow self-interest to the common good is, in the end, to further our own real good, which depends so much upon social harmony, economic justice, and a sustainable environment.

The Buddha states that of all things in the world, the one with the most powerful influence for both good and bad is the mind. Genuine peace between peoples and nations grows out of peace and good will in the hearts of human beings. Such peace cannot be won merely by material progress, by economic development and technological innovation, but demands moral and mental development. It is only by transforming ourselves that we can transform our world in the direction of peace and amity. This means that for the human race to live together peacefully on this shrinking planet, the inescapable challenge facing us is to understand and master ourselves.

It is here that the Buddha's teaching becomes especially timely, even for those not prepared to embrace the full range of Buddhist religious faith and doctrine. In its diagnosis of the mental defilements as the undenying causes of human suffering, the teaching shows us the hidden roots of our personal and collective problems. By proposing a practical path of moral and mental training, the teaching offers us an effective remedy for tackling the problems of the world in the one place where they are directly accessible to us: in our own minds. As we enter the new millennium, the Buddha's teaching provides us all, regardless of our religious convictions, with the guidelines we need to make our world a more peaceful and congenial place to live shows us the hidden roots of our personal and collective problems. By proposing a practical path of moral and mental training, the teaching offers us an effective remedy for tackling the problems of the world in the one place where they are directly accessible to us: in our own minds. As we enter the new millennium, the Buddha's teaching provides us all, regardless of our religious convictions, with the guidelines we need to make our world a more peaceful and congenial place to live.

PĀLI—ITS ROLE IN INDIAN CULTURE

Anukul Chandra Banerjee

Culture which is one of the finest aspects of civilization has an extensive application in its sense. So far India is concerned, her culture is composite in character. Indian culture should be viewed from two aspects, viz., (i) as a way of thought, and (ii) as a way of life. As a way of thought it may be expressed by the single word *Dharma*, while as a way of life it may be represented by the expression *Purusartha*. Both the ways, in the first instance, are characterised by dynamism and vitality, which give it its motive power as something directive and helpful for the life of man. Indian culture is not confined to the physical world alone. It but acknowledges the existence of some Basic Reality behind life and the universe which is not seen as a physical phenomenon by eyes or felt by any of the other senses, including the mind. Theravāda buddhism, of which the vehicle of expression is Pali, believes in that Ultimate Reality which is the state of *Nirvana*—a state of perfect bliss and happiness. This state may be attained by every being. Thus it is to be seen that Indian culture puts together diverse elements into a combination. In other words, it makes a synthesis of different modes of life.

Pali is the language which preserves the words of Buddha. A learner should carefully study this language in order to realize to the fullest extent the value of the heritage which the Blessed One has bequeathed to us. In the Buddhist Scripture the later scholars find materials for endless contemplation. Indeed, the Pali language with its phraseology, at once soft and sonorous, smooth-flowing and capable of employment as a language of culture and science, appeals to our imagination and kindles our power of expression and that is why it became soon a literary dialect and was elevated to the position of dignity. Still at a later period many scholars began to compose words in Pali, so that the knowledge which they had garnered in course of their studies might be recorded for the benefit of generations yet unborn.

As literary speech Pali belongs to the early

Middle Indo-Aryan period—the Old Indo-Aryan period being represented by the Vedic language. Pali cannot be directly derived from Classical Sanskrit. Chronologically it lies mid-way between the Vedic language and Sanskrit as well as literary Prakrits. If some Pali forms are compared with the Sanskrit ones, e.g. Vedic *tebhis*, Pali *tebhi*, *tehi*, Sanskrit *taih*, it will be seen that the former cannot be derived from the latter. All such examples show that Pali is somewhat nearer to the Vedic than Classical Sanskrit of Pāṇini of the fourth or fifth century BC. Pali had probably ceased to be as spoken language by the time of the emperor Asoka, i.e., 3rd century BC. But it did not indeed in any way lessen the interest which it evoked in the minds of the scholars of the country. To them it was of no pagan stock.

They had no difficulty in assimilating the philosophic culture of a religion, which had come into existence and attained eminence in India. Pali is the sacred language of the Buddhists of the Theravāda School in the same way as Sanskrit to the Hindus and Arabic to the Muslims, and it is used in all Buddhist countries in their religious and social functions.

The contribution of Pali towards Indian history and culture is unique and unparalleled. It is indeed impossible to ignore the legacy of the Pali language in the cultural history of the East. Pali yields some interesting phenomena which are of utmost significance for the history of the Indo-Aryan languages from the linguistic point of view. As a literary language Pali shows some remarkable points of agreement with the Jaina Ardha-Māgadhi and with the languages of the inscriptions of Aśoka. Modern Indian languages, such as, Bengali, Oriya, Assamese, Hindi, Mārāthi, Maithili and the like as well as the languages of the neighbouring countries of India, e.g., Burmese, Ccyclonese, Siamese and others contain ample materials which are traceable directly or indirectly in Pali. Especially in Bengali we find that Pali has caused tremendous influence.

Many phonemes, words, idioms and phrases of Bengali have been derived directly from Pali. It will be striking to note here that the famous Chinese Pilgrim Hiuen-Tsang in course of his journey from the west to the east noticed the Sanskrit-teaching Mahayana School diminishing and the Pali-teaching Theravāda School flourishing. It thus, reveals that Pali had an intimate connection with the spoken language of Bengal. (*Journal of the Buddhist Text Society of India*, vol. ii, 1894, pt. iii, p. iv.). As a matter of fact Pali is undoubtedly of great necessity for the study of Indology to which it contributed and is still contributing for the glory and achievement of India. The importance of the study of the Pali language and literature is inestimable in as much as the Pali literature is not only primarily concerned with the oldest and most authentic Buddhist sacred texts which attract the attention of the people of the world through their doctrines of non-violence and universal love, but also it contains information about the social, historical, political, economic, religious and geographical conditions of contemporary India. There is no denying the fact that Pali was in use in India for many centuries as a distinct literary language, capable of expressing all types of experience, forms of thought and interest of life. Pali also provides opportunities for the study of the cultural contacts between the Asian countries of the south, south-east, north and north-east. Its intensive study is a necessity in strengthening further the cultural ties of India with her neighbouring countries like Burma, Pakistan, Thailand and Cambodia. Moreover, the Pali literature is a treasure-house of materials of various types. The importance of Pali can thus neither be gainsaid nor exaggerated. The study of this is, therefore, a must for the proper assessment of Buddhism in particular and Indian culture in general. A scholar interested in Buddhist studies cannot but neglect this ancient and sacred language of the East. The knowledge of Pali is, thus, helpful to research scholars in various branches of learning, e.g., philosophy, history, Sanskrit, Buddhistic studies, linguistics and modern Indian languages. Research scholars in these fields of studies cannot refer to standard works, reference books and other sources of useful information in Pali without sufficient understanding of this language. Reliance on translations becomes a handicap to their research work.

The Pali literature is of great extent and importance, and also of multifarious interest. Broadly speaking, it may be classified under three

main groups, viz., (a) the Buddhist Scripture or the Tipitaka, which forms the Pali Canon, (b) the Commentaries, exegetical expositions of the texts of the Tipitaka, compiled only after the fifth century of the Christian era, and (c) historical, grammatical and other works on secular subjects produced by scholars at various times. In between the closing of the Pali Canon and the emergence of Pali commentaries of Buddhadatta, Buddhaghosa and Dhammapāla there appears a short dark period in the history of the development of the Pali literature. Such a period approximately extends from the beginning of the Christian era to the close of the 4th century AD. To the earlier part of this period may be placed the Nettippakarāṇa, Peṭakomadesa, Milindapañha, Mūla or Mahā Āṭhakathā, Uttara Vihara Āṭhakathā, Māhapaccariya, Kurundiya or Mahākuranda Āṭhakathā, Andhaka, Sankhepa, Vinayavinicchaya, Dīpavamsa and the Āṭhakathā Mahāvamsa. At the next stage are classed the memorable writings of Buddhadatta, Buddhaghosa and Dhammapāla, Mahāvamsa of Mahānāma, Anāgatavamsa, and Jātakaṭhavaṇṇanā. Indeed Mahāvamsa which is the veritable mine of information about ancient Indian history and culture may be regarded as a Pali model of some chronicles like the Pujāvaliya and others written in Sinhalese. The commentaries on the texts of the Vinaya, Sutta and Abhidhamma Piṭakas were followed by some *vikās* to chronologically discriminated as mūla and *anu*. The sixth or seventh century AD witnessed the gradual appearance of the Pali grammatical literature headed by Kaccāyana's Pali Grammar and of Pali lexicons headed by the Abhidhammapadapīkā.

It becomes, thus apparent that Pali contributed largely towards the Indian culture. The Pali literature is indeed vast and rich in materials which render us inestimable service to the proper study of ancient Indian history and culture. The psychoethical analysis of the dhammas, the classification of various types of consciousness, mental processes, causal relations and the like are a few of the special contributions of Pali to the Indian culture. Even the life and career of Gautama Buddha cannot be properly assessed without the study of the Pali works. To an Indologist the study of Pali is as important as that of Sanskrit and Prākrit and in a sense more important as furnishing ample and reliable data for chronology. But it is a matter of great regret that many Pali books lie still buried in manuscripts which are not easily available to us.

SPIRITUAL TOURISM

The Dalai Lama

I am very honoured and consider myself most fortunate to be here today amidst such a gathering of representatives from several Buddhist countries.

More than 2500 years have passed since the Mahāparinirvāna's of the Buddha. I deem it most auspicious that all of us equally followers of the Buddha are able to meet together here on this occasion and recalling the Buddha and his kindness. I pay homage to him.

We have now embarked on the 21st century and looking back on the century just passed we might consider it to have been one of the most important periods in the history of mankind. During the 20th century great changes took place as a result of experiments and developments in a broad range of human activities such as economics, politics and culture. As a consequence of our experiences over the last hundred years we developed far greater appreciation of the importance of freedom which is so intrinsic to human beings, as well as the significant contribution of individual enterprise and the private ownership of business in improving the economy. In the same era people came to a fresh recognition of the crucial importance of bringing a halt to the production and proliferation of weapons of tremendous destructive power that as among the fruits of scientific research. Because of the many difficulties and challenging experiences we faced during the 20th century, I believe we human beings have matured in many ways and have enabled us to utilise our intelligence and creative abilities to the fullest extent. We are therefore able to see clearly that in comparing the early part of the century with its closing years, there have been positive developments in human thinking and our approach to problems. This is source of hope.

At the outset of the last century many people laboured under the misconception that human happiness could only be achieved through physical

satisfaction by making material progress through science and technology. Tremendous human energy was directed into material development. However, the closing years of the century saw a widespread growth of awareness that improving physical abilities and material progress alone were not sufficient. Many more people came to recognize that a change in our motivation and mental attitude was important in achieving human happiness and overcoming some of our suffering and anxiety. At the same time there was much greater public recognition of the need to employ non-violence, to work for peace and the protection of the natural environment. These changes in awareness came about as a result of our many experiences over the past century.

Now, at a time when we are just beginning the 21st century, when we are able to see clearly the importance of changing our mental approach to events around us, the potential rewards of working on internal development by nurturing the ideals of non-violence, peace and the abolition of war from within, it is timely and appropriate for every religious tradition to promote the positive qualities of compassion, tolerance, contentment, and self-discipline. Consequently our different religious traditions have an important role to play even in this modern era. Therefore, it is evident how important it is that there should be good understanding and harmony among the different religious traditions of the world and that they should be engaged in a common effort to contribute to the welfare of all humankind.

I believe that the Buddha Dharma in particular which has flourished for over 2500 years and which shares with the other religious traditions teachings concerning compassion, kindness, tolerance and self-discipline has a special role to play in our modern world. This is because, unlike other religious traditions, Buddhism uniquely propounds

the concept of interdependence, which accords closely with fundamental notions of modern science.

Amongst the various Buddhist traditions that have come about in different times and places, there are those who look to the collection of scriptures preserved in Pali as their source and those who look to the Sanskrit tradition. This latter tradition reached its zenith at the renowned ancient university of Nalanda where the literature and understanding of philosophy and logic were profoundly defined by Buddhist scholars of the time. This Sanskrit tradition is a crucial part of our Buddhist heritage. Until relatively recently there had been a lack of contact and interaction among Buddhists ourselves. In future we need to encourage and foster an exchange of knowledge and experiences among our different traditions and improve communications amongst us. In this context I would like to suggest that our Indian Buddhist mothers and sisters should take special interest and responsibility for upholding the Buddhist Sanskrit tradition which prospered for more than a thousands years in this country.

Another important aspect of the Indian Buddhist legacy that concerns us all and that I understand is the focus of the gathering is the existence of Buddhist sacred places. Naturally, they have a special significance for Buddhists. When I was young and studying in Tibet, like every Tibetan I regarded India as the *Aryabhumi*—the Holy Bhumi, the source of our Buddhist religion and culture. Like every devout Buddhist I associated Bodhgaya with the highest achievements of the spiritual path, the Buddhists attainment of perfect enlightenment. It was somewhere I longed to visit and fortunately an opportunity came in 1956 with an invitation from the Maha Bodhi Society to attend the Buddha Jayanti.

When I finally stood in the presence of the seat of enlightenment I was profoundly moved. Reflecting on Shakyamuni Buddha's great accomplishment in this place I also could not fail to remember his overwhelming kindness to all sentient beings. Not only did he achieve perfection himself, but also

he revealed that many of us has such potential. I believed them as I do now, that the teachings of the Buddha could lead not only to inner peace in the lives of individuals, but also to peace between nations.

Since that first moving occasion in Bodhgaya I have travelled far more extensively in India and in many other parts of the world. Having the opportunity to visit the pilgrimage places of other religious traditions has led me to realise that spiritual tourism has significant role to play in fostering interreligious harmony and understanding. I firmly believe that we need to put more effort into ensuring that all the major world religions harness the human potential for the betterment of humanity, to serve humanity, and to save the planet while, at the same time, we try to reduce conflicts waged in the name of religion. One way to do this involves bringing religious scholars and leaders together, but another is for ordinary people to experience a deeper feeling about other religions through the atmosphere of these sacred places. In the case of the Buddhist holy places, the temples, monuments and magnificent works of art that many of them contain the symbols of the Buddhist values of peace, compassion and understanding. Even to feel admiration for them is among the causes to developing such qualities within ourselves. Therefore, it is important not only that the Indian and international public, be encouraged to visit such places and that adequate facilities are made available, but also that they be provided with reliable information explaining the significance of what they see.

Finally, if I may take advantage of this rare opportunity of addressing an assembly of such esteemed Buddhist elders and representatives, I would like to express the hope that in future we Buddhists will be able to improve and extend communications amongst ourselves, and that from our side, irrespective of which tradition we belong to, we will be able to contribute more effectively in human happiness and peace of mind throughout the world.

EAST TO WEST TO EAST: BUDDHISM'S UNITY IN DIVERSITY

Heng Sure

In considering the theme “Buddhist “Culture in Asia - Unity in Diversity” I reflected that having lived 34 years of my life as a Chinese Mahayana Buddhist in the United States, I am thus challenged to speak with authority about Buddhism in Asia. Some observers say that Buddhism in Asia for various political, historical and economic reasons has lost touch with its own traditions. They claim that those traditions have been eclipsed in Asia by the lure of profits from global markets and rampant technological innovation, and that the seed of the Dharma has crossed from Asia to the West. In this scenario, we Buddhists who live in California, at one end of the “Buddhist bridge” crossing over from Asia, so to speak, have witnessed the arrival of diverse pioneers of Asian traditions and learned the Dharma fresh from them. Thus our claim to the value of a Western perspective on Buddhist diversity in Asia has a certain legitimacy. Further, as the Buddha’s teachings take all sentient beings in Ten Dharma Realms as their purview, Buddhism can legitimately no longer be considered exclusively an Asian religion.

For example, let’s review one datum as evidence of this claim: the capital of Buddhism in history, if one considers numerical diversity alone, might once have been Chang’an during the Tang Dynasty, where at the peak of the Silk Road’s commerce, there were perhaps a dozen active Buddhist traditions represented. If one takes the state of California, including Southern California and the San Francisco Bay Area, you find four times as many traditions represented and flourishing. There are as many as sixty distinct groups practicing some form of Buddhist teaching in California..

Prof. Diana Eck’s Pluralism Project Directory of Harvard University lists three to four million Buddhists (in formal practice) in the US by the year 2004. These individuals practice in 2188 Buddhist

centers in the USA, according to the Harvard survey and of those, 600 to 800 are in California.¹

And if we take China as exemplifying the East, there seems to be renewed interest in China for Buddhism that is returning to Asia through the West. As the East modernizes, we witness, predictably, a growing malaise and discontent at the failure of material culture to deliver lasting satisfaction. There is reason to believe that Buddhist values and perspectives may return to the region of its birth, having been modified by contact with Western culture.

I’m arguing that the forms of Buddhism that will arise in Asia in the 21st century will no longer be the familiar forms, issues and institutions that Buddhists have witnessed over the twenty-five centuries of its development in Asia. Instead 21st century Buddhism in Asia will mirror the issues that Buddhism in North America is currently facing and reshaping. North America’s cultural diversity and globalized commerce has opened up the marketplace of ideas much wider than before; thus a Buddhist student in San Francisco can encounter and practice a variety of Tibetan forms, (Gelugpa, Nyingmapa, Sakya, and Mahamudra, as well as Bon); he or she can practice a variety of Theravada styles from Sri Lanka, Thailand, Cambodia and India, as well as immerse into Japanese Zen, (Soto and Rinzai) American hybrids beat Zen, Square Zen, literary Zen, etc. These various forms are entering Asian countries across their borders at this moment, countries that heretofore had only one or more indigenous forms of Buddhism.

This pluralist trend is emerging because of humanity’s migratory patterns, because of globalized markets, the internets pervasive reach, as well as the advance of inter-religious Exchange between monocultures that existed in isolation before. The United States has had to embrace pluralism and come

to grips with the unprecedented novelty of multiple ways of being Buddhist. Although I am primarily discussing Buddhism's evolution in North America, this phenomenon is happening now in Asia as well.

Another testimony to Buddhist diversity entering through the back door in Asia might be found in the language of science. Science's hegemony has unified humanity in a consistent world view of empiricism and technology, and is certainly the dominant cultural theme of our time. Buddhism, as will be discussed below, may be one of the few world religions that has no incompatibility with science and science's world-view. Perhaps the notions of East and West, as a geographic dichotomy, in the global age, is no longer the most useful index of measurement of the progress of the Buddha's teaching; perhaps a cyclical or spiraling motion, a returning from the perimeter to the center is more descriptive of the actual circumstance.

If we were then to look forward to the experience of Asian Buddhists of the future, we might expect that educated Asian citizens, those who participate in the global culture; are becoming "born-again Buddhists" after learning forms of Dharma that are evolving currently in their Western incarnation. If we accept the possibility of that premise then it will be of interest to examine Dharma practices that as they pass through the West are being influenced and transformed by that encounter, are now on their way to rebirth as the future of Asian Buddhism.

So to restate the principle via an analogy, we can look at the Buddha's experience. Upon his realization of Mahabodhi, he set the Dharma Wheel in motion and it turns to this day, interpreted in diverse cultures, languages, and traditions world wide. A single Dharma sound has manifested into multiple expressions of the teachings. The Dharma divides into Mahayana, Theravada, Vajrayana, and indigenous appearances, unique to each culture. It is however, only great wisdom and great compassion. While accompanying my teacher in religion, the late Chan Master Hsuan Hua(1916-1995) on a delegation to Malaysia I recall his response to a chauffeur, a layman who had driven his car to the airport to take the Master back to Kuala Lumpur. The layman, obviously waiting his chance to ask a personal question to the teacher, turned towards Master Hua and asked :

"Venerable Sir, the Theravada teachings say that there is only one Buddha, that there has never been more than one Buddha, yet the Mahayana says there are as many Buddhas as there are motes of dust in Buddha lands. So after all, how many Buddhas are there, one or many?"

Master Hua, obviously relishing the teaching opportunity; smiled and said :

"The way I see it, there are no Buddhas at all. Never have been." The perplexed layman said, "But how can that be?" The Master said, "There is only great wisdom!"

The chauffeur was delighted with this answer.

So now having determined that there are many Buddhsims in the pluralistic religious climate of North America, in fact more than at any time in history, I want to focus closely on one aspect of unity in diversity, and comment on the current experience within the Buddhist Sangha.

I use the term "the West" in a non-geographical, non-ethnic sense. By this I mean that the West is wherever science's rationality, and empirical, critical' education has prevailed over traditional kinship, and orthodoxy. The West now extends beyond postmodern, post industrial culture, to include the digital revolution. In this sense "the West" includes, Australia, Europe and modern India, as well as Japan, Korea and Taiwan, as well as Singapore, Malaysia, Hong Kong and more rapidly, China. Although some might object to the inclusion of China in a discussion of the West, surely the internet and intimate technology has made a unified and networked intellectual culture of our planet.

One further qualification is needed before I begin my discussion: many scholars have researched and written on this topic and I include a bibliography at the end of this paper. I want to acknowledge their names, at the outset. The list includes Charles S. Prebish, Richard Seager, Rick Fields, Don Monrreal, Jan Nattier, Martin Verhoeven and James William Coleman in the United States, Stephen Batchelor and Martin Baumann in Europe, and Paul Croucher, in Australia.

Buddhism's advent in North America has brought new cohesiveness to the diversity of the Buddhist traditions that in Asia, even in the Buddha's time, had splintered into contending sects and schools.

The Western Monastic Sangha

An example of how Buddhism's current advent in North America has brought unity to diversity is the Western Monastic Sangha Gathering. This group is a nonhierarchical, informal community of monastic Dharma friends who gather annually for five days of practice, conversation and networking. The group includes both men and women, and the only criteria for participation are a commitment to chaste celibacy and a primary orientation in Western culture and language, (versus a primary orientation to an ethnic Asian community.) The 14th annual gathering will come together this June at Shasta Abbey, near Mt. Shasta, California.

One significant discovery after thirteen years of meetings of this community is that monks and nuns in North America, having learned our Buddhism from Asian pioneers who came West, can setdown the baggage of the past, and begin our intra-Buddhist relations afresh. By baggage I mean the baggage of sectarian antagonisms that Buddhists have been carrying in Asian institutions for centuries.

This discovery makes a great deal of difference in claiming true "unity in diversity" within Buddhism. We can relate as one body of Buddhists, without having to honor the generations of unexamined stereotypes, such as "Theravada monks are small-vehicle, selfish Arhats," and "Mahayana monks are rich bankers who eat all day and who make altruistic vows to save all living beings but who lack the purity in precepts to save themselves."

This new community can also identify clearly the various cultural accretions that have shaped the Buddhsims of Asia. Sitting together as North American practitioners, each in our differently colored robes, we can see the Japanese overlay in Zen that differs it from Chinese Chan and Korean Son. The Thai cultural influence shows up when the British practitioners from the Thai Forest Sangha in Canada chant the Metta Sutta next to the American monks from the Bhavana Society of West Virginia practice their Sri Lankan form of the same text.

At the North American Monastic Sangha conference we discuss issues shared in common such as health care in the Sangha, celibacy, ceremonies, practice, translation of texts, and the problems involved in keeping alive a lineage. We share the challenges in learning from the first generation of

Asian Patriarchs, the gender divide and how to bridge it in the culture of the West where women unlearn not to speak, the challenges of compromising with the demands of a digital, global market-place world, among other issues.

It is not an exaggeration to say that the support for the celibate monastic lifestyle generated among the members of these conferences has shown the nature of the split among the various "yanas" in Asia, to be cultural and political, and not anywhere intrinsic to the Buddha's initial formulation of the Mahasangha order. This is unity amid diversity.

At the same time the Monastic Sangha gathering does not facilely gloss over doctrinal differences. Indeed distinctions exist between Sanskrit derived Mahayana Sutras and the Pali derived Suttas of the Theravada. But our close interchange with the Theravada monks and nuns, particularly following the close personal relationship between the late Chan Master Hsuan Hua and Ajahn Luong For Sumedho, has paved a road towards respect, unity and harmony, above the perceived differences of the past.

There has been an opinion circulating in scholarly circles that Buddhism in the West will be primarily a lay phenomenon. Charles Prebish² when writing about Master Hsuan Hua's Sangha in America said,

"I do not mean to say that Hsuan Hua's endeavour is not valid or important. I simply mean that it does not take into account that American Buddhism is "primarily" a lay movement." Prebish continues :

"..The Sino American Buddhist Association thus consists of an incredibly dedicated group of men and women who are pursuing the Buddhist path with vigor under the guidance of an able teacher."

This was a view of Buddhism in the 1970s when indigenous Western Monastic Sangha was in its earliest forms. In the meantime we have seen a shift away from a primarily lay progress. And the existence of an indigenous Sangha provides counter-evidence to Prof. Prebish's claim some of two decades ago.

We might propose some basic aspects that need to be present for a Buddhist community to flourish in a new land. It would seem that Buddhism has not actually taken root in a new land until there is a

strong indigenous Sangha native to the local culture, until the Buddhist Canon is translated into the local languages and until the second generation of leadership establishes authority, having survived the passing of the first generation of founding pioneers.

Given these proposed criteria, it would seem that North America's current fascination with Buddhism is more than a passing fad because Buddhists in the West are now witnessing the presence of these factors: the Western Sangha is flourishing, the Canon is being translated into European languages and a new generation of leaders has emerged. It is not over optimistic to say that the Buddha's teaching, lead by the monastic Sangha, is here to stay in North America.

This situation was not achieved without its struggles and obstacles. For example, there were several spectacular public failures in*, the first generation of Buddhist institutions in the US and Canada, notably San Francisco Zen Center's transfer of leadership from Suzuki Roshi to Dick Baker. In his book *Shoes Outside the Door*.³ Michael Downing detailed the scandal that destroyed the serenity of the San Francisco Zen Center, as Dick Baker was caught in an affair with the wife of a parishioner and subsequently was pulled down, causing much distress and doubt and soul-searching among the community. The Vajradhatu community's lineage succession from Chogyam Trungpa to Ozel Tenzin was aborted when Trungpa died of heart failure and cirrhosis of the liver and his selected Dharma Regent, Ozel Tenzin died of AIDS related illness, The Vajradhatu community and Naropa University's thousands of followers worldwide experienced a crisis of faith.

The Importance of the Vinaya

Westerners by and large came to Buddhism in order to meditate. What was missing was a recognition of the importance of the Vinaya as the foundation of meditation practice. In order to respond to the exigencies of American social mores of the 1960s, the Diamond Sangha in Hawaii changed not only the culture of their practice center, but made some decisions about the character of American Zen. In Robert Aitken's book "The Mind of Clover"⁴ he describes the significant moment

when his community, at the brink of fracture and dissolution because of unconventional relationships within the practice community, discovered the sila, or precept code as the foundation of effective Zen practice.

When they established a code of behaviour more in line with traditional standards, the community healed and survived. By so doing, the Diamond Sangha, lead by Aitken, were in effect reforming the tradition they had inherited from Japan, a Zen tradition which had lost the precepts and at the same time, lost the Way.

Two decades later, the Vipassana Community of Spirit Rock Meditation Center in Woodacre, California, created its Teachers Code of Ethics⁵ based on the Panca Sila, the foundational code of lay Buddhist ethics familiar in Buddhist cultures across Asia. The Spirit Rock code states explicitly that a sexual relationship is never appropriate between teachers and students. Jack Kornfield and Joseph Goldstein two founders of Insight Meditalion, which is the parent organization of Spirit Rock, both received training as monastics under Ajahn Chah in Thailand before returning to the United States and subsequently disrobing. Their exposure to traditional Thai Buddhist Vinaya practices created an awareness and appreciation of the Buddha's formula for success in meditation, that of sila, samadhi, and paññā.

Even though Charles Prebish wrote, "Tacit and complete acceptance of the layman's vows may simply be impractical for Americans or at best an unrealistic goal,"⁶ thereby predicting that culture would triumph over creed and that American topologies would determine what Buddhism becomes in North America, in fact that has not proven to be the case. Prebish's observation about the Sangha was published nearly three decades ago; the Buddhadharma in America did pass through an initial phase of lay development but now the voices of celibate monastics, monks and nuns are heard more often. For example, at a Western Buddhist Teachers' Conference held in June of 2000 in Spirit Rock, North of San Francisco, H.H. the Dalai Lama in responding to a question about correct behaviour between teachers and students, advised

the questioner to check the Vinaya.. where such matters are dealt with wisely and effectively.

When the monastic Sangha flourishes in a culture, Vinaya studies ensue. Likewise other aspects of traditional Buddhist practice appear, devotional practices, repentance bowing, and the deeper teachings of the Dharma. Such activities have traditionally been carried on by monks and nuns. Because of the vows to chastity and poverty which are central in the Bhikshu and Bhikshuni Vinaya, as the monastic Sangha sets down roots in Western soil one would predict a decrease in the scandals regarding . sex and money that have plagued the early lay devotees.

More people have encountered native Sangha and or have read sutras translated into English by Sangha-led organizations such as the Buddhist Text Translation Society's Mahayana sutras, the Pali Text Translation Society's English Suttas and the Foundation for the Preservation of the Mahayana Tradition's translations into English of Tibetan texts. Three traditions' texts introduce the Buddha's words to readers who knew nothing about the existence of Vinaya Rules.

Four Aspects of the Dharma that will Flourish in the West

Without belabouring all the fascinating details of North American Buddhism, let me next highlight four major themes that I see as integrating the unique character of Western, post-modern culture into the development of Buddhism in the West.

Buddhist practice has always influenced whatever new culture it met, and was in turn, influenced by each new country and culture it met. The significant ways that Buddhism will influence Western culture are these: Buddhist practice is democratic, it is psychology-oriented, it responds to rigorous scientific disciplines and it animates, the cultures it touches.

The interchange will be mutual: the four aspects of Western culture that will make a mark on the Buddhist tradition are also four aspects of Buddhist teachings that are currently appealing to Westerners and will potentially make the biggest impact on the Dharma. Then as the Dharma returns to Asia via the West these aspects may renew interest in the Buddha in the East, thereby creating an international unity in diversity.

Buddhism is Egalitarian

First, the Dharma's egalitarian nature appeals to the Western democratic mentality. The Buddha described all sentient beings in the Ten Dharma Realms as equally possessing the Buddha-nature, therefore all beings share alike equal access to the fruits of cultivation. The role in Buddhist practice of the monastic clergy vis a vis non-monastics appeals to the democratic nature of modern individuals. Personal vigour in cultivating the Dharma determines one's progress, not birth or influence. Wisdom and virtue, not gender, class, bank account, connections or age remain the markers that open to the fruits of the Buddha's Path.

Further, the Buddha instructed that his teachings be kept in the vernacular, not in the language of priests or scribes, so that the purpose of the Dharma — ending suffering — remained available to all people, literate and illiterate alike.

The women's Sangha was established in the Buddha's lifetime; his own foster mother became the first ordained nun, Mahaprajapati, and she established the Bhikshuni Sangha. In the Mahayana tradition, women have been ordaining and taking vows for 2500 years. This fact reveals a significant point about the democratic nature of the Dharma: the Buddha opened up the Indian caste system to welcome all sincere practitioners; a radical gesture that turned the standard social observances on their head, likewise he opened up the Dharma for half the human population at a time and in a culture where women were little more than property, whose primary value was the ability to reproduce male children. The Buddha taught that liberation is possible not only for all humans, but for all beings, including gods, ghosts, asuras, animals, and hell-beings, how much the more for humans of both genders.

This democratic access to the path of liberation appeals to Westerners who learn from the polytheistic Greeks and Hindus and the mono-theistic Abrahamic faiths that God alone is the highest and humans, being mere creatures, have no hope of equalling or

replacing the creator. To learn that all living beings have the Buddha nature and that all can become Buddhas is a refreshing and liberating message for wounded Catholics and secular humanists alike.

Buddhism is Psychology - oriented

The second aspect of Buddhism's appeal to the West is its orientation vis a vis psychology. Prof. Huston Smith, celebrated educator and writer on religion expressed to me in conversation that one of the major avenues for Buddhist interest and acceptance in the West will be psychology, and that the dialogue between psychology and Buddha Dharma will contribute to shape Western Buddhism in the 21st century.⁷ Since Freud, Jung, Adler and the rise of secular humanism in Europe post-modern individuals have largely defined themselves through the vocabulary and perspectives of psychology. Buddhism's orientation towards psychology has already paved a broad highway of East-West exchange and mutual learning.

Many of the lay Buddhists teachers and disciples in America, particularly in the Insight Meditation Vipassana community were initially drawn to Buddhism by its attitude towards the human mind. Some writers claim that Buddhist meditation serves as a solution to the frustration they felt during their study of Western analytic psychology. Originally drawn by a wish to understand the mind and its states, students of psychology were dismayed to learn that to advance in the study of psychological required training in statistics, demographic studies, and experimentation with rats and lab animals. When the training focused on human experience too often the focus was on pathology and chemical therapies.

Buddhist meditation, particularly Vipassana, to the joy of frustrated psychology students, allowed them to experience the healthy human mind in vivo, with a theoretical model, i.e., the Buddha's description of the mind available both through Abhidhamma texts and through the sutra discourses on meditative states.

Two levels of inquiry are emerging now from the dialogue between psychology and Buddhism 1) using the Buddha's description of the mind in the Sutras as a pathway for self-understanding, a meditative therapeutic model, and 2) investigating the interaction between Buddhist theories of mind

and neuroscience. Formal studies are on-going in University of Wisconsin, Madison, UCLA, and Stanford, among other research institutions.⁸ There has been evolution, too, of the dimensions of Humanistic psychology and the theories of Frits Peris, Abraham Maslow, Carl Rodgers vis a vis their contact with Buddhist practice and theory of mind.

The Buddha's sūtras can be explained as blueprints of his awakened consciousness; his discourses to the monks and nuns are frequently in-depth descriptions of the workings of the mind. He explained his experience for the benefit of those who need this information as their renditions carry them through the same territory and along the same paths that the Buddha traversed. Certainly the pilgrimage of Sudhana, the Buddhist pilgrim in the Gandhayyuha chapter of the Avatamsaka Sūtra can be explained as the Buddha's description of meeting and integrating the archetypes of the anima and the shadow into a holistic conscious awareness.

Buddhism is Science-Friendly

The third aspect is Buddhism's science-friendly nature. Among major religions Buddhism is one of the least antagonistic to science's spirit of inquiry. Without stretching the analogy the Buddha's experience of practice in the forest for six years fits the paradigm of proper scientific investigation. He worked from a theoretical hypothesis: that suffering can end; he employed a variety of methodologies in his research, discarding those that lead to extremes. He left a paper trail in the sutras, and he bequeathed the fruits of his research for testing to anyone who might seek answers on their own. His model has been tested by subjects East and West for two and a half millennia.

Popular awareness of the conversation between Buddhism and post-Newtonian physics started with two works: Fritof Capra's *The Tao of Physics*,⁹ and Gary Zukov's *The Dancing Wu Li Masters*.¹⁰ This conversation is now starting to work back into the life sciences: psychology, health, genetic, and biological engineering are looking into Buddhist models of interdependence and conditioned arising.

At the same time, the encounter with Buddhism is reinvigorating the ethical dialogue between technology and society by introducing new insights and new vocabulary for discussion that is distinct from Judeo-Christian perspectives that split away from the Church after the renaissance.

The vision of Indra's net from the /Avafamsa/ ca Suffa's contemplation of the Dharma Realm gives us an alternative view of interdependence, that models a world set back on its foundation of pre-modern, humanistic values, set on a foundation of ethics and human kindness.

In this regard I offer a prayer written and recited on October 3, 2003 at the dedication of the new Technology Center at the library of the Graduate Theological Union, DC Berkeley's seminary.

A Technology Blessing

Let us first invoke Indra's Net, the interlacing net of pearls which in the Buddhist Pantheon is said to adorn the heavenly palace of Shakra Devanam Indra, lord of the "Heaven of the Thirty-three Gods". The net contains an infinite number of perfect, transparent pearls, each one of which perfectly reflects the totality of pearls. In each pearl one can see all the pearls and the totality, of pearls is gathered back by a single perfect pearl. May the electronic tools we use in the library reflect the totality of the spirit in the same way. May every micro-circuit that sustains our cyber-reality mirror the interdependence of the Internet. May each node, each module, each chip carry us faithfully into contact with the totality of the entire Net. May each monitor and tube reflect accurately, reliably, without bias, the data that can become information, the information that can become knowledge, the knowledge that with grace and compassion, can become wisdom. May we never forget as we use our electronic shovels and digital chisels that the tools are means to an end, that wisdom and compassion are the ends - of those means; may we use our electronic servants to clarify our human values and enhance our basic human kindness instead of leading us to serve the hardware and software tools that too often are designed to serve marketing, marketing that is in turn the servant of greed. In this way may we make each keystroke a blessing each printout a player, each slideshow a sacrament for the earth and sky.

Buddhism offers a potential ethics-based solution to a current crisis created, however inadvertently, by

advances in technology. The Berkeley Monastery is situated at top end of Silicon Valley and many of our community work in the hi-tech industry. Buddhism suggests that humans have a duty as stewards for the planet to think on behalf of all beings who share the natural environment, as well as the unborn of generations to come. In a world where the average child spends five times more accumulated time daily with computer, television, cell phone, game console and mp3 player than interacting with family and friends, Buddhism's emphasis on virtue and compassion, on generosity and ethical integrity can reshape our priorities as a society.

Buddhism Awakens Humanity's Reverence for Nature: A Proposal for a Dharma-informed Global Environmental Ethic.

The fourth aspect of the Buddha's teaching that will root the Dharma in the West is its ability to reanimate and revive our appreciation of our place in the natural world. The Buddha Dharma that came from Asia in the sūtras is full of dragons, ghosts, gods, tree spirits, wheel-turning Cakravartin Sage Kings and countless living beings. The sutras describe worlds within worlds, where Buddhas turn the Dharma Wheel inside motes of dust and the six paths of rebirth constantly revolve. The Buddhist world is animated, alive with presence; further, it is connected inextricably with the human realm. This vision shared by the Buddha and indigenous; earth-based peoples worldwide is not simplistic and quaint, it is imbued with ancient wisdom. This vision is in some ways a pre-modern world view, in that it recalls a time before electricity turned night to day, In that world nightfall brings fears and errors, and sunrise reveals the return of nature's splendor. This attitude of respect for and connection with the earth is mirrored by native and indigenous peoples the world around, who find the Pachamama, our mother earth, a miraculous place of mixed wonder and terror. In this view, humanity is part of a larger web, we are knit into and inextricably related to all other species. Humanity's proper attitude is gratitude, our proper role is remain humble and reverent, to not waste, to be grateful and wise in our sharing and stewardship of resources, and to show compassion to the other neighbouring species and tribes of creatures who inhabit this planet with us.

To put the principles of the Dharma into practice, we must awaken to the living, animated

reality of the earth that Sages East and West mirror for us. This awakening brings us one step closer to the land that we usually only exploit. Living wisely, we do not dominate, we refuse to mindlessly kill and consume other species. This timely vision can heal our current sense of broken relationships, of earth as a victim, vulnerable to exploitation, to misuse and reckless waste.

When the Dharma teaches about the environment, the Buddha's description says that all things in the universe arise dependent on conditions. We are interrelated, interdependent, and ultimately responsible for the well-being of the whole. At this juncture the teaching on the cosmos becomes ethical, but as ever, based on the Buddha's wisdom, based on true seeing, on principle.

From this perspective the earth is seen as a community to be lived in righteously and wisely, not as a commodity to be consumed and exploited by the strongest and the most ruthless. This lesson is primary in understanding the - Buddha's prescription for - global healing. As American environmentalist Al Gore points out in his Nobel-prize winning documentary film, "An Inconvenient Truth," the human potential for greed is the cause of our current critical situation on the planet with climate change. The Buddha in - naming greed a poison of the mind said essentially that the destruction and the healing of the world is done in a thought; a thought of greed can poison the universe and lead to indescribable suffering for all its inhabitants. A thought from a mind purged of greed puts our feet on the road to healing and ultimately to Buddhahood.

The Buddha's vision of things as they really are, beyond political agenda, beyond dogma, or dialectic can contribute to a Global Environmental Ethic. The Buddha's teaching on the ultimate relatedness of all things reanimates the world and places humanity squarely within it. The name of the teaching that heals our current brokenness, in Chinese, is "tongti dabei," "same body great compassion" or "identity in great compassion."

Great compassion begins with relationships; humans must treat all beings as they would family, as kinfolk. It is as close to us, as real and non-theoretical as our flesh, blood, warmth and breath. From our nuclear families and neighbourhoods we expand the circle of relatedness outwards and inwards at one, to include all beings who, like us,

aspire to well-being and freedom from suffering.

This notion does not advocate a retreat to a mythical pre-modern golden age of blissful ignorance. There is no retreat, once we have seen the pictures of Earthrise, taken from an orbiting spacecraft, of our tiny blue marble of a planet, with its precious finite oceans set in a vast black infinite universe. There is no turning back to isolated, tribal, self interest and struggle for survival. Rather, the Buddha's wisdom and compassion asks us to step up to a pre-modern awe and appreciation of the natural world, while stepping forward into a global concern for all beings. To heal the world we need two things: a pre-modern wonder and respect, combined with a post-Earth-rise global ethic, a relatedness and a responsibility for the entire earth community in our vision and in our hearts.

Lane points out that studies on human happiness at Yale and MIT conclude that a certain amount of human wealth, can bring a level of happiness. When necessities are met, when one is no longer in need, happiness ensues. But there is no measurable happiness increasing when wealth increases beyond that point. Humans have to have enough, or we won't know contentment. But when we go beyond that we don't get happier. What does increase happiness is relationships, family, and meaningful employment that doesn't bring fame or wealth.

The Buddha's description of the Ten Dharma Realms is neither human centric nor geo-centric. Humans have been ethnocentric, ego-centric, anthropocentric, all of which focus on too small a center. Our potential today, having heard the Buddha's teaching from Asia, but possessed of a global view of our deep interconnectedness is that we can become globocentric humans.

This is a vision for a high level of human happiness based on sustainability and knowing contentment. Not that we must cut back and suffer, but the key to happiness is knowing when to stop, when to know contentment. Buddhism's message is not that we have to give up and suffer, but that we have to find sufficiency at every level. As a model for deep sustainability, the Avatamsaka Sūtra has an powerful, transformative message,

With fewness of desires, they experience genuine happiness fulfillment and satisfaction. "- Ascent to the Suyama Heaven Chapter.

Conclusions

Robert E. Lane writes that in the developed world, economic development has not brought us happiness.”

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MEDICAL DATA IN THE MILINDAPAÑHA

Sukumar Sengupta

Pali literature sheds light on the knowledge of the ancient Buddhist regarding Medical science (Tikicchā-sattha). The Milindapañha, a non-canonical Pāli text, written about the first century B. G., contains ample data scattered here and there in the whole of the Pali text, which throw a flood of light on the progress of medical science in ancient India.

Position and Practice of the Physicians

The Milindapañha uses words like Vejja, (Vaidya), Tikicchaka, (Cikitsaka), Bhisakka and Sallakatta to designate a physician. From the practical point of view there might have been differences between one and the other of the above mentioned medical practioners in actual daily life of the society. But the four terms mentioned in the Milindapañha do not exhibit any difference among them. This work uses the four words indiscriminately ; very often the combined terms Bhisakka (physician) and Sallakatta (surgeon) are used to denote the same person who adopted healing art as profession and who was equally conversant with both Medicine and Surgery. Besides the class of physicians mentioned above, the work also refers to Bhūta-vejja (p. 23—Bhūtavaidya-a practitioner of exorcism) and Ahi-guṇthika (p. 23— snake-charmer or snake-doctor) whose importance was very much recognised in ancient Indian society.

There is sufficient textual evidence to show that the practice of medicine by professional medical men was in full swing at the time of composition of the Milindapañha. The duties and responsibilities of medical treatment undertaken by the physicians were duly discharged by them to the satisfaction of the people among whom they held a high position for their humanitarian services. The popularity and respect enjoyed by the physicians are clearly indicated by a number of extracts, although there is exaggeration in some statement.

The successful physician is described as one who is “a true follower of the sages of old, one who carries in his memory the ancient traditions and verses, a practical man (atakkiko i.e. not a fool, not of sound views), skilled in diagnosis and master of an efficacious and lasting system of treatment, who had collected (from medicinal herbs) a medicine able to cure every disease” (Milinda, pp. 248-49). Another extract (p. 110) refers to a clever physician and surgeon (Kusalo bhisakko sallakatto) who makes a severe illness light through the power of strong medicine (garukam byādhim balavosadhabalena lahukam karoti).

Emphasis was laid on diagnosis. The physician should not begin the treatment until he has properly diagnosed and understood the disease. A physician should also try to ascertain the age of the patient before commencing his treatment. Thus we read (p. 247) that a man afflicted with dire disease should visit and allow himself to be treated by a physician skilled in diagnosis, knowing an efficacious and lasting method of cure (roguppattikusalam amonghad huva-siddhakamman bhisakkam sallakattam disvā). “A physician, when an invalid is to be visited, should inspect beforehand his age” (bhisakkassa pubbe vā āyum oloketvā turo upasaṅkamitabbo hoti—p. 194). There is another reference to a physician (koci vejjo) who knows all the medicines on this earth ; he makes the invalid drink the medicine at the time when he is ill (sampatte kāle gilānakam bhesajjam pāyeti, p. 74).

That the physicians of ancient days were fully conscious of their responsible duties of attending their patients is also attested by an interesting passage occurring in the text (p. 233). A physician and surgeon, when called into a patient suffering from complication of diseases (anekabyādhiparipūliam naram) considers thus : ‘By what means or by what medicine can I allay his disease’ ? Therefore, the sick

men trusted such types of conscientious physicians and were willing to place their lives in their hands without any fear or hesitation. According to one statement (p. 169) "even a woman, difficult to be delivered, shows, a physician what is hidden and can not be seen" (itthī mūlhagabbhā bhisakkassa adassanīyam guyham dasseti).

The popularity of the physicians, due to their success in treatment, is also indicated by another short passage of the Milindapañha (p. 139) which may be also stated in this context—"when a man who was sick, in pain grievously ill, has frequented a physician and achieved a cure, then, recollecting this special quality of what was well done, he constantly frequents the physician", (tam sukataguṇam anussaranto aparāparām bhisakkam upasevati).

The modes of administering medicines

Besides being administered internally, medicines were applied by the physicians in ancient days in diverse other ways. A few passages of the Milindapañha give us an idea of these curing methods.

A passage refers to this—"A physician and surgeon approaches a miserably ill man with whatever remedy it is by which he is to be cured : making one who has to have an emetic have one, making one who is to have a purgative take one, making one who is to be treated with ointment be so treated, making one who is to be given an injection of fragrant oil be so treated" (vamanīyam vameti, virecanīyam vireceti, anulepanīyam anulimpeti, anuvāsanīyam anuvāseti p. 169).

We may cite a few other extracts in this context which refers to various forms of treatment :

- (1) "It is desirable that a sick man to whom an emetic, or a purge or a clyster has been administered should be treated with careful attention (p. 215).
- (2) Preparation for purge—"A physician (vejjo) first of all makes his patients drink oil for four or five days in order to strengthen them and to soften their bodies ; and then afterwards gives them a purgative" (p. 229).
- (3) There is another reference to the treatment with the aid of five kinds of root medicines (pañca mūlabhesajjehi bhesajjakiccam)

which are not mentioned specifically in this extract (p. 43), but some of which are referred to in the Mahāvagga (Vin, I, pp. 206; 278). The Milinda extract runs as follows :—"A physician takes the five medicines that are roots, approaches the invalid, crushes these root-medicines and makes the invalid drink them in order to remove his malady".

- (4) Treatment in the case of humours being disturbed—"Instead of giving-softening medicines (sinehanīyāni bhesajjāni) in a case where the body is full of bad humours, where the humours are disturbed (abhisann ekāye kupite dose), the physician gives sharp scarifying medicines to the patient for regaining health (tikicchako tinhāni lekhāniyāni bhesājjani arogakāmo deti, p. 172).

Lastly, there is a reference to the expedients of doctors (vejjānām upakkame) : medicines, draughts and outward applications (bhesajjananulepa) by means of which a disease is turned away (rogo paṭinivatteti—p. 152).

Diseases—causes of their origin

Like the Suttanipāta (Sn. 311) the Milindapañha only refers to ninety-eight diseases (atthānavuti rogā, p.100), but this work does not give the specific names of these diseases. We, however, find a few names of diseases scattered here and there of this text, viz. Tiṇapu-pphakaroga (hay-fever, illness due to grass-flowers, Mil. p. 216), Dāha (p. 325) or Parijāha (p. 218, p. 355-fever), Visūcikā (Cholera, p. 153 ; p. 167), Lohitapakkhandikā (Blood-dysentery, Mil. p. 134), etc.

The medical Sanskrit Works of Caraka and Suśruta derive the origin of internal diseases principally from the interaction of the three humours (tridoṣa) of the human body— wind, bile and phlegm. The Milindapañha also follows the old medical tradition and traces the origin of sufferings (illnesses) principally to the disturbed (kupita dosa) humours of the body—"There are eight causes by which sufferings arise, by which many beings suffer pain— superabundance of wind, and of bile and of phlegm, the union of these humours, variations in temperature, stress of circumstances, external agency and the maturing of Kamma.

Wind is disturbed in a tenfold way ; through cold, heat, hunger, thirst, over-eating, resting, striving, running after, effort, the maturing of Kamma.

When the bile is deranged, it is so in one or other of three ways by cold, heat, unwholesome food. Phlegm is disturbed in a threefold way : through cold, heat, food-and-drink. When either of these three humours is disturbed or mixed, it brings about its own special distinctive pains (Milinda pp. 134-135).

Names of some ancient celebrated Physicians

The Milindapañha (p. 272) gives a list of celebrated physicians who were the former teachers of doctors (*tikicchakānam* *pubbakā* *ācariyā*), viz., Nārada, Dhammantarī, Aṅgirasa, Kapila, Kaṇḍaraggissāma, Atula and Pubba-Kaccāyana. All these teachers were thoroughly (without any omission) conversant with various limbs of medical lore, such as, the rise of a disease, and its source and nature and origination and treatment, and adoption of various methods of cure, and success or lack of success in treatment (*siddhāsiddham*); and they observed—"in such and such a body such and such a type of disease will arise" and forming an idea of the groups of diseases each of them composed his treatise at stretch in the form of a bundle, dealing with all separate types of diseases (*ekappahārena kalāpaggāham karitvā suttam bandhiṣu*).

Of these physicians Narada seems to be identical with the mythical seer (Devarshi) of the same name found in Vedic literature. Dhanvantarī (Dhammantarī) is mentioned at Jātaka iv, pp. 496, 498, along with Vetaraṇī and Bhoja as a well-known healer of old days in cases of snake-bites. His name also reminds us of Kāśyapa Dhanvantarī, a Brahmin proficient in toxicology and who is mentioned in the Māhabhārata, Ādiparvan, ch. 42 (G. N. M. Hist. of Ind. Med., III, p. 675). Aṅgirasa probaly finds a place in this list of physicians "due to the charms against diseases to be found in the Atharvaveda". As Rhys Davids points out, (QKM ii p. 109)"Kapila is known in the Brāhmaṇa literature as a teacher of philosophy rather than of medicine". But one may be tempted to identify this Kapila with an ancient physician, named Kapilavala who is quoted by Vāgbhata in the Asṭāṅga Samgraha I, XX, (G. N. M. Hist. of Ind. Med, III, p. 786.). Nothing is known of the last three physicians.

Medical training and Tuition fee

There is an interesting passage in the Milindapañha (p. 353) which gives us a fair idea about the course of medical training that was received by the students of ancient India from private medical practitioners. We may quote here the relevant passage which runs as follows :—

"A physician and surgeon (while as a student), having won favour with a teacher either by giving him a fee or by the practice of his duties, and having gradually trained himself in holding a lancet, in cutting, in marking, in piercing, in extracting arrows, in washing the wounds, in getting them to dry in anointing with medicaments, in applying emetics and purgatives, on being fully trained in the arts of medicine and surgery, the practice finished, and being a finished hand does he then visit the sick to cure them" (I. B. Horner—Milinda's Questions II, p. 211).

The above passage indicates that a medical student was to procure for himself a teacher for undergoing practical training in different branches of the medical lore under his guidance and supervision either by paying him the usual fee or by rendering services to the teacher (*ācariyam dhanena vā vattapaṭipattiya vā ārādhettvā*).

Surgical Treatment

The Milindapañha describes in a few extracts how the surgeons in those days undertook surgical operations and were successful in healing the wounds of the patients. The surgeon who quickly extracts an arrow and cures a disease is called a clever physician (*yo ca bhisakko khippam sallam uddharati yogam apaneti so bhisakko cheko nāma*).

The method of treatment of a serious wound, turned into a boil, is described in an extract (p. 112); the treatment here is a combination of medicine and surgery. Thus we read "A wound, full of old blood, perforated by an arrow going inside (*antosallam susiragatam pubba-ruhira-sampuṇṇam vaṇam*) is suddenly attacked by the union of acute wind, bile, phlegm, change of season and the stress of circumstances ; and in assuaging it a clever physician and surgeon swears the opening of the wound (*vaṇamukham*) with a harsh, pungent, caustic, bitter medicine so as to heal it. When he has healed it and when what had become soft has been cut away with a knife, he cauterises it with a stick.

After cauterising it, he administers a caustic lotion for accomplishing the cure of the person who was afflicted by the disease by closing his wound".

Another extract (p. 149) describes the process adopted by a physician and surgeon (bhīsakko sallakatto) for the treatment of a boil. If a man suffering from a fatty tumour (medoganthi) arising on his body calls in a physician and surgeon to escape from the distress of severe pain, a physician agrees to attend the patient. The physician then takes the following measures for the remedy of the disease, before he sets his hand on the operation ; he sharpens his lancet (satthakam tikhiṇam) ; he then places the pair of caustic sticks (yamaka—dahana— salākā) on fire ; he also pulverizes lye and salt (khāralavaṇaṁ) on a grind-stone. All these measures are taken by him for healing the disease of the patient (tassa rogassa uddharanaya).

It is known from another reference (pp. 73-74) that the wound of a man, being injured by an arrow (kaṇḍappahāra) on the battle-field, was generally anointed with ointment, smeared with oil and bandaged with a soft cloth (sukhumena colapattena), so that flesh might grow (mamsassa rūhanathāya) on the wound leading to recovery.

But a man injured by a dart or spear, fallen ill thereby (sattihato ābādhiko), not obtaining a physician (bhīsakkam alabhamāno), dies untimely, though there is a further portion of his span of life (vijjamāne pi uttarim āyusmin).

Snake—bite

At Milinda p. 302, it is stated that a man consumed by the fierce energy of poison, not obtaining the help of a doctor for cure (tikicchakam alabhamāno) dies untimely. Similarly the man affected by poison, with all his limbs burning, not obtaining proper antidote (agadāmala bhamāno) dies untimely.

There is a reference to a snake-charmer (ahi-guṇthika, p. 305) who might give an antidote to that man, bitten by a highly poisonous snake, so as to counteract the poison (balavatā āśivisenadaṭṭhassa agadam datvā avisam kareyya)

A few methods of curing snake-bite are also referred to in an extract (p. 152)—the poison emitted into the body of a man bitten by a snake was resorbed (by the snake which gave the bite) by means of an incantation (mantapadena visampātiyamāno) or the poison was destroyed by squeezing out (by

an antidote), or the poison was washed out by the application of a lotion above or below the spot (visam cikkhassanto ouddham-adho ācamayamāno). On page 150 of the Milinda, we find another reference to a spell which was used for fetching back the snake that had bitten the man and making the snake resorb the poison, it had emitted into him (mantapadena tam daṭṭhavisam āśivisam ānetvā tam daṭṭhavisam paccācamāpeyya),

Safety-runes as Medicines (Bhesajja-paritta)

The recitation of verses of protection (Paritta) which is a very popular Buddhist practice is also mentioned in the Milinda (pp. 151-152). It refers to a few important suttas, (besides many other found in the Pali Canon) the recitation of which, is believed to act as medicine in warding off all evils and dangers including diseases and effects of poison. Such is the efficacy of chanting the Parittam (which serves as an exorcism formula or benediction) that a snake ready to bite a man does not do so but closes its jaws and a malignant poison, a person has eaten, turns into an antidote or serves as food.

Qualities of Medicine

The Milinda also refers to some of the special qualities of medicine (agadassa gunā) which should be accepted by all:—

i) An antidote is the mainstay of all beings who are afflicted by poison (agado visapīlītānam sattānam patisaraṇam, p. 319). It wards off all the poison in whatever form it is used (sabbam visam paṭhanti p. 417).

ii) An antidote makes an end of all diseases (agado rogānam antakaro, p. 319). iii) It should be deemed as if it is like Nectar (agado amataṇam, p 319).

iv) Worms do not remain in an antidote (agade kimī na sañthabanti, p. 417).

In another extract (p. 172) it is pointed out further that even the drinking of nasty smelling urine of the cow as medicine and the swallowing of highly concentrated drugs remove illness from beings (duggandham pi gomuttam pitam, virasam pi agadam khāyitam sattānam byādhiṇ hanti).

Qualities of Food (Bhojanassa Guṇā)

The Milindapañha (p. 320 and p. 417) also points out some of the special attributes of food that are worthy of consideration.

(1) Food is the support of all beings (bhojanam sabbasattānam upatthambho) and also the sustainer

of their life-span (āyudhāraṇam) ; (2) food is the augmenter of the strength of all beings (sabbasattānam balavaḍḍhanam) ; (3) food is the producer of beauty (vāṇijayanam) in the beings ; (4) food is the alleviator of suffering (darathavūpasamanam) of all beings; (5) food is the remover of the weakness of exhaustion due to hunger, (jigacchādubbalaya—paṭīvinodanam) in all beings ; (6) food is much desired by all beings (bhojanam sabbasattānam abhipatthitam). It is in dependence on food that all beings live at ease (āhārupanissitā sabbe sattā sukham anubhavanti p. 245).

This life-giving food (if not properly taken) destroys life due to its abuse (āyudadāmbojanam durūpacāreṇa jivitam harati). Some people, taking too much food, die of cholera (atibhuñjit vā visūcikaya maranti pp. 153 and 167). Thus food may destroy because of either over-eating or weak digestive power (atibhuttena vā usmādubbalatāya vā—p. 153).

But sometimes food turns unwholesome (if not digested) due to either the poorness of the stomach or to the poorness of the food (Koṭṭhaduṭṭhatāya va bhojanam Visamaṇi parinati āhāraduṭṭhatāyā vā—p. 136).

Sometimes it is observed that food “Carries away the life of him whose stomach is out of order and who has a sluggish and weak digestion (Mandadubbalagahanikassa) because it is not properly digested. This is not a defect in the food, this is a defect in the stomach, namely weakness in its heat” (I. B. Horner—Milinda’s Questions II, p. 81, na eso doso bhojanassa, koṭṭhassa eso doso, yad idam aggidubbalatā, Mil. p. 265).

Buddha, the incomparable Physician and Surgeon.

The Buddha is represented to have called himself, the incomparable physician and surgeon (anuttaro bhisakko sallakatto-Mil. p. 215). By natural metaphor, a religious teacher is regarded as a physician who cures the sufferings of humanity caused by various ills of life.

In this figurative sense the Buddha speaks of himself as the best Surgeon (sallakatto), Physician, (bhisakko, cikitsako) in many other places of Buddhist texts (Sn. v. 560 ; Majjhima sutta 92 ; Iti p. 106 ; SK Saddharma, XV, v. 21;.

In this context we should also refer to the Antidote-shop of the Buddha (Buddhassa Bhagavato agadāpanam) and also to his Medicine-shop (osadhāpanam). The four Ariyan Truths (cattāri Ariyasaccāni) are the antidotes (agadāni) of his shop and by means of these antidotes the Lord sets free the world with the devas from the poison of the defilements (Bhagavā sadevakam lokam kilesavisato parimoceti-Mil. p. 334).

His Medicine-shop contains medicines which are thirty-seven constituents of supreme knowledge (sattatiṁsa Bodhipakkhiyadhammā) and by means of these medicines the Lord treats and cures devas and men (devamanusse tikkicchatī), adopting the methods of purgative (virecana) and emetics (vamana), so as to eradicate all sorts of false obsessions, psychic impediments and defilements that stand in the way of spiritual progress and the realisation of Truth.

It may be further observed in this connection that the terms “Agadāpana and “Osadhāpana” used in the Milindapañha fairly indicates that some type of Druggist’s shop or Pharmacy existed in different places of India in those ancient days.

DHAMMA ECONOMICS: A RADICALLY CREATIVE APPROACH TO MINDFUL SYSTEM CHANGE

Susmita Barua

Growing up in a minority Buddhist home in Calcutta, amid a sea of poverty and suffering, I felt great joy and relief as a child that Buddha has discovered a way out of *dukkha*! My childhood imagination also took flight with the opening lines of Dhammapada, “we are what we think”. Our thoughts create our experience (reality). My first thought was how could the thought inside our heads create reality outside? Or how would Buddha know the truth of ultimate reality without the help of science or technology? I had to leave them aside, since *dharma* was not part of school curriculum. In college I had the option to study economics as a science subject, but it hardly gave me any insight into causes of growing economic disparity between rich and poor and developed and developing nations.

This paper is my effort to apply dharma creatively to inspire a mindful economic system change by harnessing the power of collective attention and intention. I am using the term Dhamma economics rather than Buddhist Economics¹ (E. Schumacher) to align economics with the vision of creating a Dhammic society and enlightened civilization that value living a noble life with mindful awareness, dignity and fearlessness. Buddha himself used *Dhamma* as his guide, and investigation of *Dhamma* (Bhojjhang, SN 46.1) is one of the seven factors of enlightenment. Thich Naht Hahn spoke about the danger to our civilization and planet from the “disease of Capitalism”. “The situation the Earth is in today has been created by unmindful production and unmindful consumption. We consume to forget our worries and our anxieties. Tranquilizing ourselves with over-consumption is not the way.”²

The Pali word *Dhamma* (Sanskrit *Dharma*) has a deep and comprehensive meaning. It encompasses all universal and natural laws that upholds and supports life and phenomena. In the fourth factor of Four Foundation of Mindfulness

(*Satipatthana*) we contemplate “*Dhamma*” (the truth of the teachings) in “*dhamma*” (mental objects and phenomena). In Dhamma economy the well being of people and planet, ethical livelihood and mindful cooperation will take precedent over harmful greed, ill will based competition and heedless ignorance. Developing wholesome qualities of mind and inner liberation will receive at least equal value as outer democratic institutional structures. New value oriented measures like Gross National Happiness (GNH), Index as started by the King of Bhutan in 1972, and the Happy Planet Index (HPI) by the New Economic Foundation, or Global Peace Index will be good measures for Buddhist economics than old measures like Gross National Product (GNP). The marginalized aspects of economy like the village and informal economy, unpaid work of mothers, caregivers and community volunteers, preservation of commons and external costs to environment need to be fully integrated in Dhamma Economics.

Engaged Buddhist and social critic David Loy, brilliantly pointed out how the three unwholesome roots of personal ‘ego’ *dukkha*, namely greed, ill will and delusion arising out of a persistent feeling of ‘lack’ gets socially embedded and institutionalized and play out in myriad ways through what he calls our collective ‘wigos’. Buddhist social theory, he says, has so far been stronger on diagnosis (first two noble truths) than solutions (last two Noble truths)³. This paper is my humble attempt to go deeper into the diagnosis of the collapse of the mind-made system called ‘capitalism’, how part of it is constructed ‘conceptually’ in human mind and institutions, and how can we apply *dhamma* to correct our course. A diagnosis of the root (*hetu*) causes and conditions may help us collectively to find skillful ways (*upaya*) to address and alleviate mass social *dukkha* in our world now. The noble eightfold path was not only meant for renunciates and monks, it was also meant

for the greater awakening and social transformation of the larger society and civilization.

"Bhikkhus, just as the dawn is the forerunner and first indication of the rising of the sun, so is right (wholesome) view the forerunner and first indication of wholesome states. For one of right view, bhikkhus, right intention springs up. For one of right intention, right speech springs up. Then ...right action, right livelihood, right effort, right mindfulness, right concentration springs up. For one of right concentration, right knowledge springs up. For one of right knowledge, right deliverance springs up [Anguttara Nikaya 10:121]." Buddha calls right (skillful) view the forerunner of the path (*pubbangama*), which gives direction and efficacy to the other seven path factors. There are two kinds of right view : Conceptual right view and experiential right view. The first comes from clear understanding of the dharma based on contemplation of the meaning of the teachings by Buddha. It imparts the germ of wisdom that is penetrated in one's immediate experience [Bhikkhu Bodhi]. It also entails understanding the Middle way of balance and abandoning extreme views and attachment to false views. "And what is right view? Knowledge with regard to *dukkha*, knowledge with regard to the origination of *dukkha*, knowledge with regard to the cessation of *dukkha*, knowledge with regard to the way of practice leading to the cessation of *dukkha*: This is called right view." — (DN 22)

In Buddha's time society was falling under the oppressive authority of Brahmanism, social injustice, obligatory rituals, sacrifice and segregation of lower castes. By relinquishing his throne, Buddha eschewed the path of aggression as was customary to the warrior caste he was born. He broke the social tradition by leaving the comfort of his palace, his wife and newborn son for search of enlightenment, reserved for Brahmins. His sangha was open to all castes and Buddha called his followers *Patisotagama* and *Patasotagamini* "those who go against the stream⁴. Free market based Capitalism has become the new theology and economics the new religion of free market. Going against the stream means going against the decadent and ego driven culture of the time by freeing the minds from the fetters of delusion.

Skillful action (*Kamma*) is a primary factor

that contributes to happiness in this life and next. Buddha realized the mind's role in determining the moral quality of actions. His analysis of the process of developing a skill showed him that skillfulness depended not so much on the physical performance of an act as on the mental qualities of perception, attention and intention, that played a part in it. Of these three qualities, the intention formed the essence of the act - as it constituted the decision to act - while attention and perception informed it [Thanissaro]. Whenever something is falling apart like our economic system, it is a good time to turn towards it, learn about the causes (co-dependent arising) and gather insight on collective kamma as One Sangha.

Capitalism is an economic system where means of production (resources) are privately owned and operated for a private profit. There are five kinds of capital: natural capital, human capital, infrastructure capital, social capital and financial capital. It is the financial monetary system that has come to dominate, globalize and leverage all other forms of capitals. The two interlocking blind spots and sustaining causes in modern "capitalism" have their origin in 'fractional reserve banking' and the practice of 'usury' (now described as capital cost and time value of money). The entanglements within the system kept getting compounded in past 300 years. As democratic governance was forming and industrial revolution was in full swing in the 18th and 19th century, the deep mistrust of the Church, Monarchy and the Government and the wars kept people divided. The nature of 'fiat money' (legal currency) was not clearly and widely understood by the people, their government or the monarch. A few wealthy money-lenders and merchant bankers capitalized this mass ignorance early on with connection to European Royalty.

The first companies like the East India Company around 1600 AD, secured their charters from the Royalty or Government for the purpose of exploration, monopoly trade and ruthless colonization. The initial stock offering of Bank of England (called the Mother of all Central Banks including the USA) around 1700 AD said, "The Bank has benefit of interest on all moneys which it, the bank creates out of nothing." The power to control a nation's money was transferred from the

Government of the people and privatized through a scheme called ‘fractional reserve banking’, which gave the illusion that value of money is secured by reserve of gold.

The English tally system (money as account of tallies), made of long pieces of woods, provided the bulk of money supply for more than five centuries (1100-1650AD), before bank notes arrived. Early American Colonies experimented with debt-free public money issued by the provincial governments and the peace and prosperity it generated made the Bank of England nervous. Benjamin Franklin wrote, “In the colonies there is not a single unemployed person, neither beggars, nor vagabonds”. He said, “You see, a legitimate government can both spend and lend money into circulation (debt free) while banks can only lend (as debt, bearing endless usury); they can neither give away, nor spend but a tiny fraction of the money people need [Web of Debt, pg 41].” British financiers (Rothschild with roots in Germany) funded the opposition to the American War for Independence, the war of 1812 and both sides of the American Civil War. Lincoln attempted to foil the bankers plan to split the Union by issuing debt-free Greenbacks to pay the soldiers.⁵ Hitler took that cue from Lincoln to uplift Germany from a crushing depression to a world power within five years. Germany financed its entire government and war operation from 1935 to 1945 without gold and without debt, and it took the whole Capitalist and Communist world to destroy the German power over Europe and bring Europe back under the heel of the Bankers.⁶

Federal Reserve system, the Central Bank of United States, formed after a series of financial panics ending with 1907 Banker’s Panic following 50% fall of NYSE. The Bretton Woods Conference of 1944 held by over forty major industrial nations led to monetary policy agreements, establishment of World Bank Group and IMF, and fixing US dollar as the reserve currency of the world. In 1971 the US government suspended the convertibility of the US dollar to gold unilaterally. This created great volatility in the foreign exchange market and prompted a shift from fixed to floating currency exchange system making the domestic currency of many countries vulnerable to foreign speculation. Many developing countries saddled with IMF and

World Bank loans needed debt relief after price of oil quadrupled in 1974. It happened soon after the OPEC oil producers settled with the US requirement to sell oil in dollars. Oil effectively replaced gold as the “backing” for US dollar.

Bernard Lietaer, an economist, Central Banker and complementary currency advocate, said: “Your money’s value is determined by a global casino of unprecedented proportions: Over \$1.3 trillion is traded per day in foreign exchange markets, which is 100 times the trading volume of all stock markets globally. Nearly 96% of these transactions are purely speculative; they do not relate to the “real” economy of actual goods and services. This highly unstable monetary situation has resulted in the many foreign exchange crises that have affected no less than 87 different countries over the past 25 years, as in Mexico, South-East Asia, Russia and Argentina.”⁷ There are over 4000 complementary currencies in the world today and it is growing. The oldest local currencies known to be in continuous use are the WIR in Switzerland (1934), and the Labor Banks in Japan.

Money originated as a great social and community innovation, perhaps led by women to overcome the limitation of direct exchange or barter as commerce grew with growth of agriculture, urban settlements and central market places. Money (as credit) was not a usury bearing debt or IOU originally. Cash or coin functions in reality not as a promissory note (IOU), but a socially accepted token of trust, a transferable acknowledgement receipt, or thank you note (ITU) with which members within a community can freely exchange goods and services. Cowrie shells were used for centuries in Africa, China and India as currency. They were viewed as symbol of womanhood, fertility, birth and wealth. Wampum beads were the currency of native Indian in America. The idea of Gift Economy evolved from mothers and elders. With the rapid expansion of cities and urban-industrial economy, the knowledge of ‘currency as commons’, as I see it, was wiped out along with destruction of native and indigenous cultures. Modern fiat currency evolved from ‘gold receipts’ for golds kept with goldsmiths and early bankers. Gold was heavy and unsafe to carry for trading purposes. These receipts kept recycling as money as few bothered to come back for their gold.

Soon goldsmiths started to issue more credit receipts than they had reserve for. Thus fractional reserve banking was born.

Usury (Riba) is the practice of making profit out of money via exorbitant interest without any use of labor. Modern banking, finance and usury seem to have its root in ancient Sumeria (Mesopotamia) as evidenced by archaeological findings in the city of Uruk.⁸ Usury has been a source of corruption, slavery and economic instability historically. This ancient mind virus (meme) has been institutionalized through modern fractional reserve based Central Banking making the life of people and planet unsustainable. The code of Hamurabi (1760 BC) mentions slavery and the Bible refers to it as an established institution. Usury was denounced by Plato, Aristotle, Cato, Seneca, Plutarch, Solomon, Aquinas, Mohammad, Moses, Philo and Buddha for its power to deceive people, corrupt society and create invisible slavery. Mahacattarisaka Sutta, describes several dishonest means of making money by practicing deceit, treachery, soothsaying, trickery and usury as wrong livelihood (MM 117). The power to issue, hoard and control currency lies at the heart of History's great empires, conquests, crusades and war. Modern day currency wars just play out on fast paced computer terminals.

With right understanding of currency, the concept of Basic Income Guarantee (BIG) can be used as the most powerful tool to break entrenched poverty and inequality everywhere. It is a social security or social credit payment to all citizens from the Government of the people. It has the potential to meet the UN Millennium Development Goals. Gandhian economic thinking of self-sufficiency, simple ashram (commune) living and revitalized village economy inspired movements like voluntary dana of land (bhoojan) in India and dana of labor as in Sarvodaya Shramadana Movement, founded by A.T. Ariyaratne in Sri Lanka. The latter is a shining example of world's largest Dharma-based people's development movement for the poorest of the poor.

Namibia, a nation of 2 million people with ample mineral and marine resource adopted a market-based economic system after achieving independence from apartheid - era South Africa in 1990. Despite political stability, it could not break the vicious cycle of mass unemployment, inequality and poverty. After years

of internal and external political resistance, notably from IMF, a pilot project was adopted in a settlement named Otjivero in January 2008. All residents below the age of 60 years received a Basic Income Grant of N\$100 (USD \$12) per person per month - no strings attached. Within six months malnutrition of children and school dropout rates dropped more than 50%. After sixteen months majority could increase their productivity and income dramatically. Average household income from wage went up by 19%, from farming by 36% and from self-employment by 301%.⁹

In Buddha's time there were two systems of governance, monarchy and small city republics. He did not take preference of one over the other, but advised that state needs to be administered in terms of the ethical rule of Dhamma. He also advised Kings on the ten guiding principles (*dasa-raja-dhammd*) for a Wheel Turning Queen/King (*Chakravartin*). Among other things a *Chakravartin* must not cling to wealth and property and give it away for the welfare of people. He must be ready to sacrifice name, fame, even his life in the interest of the people; promote peace; must not deceive public and oppose will of the people or obstruct measures conducive to the will of the people, [Walpola Rahula, What the Buddha Taught, 1959]. Contemplate how this relates to our own values on wealth and private property and the conduct of our elected leaders, high officials and CEOs.

Women perform two-thirds of all labour and produce more than half of the world's food. Yet, women own only about one percent of the world's assets, and represent 70 percent of those living in absolute poverty. Two-thirds of the world's uneducated children are girls, and two-thirds of the world's illiterate adults are women [Global fund for Women]. Women tend to make up the greatest portion of the informal sector (not taxed and monitored by government), often ending up in the most erratic, abusive and corrupt segments of the economy, including sexual slavery. All unpaid caregiving work provided by women inside of the home, in agricultural fields and on community projects was devalued with the growth of an urban, industrial economy.¹⁰ If only a few hundred of the three million Buddhist women globally (half of the Buddhist sky), as estimated by Ven. Karma Lekshe,¹¹

engage our collective intention and attention to this mindful system change experiment may be we can initiate a coemergent journey to joyful social liberation. This is bound to transform both self and society and alleviate suffering by changing the oppressive, dominator-patriarchal economic paradigm to something wholesome, sustainable and empowering for all women and men and sentient beings.

In conclusion I have outlined an overview of how financial capitalism developed and came to dominate over other forms of real capital, natural wealth, real economy of people, household and planet. Thich Naht Hahn recently spoke about “the disease of Capitalism”. He warned, “Without collective awakening a catastrophe will come”. If the compounding ills of usury, fractional reserve banking, debt-based currency, cancer of speculation, and true nature of money are not widely understood, then we will miss the opportunity to contribute and participate in the conversation going on about new economic paradigm and system change. “From ignorance as a requisite condition come fabrications. Whether or not there is the arising of Tathàgatas, this property stands - this regularity of the Dhamma, this orderliness of the Dhamma, this/that conditionality.” Ignorance is a dependently co-arisen phenomenon [*Paccaya Sutta, SN 12.20*].

Sustainability as a goal and social responsibility cannot be left to Corporations, Governments or United Nations. Dalai Lama spoke of taking universal responsibility for the well being of humanity and planet. We cannot leave the job to international banks, corporations and global institutions. Long run sustainability of environment and human life and capacity development are incompatible with short-term financial goals and our delusional monetary system. The Buddhist Social engagement path has the potential to unite all practitioners of four-fold under One Dharma and One Sangha. The study and practice framework for Dhamma economy may include the Four Noble Truths, the Three Marks of Existence, and the Doctrine of Dependent Origination, and some idea of the workings of kamma. Buddha said, “It is through not knowing, not understanding, not penetrating, this doctrine (Dependent origination), that this generation has become entangled like a ball of string..., unable to overpass the doom of the Waste, the Woeful Way, the Downfall, the Constant Faring on (*K.S., II, p.64*).” The conditions needed for this intentional system change experiment to flower co-emergent wisdom is to host contemplative gatherings where we can direct and sustain our attention to some of the issues raised in this article. By not clinging to any views or outcome, we can conduct our own intentional inquiry making the effort to dig deeper to awaken *Prajna*-based healing solutions from within.

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FICUS RELIGIOSA AND BUDDHISM IN RELATION TO ECOLOGICAL SIGNIFICANCE

Banwari Lal

Growing of the shade and fruit trees near settlements can be traced back to the old scriptures. In fact, settlements were recognised by the presence of tree-groves. Growing of certain shade loving cash crops, like turmeric and ginger particularly in South India is known to common farmers since time immemorial.

In traditional practices more animals feed on shrubs and trees than on grasses, annual crops or grass-legume pastures. Similarly trees can produce as much as green fodder with fuel, timber and much ecological balance as agriculture. Further, trees have the capacity of growing under conditions and in areas where it may not be possible to grow conventional agricultural crops such as steep and rocky mountain slopes, arid, saline or waterlogged soils and areas with severe climatic conditions. The ability of trees to tap water from deep underground layers and to withstand drought is another outstanding advantage enjoyed by them over annual agricultural crops. Keeping these benefits in mind our fore father established ecological balance as: The birth of new ideas for better living as religion (Buddhism). In the sixth century BC were born four great religions of the world. Confucianism in China, Zoroastrianism in Iran, Buddhism and Jainism in India. Out of these, Buddhism had a universal appeal, shorn of its excrescences, to attract numbers of people even in the present age of science. It preached truthfulness, purity of heart, non violence and kindness to all living beings. It taught people to avoid greed, falsehood, fault findings, hatred and anger. As it was a revolt against Brahminical ritualism and caste system, it appealed to a large number of people particularly the oppressed lower castes.

As we know the Buddhism is the oldest historical living religion in the world. The teachings of Buddha are based on scientific and real base which have been practicing for centuries. Christ appeared in the world about 600 years after our great religion

had spread over India and beyond. Muhammad began to preach his religion about 1200 years after the expansion of our great Indian faith. In India Buddhism radiated the soil for about 1500 years, when for the first time it encountered hostility at the hands of the new followers of the Arabian culture, who invaded India a thousand years ago. Seven hundred years ago this holy religion which is based on practical experience of humans and association with vegetation (multipurpose tree species) and faithful livestock such as monkey, elephant, cattle, goat and sheep etc, was totally destroyed from the land of its birth, our sacred shrines at Buddha Gaya, Benaras, Rajgirha etc were sacked. Those of the followers that happened to escape fled to Tibet with literature (M.B.J., 1992).

Anagarika Dharmapala (1912) speaks for young men of Ceylon on account of Maha Bodhi Society as founder in India. "Remember we have a duty to perform to our nation, to our religion, to our country and to our national literature. The Britishers love their children and they make enormous sacrifices for their future advancement. It is the sacrificing spirit that has made the Britisher great and he loves his own nation and his own child. But the Sinhalese in this respect is the least worthy of appreciation. He gives his child to a foreigner to be trained and no wonder that when the child comes out of the school has no love for the nation, or for his country. Every nation has its own individualising temperament and the man who goes against national aspiration is abhorred by all right thinking men. We should therefore, make the most earnest effort to organise our resources and get our people to contribute each his mite for the emancipation of our people from ignorance. Not the education that makes us what we are, but the higher scientific education that will make us engineers, architects, manufacturers, scientific agriculturists, etc."

Association of Buddhism with Trees

The first record about Bo-tree (*Ficus religiosa*) we find in the history of Ceylon (*Mahāvamsa XVIII* and *XXXVII*). The records say “The ruler of the land mediations on the proposition of the thera, of bringing over the great Bo-tree as well as the their Sanghamitta; on a certain day, with the term of that vassa, seated in his place by the side of the thera consulted his ministers, himself sent for the advised with his maternal nephew the minister Aritha. Having selected him for that mission the king addressed this question to him “my child art thou able repairing to the court of Dhammasoka, to escort hither the great Bo-tree and the their Sanghamita”.

Sidharth the Gautama was born under an asoka-tree, received enlightenment under Pipal-tree, preached his new gospel in mango groves (orchard) and under shady banyans and died in a Sal grove. This is unique truth that never before or after has a religion been so much associated with vegetation. To understand the association of trees with Buddhism it is necessary to know the facts regarding his life.

Gautama belonged to the Saka Tribe of India. Here Gautama was born in 563 BC between two cities ie Kapilavastu and Devadaha pleasure grove of Sal-tree named the Lumbini grove (Thomas). The Lumbini garden was visited by Fahiany (399) described “To the north of this 24 or 25 paces there is an Asoka-flower tree, which is now decayed, this is the place where Tathāgata was born. Another Chinese traveller Hiuen Tsang visited India in AD 630 and stayed until AD 645. He mentions an Asoka-tree under which the Buddha was born. To the north-east of the arrow will about 80 or 90 li. Here is the bathing tank of the Sakyas, the water of which is bright and clear as a mirror, and the surface covered with a mixture of flowers.

Briggs (1920) found “It is easy for simple folk to believe that spirits live in trees. Motion is a sign of life, and besides, the winds, passing through the trees, produce sounds which are heard as voices. Trees should not be disturbed after sunset. People are loath to cut down living trees. In cleared lands some trees are left standing especially those which are known to be inhabited by spirits. The planting of trees, on the otherhand, is a meritorious act, and it is often done with the hope of securing offspring; or increase in cattle. There are many trees held in

special veneration. This is illustrated in their use in the domestic ceremonies in the practice of magic and in the exorcising of disease.

A number of popular stories exist about the origin of particular tribes or sub-tribes in India. Since they are very much engaged in forest and plantation (Singh and Lal, 1995). Therefore, they have been named after the plants in settled communities such as:

Tribal/Settled Population	Named after the plant
Pipal	<i>Ficus religiosa</i>
Nim, Nimesh, Nimgade	<i>Azadiracta indica</i>
Kadam, Kardam	<i>Anthocephalus chinesis</i>
Kain, Came, Kaim	<i>Bambusa arundinacea</i>
Kindo (Kujur)	<i>Datepalm (Khajur)</i>
Jambabal	<i>Syzygium cumini</i>
Ekshu, Eschuanku	<i>Saccharum officinarum</i>
Barle (Bara)	<i>Ficus bengalensis</i>
Khes	<i>Oriza saliva</i>
Bakhla	King of grass

Ficus religiosa (Pipal)

It was under a pipal-tree (*Ficus religiosa*) at the place now known as Bodh Gaya, that Gautama received enlightenment. Buddha sitting under this tree reached perfect wisdom and therefore it is called the Samyak Sombodhi, tree of knowledge (Pu-ti-Bodhi). The bark is of yellowish-white colour, the leaves and twigs of dark green. The leaves wither not either in winter or summer, but they remain shining and glistening all the year round without change (Ranu Greousset).

One of the most widely venerated trees was the Pipal (*Ficus religiosa*) and Banyan (*Ficus bengalensis*). The worship of these trees which may be of totemistic origin is connected with the care of the dead and with the desire of children. Every leaf of the tree is said to be the abode of god (Briggs 1920).

i) The Buddha sat for seven days under the original Bodhi tree; he did not remove his gaze from it during this period, desiring thereby to indicate his

grateful feelings towards the tree by so looking at it with fixed eyes (Bael). Keeping the importance of *Ficus religiosa* in mind as it was found most useful for meditation due to the oxygen releasing property in day hours as well as in night hours.

ii) Due to oxygen releasing property as pure air the *Ficus religiosa* planting is common in temples, worship-places, funeral grounds. Even the dead person has to be kept for some time under a live *Ficus religiosa* tree so that with the oxygen (pure air) the dead person may recover if at all any possibility is there.

iii) In every village the planting of banyan and pipal trees was enjoined. Apart from shade, it was also a measure for saving crops and fruits from destructive birds. Banyan and Pipal-trees, when covered with figs, provide food for thousands of birds. Thus, indirectly they save crops and fruit trees from damage by birds which are kept busy eating their figs for weeks. They also provide a home for birds and to preserve a tree is to save a large number of them that find shelter in it.

iv) The birds live on *Ficus* species eating insects and pests from arable crops and maintaining ecological balance by protecting the crops from damage.

In these days closer to 20th century pipal is established throughout the country as the tree is sacred to Hindus and Buddhists. It is common shade tree in temple compounds and near walls in areas of humid climate. Scattered trees of *Ficus religiosa* are found growing in forests also where it is destructive epiphyte (Troup, 1912).

Habitat and Life History of *Ficus religiosa*

Ficus religiosa is almost an evergreen tree except in dry localities where the tree may be leafless for a short period. In its natural habitat, the absolute maximum shade temperature touches about 46°C while the minimum temperature seldom drops below freezing point. It can tolerate as well as grow in the areas which receive rainfall 500 to 5000mm. Once established, the saplings exhibit first fast growth. The root grows faster than the shoot so as to envelop the host. It is light demander as it cannot be grown under thick shade.

It tolerates direct sunlight and transpirational cooling is sufficient and the leaves do not suffer from heat injury (Karschon, 1972). It is epiphytic¹

when young, drought resistant and frost hardy (Chaturvedi, 1956).

The seed is small and germination very poor when sowing is done in the nursery beds. Natural reproduction takes place through seed. Seed dispersal is mostly through birds and monkeys which feed on the fruits. Since the seed dormancy becomes active when it passes through the elementary canal of monkeys as well as birds in the presence of different acidic, alkaline mediums due to presence of allelo chemicals.

The leaves are lopped for elephant and cattle fodder and these are classed as good fodder (Laurie, 1945). Browsing animals destroy young regeneration and elephant - even poles due to its good forage quality. Goats relish the leaves and their palatability for other livestock is also fairly good. The leaves can serve as maintenance rations for goats and bullocks.

The silage prepared from the leaves is rich in crude protein, ether extract, calcium and phosphorus then sorghum silage (Kehar and Joshi, 1959). The silage is generally palatable and fairly digestible.

In the 20th Century a number of research workers conducted intensive studies for chemical composition of leaf fodder for livestock in terms of crude protein, Ether extract, N-free extract, Crude Fibre, Ash Calcium and Phosphorus. Generally the research data available from sub-tropical India for leaf fodder. Although *Ficus religiosa* is grown in almost all states of India. But intensive research work so far has not been reported from tropical parts of the country (Table 1).

The usual protein content varies from 9 to 15%, Ether extract 2.5 to 4.1%, N-free extract 39 to 54%, crude fibre 15 to 28%, Ash 14 to 23%, Calcium 2.25 to 6.34% and Phosphorus 0.18 to 0.52%. These chemical properties forced the general / common farmers and particularly forest / tribal people to adopt the *Ficus religiosa* on extensive scale.

The aesthetic value of *Ficus religiosa* is very high due to its common adoption and protection was given by Royal families. During 274 BC - 237-BC Asoka actively promoted arboriculture and horticulture. This was partly due to reasons of religion. For the first time in Indian history we hear of a monarch who encouraged arboriculture and adopted it as a state policy (Sastri et al). Asoka encouraged the planting of trees in gardens and along roads in the

form of avenues. Rest houses were made, many watering stations also were made for comfort of cattle and men. He was responsible for wide spread establishment of Pipal (*Ficus religiosa*) on about 84,000 places in his empire. Besides he sent his son Mahendra with saplings of Pipal to Srilanka.

Asoka pillar bears the inspiration “on the roads I have had banyan trees planted, which will give shade to beasts and men. I have had mango groves planted and have had wells dug and rest houses built every nine miles and I have had many watering places made every where for the use of beasts and men. But this benefit is important and indeed the world has enjoyed attention in many ways from former kings as well as from me. But I have done these things in order that my people might confirm to Dhamma-Buddhism” (Thapar).

The record described the followers of Buddha donating orchards to spread the Dhamma (Buddhism) for peace and happiness of all living beings (Ambedkar, 1961).

- i) Bimbisar donated Venuvan orchard which was neither far away nor very near to the town. Henceforth, King Bimbisar established orchard for Tathàgata and Lord accepted (Mahavagga, Vinayapitaka).
- ii) Anathpindaka donated Jetavana to Lord on purchase by Karshapan (Gold) 18 crores in Shravasti where Tathàgata performed 25 Varshvas (Rest in Rainy season by Bhikhus). Cullavagga - Vinayapitaka.
- iii) Vaidh Jeevak donated Amravan for Tathàgata in Rajgiri (Samajphal Sutta (Deeghnikay-Attakatha).
- iv) Amrapalli donated orchard for Tathàgata in Vaishali (Mahaparinivaan-Sutta-Deegh Nikay).
- v) Vishakha-donated Purvaram-Vihar for Tathàgata (Vishakha Bhanvar - Mahavag - Vinayapittak).

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Beside these Lord Buddha and his followers protected and established the ecological balance by establishment of number of multipurpose tree species (MPTS) for human, livestock, birds, insect, macro and micro-organism to purify the environment. In traditional practices a number of other trees which were also associated with Buddhism became common practice on daily life such as birth, religious functions, marriage, social functions, death and associated ritual functions.

The mango (*Mangifera indica*) enters largely into superstitious usages. Its wood and leaves are connected with the practice of magic, especially that relating to fertility, and its wood is used in sun-worship and in fire-sacrifice. The use of mango leaves, dry thin sticks in marriage, havan and other worship practices is still common to Hindus and Buddhists.

The Dhak (*Palasa*) also a venerated tree is used in the marriage ritual and from its flowers the red powder used in the Holi festival in northern India. Its leaves have medicinal qualities and wood is used in the fire-sacrifice (Anonymous, 1901).

The other associated vegetation (Table 2) related to Buddhism and commonly used by Buddhists in present day context are Kush, Bamboo, Coconut and Banana. These vegetative species had been associated with ceremonies related to fertility and education over 2500 years and today (Crook, 1894, 1896).

There are many trees which are pointed out as the abodes of particular spirits. The churel lives in broken tree as well as in jungle, the terrible Dano and the giant demons (rakshas) have their special tree abodes particularly *Ficus religiosa* and *Ficus bengalensis* Aigle. Beside these number of God and Goddesses, Bhut, Pisach, Kinner, out living on trees.

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CONTRIBUTION OF BUDDHIST WOMEN FOR THE PROPAGATION OF BUDDHISM IN 20TH CENTURY

Dhammananda Bhikkhuni

Historical Context

With the enlightenment of the Buddha in 6th B.C. the world has turned on a new page of human history of spiritual achievement. His own spiritual quest led to a sincere search for freedom. His quest : how are we to free ourselves from suffering of sickness, old age and death, worked as a key to open the then discovery channel, not of himself alone but also of humankind. His personal quest tapped right on an existential problem that all of us human beings are facing.

This spiritual discovery has been so unique that it has answered to all the enquiries of human suffering in the past and in the present. His discovery is real for everyone, and is applicable to every one. This is the beauty that we as a race of humankind have rejoiced.

It was the first time in the history of world religions that the Buddha proclaimed spiritual equality of all races, castes, classes and genders. We recalled how he refused to accept the Vedas as the supreme authority : he refused the caste system which was the social binding in India at that time. Instead he preached that a Brahmin becomes Brahmin by his act and not by birth.

The most striking event came when his own step-mother and aunt, the Queen MahaPajapati requested ordination. After some resistance he finally granted her and her followers because women were equally capable of enlightenment. This has been taken as a golden phrase which lifted up the spirit of women then and now.

Having granted the women to enter the Order, the Buddha was true to his allowance, he always made sure that the women were not obstructed in any way to practice towards their own spiritual endeavour. The study of the Vinaya and the stories from Vibhanga will provide any serious scholars with these facts.

The women ordained are called bhikkunis, they proved themselves worthy of the Buddha's allowance. At least 13 of them received praises from the Buddha for being foremost in various abilities. In Therigatha there were 76 names mentioned. But the number of the bhikkunis enlightened, in the Buddha's own word...they were not one hundred, not two hundred, not three hundred, not four hundred, but five hundred and more.

Among the leading ones, like the previous Buddhas who had both leading male disciples and leading female disciples, Sākyamuni Buddha also had Moggallana and Sariputra as his leading disciples, and on the female side he had Upalavanna and Khema as his leading disciples.

The history of the bhikkunis in India continued for more than a thousand years and disappeared together with the bhikkhus at the invasion of Turk Muslims in 11th - 12th century A.D. Luckily the lineage continued to Sri Lanka in 3rd C.B.C. during the rime of King Asoka the Great, and it continued to China in 433 A.D. The lineage is still much alive and continues on to various other countries.

Buddhist women in 20th century and their contribution towards the propagation of Buddhism

The strength of Buddhist women started to pick up and expressed itself to the world with their better understanding of the teaching of Buddhism and the depth of their commitment.

Many of the committed Buddhist women came from academic background. We can say that when women have better access to the Buddhist texts, they have been able to have a glimpse of that wonderful vision provided for them in the pages of the texts. The scholars of early period in this century whom we should recognize with respect, the name that came to my mind right now was I. B. Horner, an English lady scholar who authored *Women in*

Primitive Buddhism. Reading along the lines it was like an eye-opening, one starts to have another more positive picture of the Buddha and the women in his time.

We have pictures of Western women who were one step ahead of other Buddhist sisters. We have to mark that 1970s was an important decade for the expression of spiritual search for Buddhism women. In 1970s Western women started to receive ordination, in this batch we have the English nun, Ven. Tenzin Palmo¹, Ven. Miao Kwang Sudhamma², Ven. Director of Abbey in Canada, Ven. Karma Lekshe Tsomo³, Ven. Jampa Tsedron in Germany. In Thailand also Ven. Voramai Kabil Singh left her lay life and started her monastic journey in 1956 but was fully ordained only in 1971.

Conferences which helped to promote Buddhist women for their contribution

Buddhist women have always been the backbone of the Sangha in supporting them at practical levels. This can be said to be true in all Buddhist countries. But their role and contribution has shifted to a fuller participation in 20th century.

In this connection I think it is important to mark the gathering of women at various international conferences which helped pave the way for foundation, unity, encouragement, inspirations for Buddhist women to be more active and committed towards the propagation of Buddhism.

Sakyadhita

Buddhist women came together for the first time in 1987 in Bodh Gaya, India, the place where the Buddha was enlightened and from that International Conference on Buddhist nuns it has enlarged the base to cover all Buddhist women and has worked as an International Buddhist Women Association. The three Buddhist women who were co-founders at its start were Ven.Karma Lekshe Tsomo (American)⁴, Ayya Khema (German)⁵ and Asso.Prof. Dr. Chatsumarn Kabil Singh (Thai)⁶. *Sakyadhita* started not without difficulty, but kept rolling, organizing international conference in Thailand (1991), Sri Lanka (1993), India (1995), then Cambodia, Lumbini, Taiwan, Korea, Malaysia and the latest one in 2008 in Mongolia. *Sakyadhita* is registered as a non-profit organization in U.S.A.

Sakyadhita has successfully raised a great deal of interest and better understanding among Buddhist

women in each country that the conference was being held. Then locally the Buddhist women started to form themselves. Sri Lanka has been one of the best examples, *Sakyadhita* Sri Lanka started a training centre preparing for the women to be ordained as bhikkhunis and this in turn helped to strengthen the local women both lay and ordained. I will touch on Sri Lanka again in the latter part of this paper.

International Network of Engaged Buddhists (INEB)

This is another international Buddhist organization which may not have its focus on women, but they have been supportive and work cooperatively to uplift women and their role so that they can contribute to propagation of Buddhism more fully. INEB is based in Bangkok, Thailand.⁷

There are many more organizations to promote and provide space for Buddhist women to contribute for the propagation of Buddhism world wide. With the age of IT interesting readers can easily browse in the internet.

Women's ordination as a contribution in 20th century

In Theravada Buddhism, ordination of women has been the greatest contribution in 20th Century.

The lineage of ordination for women went from India to Sri Lanka then to China. While the Chinese lineage has been kept alive, India and Sri Lanka lost their lineage to ordination of women in more or less the same span of time 11th century A. D.

In each of the Buddhist countries in South East Asia there were the internal disturbance which prevented any serious study of Buddhism. Thailand, the only country in the region that was not occupied by foreign power but the Ayudhya Period (1350-1767 A.D.) saw a long period of national disturbances, with invasions from neighbouring countries, and from within. Sri Lanka, Burma received its independence from England only in 1948 whereas Cambodia went through a difficult period during Polpot regime 1975-1979 A.D.

Only as late as 1970s that we started to witness cases of Buddhist women here and there who walked the path quite alone.

Towards the very end of 20th century there was a great shift. In 1988 Hsi Lai Monastery⁸, Hacienda Heights CA, U. S. A. organized an international ordination for women and there more than 200

women from all traditions participated at that ordination. The women receiving full ordination at that time were from Nepal, Sri Lanka, Thailand and many from Western countries.

However, the Asian women receiving ordination from Hsi Lai Monastery in 1988 somehow could not continue the lineage upon returning to their own respective countries.

In the case of Sri Lanka the women who were there for full ordination had good faith but did not understand the importance of the ordination. There was neither dhammadvinaya nor social infrastructure to support them. The five bhikkhunis who received ordination came back and were pushed into the previous life style of dasasilamatas. They were dispersed into their former residences, did not stay together, which is an important requirement according to the Vinaya. They had the Patimokkha which was provided for them by the host, but the Patimokkha was in English, they could not read. So, they could not recite the Patimokkha together as a chapter of bhikkhunis (minimum five). They did not have the monks to teach them as required by the vinaya, etc.

In case of Thailand, there were two Thai women who went to receive full ordination but as they returned to Thailand they did not follow the lifestyle of monastic as expected by the Thai standard. They lived quiet bhikkhuni life without being felt by society.

The group from Nepal seems to do much better; this is because the leader of the group, Ven. Bhikkhuni Dhammadavati⁹ was a teacher, and already an abbot of a temple. Ven. Dhammadavati returned to Nepal and continued her dhamma work with her group but she could not wear the proper outfit of the robe as acquired by bhikkhunis for fear of the senior monks in the country. This same treatment is also felt in Myanmar.

In 1998, there was yet another international ordination organized in Bodh Gaya, India. The organizer was the same Fo Guang Shan from Taiwan. Again there were more than 200 candidates for both bhikkhu and bhikkhuni ordination from more than 26 countries. There were candidates from many countries but allow me to mention only Sri Lanka as they are the ones who have been successful to receive and continue the lineage in a far and wide manner.

Sri Lanka had learnt its lesson from the previous ordination in 1988; the candidates were selected through a more careful procedure. Senior Sri Lankan monks who were supportive of the ordination sent out applications to all the dasasilamatas in the whole island.¹⁰ Then they selected the best 20, cream of the crops so to say, out of all the applications and sent them for full ordination in Bodh Gaya.

There were also 10 most senior Sri Lankan monks attending the ordination ceremony as preceptors and witnessing acharyas. The ordination ceremony was carefully given first by the bhikkhuni chapter and then by the bhikkhu chapter according to the vinaya. This is what required by the Theravadin sangha in all the Theravadin countries.

At the end of the ceremony, the senior Sri Lankan monks were concerned that still upon their return to Sri Lanka, the 20 newly ordained bhikkhunis might not be accepted by some of the sangha members with the only objection that they were Mahayana as they had taken the ordination from the Chinese bhikkhunis. So all the senior Sri Lankan monks gave them yet another ordination purely by Theravada monks according to the allowance of the Buddha in Cullavagga, Vinaya Pitaka.¹¹

This second ordination is called Dalhikamma, an ordination to confirm the first one. So they were ordained by both the sanghas and also they received Theravada lineage.

Upon returning to Sri Lanka, there were still piles of applications from dasasilamatas who requested for bhikkhuni ordination. The Most Ven. Inamaluwe Sri SumangaloMahaThera, a far-sighted abbot of Dambulla, invited more than one hundred monks and appointed two preceptors from the newly ordained bhikkhunis to fill in as preceptors, and started the dual sangha ordination for the local Sri Lankan bhikkhunis since then. The ordination is now given annually and till now there are more than 400 bhikkhunis ordained in this Dambulla branch of Siyamvamsa.

I have also to add that the ordination given by Sri Lanka is well accepted by all the sanghas without prejudice in all Theravadin countries.

This long process of establishing the necessary ordination lineage for Theravadin bhikkhunis had taken root in 20th century in Sri Lanka.

At the turn of the new millennium

Though the tide is about contribution of women towards Buddhism in 20th century, allow me to press a little further to cover up to present 2008. There is a great change again with the turning of the new millennium.

Fo Guang Shan arranged another international ordination for bhikkhunis this time in Fo Guang Shan, Kao Hsiung, Taiwan in 2000. There were samaneris and dasasilamatas from Indonesia and Sri Lanka receiving full ordination. Indonesia chapter of bhikkhunis started their establishment after this ordination.

Taiwan

The credit for reintroducing the Bhikkhuni Sangha back to Buddhism must go to Ven. Master Hsing Yun of Fo Guang Shan, Taiwan. The Most Venerable was aware of this to balance what is lacking in all the Theravadin Buddhist countries as early as 1988 when international ordination for bhikkhunis was organized at Hsi Lai Temple in CA., U.S.A. with his blessing and guidance. The Venerable Master's monastery is known for its largest population of bhikkhunis in Taiwan. With the total monastic population of 1300, 1000 are bhikkhunis. The Fo Guang Shan bhikkhunis carry a special respect wherever they go. During Tsunami, Fo Guang Shan was at the forefront helping the local Sri Lankans.

Fo Guang Shan has been very sincere to help the Theravadins get established with the ordination of Bhikkhunis. They organized international ordination for women again in 1998 (Bodh Gaya, India) and 2000 (Taiwan).

Another organization which has its branches world wide and must be mentioned is Chu Tzi Foundation led by Ven. Bhikkhuni Cheng Yen. This international organization has the largest medical doctors and nurses in the teams.

They are the best with responding to earthquakes and also Tsunami. Ven. Bhikkhuni received Magsaysay award for her social commitment and also Niwano Peace award in 2007.

Sri Lanka

Sri Lanka has always played a crucial link, in ancient time connecting India to the rest of the world since Asoka's period in early 3rd C.B.C. In this 20th Century Sri Lanka consciously and proudly accepted

that role again. All the Theravadin ordination for bhikkhunis in this 20th century has its root in Sri Lanka. From Sri Lanka, the ordinadon lineage spread to Thailand, Indonesia, Vietnam, Australia, U.S. etc.

Thailand

In 2001, the author went to Sri Lanka seeking the necessary lower ordination as a preparation for the full ordination to follow after two full years. In 2003, she went back for full ordination and this may be taken as a significant mark for the start of Theravada Bhikkhuni Sangha in Thailand. This Vassa (Rain retreat, 2008) there are more than 10 Thai bhikkhunis and approximately 30 samaneris, some of them are in Thailand and some of them are still under going training in Sri Lanka. There is also a small group of 4 bhikkhunis who took ordination in Thailand itself.

In South East Asian countries, Thailand is seen as the most advanced as regard to their progress with bhikkhuni ordination.

These bhikkhunis are easily accessible and some of them are leading dhamma teachers. At Songdhammadikalyani Monastery, the only monastery for women founded some 48 years ago, is also an international Buddhist training centre. During Vassa 2003-2004 there were training for international bhikkhunis as well. During this Vassa (2008) there are three 7-day courses on Living Buddhism offered for international audience. Regular reading materials both in Thai as well as in English is being produced. There are quarterly newsletters in English and Thai reporting on the activities of Buddhist women internationally for the past 24 years. The monastery is accessible also on internet.¹² Yasodhara, the International Buddhist Studies shares the space in the compound of the monastery and provides CD on dhamma talks, etc. The monastery compound also has a standard library for international Buddhist students and scholars.

One of the popular activities which has been well received by the regular visitors to the monastery is the ancient going for alms round twice a week where visitors and Thai people from Bangkok have opportunity to witness the ancient practice as performed by the bhikkhus and bhikkhunis from the Buddha's time.

This practice is a great contribution as it is preserved only in limited area and mostly performed by the Bhikkhus.

A larger pocket of Bhikkhuni Sangha is based in Chiangmai. They also have received the ordination lineage from and follow the tradition of Sri Lanka. Their contribution to the propagation of dhamma which makes it accessible to the people is well recognized. The northern culture also proves to be a better soil for the propagation of dhamma by the Bhikkhuni Sangha. The senior monks are Supportive and encouraging for women to be part of the sangha.

Indonesia

With majority of the population are Muslims, Buddhists make up only of 1% of the total population. In Indonesia, 50 bhikkhus are mostly ordained and have a close connection with the Thai Sangha. There were 4 bhikkhunis ordained from Taiwan in 2000 but with the suppression of the Bhikkhu Sangha, only two of them remain. Even with small number, they are well supported by the Buddhist public and they organize regular retreat for the local Indonesian Buddhists. Ven. Santini, the chief bhikkhuni is slowly working her way for the recognition of the Bhikkhu Sangha and more important she is contributing a great deal towards both the teaching and the practice of Buddhism for the Buddhist population of Indonesia.

Footnote

1. Her life is recorded in “*Cave in the Snow*” by Vickie McKenzie, she received full ordination later.
2. An American nun from Arkansas, now lives in Sri Lanka (2008)
3. Now Ven. Dr. Karma LeksheTsomo, lecturer at Sandiego U, in America
4. At that time she was based in India
5. She was still a Dasasilamata (ordained in Sri Lanka) but in 1988 she was ordained as a bhikkhuni from Hsilai Temple in LA, U.S.A. Ven. Ayya Khema passed away in 1997 in Germany.
6. Author, at that time still teaching at Thammasat U, Bangkok, Thailand,
7. ineboffice@yahoo.com
8. Main temple is Fo Guang Shan, Kao Hsiung, Taiwan, R.O.C.
9. She went to study from Buima at a young age of only 13, a very committed Bhikkhuni that Nepal should be proud of. She founded a Bhikkhuni temple in Lumbini International Complex in Nepal, the place where the Buddha was born. Sakyadhita held one of its international conference there in 2000.
10. There were about 2500 Dasasilamatas who are nuns with 10 precepts, wearing saffron robe but the robe is not stitched the same way as the Civara of the Bhikkhus and Bhikkhunis.
11. “I. allow you, O monks to give ordination to women.”
12. www.thaibhikkhunis.org, dhammananda9 @ gmail.com, tel.66 34 258270
13. Rt.OlRw.Olkp.Cigalukguk, Desa Ciboldas, Maribaya Lembang, Bandung 40391 Indonesia.

Conclusion

Buddhist women since the Buddha’s time had shown a great support to the progress of Buddhism. The Buddha trusted the fourfold Buddhists namely the bhikkhus, bhikkhunis, upasaka (laymen), and upasika (laywomen) that they would be strong foundation of Buddhism. He also predicted the decline of Buddhism with the fourfold Buddhists might not respect each other.

If we look at social ills that need the Buddhist clergy to attend to and to guide the people out of suffering, we find that it is immense. We need all hands to come forward to help. If we are true Buddhists practicing what the Buddha preached we will be too happy if our brothers and sisters come forward to help. We will be able to put aside our own prejudice, be it gender, race, caste. We must remember always that the Buddha has brought us out of this limitation, be it race, caste, or gender.

Women consist of half of the world population. In Buddhism women also consist of half of the Buddhist population. Women’s contribution for the propagation of Buddhism must be supported and must be nourished according to the true spirit of the Buddha. We have to put aside our own clinging to the smaller circle of Theravada, Mahayana or Vajrayana. Be reminded again that before we are Theravada we are Buddhists. If we have a clear understanding, then we brothers and sisters can work together to uplift the suffering of the world and in that process we are uplifting the individual suffering.

SALVE FOR WOUNDS

Hiren Mukerji

Buddha Jayanti (7 May) will soon be with us following close upon the 2600th birth anniversary of the great founder of Jainism, Vardhaman Mahavira, the twain illuminating history with a light that can never wane. This is an occasion calling for a truly fervent celebration, in spite of the current election fever gripping five states of the Indian Union. We badly need a reminder that our historically evolved civilisational entity is not mutilated by abominable happenings prolific for some time in our subcontinent.

A little over eight years ago religious fanatics were goaded into demolishing a nearly 500-year-old mosque in Ayodhya, a monstrous misdemeanour that stained India's image. Such elements threaten to do similar damage in holy places like Mathura and Varanasi and are not brought to book. This crime was compounded on a subcontinental scale by the Taliban performing a typical outrage; an act of treason towards civilisation, the destruction (ironically, with modern instruments) of the two tallest Buddha statues anywhere on earth which have stood benignly for some eighteen hundred years on the mountain terrain in Bamiyan. They were unique specimens of Indo-Greek (Gandhara) architecture, a reminder of what the late Professor Basham called "*the wonder that was India*," where has happened through the ages a confluence of cultures, where a Rabindranath Tagore could appropriately invoke Vedic hymns hailing "the world united as a single nest" as he founded Visva-Bharati. All this seems to be phantasmagoria, but civilisational processes must not be permanently eclipsed. Kolkata

has been and still is the headquarters of the Maha Bodhi Society of India, whose first head Anagarika Dharmapala from Sri Lanka had addressed with Swami Vivekananda the World Congress of Religions at Chicago towards the end of the 19th century. He was, to my personal knowledge, a

leading cultural figure of his time. We have here in this city the Bauddha Dharmankur Sabha (the Bengal Buddhist Association) with which my father was closely associated and had friends (whom I saw in my childhood) like Mahasthavir Kripasaran and Gunalankar, monks from Chittagong where there is a sizeable Buddhist population. (In Bangladesh the Chakmas are, in the main, Buddhist). Buddhism was dominant for many centuries in our part of the country, the universities of Nalanda, Vikramshila, Odantapuri in the north-east vying with still more ancient Buddhist seats of learning in the north-west like Takshashila and Purushpur (Peshwar), far pre-dating universities in the West like Oxford and Padua, Paris and Bologna. To the making of Bengal, her literature, her thought, her socio-economic evolution, Buddhism has had paramount importance. The Buddha, in any case, is one of the supreme glories in the annals of man — I recall how H.G. Wells, once the leading protagonist of internationalism, wrote in '*The Outline of History*' (1920) that the six greatest personalities in history had been Gautam Buddha, Jesus Christ, Aristotle, Asoka, Roger Bacon and Abraham Lincoln.

It will be stupid to try to even summarise the role of Buddhism in the shaping of the mind and heart of our India, but the Bamiyan abomination sickens as one remembers how Buddhism had spread rapidly and peacefully to nearly half the then known ancient world, how especially Hellenistic influences on ancient India, illustrated in the Bamiyan movements, were a splendid phenomenon. Buddhist monks like Kumarajiva and Kashyap Matanga went over 2000 years ago to China, inviting reciprocal visits by great scholar-travellers from China like Fa Hsien and Hieun-tsang and It-sing. Mahayana Buddhism travelled to such distant regions as Tibet

and Mongolia; I crave forgiveness as I reheat a personal memory, for in 1965, I had the happiness to go to the then socialist Mongolian People's Republic on the occasion of its fortieth anniversary, and I could, along with my wife, see the interior of one of the two monasteries then functioning in the capital, Ulan Bator. I was thrilled to see the ancient doorway with the inscription (in Nagri characters): "*Om Manipadme Om*"! I think, as I write, of the Bactrian Greek ruler two millennia ago remembered for his religio-philosophical queries, *Milinda Panha* (Questions of Menander). Nearly contemporaneous was another Greek, Heliodorus, who had converted to Vaishnavism and raised a Garudastambha in praise of Vishnu ! What grace and benignity shines in the record, scanty as they are, of the reign of such rulers as Asoka and Kaniska and Harshavardhana when different faiths could have (aberrations notwithstanding) a civilised co-existence, and in the times of such effulgent heroes as Asoka glory in the aura of "compassion" that was instilled into mankind's mind and heart by the Buddha, the "Enlightened One"!

Buddha Jayanti celebrates the birth, the Enlightenment ("Bodhi") and the death, the Final Fulfilment (*Mahaparinirvana*'s) of Gautam Buddha — all three events happening, tradition relates, on the same Vaishakhi Poornima day. He preached no dogmas, brooked no bigotries, skirted potentially divisive doctrines like the existence of God, stressed the Eightfold Path ("Ashtamarga") of Right Conduct, admitted women (on equal terms) into his monasteries run on surprisingly "democratic" terms, adjured his disciples not just to rely on his "divinity" but to "be lamps unto yourselves" ("Atmadeepabhava"). The Benign One, as he came to be called, smiles no longer from the Bamiyan rock-face. For nearly two millennia, no vandals ever thought of destroying the beauteous carvings. And now in 2001 AD, diabolism, typical of our supposedly advanced times, has taken over and our world is a smaller, pettier, more pitiable place than hitherto.

It will be more than naive to think that if the West (currently the world's masters) really wanted

to stop the horror at Bamiyan, they could not do so. Of course, certain noises were made in the United Nations and its offshoot the UNESCO, but it seems the always superior "West" found the Taliban's turpitutes and travesties an illustration of Third World backwardness, the likes of us, "the wretched of the earth" being, as Kipling wrote long ago, "the lesser breed" inured to a kind of congenital inconsequence in the global scene. I wish to record my gratitude to this paper, *The Statesman*, with its liberal tradition and in spite of certain basic sociopolitical predilections (which irk me) printed on 11 March (Calcutta edition) an article by Jeremy Seabrook who had the guts to point out (what I fear our elite just ignored) that however repulsive Taliban vandalism was, "the same people were armed and encouraged by the West their hatred of and desire to bring down the Soviet Union".

Who does not recall the observation once made by US ex-President Eisenhower about malignant, but useful, proteges: "Oh, of course they are sons of bitches, but they are our own sons of bitches !" The Saur Revolution (1979) in Afghanistan had brought in a new republic which earned praise for its reforms but its alliance with the then USSR domed it and the result has been what we see now.

The "West" needs to be in control of what long ago the British Labour leader Ernest Bevin called "the middle of the earth" the region comprising Pakistan and Afghanistan which just had to be in an unashamedly "subsidiary alliance" with the West. (India might virtually be in the same predicament but with her potential for "mischief" cannot quite be trusted by the world's unipolar leadership today.) Bin Laden or no Bin Laden finding shelter with them, the Taliban has to be kept on a leash and pampered, in spite of its inanities, and worse it must remain, along with Pakistan, secure under the thumb of the West and yet, in essential, content. Thus in that part of the world, so near ours, there is "freedom", guaranteed by the West, for smuggling of arms, of drugs and of dope, of mercenary recruits to international terrorism,, and now, after Bamiyan, the despatch to the "West" of priceless artistic loot.

It wasn't an earthquake, like in Gujarat, that destroyed the Bamiyan Buddhas. It wasn't in any sense ineluctable, unavoidable, "an act of God". It was in every sense an act of the devil in man that

the current world, rejoicing over the triumph of avarice, of the acquisitive society, of the gorgeously globalised economy where the overwhelming majority of mankind is deliberately destined to wallow in inescapable deprivation, had resolved neither to prevent nor punish.

This stupendous example of deliberate impassivity when sinister frenzy was allowed to destroy one of mankind's great treasures is indeed typical of our times. I wish some Indian voices were adequately raised — oh for a Rabindranath Tagore in these depressing times ! — but I am grateful that in this paper Jeremy Seabrook could excoriate (and I quote) "a global business culture which melts down all the wonders of the world, all the riches of civilisation into things to be driven to market, so that the heritage of humankind becomes

commodities like cattle, wrist watches or plastic buckets". The Bamiyan Buddhas are gone, but at a price sophisticated "collectors" will acquire from Taliban and their tamers numberless sculptural pieces from the ruins of Bamiyan.

One can hardly expect rejoicing on this year's Buddha Poornima, but shall we not celebrate it, appropriately, if only to recall our own legacy of humanity, so gracefully and sublimely represented by the teachings of the Buddha, his vision of a world of peace and well-being, where men strove to achieve the ways of "Right Conduct", relying on themselves and on no esoteric imaginings. May 7 this year (2001) is too near the day when in five Indian states, the hullabaloo of the hustings (10 May) might grip our minds. Even so, there is special need this year of a meaningful celebration of Buddha Jayanti.

TOWARDS SOUTH AND SOUTH-EAST ASIA : A SAGA OF JOURNEY OF PALI AND BUDDHISM

Dipak Kumar Barua

I

The saga of the colourful journey of Pali and Buddhism from Bihar and West Bengal to the southern country of Sri Lanka and from Tripura in North-East India through Bangladesh to the South-East Asian countries of Myanmar, Thailand, Laos and Cambodia, become more and more attractive and splendid during its continuation and onward march.

II

The state of Tripura is really a fertile land for the flourishing condition of Pali and Buddhism since the people here irrespective of caste, creed or sex, and the Buddhist population of 1,28,260 (according to 1991 Census) still venerate Buddha who, in the words of Rabindranath Tagore, “the most perfect man ever born on the earth” and whose teachings are even today applicable, essential and relevant to the contemporary socio-economic environment, In fact, Buddhism representing such tenets of the Blessed One may be termed ‘Applied Buddhism’ which is the only instrument left for the present suffering humanity to survive in the world with full dignity and honour.

Before entering into the discussion on the proposed topic, it is prudent to note some of the salient features of the North-Eastern state of Tripura which is strategically situated between the river valleys of Myanmar and Bangladesh. Encircled almost on three sides by Bangladesh, it is linked with Assam and Mizoram in the North-East. The history of Tripura which possessed a long historic past with its unique tribal culture and fascinating folklore, has been recorded in the *Rājamālā*, a Chronicle of the Kings of Tripura. According to the *Rājamālā*, the rulers were known by the surname Fa meaning ‘Father’. This Chronicle further refers to the rulers

of Bengal helping during the 14th Century Tripura kings who had to face frequent Mughal invasions with varying successes. The Tripura kings even had, in several battles, defeated the sultans of Bengal.

But the 19th Century marked the beginning of modern era in Tripura, when the King Maharaja Birchandra Kishore Manikya Bahadur redesigned his administrative set-up on the British India model and brought reforms in various fields of socio-economic activity. His successors ruled Tripura till October 15, 1949 when it merged with the Indian Union. Tripura, initially, became a Part ‘C’ State being a centrally administered Union Territory with the reorganisation of States on September 01, 1956 and was officially so declared on November 01, 1957. Tripura attained on January 21, 1972 the status of a full-fledged State of the Republic of India.

The present India State of Tripura with an area of 10,491,69 Sq. Km. population of 3,191,168 (according to 2001 Census Report), with its capital Agartala, and with Bengali and Kokborok as principal languages and Manipuri as the occasionally spoken language consists of the following four Districts (From Statesman Year-Book 2005, pp. 878-879) :

In fact, the State of Tripura under the Republic of India bears a glorious legacy of Pali and Buddhism. During his visit to Tripura being invited by His Highness Sri Radhakishore Manikya, the then king of the kingdom of Tripura, Rabindranath Tagore, the Nobel Laureate of India, became aware of the flourishing condition of Buddhism there from Colonel Mahimcandra Dev Barman Bahadur and was astonished to witness the rich collection of Pali and Buddhist texts dearly preserved in his Library.

So far the Pali teaching is concerned, the Ramthakur College, Agartala, in Tripura “has been maintaining successfully the teaching of Pali up to the B.A. Pass standard since the foundation of the

College in 1967..... The progress in Pali studies in the College in recent years has been sufficiently gained. The numerical strength of the Pali students, though insignificant in the past, shows a marked tendency to increase The gradual popularity of the subject (i.e. Pali) in the College may be traced to

Higher Secondary School necessary arrangements were made by Ven. Dr. Buddhadatta Thera for teaching Pali in the Pracya Vihara, Abhaynagara, from where students could appear in the examinations in Pali conducted by the Bangiya Sanskrit Siksa Parishad, Kolkata. Besides, in the Pali Institution

AREA POPULATION AND HEAD QUARTERS OF DISTRICTS				
S.No.	District	Area (sq.km.)	Population	Headquarters
1.	North Tripura	2,820.63	5,90,655	Kailashahar
2.	South Tripura	2,151.77	7,62,565	Udaipur
3.	West Tripura	2,996.82	15,30,531	Agartala
4.	Dhalai	2,552.47	3,07,417	Ambassa

(From : India 2004, p.829)

the efforts and patronage extended to the cause of Pali learning by the (Former) Principal Dr. Ranindra Nath Das (Shastri)...., who started the Pali classes at the very beginning and took the responsibility of the teaching work in Pali inspite of his multifarious duties to be performed as administrative Head of the Institution" (Journal of the Department of Pali, Vol. 1, 1982-83, p.192— Sengupta, Sukumar. A short History of the Pali studies in the University of Calcutta 1880-1883). The Principal was, however, assisted by Sri Manotosh Karmakar, Sri Priyatosh Barua and Sri Jnanakārti Sraman (Barua) as Lecturers in teaching of Pali at the Pre-University and B.A. (Pass) levels in that College. At present Sri Arindam Bhattacharya, Assistant Professor, who is assisted by Sri Chandan Das and Sri Jiban Krishna Acharjee are engaged in teaching Pali. It is gratifying to note that Sri Manik Sarkar, present Honorable Chief Minister of Tripura, was a student of the Department of Pali of this College.

Gradually Pali has become a very popular subject of study in Agartala. Consequently, in the Ramthakur Boys' Higher Secondary School necessary arrangements were made to teach Pali since 1967 and Ven. Dr. Buddhadatta Thera was placed in charge of that work (Urmi 2003, Agartala, pp. 41-42 — Acharjee, Jiban Krishna. Tripurāy Pālibhāsā Carcār Itivrtta).

Apart from the Ramthakur College and Boys'

of the celebrated Venuvana Vihara, Agartala, teaching of Pali has long been introduced. In the Machmara region also Ven. Tevijja Bhikkhu had tried to popularise the Pali language and literature. Also in the K.B.I, situated in South Tripura, Pali was included in the curriculum. Further the famous Government Boys' Bodhajjam Higher Secondary School the teaching of Pali language and literature has been sincerely undertaken by Sri Bimalchandra Saha. Especially in the Pracya Bharati Higher Secondary School for a long period Pali is being taught by Sri Binaybhushan Chaudhuri and Sri Sudhansu Sinha.

Incidentally it may be mentioned that the University of Calcutta can claim to have been the first University in the Indian Sub-Continent with present Myanmar (formerly Burma) to offer facilities of Pali studies to the students arranging their option for study of Pali as one of the subjects in the secondary schools and undergraduate colleges up to B.A. (Pass) level with effect from the academic session 1880-1881 in response to a letter received from the Director of Public Instruction, British Burmah, who pointed out to the University authorities to consider the fair demand of the local people of Rangoon, now named Yangon.

Incidentally an endeavour may be made here to reinterpret Pali literature, without delimiting its obligatory monastic and scriptural significance, in

the light of modern researches in the disciplines of peace and non-violence, human rights and moral values, stem cell and cloning, ecology and environment, and the like. The Pali language and literature, thus, with their pristine purity is to be continuously searched out and interpreted, though not easily in some cases, with references to all such modern topics in the sacred sayings in Pali of Buddha according to the needs of the present days. Such new interpretations of as well as searches in Buddha's Gospel preserved in the Pali language may simply be termed 'Applied Buddhism', i.e. applications of Buddhism in the modern way of life or practical aspects of Buddhism which, on several occasions, has been defined as 'a way of life', that may change retaining the higher qualities or essence of life due to the changed circumstances, places, time and surroundings (Barua, Dipak Kumar, *Applied Buddhism : Studies in the Gospel of Buddha From Modern Perspectives*. Varanasi, Department of Pali and Buddhist Studies, 2005, pp. 1-3). Thus considering the applied aspects of Pali and Buddhism or merely the perspectives of Applied Buddhism the following four meaningful suggestion may be placed before the popular Government of Tripura as well as before the learned authorities of the University of Tripura for their immediate and positive consideration :

I. Teaching Pali up to Honours level in the Ramthakur College which has a long tradition of Pali teaching should immediately be organised.

II. A full-fledged independent Department of Pali in the University of Tripura established in 1987, should be opened for postgraduate teaching and research, and Ramthakur College should be declared as a Constituent College under the University of Tripura like the Presidency College of Kolkata for the same purpose.

III. Arrangements should be made for teaching Pali up to Honours level in all 14 colleges including the government ones of general education, in all 558 high and higher secondary schools from standard VIII.

IV. Tripura Public Service Commission should take necessary steps for inclusion of Pali in its State Services Examination.

The argument in favour of such suggestions is that apart from a large number of people who are

devoted to Buddha and His Gospel, there is a sizeable Buddhist population in Tripura, which includes Baruas, Chakmas, Lusais, Maghs and others who are keen to study the Pali Scripture. It is, therefore, expected that the present Government of Tripura and the University of Tripura would consider these suggestions favourably for the advancement of learning in this North-Eastern hilly State.

III

Pali and Buddhism in South and South-East Asia is indeed a broad topic to deal with within a very limited time. Again it is also a difficult task to procure meaningful information on the topic from various indigenous sources.

There are two well-known publications on Pali Literature of Myanmar and Sri Lanka, *The Pali Literature of Burma* (London, Royal Asiatic Society, 1909) by Mabel Haynes Bode and *The Pali Literature of Ceylon* (London, Royal Asiatic Society of Great Britain and Ireland, 1928). But individual and comprehensive works on Pali literature of Thailand, Laos and Cambodia, where Pali Studies have been flourishing for many centuries, although from time to time unfortunately invaders swooped down upon Cambodia and plundered their riches and cultural treasures, are still a desideratum. All the more many manuscripts in Pali, Laotian and Khmer, and historical records were either destroyed or taken to France during French rule. Under these circumstances, it is very difficult to evaluate the Pali works composed in Thailand, Laos and Cambodia. However, Hamamalawa Saddhatissa having collated in one volume some of his articles on Pali literature of this region had prepared an useful work titled *Pali Literature of South-East Asia* (Singapore, Singapore Buddhist Meditation Centre, 1993).

The Pali literature of Thailand originated and developed centering in two distinct regions, i.e. Northern and Southern, the former with its capital in Chieng Mai produced some scholars well-known through their original Pali works, while the latter with the metropolis Ayudhya or Ayuthia witnessed some famous scholars who could render the Pali texts into Thai since no original Pali works had yet been discovered here due to devastation caused by the Myanmarese in A.C.1767.

It is a matter of great surprise that George Coedes

had catalogued a large number of manuscripts discovered in Laos (Coedes, George. *Catalogue des manuscrites en pali laotienne et siamese provenant de la Thailanda. Copenhagen, Royal Library, 1966; La literature laotienne en Indochine, L'Indochine*, ed. Sylvain Levi, Paris, 1931). In addition to the reproductions of the canonical texts, the majority of Lao compositions are either *Nissayas*, ‘Word-for-Word Commentaries/Translations of existing Pali works’ or indigenous semi-canonical *Jātakas*, which characterise the synthesis of Buddhism and folklore in South-East Asia.

The predominant contribution of Pali scholarship in Cambodia would appear in the areas of transliteration and translation. A large collection of unedited Khmer Pali manuscripts is to be found in Paris. The *Cambodian Mahāvamsa*, a recension of the *Mahāvamsa*, was discovered in Cambodia when the original one was composed in Sri Lanka by Mahānāma of the 5th Century A.C. It was edited by G.P.Malalasekara published for the first time in 1937 under the title *Extended Mahāvamsa* (reprinted London, PTS, 1988). Considering its language and style of writing, it could not have been compiled in Sri Lanka. The original *Mahāvamsa* consisted of 2,915 verses, while the *Extended Mahāvamsa* included 5,772 verses, although the number of Chapters, i.e. 37, remained in both the works. The author of the *Cambodian Mahāvamsa* might have been a Khmer monk named Moggallāna who even aspired to become a Buddha (*Buddho bhavyayam*), dwelling somewhere in Cambodia in the 9th or 10th Century A.C. as the following verse would indicate :

*Moggallāno ti nāmāham katañ punññāñ
idam pure yañ yañ sukhañ mahantam vā
sabbam eva samijjhatu.*

IV

The saga of origin and development of Pali and Buddhism in India and South as well as South-East Asia is indeed multi-coloured and fascinating. Tripura being the ‘Gateway to India’ on the land route in the East via Bangladesh has played a significant role in the propagation of the sacred sayings of Buddha. An attempt has been made herein to unfold some untold as well as hitherto unknown narrative of Pali and Buddhism. Still many issues in this regard remain unmentioned and yet to be researched. It is expected

that scholars of the future would come forward to highlight some of the intricate perspectives of this topic. The present delineation is, however, a humble endeavour, with many limitations. Many important issues relating to Pali and Buddhism still remain undisclosed due to varied cultures and languages of this region.

Pali once overflowed the vast tract of land in South and South-East Asia including the Indian Sub-Continent and numerous texts — devotional, narrative, philosophical — both in prose and poetry, were composed for serious deliberations by the scholars and easy understanding by the ardent devotees.

Since the introduction of Pali Studies in A.C. 1880-1881 at the undergraduate level the inclusion of Pali as an independent subject in the course of study prescribed for the M.A. Examination with effect from 1889, the formation of the Post-Graduate Department of Pali in 1907 in its nucleus form, and the establishment of full-fledged Department of Pali in 1917 by the University of Calcutta, Pali as one of the classical languages of India has gradually been popular among the scholars who have been realising its distinct position in the Indo-Aryan family of languages and its hitherto little known importance of Buddhist culture (*Journal of the Department of Pali, University of Calcutta*, Vol. I, 1982-83, p.3 — Barua, Dipak Kumar. Editorial), In establishing an independent Department of Pali the objective of the University of Calcutta was “to open out to its advanced students an opportunity for a comprehensive study of that distinct and widespread civilization which Buddhism represented. Buddhist civilization has to be approached from such varied aspects as linguistic, literary, epigraphic, social, religious, historical and philosophical. The original sources of knowledge in this regard are accessible through such languages as Pali, Prakrit, Mixed Sanskrit, Sanskrit, Tibetan, and Chinese. It was therefore, necessary that there should be a central department specially intended to guide studies and conduct researches in Buddhism and the Pali Department was given that role” (*Hundred Years of the University of Calcutta — Supplement*, pp. 160-161). And it was also noted : “The History of Buddhism is also a story of cultural contacts between different groups of people in South, South-East and

East Asia. The Department of Pali Studies was intended to provide opportunities for the study of the cultural contacts between all these different regions” (C.U.Annual Report, 1954-55).

Hence, it is further reminded that a vast field of research work yet remains untrodden and for the weal of the many and for the welfare of the many, the scholars should undertake the arduous tasks of revealing the extensive wealth of Pali literature of South and South-East Asia, especially that of Thailand, Laos and Cambodia.

In this context it should be noted that the word ‘Pali’ does not simply imply the ‘Pali Language’ which has already been declared (2004) by the UNESCO as one of the “endangered Indian languages” (*Hindustan Times*, New Delhi, September 21, 2004), it also includes Pali Literature, Buddhist Culture including epigraphy, art and geography. Therefore to the serious researchers in Pali, there remains a vast field, a greater part of which is still untrodden. For the benefit of suffering humanity and to survive in this world with full dignity and honour, the scholars should undertake the arduous tasks of unveiling the extensive wealth of Pali literature.

The objectives of the Pali literature are amity, justice and peace. With such aims in view Buddha’s tenets as preserved in Pali encourage the cultivation of the national emotions for maintaining international peace and harmony. Thus among the prescribed meditations is found a set of four called the Brahmvihāra, ‘Sublime States’/ ‘Modes of Sublime Conduct’ ‘Sublime Virtues’, which are known as appamañña, ‘Illimitables’, because of the fact that they have no barrier or limit and are extended towards all human beings irrespective of caste, creed or sex and even towards the animals without any exception. These Sublime Virtues are : *Mettā/ Maitrī*, ‘Loving Kindness’; *Karunā*, ‘Compassion’; *Muditā*, ‘Appreciative or Sympathetic Joy’; and *Upekkha/Upeksā*, ‘Equanimity’, which are absolutely necessary for maintaining world peace even during the twenty-first century. The term *Mettā* is defined as the sincere wish for the welfare and genuine peace of all the peoples of the world. The import of *Mettā* has been illustrated in the, Pali *Mettā-Sutta* as follows :

“Just as a mother would protect her only child at the risk of her own life, even so let him cultivate

a bounless heart towards all beings.”

The antithesis of *Mettā* is anger, aversion, hatred and ill-will which stand on the way of international peace. Buddha has said :

“Hatreds never cease by hatreds in this world,

By love alone they cease. This is the ancient Law.”

— *Na hi verena verāni sammantidha kudācanam*,

Averena ca sammanti esa dhammo sanantano, (*Dhammapada*, Verse 5). Indeed during this chaotic, war-weary and restless period when the nations are arming themselves to their teeth, human life is endangered by the heaps of unclear weapons and active terrorism in favour of fundamentalism as well as narrow identity crisis are rampant, the world is in badly need of Universal *Mettā*, so that all human beings live in perfect peace and harmony. The second virtue is *Karuṇā* which directs the hearts of the good quiver when others become subject to sufferings of all sorts. Hence the primary characteristic of *Karuṇā* is the will to remove the sufferings caused by warfare and restore peace in the society/nation. *Muditā* which is the third Sublime Virtue is not merely sympathy, but appreciative or sympathetic joy. It destroys jealousy and encourages the cultivation of thought for the prosperity and welfare even of one’s own enemies. The chief feature of *Muditā* is *anumodana*, ‘happy acquiescence’, in another’s prosperity and success. *Upekkha* is the most difficult of these Sublime Virtues. Buddha’s exemplary life presents a unique illustration of Equanimity. Indeed no religious Teacher who has been so severely attacked, criticized, insulted, and reviled as Buddha, and yet none so highly honoured, praised and revered as the Blessed One. Buddha has Himself advised : “Retaliate not. Be silent as a cracked gong when you are abused by others.” This admonition as found in the Buddhist Scriptures is relevant even today in this most indisciplined and war-stricken world.

From the perspective of the Pali literature the term ‘Humanity’ may be considered from three viewpoints, viz. (i) it restrains and gradually discards personal or individualistic interests for the sake of altruism or other’s interests and that too without any limit; the dictum : *bahujanahitāya bahujanasukhāya* indicates maximum good for the maximum number of human beings; it reflects a sense of dynamism, (ii) humanity or humanism in the Pali framework does

not confine to the interests and well-being of only the humans, but all the sentient beings (*Sukhino vā khemino honti, Sabbe sattā bhavantu sukhitattā — Suttanipatā ed. & tr. Bhikkhu Dharmarakshit, p.36*), (iii) Buddhism denies the existence of the Creator and establishes supremacy of the human being by reviving and rekindling self-confidence in him/her. A human being is his/her own master. Buddha proclaims:

“Self is the refuge of self: for who else could refuge be?

By a fully controlled self one obtains a refuge which is hard to gain.

By oneself alone is evil done; it is self-born, and self-caused.

Evil grinds the unwise as a diamond, a hard gem.”

— *Attā hi attano nātho, ko hi nātho paro siyā ? attānā ‘va sudantena niathām labhati dullabham.*

Attanā ‘va katain. pāpanī attajanī attasambhavāni,

abhimanthati dummedhariṇ vajirāṇ’ vasmarīmaya manīm. (Dhammapada, Vv. 160-161).

According to Buddha none is higher or lower simply on the basis of his/her birth in a particular caste. Buddha declares ;

“Not by platted hair, nor by family, nor by birth does one become a Brahmana. But in whom there exist both Truth and Righteousness — pure is he, a Brahmana is he.”

— *Na jaṭahi na gottena na jaccā hoti brāhmaṇo, yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo. (Dhammapada, Verse 393).*

Indeed Pali and Buddhism once overflowed and is still influencing the vast tract of land in South and South-East Asia including the Indian Sub-Continent and numerous texts — devotional, narrative, philosophical — both in prose and poetry were and are being composed for serious deliberations by scholars and easy understanding by the ardent devotees. Hence Beni Madhab Barua has remarked that the Pali Literature “is full of historical information, vivid in the description of things, technical in the employment of words and phrases, lively in human interest, inspiring in tone and dignified in expression” (Ceylon Lectures, Calcutta, Bharati Mahavidyalaya, 1945, p. 133). In the same spirit about the significance of the Pali Literature Edward J.Thomas has concluded : “The (Pali) Scriptures thus show us Buddhism at a certain stage of its development, and it is a stage that has not been superseded. Its doctrines remain as they were when the movement came forth into the light of history, and as they are taught to-day in the countries where the Pali tradition still flourishes. Even the Japanese who follow the Mahayana schools accept the old Canon with respect as representing the teaching of Buddha at one period of his career” (*Early Buddhist Scriptures : A selection*, tr. & ed. London, Kegan Paul, Trench, Trubner & Co. Ltd., 1935, pp. XXI-XXII).

RABINDRANATH TAGORE IN SOUTH-EAST ASIA

Sudhansu Bimal Barua

Rabindranath Tagore travelled almost all over the world in his long span of life. Still his travel in the South-East Asian countries is more significant for many reasons. It seems that the poet's desire to know the unknown, to strengthen the bond of unity between the East and the West and to present the underlying meanings of Indian culture in the West were at the background of his visit to Europe and America. There is no doubt that similar ideas were predominant in the case of his visit to the South-East Asian countries too. Moreover, in this respect he had a desire to find out the greatness of eternal India from outside, the field of her gift. And the idea of unity between the different nationalities of Asia was afresh in his mind during this period. The poet keenly observed that a great unity was achieved between diverse races of Asia with the spread of Buddhism. In this regard the poet says :

"Buddhism was the first spiritual force, known to us in history, which drew close together such a large number of races separated by most difficult barriers of distance, by differences of languages and custom, by various degrees and divergent types of civilization. It had its motive power, neither in international commerce, nor in empire-building, nor in scientific curiosity, nor in a migratory impulse to occupy fresh territory. It was a purely disinterested effort to help mankind forward to its final goal."¹

In fact the real bond of unity of Asia lies in Buddhism. It should be remembered here that the poet's travel in Asia paved the way for the revival of an almost extinct relationship between India and the South-East Asian countries to a great extent.

It is well-known that the poet cherished a genuine love and admiration for the great revelation of Indian culture achieved through Buddhism. It is evident both in his literary pursuit as well as in the

establishment of a Buddhistic centre at Santiniketan and also in inviting a good many scholars therein. Even the ideals of Buddhist India were obvious at the very foundation of Visva-Bharati. These salient features should be remembered in the context of the poet's visit to South-East Asia.

Once Buddhist India revealed her perpetual image in Burma, Siam, Ceylon, China, Japan and other countries with the ideals of universal love and sacrifice. That eternal ideal of universal love moved the poet into undertaking his journey. Indeed, he is the torch-bearer of the Buddha's India in modern times. He took the responsibility of fulfilling the message of the Buddha and the mission of Asoka, 'dear unto the gods'.

The poet witnessed the living sight of Buddhism in those countries and got an opportunity to get a more distinct view of India from outside. The far-reaching and all-pervading consequences of these travels will be more evident, from the serial account that follows.

In Myanmar (Burma)

In 1916 Tagore went to Yangon the capital of Myanmar on his way to Japan. In his travel to the Buddhist countries of Asia, Myanmar came first. In this journey Rev. C.F. Andrews, W.W Pearson and Mukul De were with him. On the 25th of Vaishakha, the next day after his arrival in Rangoon, on the auspicious morning of his birthday, the poet paid a visit to the famous Swedagon Pagoda along with his friends. The moment he entered into the Pagoda, his mind was tilled with boundless ecstasy. He thought: "Whatever may be, it is not an empty phenomenon is by far greater than what is visible to our eyes. The whole city of Yangon became insignificant to me in comparison with this Pagoda. The age-old great Burma revealed herself within the limits of this Pagoda."²

Once Myanmar opened the petals of her heart with the Illimitable Light that was brought forth from India, the poet felt great ecstasy at the revelation of that inside the Pagoda. Besides, the poet was contemplating that it would be a great solace for him if he could quite silently spend some time near a Buddhist temple of a remote village in Burma.³

On 24th March, 1924 the poet went to Yangon for the second time on his way to China. On that evening he was felicitated by the citizens of Rangoon at the local Jubilee Hall. In reply to his felicitation the poet said:

"Every great nation of the world gives such a thing to the world which makes her immortal at the heart of mankind. And the ideal of universal love is the noblest gift of India in the history of the world. Once with this ideal the Dharmadutas of India crossed the insurmountable mountains, deserts and seas and bound the different races of the far-off lands as kins."⁴

During this time he stayed in Yangon only for three days.

In Japan

Tagore had great love and admiration for Japan, the most beautiful country of the East. He had a long cherished hope to go to Japan. At first in 1915 he planned to go there; but due to certain difficulties he had to postpone this journey. At last in 1916 he set out for Japan. He had already come in contact with the Japanese intellectuals like Okakura and Kawaguchi.

On 29th May 1916 the poet reached the Kobe port of Japan along with his retinue. As soon as he reached the Japanese port, he was accorded a rousing reception. Japanese friends came to see him one after another. The famous artists Taikkan and Katsuta, the famous traveller philanthropist Kawaguchi and Sano, a former Judo teacher at Santiniketan, were present at the port along with many others. They were all extremely happy to receive the poet. Tagore was not only a foreign dignitary whom they adored, he was the poet-seer of the East whom they loved and admired as their kin.

For about one week he stayed in Kobe. Observing the look of modern Japan, initiated at

the machine-shop of Europe, the poet thought: 'It is made of iron, not of flesh and blood'. But he saw not only a perverted Europe in Japan, but also the eternal image of Japan piercing through the veil of blind imitation and modernity. The self-restraint in Japanese character attracted the poet most. In this regard he said :

"The greatest strength of this nation, which I have seen, is self-restraint. They have wonderful patience in their physical movement as well as in their mind. Being accustomed for centuries they do not do anything at random, rather, being deeply absorbed in it, they do it decently. It just reminds me that they have learnt to be earnest in a system from the beginning to the end. This is of course meditation in action."⁵

The Japanese people do their day to day work with earnest attention and restraint. It is their national character. As the poet praised their sense of beauty and restraint, he came to know that they had acquired it through the grace of Buddhism which one day had sprung forth from the heart of India. He felt ashamed as he thought of the unfortunate state of affairs in his own country. In this context he said :

"I feel ashamed of hearing it. Buddhism was in our country too, but it could not regulate our lifestyle with such a wonderful and elegant harmony. Wherfrom have come so much of ostentation, indifference and indiscipline in our thought and action ?"⁶

In this regard the poet further thought: "if we were able to adopt the lifestyle of Japan, our house-keeping and behaviour could have been sanctified, decent and restrained."⁷

The poet went to Osaka from Kobe along with his retinue. He was accorded a respectful reception there under the auspices of the Japanese Press Association. Again he went back to Kobe after two days.

From Kobe the poet set out for Tokyo, the capital of Japan. There he stayed in the house of Yokoama Taikkan, an artist friend of the poet. In Tokyo he was almost caught in a cyclone of felicitations and cordialities. On the 12th of July he first delivered his lecture in the University of Tokyo. Next day he was accorded a felicitation at the famous Ueno Park. Many prominent citizens of Japan were present in the meeting. Kannonji Buddhist Temple

was specially decorated on this occasion. In reply to the felicitation the poet spoke in Bengali and Prof. R. Kimura of Calcutta University translated it into Japanese. During the dinner the students of the temple displayed Japanese civility by serving the Indian guests with their own hands. When a Japanese Sramana cordially received the poet with folded hands after his arrival in Shizuoka, the poet realised the soul of Japan.⁸

'The Nation,' and 'The Spirit of Japan' are worth mentioning amongst his lectures in Japan. In the meantime the poet came to realise the wrathful imperialistic design of Japan. He learnt of the derogatory conditions imposed upon China and of the inhuman tortures on Korea with pain. At that time the poet warned and denounced the militant and aggressive nationalism of Japan.

Again and again the poet condemned the inhuman cruelties of those whose wrath did not spare even children and women. So in spite of his heartfelt love for Japan, he could not forgive the suicidal and indiscreet frenzy of militant Japan. In his long correspondence with the Japanese poet Noguchi, on the eve of the Second World War, the poet severely criticised Japanese imperialism. One day the poet came to learn that the Japanese soldiers had gone to offer worship at the feet of the Compassionate Buddha for their victory against China. Beholding such a farce of devotion to the Buddha by the Japanese, the poet wrote with severe reproach :

The war drums are sounded.
Men force their features into frightfulness,
and gnash their teeth;
and before they rush out to gather raw
human flesh for death's larder,
they march to the temple of Buddha,
the Compassionate,
to claim his blessings,
while loud beats the drum rat-a-tat
and earth trembles.

They pray for success;
for they must raise weeping and wailing
in their wake, sever ties of love,
plant flags on the ashes of desolated homes,
devastate the centres of culture
and shrines of beauty,
mark red with blood their trail
across green meadows and populous markets,

and so they march to the temple of Buddha,
the Compassionate,
to claim his blessings,
while loud beats the drum rat-a-tat
and earth trembles."⁹

In 1924 the poet went to Japan for the second time. It was a time of great distress for Japan. A terrible earthquake which took place some time ago inflicted tremendous disaster on Japan. Moreover, her relations with the United States became very tense and complicated. This time he delivered a few lectures in Japan, 'International Relations' being one of them. In the context of the United States' attitude towards Japan, he reminded that Japan also could not do justice towards her weak neighbours.

This time his travels in China and Japan had a far-reaching consequence. Only four months after his coming back to India, the Asiatic Association came into being in Shanghai in the month of September, 1924, the Tagore Society of Tokyo also was established under the same influence.

In 1929 Tagore went to Japan for the last time. This time he stayed there for a month and delivered a few lectures in different places. Moreover, after coming back from Japan he wrote an excellent article entitled *Dhyani Japan* in *Prabasi* in Bhadra, 1336 B.E. Japan took her lessons in meditation along with Buddhism. One of the Buddhist sects of Japan is called Zen or 'Dhyana'. The poet realised the impact of this Dhyana in every sphere of their life. In this article he highly praised Japan without least hesitation.

In Sri Lanka

Sri Lanka occupies a very tender corner of the poet's heart. The Island has a long history of association with India. From the political point of view the Island may have been apart from India but culturally it is part and parcel of India. The spiritual relationship between India and Ceylon was established mainly with the spread of Buddhism and the culture and civilization of the Island attained highest excellence after coming into contact with Buddhism.

In 1922 the poet went to Sri Lanka, for the first time, accompanied by Rev. C.F. Andrews. He was accorded a rousing reception in Sri Lanka. This time he stayed there for about a month (from the 11th of

October to the 8th of November) and delivered a few lectures at different cultural associations. Amongst these, 'Forest University of India' and 'The growth of my life's work' are worth mentioning. In these lectures the poet explained the ideals of Visva-Bharati and the growth of Santiniketan. To revive the age-old relationship between India and Sri Lanka he invited the Sri Lankan people to come to Santiniketan.

The poet found that the Ceylonese people were very much westernised in their minds and manners, and had lost their ancient culture. The Island was under the dominance of the Portuguese, the Dutch and the British for many hundred years. Again and again the poet made earnest appeals to the Sri Lankan people for the revival of their ancient culture which is inseparable from that of India.

The poet spent about a week in the beautiful hill station of Nuwara Eliya before his departure from the island.

In 1928 the poet went to Sri Lanka for the second time on the eve of his departure for England. Rev. C.F. Andrews was with him during this trip also. But due to sickness the poet cancelled his tour to England and instead stayed in Colombo as a guest of his friend Dr. W. A. de Silva. A memorable event of this time was the poet's participation in the Buddha Purnima festival in Anuradhapura, a former capital and a sacred place of pilgrimage of the Sinhalese. The grand festival in the national life of Sri Lanka is held under the sacred Bodhi-Tree of Anuradhapura during the Buddha Purnima. Ignoring the advice of the physician the poet participated in this solemn festival in spite of his sickness. That day the poet paid his respectful homage to the Buddha along with millions of Sinhalese people, which remained alive in their memory for a long time.¹⁰ This time he spent in Sri Lanka only ten days (the 31st of May to the 10th of June).

In 1934 the poet went to Sri Lanka the third time along with a group of students and teachers of Santiniketan. Anilkumar Chanda and artist Surendranath Kar went beforehand. Although the poet had twice visited Sri Lanka before, this time he went there mainly to propagate the ideals of Visva-Bharati and the message of India to the Sinhalese people. To draw the attention of the Sinhalese towards Indian culture a programme was arranged

to present his dance-drama *Shapmochan* (The Redemption) and also to hold an exhibition of the arts and crafts of Santiniketan.

On May 9, the poet arrived in Colombo accompanied by Pratima Devi, Mira Devi, Nandalal Basu, the renowned artist, and 23 young students of Santiniketan. The party was welcomed by a large number of admirers and dignitaries headed by the Mayor of Colombo Sir D. B. Jayatilaka, who garlanded the poet.

The poet said to a Daily News representative, "I am not a politician; I do not want to reform the world. I have brought something from India, some aspect of her culture, some delight of her art, and I hope you will realise that it is of eternal value... politically you may have been apart from India, but culturally you are part and parcel of India. We want you to come to us and share our heritage".¹¹

On May 10, the poet delivered an address on 'The Ideals of an Indian University' at a Rotary Club luncheon held in his honour. Next day he was accorded a reception by the Indian Mercantile Chamber of Commerce where he spoke mainly on the works of Santiniketan.

On the evening of May 12, the Santiniketan troupe presented the dance-drama *Shapmochan* to a large audience at the Regal Theatre of Colombo which continued for several days on public demand. The dancers and the musicians of Santiniketan won the hearts of the people of Sri Lanka. Simultaneously an exhibition of the arts and crafts of the students and teachers of Santiniketan along with the notable collection of sketches and drawings of the poet himself was opened at the Art Gallery, Colombo. The poet spoke on 'The Ideals of Indian Art' on that occasion. It was a landmark in the cultural history of Sri Lanka in the domain of music, dance and painting, as we come to know from the comments by a contemporary Colombo paper.

"Here in Ceylon, he has kindled a new enthusiasm, he has awakened a great yearning, he has held aloft a great idealism. It is not generation that will thank him for his inspiration to Ceylon. Generation cannot measure the value of his services. It is not history that will record his achievements. Even history cannot give a niche to an impetus that has opened our eyes to a vision of the joy and grandeur of our song and our music, of our art and

our culture.”¹²

On May 19, the poet went to Panadura. Mr. Wilmot Perera, a Sinhalese youth, had stayed at Santiniketan sometime back. On his return to Sri Lanka he established a rural reconstruction centre ten miles away from Panadura Beach and named it Horana or Sripalli in imitation of Sriniketan. The poet inaugurated it on May 20. The famous Kandy dance of Ceylon had been arranged in his honour on that day.

During his stay in the Island the poet visited almost every important town including Galle, Matara, Kandy and Jaffna and- the ancient city of Anuradhapura. Everywhere he was accorded enthusiastic reception.

On May 28, the Buddha Purnima Day, the Daily News printed his poem ‘To the Buddha’ beginning with ‘The world to-day is wild with the delirium of hatred’, which the poet translated from the original Bengali during his stay in Sri Lanka and which he sent to the Daily News to commemorate the Buddha Purnima Day he was spending in the Island.

On June 19. the poet left for India. As a result of the poet’s visit to the Island the age-old cultural relation between India and Sri Lanka was reestablished to a great extent.

In China

The poet had a long cherished desire to visit China. India and China, two great nations of the East, were intimately connected in their pursuit of religion and culture from ancient times. So the poet had a genuine sympathy and love for China and her people. It has already been mentioned that the poet was very much aggrieved by the insult inflicted on China by Japan. Then with the arrival of Prof. Sylvain Levi, the first visiting Professor of Visva-Bharati, the courses of Chinese studies were introduced at Visva-Bharati in 1921 which ultimately led to the foundation of Visva-Bharati’s Cheena-Bhavana. The poet became more interested to visit China, knowing that a great treasure of Buddhist literature was preserved there. At last in the year 1923, he was invited to visit China which he accepted gladly.

The poet set out for China on March 21,1924 accompanied by Kshiti Mohan Sen, Nandalal Basu and Dr. Kalidas Nag, all very worthy representatives of Indian culture. And along with them was Mr. L.K.

Elmherst. On April 10, they arrived in Hong Kong. At that time Dr. Sun-Yat Shan, the revolutionary leader of China, invited the poet to Canton through an emissary. But the poet could not accept it due to shortage of time.

On April 12, they arrived in Shanghai, the first port of liberated China. The Indian poet was enthusiastically greeted by the Chinese people at the port. Moreover, Mr. Hsu Chi-Mo, a poet and writer of modern China, and Mr. S.Y. Ch'a, Dean of the National Institute of Self-Government, came from Peking to welcome the poet. Mr. Hsu Chi-Mo was a great admirer of the poet. He was all along with the poet during this tour as a companion and interpreter.

Next evening the poet was felicitated at the garden-house of Mr. Kurson Chang, a renowned philosopher. The poet was introduced with the leading personalities of Shanghai. Mr. Hsu Chi-Mo greeted the poet on behalf of young China. In reply to his felicitation the poet said : “Age after age in Asia great dreamers have made the world sweet with the showers of their love. Asia is again waiting for such dreamers to come and carry on the work not of fighting, not of profit making, but of establishing bonds of spiritual relationship.”¹³

During his stay in Shanghai the poet was invited from Hangchow, the capital of Chekiang province. It was one of the wealthiest and most celebrated cities of China with numerous notable Buddhist temples. The Indian monk *Bodhijñāna* had once been engaged in austere ascetic practice in one of them for a long time. The poet mentioned the name of this illustrious son of India in his address in a meeting organised by the Education Society of Hangchow. He said that the Chinese people still cherished the memory of *Bodhijñāna* who gave them an invaluable treasure associating his *Sadhana* with Chinese culture. He hoped that as a result of his *Sadhana*, amity and friendship between the peoples of India and China will grow again in the near future as in the past.

The poet again came back to Shanghai from Hangchow and delivered a few lectures at different places. On the eve of his departure for Beijing, the poet was jointly felicitated by twenty-five cultural organisations. In this mammoth gathering the poet candidly expressed abundant hope in China and other Asian countries. On his way to Beijing he delivered a lecture at a vast gathering of students at

the University of Nanking.

On April 23, the poet arrived in Beijing along with his retinue by a special train. He was enthusiastically received by all sections of people amidst the showering of flowers and sounds of crackers. Previously a good many learned scholars from England and the United States were invited by the University of Beijing but none of them had been received so much enthusiastically.

Next day the poet was felicitated at the Palace Garden of Beijing where the Manchu Emperors used to meet the foreign emissaries. The meeting was attended by the distinguished representatives of different organisations. Welcoming the poet Mr. Liang-Chi Chao made mention of the age-old relationship between India and China. The poet laid stress on the revival of amity and friendship between the peoples of India and China.

During his stay in Peking the poet was felicitated by different organisations. In reply to his felicitations he spoke on various subjects and particularly on the revival of the age-old spiritual relationship between India and China. The message of Buddhism which had emerged from the heart of India still resounded in the heart of China in the midst of all hue and cry. And at different times the Chinese pilgrims and seers came to the Buddha's India as learners. Reminding them of this the poet again invited the Chinese people to Visva-Bharati.

On April 27, the exiled Manchu Emperor Hsuan Tung invited the poet along with his retinue. The Ex-emperor cordially received the poet and his party in the garden of the Imperial Palace. It was a rare honour for the poet. Before this none had been received by the Ex-emperor except Dr. Hu Shih. The Ex-emperor presented a beautiful and very costly stone image of the Buddha to the poet.¹⁴

On May 8, the auspicious birthday of the poet, Crescent Moon Society accorded a reception to the poet in the Chinese style under the presidency of Dr. Hu Shih. On that occasion the poet was conferred the title of Chu Chen-Tan or the 'Thunder-voiced Rising Sun of India' with pomp and splendour. On the other hand the title symbolises the unity and

friendship between India and China.¹⁵ Remembering this love and admiration of the Chinese people the poet wrote towards the end of his life :

Once I went to the land of China,
Those whom I had not met
Put the mark of friendship on my forehead
Calling me their own.
The garb of a stranger slipped from me
unknowing,
The inner man appeared who is eternal
Revealing a joyous relationship
Unforeseen.
A Chinese name I took, dressed in Chinese
Clothes.
This I knew in my mind
Wherever I find my friend there I am born
anew.
Life's wonder he brings.¹⁶

As a result of the poet's visit to China the age-old relationship between India and China was revived to a great extent.

In Greater India

In 1927 the poet visited Greater India. It consisted of a good many islands including Malaya, Sumatra, Java and Bali, etc. The history of these islands is associated with that of India. Once Indian culture had expanded in these islands beyond the seas. The poet became desirous of finding out the greatness of eternal India from outside, the field of her gift.

On 14th July, 1927 the poet set out for Greater India accompanied by Dr. Suniti Kumar Chatterji, artist Surendranath Kar and Dhirendrakrishna Devburman. Mr. Ariam Williams had earlier started for Malaya to prepare the ground for the poet's visit and so did Mr. and Mrs. Arnold A. Bake in Java and other places.

On July 20, the poet arrived in Singapore along with his party. Next day he was accorded a reception at the Garden Club of learned Chinese people and wealthy merchants. In his address, in reference to China, the poet expressed his sincere love and admiration for her humanism, manifested in her life and culture in the past.

On July 22, the poet delivered an address before a vast gathering at Victoria Theatre on 'Unity of Man'. The poet said, "In order to know Man even

the most primitive of all people had to be known before one could know oneself. They had to have their connection with the great world-culture, for if they ignored it they are doomed.”¹⁷

The poet delivered a few more lectures in Singapore on different aspects including the ideals of Santiniketan. He spent a week in Singapore and then visited Malacca, Kuala Lumpur, Epo, Penang etc. On August 17, the poet arrived in the famous Sumatra or Suvarnadwipa.

The kingdom of Srivijaya or Srivishaya of Suvarnadwipa had a glorious tradition. Once the Buddhist Kings of the Sailendra dynasty of Suvarnadwipa extended their supremacy over Java, Malaya and Southern Siam. At that time Suvarnadwipa became a great centre of Buddhistic studies. Not only learners and monks like I-Tsing used to come here for studies in Buddhism, there came learners also from India. Even Dipankara Srijnana took his lessons here in Mahayana from Acharya Chandrakārti. The Sailendra King Balaputra Deva had built a monastery at Nalanda.

The poet spent only a day at Sumatra. Afterwards he proceeded towards Java. On his way to Java he wrote a beautiful poem in Bengali named ‘Srivijayalakshmi’ remembering the socio-religious contact between India and Java. It was translated into English with the title, ‘A pilgrim to Java’. On August 21, the poet arrived at the Tandjong Priok port of Java. Next day the poem was read by the poet at the dinner party held in his honour at the residence of the English Consul Mr. Crosby. The spiritual relationship between India and Java found beautiful expression in this poem:

Thy call reaches me once again
across hundreds of speechless years.
I come to thee, look in thine eyes.
and seem to see there the light of the wonder
at our first meeting in thy forest glade,
of the gladness of a promise
when we tied golden threads of kinship
round each other's wrist.
That ancient token, grown pale,
has not yet slipped off thy right arm,
and our wayfaring path of old
lies strewn with the remnants of my speech.
They help me to retrace my way to the inner
chamber of thy life

where still the light is burning that we
kindled together
on the forgotten evening of our union.
Remember me, even as I remember thy face,
and recognize in me as thine own
the old that has been lost, to be regained
and made new.”

The poet stayed in Java for three days and then he went to Bangli in Bali. When the poet entered into the palace of Bangli he found that hymns were being chanted on the occasion of his arrival at the palace. Afterwards the poet visited different places in Bali including Giyanar, Bandoeng and Moendoeck. Again he came back to Surabaya in Java. He was felicitated at Surabaya, Surakarta and Jogjakarta. Then the poet paid a visit to the famous Buddhist temple of Borobudur. The Borobudur temple is supposed to be the most sublime manifestation of artistic creation of Greater India. It was built by the famous Sailendra Kings in the eighth century A.D.

The inspiration behind the creation of Borobudur derived from the message of the Buddha which had sprung forth from the heart of India. And Rabindranath, the greatest representative of the Buddha’s India in modern times, had come to pay his homage at the altar of the Buddha in Borobudur. His homage found utterance in a beautiful poem:

Man to-day has no peace,-
his heart arid with pride.
He clamours for an ever-increasing speed
in a fury of chase
for objects that ceaselessly run, but never
reach a meaning.
And now is the time when he must
come groping at last to the sacred silence,
which stands still in the midst of surging
centuries of noise,
till he feels assured
that in an immeasurable love
dwells the final meaning of Freedom, whose
prayer is :
“Let Buddha be my refuge.”

In Thailand (Siam)

During his stay in Java the poet came to know that the people of Thailand were eagerly waiting for him. At the end of his tour of Java the poet set out for Thailand with his retinue. On October 8, the poet arrived in Bangkok, the capital of Thailand. After

his arrival in Bangkok the poet had to participate at different functions. He had a discussion with Prince Dhani, the Education Minister, on different aspects of education. On the same day the poet met the Supreme Patriarch of Siam at Wat Rajbopitr.

On October 12, the poet delivered a lecture at Vajrayud School, where he was offered the great 'Dharmāsana'.²⁰ Next day the poet delivered an address before a vast number of students including many dignitaries at Chulalangkorn University. On that day the people of Thailand once again listened to the message of loving-kindness and compassion of the Buddha from the voice of an Indian poet.

Once the heart of Thailand had been illuminated at the benevolent touch of Buddhism. The poet found the image of Buddhist culture in Thailand still alive, and at the same time he recollected the almost extinct glory of Buddhism in the land of her birth. So addressing Siam the poet said:

I come from a land where the Master's words
lie dumb in desultory ruins, in the desolate dust,
where oblivious ages smudged the meaning of
the letters

written on the pages of pillared stones,
the records of a triumphant devotion.
I come, a pilgrim, at thy gate, O Siam,
to offer my verse to the endless glory of India
sheltered in thy home, away from her own
deserted shrine,
to bathe in the living stream that flows in thy
heart,
whose water descends from the snowy height of
a sacred time
on which arose, from the deep of my country's
being,
the Sun of Love and Righteousness.²¹

Afterwards during his meeting with the king and the queen of Siam the poet presented the poem written in a brocade.

After spending a week in Thailand the poet was returning to India, remembering age-old amity and friendship between India and Thailand, he wrote:

This is why I felt I had ever known thee,
the moment I stood at thy presence
and why my traveller's hasty hours
were constantly filled with the golden memory
of an ancient love,...

Today at this sad time of parting
I stand at thy courtyard,
gaze at thy kind eyes,
and leave thee crowned with a garland from me
whose ever fresh flowers had blossomed
ages ago.²²

The poet's visit to the Buddhist countries of South-East Asia is a memorable event in the history of India in modern times. Once the message of love and amity of the Lord Buddha bound the whole of Asia with one string. The poet also had the same ideals when he travelled in Asia. And in this respect Tagore is undoubtedly a worthy successor of the Lord Buddha.

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16. Poems 123, Tagore.
17. *Rabindrajibani* Vol. III. p. 216.
18. To Java. *Boundless Sky*. p. 435-36.
19. Boro-Budur, Buddhadeva. p. 28.
20. Pulpit, on which generally a Bhikshu is seated while preaching.
21. To Siam, *Boundless Sky*, p. 437.
22. *Farewell to Siam. Boundless Sky*, p. 438.

INDIA AND CHINA : A SAGA OF CULTURAL RELATIONS

Dharmapal Mahathera

I feel myself privileged as being with you in this sacred land of yours. For that at the very outset I must convey my gratitude and best wishes to you all. I have come from India, the land of Buddha—the land which once invited your pilgrim-scholars to participate in the grand feast of knowledge at Nalanda and at various other temples of learning and still hosts thousands of your devotees every year in our country. The accidents of the last world war have brought together China and India who had almost forgotten their common legacy. The Silk Roads connecting India with China had lost themselves in the desert sands or in the tropical forests, uncared for; the foot prints of the ancient messengers of Indian culture in the form of Buddhism had been effaced by the ravages of time and the old literature had become a sealed book. Now it is the right moment to unfold by the historians and archaeologists the history of the cultural collaboration of the two nations — Indian and Chinese. The great philosopher named Chu-hi of your Sung period once remarked: “The act is past, the ancestor is no more, but life and gratitude remain”. Probably, we are not yet fully aware of the magnitude of this gratitude which we should feel for our ancestors who had sacrificed themselves for the selfless work of building up a common civilisation for the two largest agglomeration of people in Asia, The accounts of their efforts may be an inspiration to us, their descendants, in the twilight of the yet-to-come the twenty-first century.

Chinese Contributions to Humanity

China has had a known history of over thirty centuries, which has given her a cultural continuity. Geographical factors and social forms have given China a definite view of life, a distinctive cultural pattern which is implanted deeply in all classes of

society.

The Chinese culture is essentially humanist one. It has great respect for personality. If equality of opportunity is the essential feature of democracy, China has had it centuries. There are no castes or priests or warriors and even distinctions of rich and poor have been fluid. There was a sort of political unity from the very beginning and it has become more prominent under the present government and good wishes of the Chinese people.

What Dr. Sarvepalli Radhakrishnan, former President of India, wrote about China in 1944 seems to be quite true today. He observed: “The present trials are testing China. Isolation exalts, suffering strengthens, if we do not break under them. ‘As the result of her suffering and endurance, China, which has not had the spirit of race superiority or love of domination, will emerge as a modern nation co-operating with others on a footing of equality’. (*India and China*, p. 32). And the People’s Republic of China is indeed a flourishing country today a rich cultural legacy combined with modern unprecedented scientific and technological developments.

Cultural Legacy of China In India

As in the present times in ancient days also both the Indians and Chinese became very much close and dear as the excerpts from the following two letters—one of an Indian and other of a Chinese reveal. (I) In the summer, 5th month of the year 652 A.D. the venerable monks Jnanprabha, Prajnadeva and others of the Mahabodhi Vihara at Buddha-Gaya in the present State of Bihar, India, sent a letter to Xuan-Zang (Hiuan-tsang) :

“.....I, Bhikshu Prajnadeva, have now composed an eulogy on the great divine transformations of Buddha (Trikaya-Stotra ?) and also a ‘Comparative estimate of the Sūtras, Sastras, etc.’ I hand them over to Bhikshu Dharma-vardhana who will carry

them to you. Among us the Acharya, the Venerable Bhadanta Jnanprabha, possessed of numerous and limitless knowledge, joins me in enquiring about you. The *upasakas* (lay devotees), here, always offer their salutations to you. We all are sending you a pair of white cloths to show that we are not forgetful. The road is long. So do not mind the smallness of present. We wish you may accept it. As regards the *sūtras* and *sastras* which you may require, please send us a list. We will copy them and send them to you...This is for conveying to you from a distance our loving thoughts."

(II) Dharma-vardhana returned from China in the 2nd month, Spring of A.D. 654. Xuan-Zang sent the following letter to Jnanaprabha through him :

"The Bhikshu Xuan-Zang of the country of the Great T'ang rulers humbly writes to the Master of Law, the teacher of the Tripitaka, Bhadanta Jnanprabha of Magadha in middle India. I returned more than 10 years ago. The frontiers of the countries are far away from each other. I had no news from you. My anxiety went on increasing. By enquiring from Bhikshu Dharma-vardhana I learn that you are well. My eyes become bright arid it seems I see your face. Pen cannot describe the joy I feel at the news... I learnt from an ambassador who recently came back from India that the great teacher Silabhadra (of Nalanda Mahavihara) is no more in this world. On getting this news I was overwhelmed with sorrow that knew no bounds. Alas ! the boat of this sea of suffering has foundered the eye of men and gods has closed.....! am sending some small articles as presents. Please accept them. The road is long and it is not possible to send much. Do not disdain it. With the salutations of Hiuan-tsang."

The above two letters show the peoples of these two great countries had respect for each other and still the same tradition is going on.

India-China cultural legacy is still alive as can be seen in the grand edifice called Xuan-Zang Memorial Hall built at Nalanda where this Chinese traveller stayed and studying the Buddhist and other texts for nearly six years and became ultimately the teacher of ancient Nalanda Mahavihara. At the instance of late Ven. Bhikkhu Jagadis Kashyap, the Founder-director of the Nava Nalanda Mahavihara,

a Post-Graduate Institution For Pali and Buddhist Studies of the Government of India, at Nalanda in the State of Bihar, India, on January 12, 1957 Pandit Jawahar Lal Nehru, First Prime Minister of India, received on behalf of the Government of India, the skull-relics of this great Chinese traveller, in a colourful ceremony at the Mahavihara. Besides, a sum of Rs. 6 lakhs was presented to him for the construction of this hall at Nalanda in memory of Xuan-Zang, the relics are to be enshrined in this hall which measures 106' × 78' with a corridor of 8' built in Chinese architectural design of Sung dynasty. The Xuang-Zang Memorial Hall is being considered to be amalgamated to the Nava Nalanda Mahavihara for promoting higher studies in Chinese and related subjects. At present the sacred relics are preserved in the Patna Museum, Patna, to be installed in this hall with utmost veneration.

Apart from these, some Chinese influences on Indian life and thought can still be traced at the very first sight. In material culture the Indians had borrowed a number of Chinese things since very early times. Trade relations with China were as old as time for Chang Kien. Xuan-Zang spoke of the introduction of peaches and pears in India from China during the Kushana period. Vermillion probably went to India from China. Porcelain industry known in later periods in some parts of India seems to have been introduced from China. It is well-known that some varieties of silk (*cinamsuka*) were exported from China. Besides, plantation of tea and *leeches* was also introduced from China in comparatively later times.

What is, however, more important is the Chinese influence on certain types of literary compositions and mystic cults. The Kushanas had very intimate relations with China and it is quite likely that they introduced the practice of keeping State Annals from China.

The Indian Buddhists used to take real interest in China and the Chinese. The Chinese records tell us that a king named Sri-Gupta had built a monastery at Buddha-Gaya for the use of Chinese monks. As already mentioned, Xuang-Zang is still held in high esteem long after his departure from India. A story reported by a Japanese Buddhist traveller in India

in the 9th century related : “In large number of Buddhist temples in Middle India, Xuan-Zang was represented’ in paintaings with his hemp shoes, spoon and chop-sticks mounted on multicoloured clouds. The monks paid respect to the image on every fast day”.

In the Brahmanical mystic literature, the Tantras, Maha-Cina (the Great China) occupies a very important place as being the seat of a special type of mystic cult called *Cinacara* or the Practice of China. The object of this cult is a goddess called Mahacina-Tara. The cult was held to be important that a great sage like Vasistha was made to travel to China to get his initiation to this cult.

Besides, in the later period Taosim became known in India and was extensively utilised by the Indian mystics, whether Buddhist, Brahmanical, or Vaisnavite, in developing their doctrines.

China’s gift of the secret of paper-making and printing made possible the wide diffusion of knowledge not only in India, but also in the whole world.

I have many more points to mention regarding India-China cultural relation which is a perennial source of inspiration for these two great nations of Asia—nay of world. I have come here as a pilgrim following the footprints of our great masters to observe how still you have so dearly preserved our culture and tradition.

Today you are indeed a great nation - a nation which has been continuously contributing to the humanity from the very ancient period and I, as a humble pilgrim, have come over here to trade our bonds of unity and fraternity and to carry with me for sharing the same with my companions in India.

BUDDHISM IN MYANMAR

Nyanissara Mahathera

If we say about Buddha Sasana in Myanmar Theravada Buddha Sasana, conserved by a series of Theranuthera, unclimaging the original will be after the Parinibbana of the Buddha, three months later, the first Council including 500 Arahantas was held at Rajagaha. In this Council Mahakassapa, Upali and Ananda, the three leaders laid down the following policies :

1. Not to do the new one which has been in the original Pitaka.
2. Not to exclude the idea and the ways to preach laid down in the original text.
3. To practice the Buddha's teaching according to Buddha and his great disciples.

This is called Theravada's system when Mahakassapa who was the leader of Sangha laid down this system Bhikkuparihaniya Sutta preached by the Buddha himself.

This system was decided and confirmed unanimously by the five hundred Arahants who assembled in this synod. This kind of meeting refers, in the history of Buddhasasana, to Sangha Convention or Sangha Parliament. It is wonderful. I would like to say that nowadays the convention or parliament of politicians descends from this Sangha Convention, Sangha Parliament. So the Sangiti or Sangayana (Council) is forerunner of parliament.

The four methods or ways of Theravada confirmed in the first Sangha Convention were reconfirmed by Sangitis or Sangha Conventions which were held five times during 2500 years. After the third council, in B.E. 236, one of nine Buddhist missions sent by Moggaliputtatissa and Asoka arrived in Myanmar. It was led by Sona and Uttara. The Buddhist mission led by those two settled the place which is called Suvannabhumi and preached the Buddha's Dharma. Sona and Uttara started to preach BrahmajalaSutta in the Golden Land in Myanmar expurgated (removed or left out) 62 Micchadithis (wrong views) and started to sow Sila, Samadhi and Panna (virtue, concentration and wisdom).

According to geography and history we state that the Golden Land will be southern part of Myanmar and the south western part of Thailand and Malaysia and Indonesia. The Theravada of the Golden Land in the South-eastern part of Myanmar entered into the Sayekhettara in central Myanmar. Through that it pervaded of Pali Atthakatha upto Intermediate level. For example in Pali Grammar Rupasiddhi, Pali Abhidhana (dictionary), Subodhalankara-instructing a style of writing and Kankhavitarani, the essence of five Vinaya rules. The Sumangalavilasini Tika, the compendium of seven further doctrines and the Dhammapada Atthakatha, the collected works, the essence of Suttanta Pitaka also are learnt. In advanced level Silakkhandha Vagga Pali, beginning of Suttanta Pitakas, Parajika Pali, the beginning of Vinaya Pitaka and the compendium of states or phenomena, the beginning of Abhidhamma Pitaka are learnt, in detail with Atthakatha and Tikas. Those three texts are lectured in the great monasteries in every cities of Myanmar having prescribed syllabus and delineating them.

At this stage the students who pass the exam are conferred the Dhammadariya title by the government. Myanmar's unique (distinction) is a Ministry of Religious Affairs which no other country has.

At different levels of division, province, district and township under Ministry of Religion, directors of Religion was formed systematically and the protection of Sasana is an eminent sign (feature). Besides in every great city of Myanmar for the firmness and stability and dissemination of Sasana the associations support the propagation and promotion of Buddhism etc. In the beginning associations are founded and a lot of Buddhist devotees support the four requisites and protect the Sasana.

Under Ministry of Religion and also Department of Administration and the Department of Propagation and Promotion are divided into two. The minister of Religion administers them and the cabinet admits the reserved budget. Besides the

Department of Propagation and Promotion publishes the Pitaka texts and carry out the services of Sasana in mountain areas and borderlands and acts for the missionary work in foreign country. For this work the reserved budget are used for spending. Furthermore (on the contrary moreover) under the Department of Propagation and Promotion of Ministry of Religion the Theravadapariyatti Sasana Universities which provide the modern method of teaching were founded. In the three Universities the Pitaka is lectured in English Media. The degrees conferred are B.A., M.A. and Ph. D. Moreover the highest examination held by the Ministry of Religion is Tipitaka examination. The persons who pass this exam are conferred the Tipitaka, Tipitakakovida and Dhammadhandagarika title. So in Myanmar, today there are four kinds of school. They are the schools of elementary, intermediate, advanced level and the highest level or Tipitakadhara School. The Union of Myanmar owns the fifteen Tipitakadharas Dhammadhandagarika. On the other hand the fifteen Tipitakadharadhamma-bhandagarikas belong to the Union of Myanmar.

Patipatti Sasana in Myanmar

From the arrival of Buddha Sasana to Myanmar the order of monks (community of monks) of Myanmar had practiced meditation strictly and diligently till today.

Several persons whom the wisemen and learned monks declared as Ariyas appeared in high esteem. The practice of meditation method by Myanmar monks depends on Mahasatipatthana Sutta, Visuddhimagga Atthakatha and Patisambhidamagga Atthakatha. The three texts are the central treatises on Patipatti.

In Myanmar today meditation centres are founded systematically at the capital of province, the district city and other small towns and strive in the large cities of Yangon, Molamyaing and Pyin Oo Lwin International Vipassana meditation center have been founded.

Composing Treatises

In the work of composing treatises Myanmar is in front of Pali literature, in the other words Myanmar is the leader of Pali literature. Saddaniti (Ashin Aggavamsa, Pagan period B. E. 1697), Vinayalankara Tika (Ashin Munindaghosa = Taung Phe La. B. E. 2178), Manisaramanjusa Tika,

commentary on Abhidhamma (Ashin Ariyavamsa B. E. 2026), Milindapanha Atthakatha (Jetavam Sayadaw U Visuddha B. E. 2482), Paramatthadipani (Ashin Nyana, Ledisayadaw) are the treatises written in Pali language. These treatises can be compared to Pali literature of Sri Lanka and India.

The well-known or eminent persons in the literary world of Pali and English are the book of analyzes = translation of Vibhanga (Ashin Setthila), The Path of Purity (Prof. Phe Maung Tin), Compendium of Philosophy (Commentary of Abhidhamma) (Prof. Shwe Zan Aung), Conditional Relations (translation of Patthana)(Narada Thera).

In the study of Pali literature of Myanmar, the Associations and the schools lectured specializing the seven Abhidhamma only. For example, they are Centre for Abhidhamma Study, Association of Abhidhamma Propagation, The International Institute of Abhidhamma. They are teaching systematically. An Abhidhamma University teaching in night was founded and lectures were delivered regularly in the classes.

The administration of Sangha Committee

The Sangha population consists of more than 400,000 monks and nuns are more than 40,000 and Nikayas or sects are nine. The nine sects are different according to time, region, person and tradition and not to be different from Dhamma and Vinaya. So the only one Sangha Committee including more than 400,000 monks with voting rights as per their desire was founded. Under one Sangha convention the village Sangha Council, the township Sangha Council, the provincial Sangha Council, the Divisional Sangha Council and the State Sangha Council were founded. After that

- (1) only one constitutional system,
- (2) only one system of instruction of Pali Pitaka and
- (3) only one system of TheravaraVipassana were laid down as a ruled. The system of administration is based on the style of Sangha Convention as had occurred in the first council.

The teaching system of Pitaka is based on the system given by Ananda, Upali, Mahinda, Sona and Uttara. The meditation centres and meditators of Myanmar deem Mahasatipatthana Sutta as a Buddha himself in the method of Vipassana. This is a brief outline of the administration and the system of learning for stability and dissemination of Theravada Buddhism in modern time of Myanmar.

MUSIC IN INDIA AS EVIDENCED BY THE BUDDHIST LITERATURE

Swami Prajñañananda

In the 600-500 BC, Buddhist period crept in. The Buddhist period is considered as the Golden Age, and all kinds of art and culture rose to their summit. The Buddhist *Jātakas* or the ‘Birth Stories’ of Gautama Buddha were compiled during the 3rd-2nd century BC. In the *Jātakas*, *Nṛtya*, *Bherivāda*, *Malsya*, *Bhadraghala*, *Guptila*, *Vidura-pandila*, *Kuśa* and *Viśnuntara*, we get various references to music and *veenā*. In the *Malsya-jālaka*, we find mention of the *meghagīli*. In the *Guptila-jātaka*, Gandharva Guptila Kumar has been described as efficient in the playing of *veenā*, fitted with seven strings. This *veenā* resembled the *chitra-veenā*, as described by Bharata in the *Nātyaśāstra*(29.114). Bharata said that the *chitrā-veenā* was fitted with seven strings, and the *vipañchi*, with nine strings. The names of the two *veenās* are also found in the *Rāmāyana* (400 BC).

In the *Pādakuśala-jātaka*, we find mention of the *mahā-veenā* and the *veenā* with hundred strings like the Vedic *vāṇa-veenā*. Besides, we get description of the musical instruments like *kutumbaanddindimain* the *Vidura-jātaka*. The Licchavis of India used to observe different kinds of festival like *subbalattichāra*, etc., in which songs were sung to the accompaniment of drums and different kinds of musical instrument.

We find references to music in the Mahāyāna texts like *Bodhisattvādāna*, *Mahāvamśa*, *Lankāvatāra-sūtra* (first century AD), *Milindāpañha*, *Sumangalavilasini*, etc. In the *Lankāvatara-sūtra*, the names of seven notes have been mentioned, and they are *saharsya* (*śadja*), *r̥ṣabha*, *gāndhara*, *mydhyama*, *kaiśika*, *dhaivata* and *niśāda*. The note *kaiśika*, said Śārangdeva, is the modified (*vikṛāta*) form of the *kaiśika-pañchama*, which is one microtonal unit below the unmodified-*panchama* or *Suddha-panchama*. It is, therefore, probable that the author of the *Laṅkāvatara-sūtra* accepted the ancient

scale of the middle cleft or *madhyama-grāma*. Besides, we find many references to music, musical instruments, dressed and dancing Natas and Natis and Yakṣīśis in the sculptures of different Hindu temples and Buddhist Chaityas and monasteries.

In the records of travels, left by Fā-Hien, it is found that in the days of the Gupta kings, dance and music were extensively cultivated. Different pictures of cultivation of these arts are to be found in the dramas of that time. Prof Benoy Kumar Sarcar said : “On the 8th of Jyaistha (May-June), Fā-Hien witnessed the Buddhist Car-Festival at Pataliputra. He said that to the image of Buddha seated on the car, flowers and other fragrant things were offered to the accompaniment of dance, song and music. Again in the account, left by Hiuen-Tsāng, it is found that when Harṣavardhana was on the throne, dance and music were lavishly provided in the temporary pavilion that was erected for the great Car Festival, which he witnessed through the city on the occasion. Every day the festivities were held with dance and music. This Car-Festival travelled through Kashmere to Khotān, Samarkhanda etc. of the Central Asia.

Regarding the culture of music in the Buddhist period, Samuel Beal wrote in his *The Romantic legend of Sākhyā Buddha* (London, 1875, p. 102) :

“Moreover, within the Palace he organised a performance of music of many thousand instruments; amongst which were the following : A thousand flat-lutes of twenty-three strings (hong-han), a thousand harpsichords (ku-chang), a thousand five-stringed guitars (in), a thousand small drums, a thousand dulcimers with thirteen cords (chuk), a thousand large lutes (kam), a thousand viols (pi pa), a thousand soft drums (sai ku), a thousand large drums, a thousands fifes (tik), a thousand organ-like instruments (shang), a thousand copper cymbals, a thousand pandean pipes (sin), a thousand

dulcimers (pat chuk), a thousand bamboo flutes with seven holes (chi), a thousand conch trumpets (lo). All these musical instruments, producing different sounds, were played and accompanied by singing, regulated by movements of the hands by day and night, within the royal apartments of the Prince's Palace ...”.

Dr. Winternitz and Mrs. Rhys Davids also mentioned about the culture of music in the Buddhist period. Prof. Oldenberg also discussed about it in his *Literature des alien Indian* (p. 101). Dr. Winternitz wrote :

“The Theragāthā and Therīgāthā are two collections, the first of which contains 107 poems with 1,279 stanzas (*gāthā*) and the second 73 poems with 522 stanzas, which are ascribed by tradition to certain Theras and Therīs, mentioned by name. This tradition is guaranteed to us both by the manuscripts and the commentary of Dharmapāda, probably composed in the 5th century AD, which also contains narratives, in which a kind of life-history of each of these Theras and Therīs is told. ... Some of the songs which are ascribed to various authors may, of course, in reality be the work of only one poet, and, conversely, some stanzas ascribed to one and the same poet, might have been composed by various authors; there may also be a few songs among the ‘Songs of the Lady Elders’, composed by monks, and possibly a few songs among the ‘Songs of the Elders’, composed by nuns but in no case can these poems be the product of the brain ...”

“There can be no doubt that the great majority of the ‘Songs of the Lady Elders’ were composed by women. Mrs. Rhys Davids has pointed out the difference in idiom, sentiment and tone between the ‘Songs of the Elders’ and the ‘Songs of the Lady Elders’. One has only to read the two collections consecutively in order to arrive at the conviction that, in the songs of the nuns, a personal note is very frequently struck which is foreign to those of the monks, that in the latter we hear more of the inner experience, while in the former, we hear more frequently of external experiences, that in the monks’ songs descriptions of nature predominate, while in those of the nuns, pictures of life prevail” (M. Winternitz.: *A History of Indian Literature*, Vol. II (1933), pp. 101-102. Cf. Mrs. Rhys Davids : *Psalms of the Sisters*, p. 59, and Prof. Odenberg :

Literature des alten Indian, p. 101).

In investigating the rise and growth of Buddhism, Dr. B. N. Dutta said, we find that it arose as a protest against Vedicism. The Vedic rituals and ceremonies with their different materials and functions no longer satisfied the people’s cravings. Free thinking was in vogue at that time. The Tirthankaras and various other heretics were preaching against Vedicism i.e. against the Vedic ceremonies and rituals amongst the masses. But in the *Upaniṣads*, we find the Kṣatriyas belittling Brahma were preaching Brahmanity and theories of *karma and rebirth* which dispensed with the ritualistic cult and religious functions of the priests classes.

So, in the period intervening the death of Gautama Buddha to the end of the Maurya rule, we find that a momentous change took place in the history of India. In the inscriptions of Bhilsā Topes, we find evidences of some foreign commerce as well as the making gifts to the Buddhist-Saṅgha at the time of Emperor Aśoka to monks, nuns, architects, householder, a large number of women, etc., and some of them were cultured and interested in many fine arts.

The Bhārhut gateways, which were said to be constructed in 150 BC, gave the social, cultural and religious conditions of India of that time. On stone, we get a glimpse of the Indian life extended from the time of Goutama Buddha to Sūsiga period. The stories of the Jātakas are depicted on the stone, and the sculptures of the Bhārhut Stupa bear the testimony to the cultural and religious life of India of the time.

Later, in the third century AD, in the Sānchi Stūpa, we find that the votive inscriptions give us lots of informations regarding the cultural and religious conditions of India. Thus the Sānchi Stūpa does not only testify the architectural skill, but also the cultural condition of the people, which traditionally came from the antique Vedic time. The cultural condition of the country of that time informs us about development of different fine arts like music, architecture, and sculpture. Dr. Coomāraswāmy admitted that like developments of classic arts of Ellorā and Elephanta, Mamallapuram and Ceylon, and also of the Colonial Buddhist and Hindu arts in Java, Sumatra and Cambodiā, all the artistic peculiarities of the Vedic and Classical ages

were reflected in the literature, art and religious life of the peoples of the then society. The Vedic and the Brāhmaṇic religious and ceremonial practices did not also die out and so there prevailed the singing of the Vedic song, *sāmagāna* with its various form and tunes.

In the Buddhist Jatakas, we find some remnants of music which glorified the treasury of Indian musical history. Again with the rise of the king Puṣyāmitra (188-152 BC) the Brāhmaṇical religion with many Vedic cults and creeds were revived. Puṣyāmitra was against the creeds of the Buddhist monks of good conduct. Dr. B.N. Datta said : "The Buddhist tradition as embodied in Lāmā Tarānāth's history said that Puṣyāmitra destroyed by fire many Buddhist monasteries from Madhyadeśa to Jalandhara, and killed several learned monks. Another tradition said that he destroyed the Kukkutarām monastery at Pāṭliputra and afterwards killed the monks about Sakala (*Divyāvadāna* 434)." In Puṣyāmitra's time, the *Manusmṛti* was newly revised, giving supremacy of the Brāhmaṇism. This ushering of the Brāhmaṇa rule for the first time in India, and the elevation of the Brāhmaṇa as ruling class gave a new impetus to the revival of the Vedic and Brāhmaṇical creeds, ceremonies and rituals, and, in this time, we can think that post-Vedic culture of arts of music and dancing were revived.

Dr. B. N. Datta wrote : "Puṣyāmitra destroyed the Maurya rule and re-established sacerdotal ritualism, but could not restore the unity of Kalinga, and we have seen that the Hellenistic king Dometrios was invading Magadha during the Śuṅga rule, and Kharavela himself claimed to have conquered the whole of India. During the rule of the Śuṅgas, the Hellenistic kings and late on the Scythians were dominant in North India. In the reign of the Satavāhanas (BC30 to AD400), we find the viceroys (Kṣatrapa) of the Scythian monarch installed at Guzretat and Mālwā (second to fourth century AD). This gave rise to a hoard of foreigners settling in the Northern and Western parts of India". And we have seen that in this time, many foreign melodies or tunes (parada-rāgās) like śaka, śakatilaka, toḍī, hārmān-pañchama, turuska-toḍī, turuska-toḍī, turuska-gauḍa, etc. were added to the stock of the Indian melodies or tunes. Dr. B. N. Datta also admitted this fact in his book, Indian Art in Relation

of Culture (1956).

The Role of Buddhism in Asian Dance, Drama and Music

Dr. Richard A. Gard (USA) contributed an article on the *Role of Buddhism in Asian Cultural Arts*, which will be useful to quote here in connection with our discussion on cultural contributions of Indian fine arts. Dr. Richard A. Gard wrote that the Therāvāda contribution has been minimal compared to that of Hinduism, the Mahāyāna has surpassed that of Confucianism, Shinto, and Taoism, and Vajrayāna has been outstanding.

Therāvāda monastic discipline strictly prohibits the monk (*bhikkhu*) from dancing, playing music and witnessing shows with dances, singing and music (see the *Dīgha-Nikāya : Śilakkhandha : Brahmajāla-sūtra*). Such activities would inhibit the Threefold Training (*ti-sikkā*) of the monk in virtuous conduct (*śīla* [of ethics], resulting in higher morality, *Adhisīla*), concentrative absorption (*samādhi* [of meditation]), resulting in higher thought, *Adhicitta*), and transcendent comprehension and understanding for Enlightenment (*pañña* [of wisdom], resulting in higher insight, *Adhipañña*). Consequently, Therāvāda Saṅgha customarily employs no dance, drama or music in its elemental rituals, although the rhythmic chanting of Pāli texts by *bhikkhus* could be considered psychologically as a substitute for vocal religious music in monastic services. The well-known Kandyan dancing, which is performed with simple music in Ceylonese Buddhist temples (*vihāra*, etc. and at the Buddha Tooth Relic in July-August, instituted in AD 1775) in Kandy, has Hindu origins. In fact, most festivals and folk-plays in Therāvāda Southeast Asia, although they may contain Buddhist themes and story elements, are based mainly on Hindu legends, especially from the Mahābhārata and Rāmāyaṇa with adaptations of local animistic, hylozoic, or panpsychic beliefs and expressions. Ordinarily, Therāvāda monastic compounds accommodate the performance of folk festivals in as much as they customarily serve as community centers, especially in rural areas. In the case of the *bun* in Thailand and Laos (*tham-bun*), 'making merit', from *puñña/punya* — to cleanse the mind of selfish thoughts by altruistic acts, hence 'merit', for promoting community welfare, monks

often advise or assist in their preparation and observe their festivities, but do not participate directly in the usual song, dance, and revelry.

On the other hand, the performance of Mahāyāna ceremonies is facilitated, and their meaning fulfilled, through prescribed ritual music, dance, and drama. In addition to the requisite sūtra-chanting (*śabda-vidyā, shengming, shomyo*), the Mahāyāna Saṅgha often uses instrumental music in its monastic services, as for example, those in Japan conducted by the Shingon-shū, Tendai-shū, Nichiren-shu, and to some extent Zen-shū schools or sects. Furthermore, music, dance, and drama are often used inter-relatedly by the Saṅgha to instruct the laity in Buddhist ideas and ideals; in turn, Buddhist themes and elements have frequently been incorporated into popular as well as court dance-dramas in order to enrich and enhance them. For example, Buddhist ritual dances were introduced into Japan mostly during the 7th century AD from various countries in mainland Asia, adapted as *butsuji-(no) mai* (Buddhist temple dances) for Japanese needs and interests, performed at court as well as in temples (*o-tera*), and developed from classical to popular forms of expression. A partial list would include the *gigaku* (with masks, Buddhistically flourished during the 7th-8th centuries), *bugaku* (especially at court, with *gagaku* music, 9th-10th centuries), *sangoku* (8th century—popularised as *sarugaku* in the 11th century), *en-nen* (popularized stage entertainment 10th-11th centuries, cf. *bugaku*), and the more popular dances such as the *shishimai* (lion-dance, cf. *gagaku*), *bon-odori* (cf. Urben or O-Bon festival usually in August), and various *nembutsu* (meditative invocation to Amitābha Buddha), *oni* (demon), and other ritual-symbolic dances at particular Buddhist temples and places. In the 13th century, the popular *dengaku-no-no* (rustic dance, of, *dengaku* with Shinto influences during the 10th-11th centuries) and *sarugaku-no-no* (monkey dance) developed further and the 14th century became stage drama which, together with *en-nen*, *Mibu-kyogen* (pantomime performances at Mibu in Nara), and *kagura* (an early, indigenous, deity rite) elements, evolved into the well-known to (Noh) drama and its farcical interlude *no-kyogen*, thus culminating into the highest form of Mahāyāna music-dance-drama.

In a similar way but more extensively, Vajrayāna

ceremonies require ritual music and dance as religious offerings (mChod Pa), and Buddhist dance-drama forms an essential part of the Vajrayāna cultural heritage of Buddhist Asia long preserved in Tibetan traditions. Within a monastery (*gomba* or *gonpa*) it is customary for monks to assemble by the call of a conch-shell trumpet (*dung*) in a shrine room, assembly hall, or open courtyard and intone Buddhist texts accompanied by musical instruments, such as the *ghantā* hand-bell (*dril-bu*), hourglass-shaped hand-drum (*rnga-ch'un* or *damaru*), and long usually telescoped, trumpet (*rag-dung* or *dung-chen*) which, respectively provided the beat, climatic emphasis, and drone for the reading. In certain ceremonies and especially the public dance-dramas outdoors, other musical instruments (but not string instruments for religious music) are also used, such as large drums (*lag-na*) or (*chos-rnga*), various cymbals (*rol-mo, sil-snyan, sbug-cham*) shawms (*rgya-gling*), and copper or thighbone trumpets (*rkan-gling*) which together produce a symphony of pre-human sounds, or a tone picture of the convulsions of nature; the roar of the great trumpets finds a reply in the thunder of the drums and their long silences are bridged only by the lament of the *gyaling*.

On the other hand, Vajrayāna dance-dramas, dramatic dances, and religious operas are specially performed during major festivals and other occasions. For example, the Tibetan New year (*log Sar*) is welcomed by a song performance, the *Mon lam* (*sMon lam chen mo*—Great Prayer Ceremony of the end of the old year) which were established by *Tson kha pa* (AD 1357-1419) at Lhasa in 1408/1409 as an annual rededication of Tibet to Buddhism, and by a ritual renewal drama, the *tha-cham* or *Cham* (inaptly called devil-dances or mystery plays; cf. the *Mai-rimdu* dance-drama in the Khumbu area of north-eastern Nepal). The *Cham* is a solemn performance of trained monk dancers, acting the role of various divinities, as constructively imagined in meditation upon their conventional forms. Most, but not all, of the manifestations are helped by the wearing of masks, usually of the ‘oath bound’ protectors of the doctrine, and the fierce forms of their entourage. Each movement and gesture of the dance, which is accompanied by the music of long, trumpets, shawms, drums and cymbals, follows a

strictly ordained symbolism.

The primary function of *Cham* seems to be the physical manifestation of the great protecting divinities, who have already been invoked and propitiated during preceding ceremonies which may have lasted two or three days. The choice of divinities invoked will depend always, upon the particular religious order and the particular monastery, for everyone normally adheres to his own tutelary divinities. In addition to the *Mon-Lam* and *Cham* which were held annually in Tibet until the Chinese Communist in 1959, 'on rare occasions there would be a performance of the immensely popular *a-chelha-mo* at some great monastery or wealthy noble's house, and villagers would travel miles to see it. ... The *a-chelha-mo* are song performances of religious drama which tell the stories of figures of the past famed for their piety and miraculous achievements. The custom is attributed to a fifteenth century innovator, *Thang-ston rgyal-po*. A number of the most highly trained troupes from all over Tibet had to come to Lhasa in the autumn and offer their performances as a sort of text to the Dalai Lama after which they were free to perform for profit at the great monasteries

and in private house. ... The tale was infolded in operatic recitative and chorus, relieved by interludes of circular dancing to the accompaniment of a drum and cymbals; there were also comic scenes and mine often acted with great brilliance."

From the accounts of Fā-hien and Hiuen-tsāng we further come to know that Khotān and its adjacent places in Central Asia were inhabited by the Buddhists and the Buddhist monks of the Mahāyanic faith. The peoples of Khotān and especially the monks of different monasteries of that place were fond of music, and both Fā-hien and Hiuen-tsāng witnessed there many religious musical entertainment. And from those accounts we can also conclude that the peoples of Kāshgar, Turfān, Samarkand and different Buddhist monks and missionaries of Central Asia were well-equipped with the knowledge of music, and they were efficient in playing different musical instruments, those were current at that time i. e. on 2nd Century AD to 7th or 8th Century AD. Fā-hien especially described those places, Khotān, Kāshgar, Samarkand, Yarkand, etc. as the pleasant and prosperous places. A. Stein, Walters, S. Hedin, Real and other scholars admitted this fact in their writings.

*I have taken the privilege to quote these materials from Dr, Richard A. Gard's article on *Buddhist Contributions to Asian Cultural Arts*, appeared in the Journal, *Maha Bodhi*(Vol. 85, B. E. 2520-21, April-May 1977, No. 4-5, pp.121-193). I, therefore, owe my debt of gratitude to Dr. Richard A. Gard and also to the Editor of 'The Maha Bodhi' Journal in this connection.

BUDDHIST BIOETHICS RELATED TO EUTHANASIA PRACTICE

Ankur Barua

Introduction

Euthanasia is the act of causing painless death in order to end suffering. It is popularly known as “Mercy killing”¹. The concept of Euthanasia in India could be traced back from Buddhist era. It was noted that once Buddha had been preaching to the monks in the Mahavana in Vaisali regarding the defilement and filth of the body. Buddha retired into seclusion for a fortnight. Unfortunately during this time, the monks, practicing philosophy and spirituality, developed disgust in sufferings of life and loathing for their physical existence. This urge became so intense that many felt death would be preferable to such a repulsive existence. They found a willing assistant in form of Migalandika, an unfaithful monk, who agreed to assist by killing the monks in return for their robes and bowls. Migalandika started despatching his victims with a large sword, believing that by killing the monks he was saving them from the sufferings of samsara. After the first day’s killing spree, when he went to the river Vagamuda to wash he was seized with remorse. An Evil Spirit appeared before him from the river and assured him that he was doing a noble service to the monks by helping them to commit suicide. This encouraged him and he ended up killing a large number of monks, up to sixty on a single day. When Buddha came out of His fortnight’s seclusion. He noticed the drop in numbers among the monks and enquired as to the cause. When He learned what had taken place, He proclaimed this, as the “third of the four most serious monastic offences.” This was the prohibition on taking human life, and was announced as follows: “Whatever monk should intentionally deprive a human being of life, or should look about to be his knife-bringer, he is also one who is defeated and is no more in communion.”^{1,2} This Precept prohibits murder even when the person being killed on request or provide assistance in dying. This would seem

to make it immoral for the Buddhists to have any involvement in Euthanasia, either by requesting it or assisting in it. Both the person who administers Euthanasia and the one who requests it would be in breach of the Precepts.

Various cases could be cited in which monks played a direct or indirect part in causing death and had been reported during the monastic rule. Once an individual became disabled due to an amputation of the hands and feet. A person in this condition would be unable to take care of himself and require constant attention and care, including assistance with feeding. The family expressed the opinion that it would be better if the man would die. This might be due to the reason that they judged his quality of life to be so poor that he would be ‘better off dead’ perhaps their motive was simply to be free of the burden of providing the care and attention he required. It may even been a combination of these reasons. A monk, who visited this person’s residence, took verbal consent from all his family members and assisted in bringing, about the death of this invalid person by prescribing a drink, which proved fatal for him. The circumstances would suggest this was a case of active Euthanasia, although it is not clear whether it was voluntary or not. The monk who gave the advice was excommunicated.^{1,2}

Another incident was concerned with an act of incitement to death, and related how a group of wicked monks became enamoured of the wife of a layman. In order to weaken his attachment to life the monks spoke to the husband of his virtues and the pleasures, which would be his reward in heaven and provoked him to eat and drink the wrong kind of food who eventually succumbed to a fatal illness. When the matter was reported to the Buddha, He excommunicated the monks and expanded the definition of the third serious monastic offence to include incitement to death: “Should

any monk intentionally deprive a human being of life or look about so as to be his knife -bringer, or eulogise death, or incite [anyone] to death or who should deliberately and purposefully in various ways eulogise death or incite [anyone] to death; also one who is defeated, he is not in communion".^{1,2}

During his visit to India in the seventh century A.D., Ven. Xuan Zang (i.e.Hiuen -tsang) reported that those who had become very old and felt that their goal of life had been achieved and time of death was approaching or those who were afflicted by an incurable disease, often consented to separate from this world and cast off humanity, contemptuous of mortal existence and desired to be ways of the world. So their relatives and friends used to give them a farewell entertainment with food and music before boarding them on a boat and rowed them to the middle of the river Ganga where they drowned themselves, believing that they would be reborn in Heaven. One out of ten often found it difficult to carry out one's contemptuous views. Rarely, one of them was seen not yet dead on the shores of the river.^{1,3,4}

Modern Concept of Euthanasia

According to Webster's Dictionary, Euthanasia is the "act of causing death painlessly or to end suffering." Translated into Greek meaning "good death," Euthanasia it is also known as "Mercy Killing". In the context of medical treatment we would define Euthanasia as: "the intentional killing of a patient or omission as part of his medical care."¹

There are two forms of Euthanasia: 'passive and active.' 'Active' Euthanasia is the deliberate killing of one person by an act, as for example, by lethal injection. 'Passive Euthanasia' is the intentional or deliberate causing of death by an omission, as for example, by not providing food or some other requisite for life. Each of these modes of Euthanasia can take three forms: (i) voluntary, (ii) non-voluntary and (iii) involuntary. 'Voluntary' Euthanasia involves the request by a legally competent person that their life should be terminated. 'Non - voluntary' euthanasia is the killing of a non- competent patient. The removal of feeding tubes from comatose patients is an example of non - voluntary Euthanasia. 'Involuntary' Euthanasia is the intentional killing of a person against his will.¹

European countries like the Netherlands, Switzerland and Belgium allow physician -assisted

death in various incarnations. In Holland alone, 2,000 people die through assistance from their doctor each year. Dutch laws, like those in Switzerland and Belgium, require that the patient clearly and insistently request death. Oregon is the only state in US where physician - assisted suicide is legal. In countries where Euthanasia is legal the patient is required to prove that they are of sound mind and have a legitimate reason to consider this form of death, such as a terminal illness. If a person chooses to undergo Euthanasia it is his own choice and others should not interfere.⁵

Some physicians believe that Euthanasia is immoral since the only reason people choose to end their life is because of the pain and effective pain management can be achieved with the help of modern medication. There has been a great improvement in hospice training and care, therefore Euthanasia is unnecessary.⁶

There are also social considerations for Euthanasia other than suffering. People might not want their loved ones to have to deal with the financial constraints due to escalating medical bills that long time hospice can incur or see them drift further and further away from reality even though they are still alive.^{5,6}

To practice Euthanasia in modern clinical set up, usually the sedative sodium thiopental (anaesthetic drug) is intravenously administered to induce a coma. Once it is certain that the patient is in a deep coma, typically after some minutes, a muscle relaxant is administered to stop the breathing and cause brain death.^{5,6}

Conclusion
Buddhism is opposed to Euthanasia essentially because of its affirmative valuation of life. To value death above life is to deny that life is a basic good. From the perspective of Buddhist ethics, the ultimate aim of Buddhism is to overcome death. Any choice in favour of death is a rejection of this vision of human good.^{1,2}

Modern arguments in favour of Euthanasia emphasise the principle of autonomy, the right of an individual to choose life or death for him or herself. However, this issue is no longer one of individual rights because doctor is not simply an instrument of the patient's will. The doctor himself must also concur with the patient's reasons for seeking Euthanasia before the person administers it. Doctors

must also use their own professional judgment about what is clinically and ethically right in a given case.

Where patient in terminal illness are in great pain it may be necessary to administer drugs and other medication to relieve pain. The doctor's aim here,

however, would be to kill the pain and not the patient.

Thus, from Buddhist perspective, the practice of Euthanasia is never encouraged according to the ethical aspect but it still remains a debatable issue on accounts of socio - economical considerations.

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THE BUDDHA IS NOT AN INCARNATION OF VISHNU

Laxminarain Tewari

Lord Buddha was the first historical figure who made a profound impression on the Indian mind by challenging the existing thought-process and preaching a new religion which was later termed as Buddhism. The supreme Enlightenment, which he had experienced, enabled him to do so. He never said or proclaimed himself as an incarnation of a particular God or gods. The preachings of the Buddha make it abundantly clear that in the universe there is no room for any kind of divine intervention. Its evolution is natural evolution according to laws of causation, natural laws. It has not been created by God, and if God thinks he is God and has created living beings he is in reality only an ordinary person suffering from a delusion. The gods are subject to the laws of nature which govern the rebirth and passing away of living beings just as men are. According to Buddhism the Buddhas and Arhats are above heavenly gods.

The term 'Buddha' means an Enlightened One. It is not a proper name but honorary title applied to one who has reached the very peak of transcendental wisdom through the practice of the ten great spiritual perfections in countless years by taking numberless births and in the end experiences Enlightenment. Innumerable aeons before, our Gautama Buddha had taken a vow to achieve Buddhahood which he had after perfecting the ten Perfections known as Paramitas. So he was not an incarnation of any God and was a man who reached this spiritual height.

After getting enlightenment he preached his Dhamma to the masses so that they may be relieved of the worldly sufferings and be emancipated from the bondage of birth and death. Gradually this became an important religion of the country of its birth and in course of time it crossed the natural barriers of the country and happened to be major religion of Asia and the world. It rose to climax in the 7th century.

The old priest class which was against it since its inception was much perturbed seeing its progress in the country and abroad and wished to bring it down by hatching a well-planned conspiracy against it by declaring the Buddha as an incarnation of their Lord Vishnu, whom they adorned from ancient times. They thought that by this declaration the importance of the Buddha and his religion will lose its present importance and for this they put their new innovation in their various Puranas which were being finalised then. They did double conspiracy in retaining the name of the Buddha as an incarnation of the Lord Vishnu, but changing his other details and particulars with the intention that in future it may be said that Buddha, an incarnation of their Lord Vishnu, was other than Gautama Buddha, who is honoured and whose religion has been adopted by the masses. The main object of the Buddha, who was to emancipate the common man of the society from the worldly suffering, was changed by these conspirators as creation of delusion of the foes of the Gods, i.e., demons. We find that the chief aim of other incarnations of Vishnu was to establish the Dharma (righteousness) by removing non-righteousness and destroying the bad people who were against the Dharma. But in case of this incarnation they declared that its chief aim was to delude Asuras or demons. For this very important task Lord Vishnu's incarnation as Buddha took place.

We get in Bhagavata Purana

ततः कलौ संप्रवृत्ते सम्मोहाय सुरद्विषाम् ।
बुद्धौ नामाजनसुतः कीकटेषु भविष्यति ॥

(1,3,24)

"After coming of the age of Kali, the son of Ajana, known as Buddha, appears in the area known as Kikata (area near Gaya in Bihar), as an incarnation

of Vishnu, to delude the foes of the Asuras,- i.e., demons."

The commentaries on Bhagavata explain the task of delusion or aim behind this delusion : that, as many demons had entered the Vedic tradition, it had become totally impure and in this state it was quite necessary to make it pure by removing them from this tradition. For the very goal or object in his mind, Lord Vishnu incarnated himself as Buddha and removed the Asuras from this tradition by deluding them. For this he came to this world in the beginning of the Kali, as son of Ajana, in the area around Gaya (situated in Bihar).

The same object of this incarnation has been mentioned in Padma Purana too.

The Vishnu Purana states that in order to delude demons, the foes of the gods, the Lord Vishnu causes a phantom form to issue forth from himself, which comes into the world as Buddha.

Thus we see that the aim or object of this incarnation as recorded in the Puranas is entirely different from the goal of the Buddhahood. According to Buddhist tradition the main object of achievement of Buddhahood was to relieve the beings of this sorrowful world from all types of sufferings by showing them the path of emancipation.

Such ideas and objects of the Buddha were changed by these conspirators with a definite intention in their mind. They thought that in course of time, the common man of the society will accept Buddha as an incarnation of Vishnu and then it will come to his mind that the Buddha has not brought out any truth of his own, but what has been said or preached by him is as preached by an incarnation of Vishnu, and that too for the delusion of bad people who had entered the Vedic tradition. Thus by this different imposition his original teachings will disappear from this world and what we are intending will be established. In due course it will check the progress of Buddhism as a new faith. And in this respect their conspiracy became successful to some extent. When, in the 12th century, Buddhism got a massive blow by the onslaught of Islam many Buddhist adherents returned to the fold to which these conspirators belonged, because they told these followers that what the Buddha had preached was not of his own, but it was that of Vishnu and it was futile for them to live as Buddhists and, as such, they

should return to the old fold where Lord Vishnu is regarded as the God Supreme.

These conspirators also used and passed vulgar remarks on Buddha. The Buddha has been compared to a thief in the Valmiki Ramayana and it has been proposed that he should be punished like a thief as he preaches nihilism.

As shown above, the Buddha was being propagated as an incarnation of Vishnu on one account and, at the other, his doctrines were vehemently criticised by the orthodox Brahman scholars of the time who did not have any regard for him, because they took him as the crusader against the Vedas and their tradition. We find Kumarila Bhatta as foremost among them. He has discussed the Buddhist doctrines under those systems which betray the Vedic tradition and are opposed to it. He has stated that the doctrines such as non-violence, controlling the organs and benevolence etc. are, no doubt, preached by Buddha and they are good, but we won't accept them as valid, because they have been preached by a person who is against the Vedic tradition and has got no regard for the Vedas.

As his preachings have not been counted in the 14 sciences of knowledge and are contradictory to Vedas, as such, they have got no value for any pursuer of knowledge.

Moreover, contrary to the Vedic tradition he renounced the world when he was young and preached his doctrines to masses even being a Kshatriya, who is not authorised to preach or teach in the Vedic tradition. In this tradition only a Brahman is authorised to preach or teach. As such he has transgressed the Dhamma of the Kshatriyas and thus nobody should adhere to his doctrines and pay any regard to them. He concludes that no one is going to hear the preachings of Shakya etc. in this Kali age.

The Buddha and his doctrines are criticised by Kumarila in such a manner even when he was regarded as an incarnation of the God Vishnu of the Brahmanical lore.

Shankaracharya, though influenced by the doctrines of Buddha, to some extent, remarks about Buddhism as : "The more we examine the Buddhistic system, the more it gives way like a well dug in sand. It has no solid foundation. There is no truth in it and it can serve no useful purpose. The Buddha,

by teaching mutually contradictory systems, has proved it beyond doubt that either he was fond of making contradictory statements or his hatred of people made him teach contradictory doctrines so that people may be utterly confused and deluded by accepting them.

Therefore, all persons, who desire the good, should at once reject Buddhism."

Thus we see that attitude of Shankaracharya towards Buddhism was of hatred and animosity. He calls Buddha as a *Vainashika* or the destroyer of the old tradition or a nihilist.

The teacher Udayana of the 11th century cautions the people regarding the doctrines of Buddha which are contradictory to the tradition of the Vedas and traditional philosophical norms.

Thus we see that even after putting the Lord in their doctrinal fold as an incarnation of Vishnu, altering his aims, doctrines and personal particulars, the philosophers of the Brahmanic school continued their crusades against him and they worked in this direction with double standards, viz. diminish his originality by declaring him as an incarnation of Vishnu and continuous massive attacks on his

doctrines proving them useless and uncalled for. Thus they were not hesitant in criticising him after declaring him as an incarnation of Vishnu in their own way.

In recent years a move has started by the protagonists of the so-called Hindu religion to paint the Buddha as an incarnation of Vishnu again as was done by their predecessors in the past and by this to prove that Buddhism is not an original movement in itself as it was preached by a person who was himself an incarnation of Vishnu, their Supreme God. This is being done intentionally to malign Buddhism in the country of its origin at a time when its renaissance has taken place and the journey of its progressive revival has started since Babasaheb Ambedkar embraced it along with 5 lakhs of his followers in 1956. By this Buddhism has obtained a revolutionary momentum after a long lapse of time in the country of its origin. We should not allow these people to propagate such wrong notions regarding the Buddha, the saviour of the world society, and oppose it tooth and nail so that the purity of the sacred Buddhist religion may be preserved in modern age.

DHARMACHAKRA IN THE NATIONAL FLAG OF INDIA AND THE CONCEPT OF GOODWILL

Bhikkhu Bodhipala

Chairman Sir, Ven'ble Monks, Scholars and Friends. It gives me immense pleasure to be present here and take part in the deliberations in this Workshop discussing an important topic which we see everyday but its relevance falling short of our mode of thinking. Not only the Dharmachakra but even the National Emblem, the Flag, the Colours are all important aspects which needs to be studied and imprinted into our minds and especially in the younger minds.

Before we go any further a few words with the Flag itself. The Flag that we see today is not a Flag which was conceptualized and designed on a single day but after many trials and tribulations of the day's gone bye. Credit goes to the leaders of those days especially Mahatma Gandhi, Jawaharlal Nehru, Rajendra Prasad, Abul Kalam Azad, Sarojini Naidu, C. Rajagopalachari, K.M. Munshi and Babasaheb Bhimrao Ambedkar for their far sightedness and clarity in concept, theory, practice and impartiality in designing the Flag. The present Flag is not the first and only one that we have been using. There were many other Flags but this is the one that has been accepted as the National Flag of India.

The National Flag of India was adopted in its present form during an ad hoc meeting of the Constituent Assembly held on the 22nd July 1947, twenty-four days before India's independence from the British on 15th August 1947. It has served as the National Flag of the Dominion of India between 15th August 1947 to 26th January 1950 and that of the Republic of India since then. In India the term *tricolour* and *tiranga* almost always refers to the Indian National Flag.

The official flag specifications require that the flag be made only of *Khadi*, a hand spun yarn. The display and use of the flag are strictly enforced by the India Flag code. As mentioned the tricolour will have deep saffron at the top, white in the middle

and green at the bottom. In the centre there is a navy blue wheel with twenty-four spokes popularly known as the *Asoka Chakra*, take from the *Asoka Pillar* at Sarnath erected around the 3rd century BC. The diameter of the wheel shall be approximate to be the white band. The ratio of the width to the length of the Flag shall ordinarily be 2:3. The Lion Capital from where the wheel has been taken has been adopted as the National Emblem of India showing the horse on the left and the Bull on the right of the *Asoka Chakra* in the circular base on which the four lions are standing back to back. On the far side there is an Elephant and a Lion instead. The wheel or *Asoka Chakra* from its base has been placed onto the centre of the National Flag of India.

Dr. Sarvapalli Radharishnan, the first Vice-President of India clarified about the just adopted National Flag and described its spiritual significance as follows:

"*Bhagwa* or the saffron colour denotes renunciation or disinterestedness. Our leaders must be indifferent to material gains and dedicate themselves to their work. The white in the centre is light, the path of truth to guide our conduct. The green shows our relation to (the) soil, our relation to the plant life here, on which all other life depends. The *AsokaChakra* in the centre of the white is the wheel of the law of Dharma. Truth or *satya* or Dharma or virtue ought to be controlling principle of those who work under the Flag. Again the wheel denotes motion. There is death in stagnation. There is life in movement. India should no more resist change; it must move and go forward. The wheel represents the dynamism of a peaceful change."

A widely held unofficial interpretation is that saffron stands for purity and spirituality, white for peace and truth, green for fertility and prosperity and the wheel for justice or righteousness. The Flag is also the India Army's flag hoisted daily on all military installations.

At the beginning of the 20th century, as the freedom movement started gaining ground the need for a National Flag was also being felt that would serve as a powerful symbol of the Independence movement. Thus in 1904, Sister Nivedita an Irish lady designed the first flag of India also referred as the Sister Nivedita's Flag which was a red spear-shaped flag with a yellow inset, and depicted the *Vajra Chinha* (thunderbolt) with a white louts alongside it in the Flag. The red colour signified the freedom struggle, yellow signified victory and the white louts signified purity.

The first *Tricolour* was unfurled on the 7th August 1906 during a protest rally against the partition of Bengal in Calcutta and the flag came to be known as the Calcutta Flag. The Flag had three horizontal bands of equal width with the top being orange, the centre yellow and the bottom green in colour. It had eight half opened lotus flowers on the top stripe and a picture of the sun and a crescent moon on the bottom stripe with the words *Vande Mataram* being inscribed in the centre in *Devanagiri* script.

Another tricolor flag was unfurled by Bhikaji Cama at Stuttgart, Germany on the 22nd August 1907. This flag had green at the top, saffron in the centre and a red at the bottom with green standing for Islam and the saffron for both Hinduism and Buddhism. The flag had eight lotuses in a line on the green band representing the eight provinces of British India, the words *Vande Mataram* in *Devanagiri* script were inscribed on the central band and on the lowest towards the hoist of the flag was a crescent and towards the fly a sun. The flag was jointly designed by Bhikaji Cama, Veer Savarkar and Shyamji Krishna Varma. After the outbreak of World War I, this flag became known as the Berlin Committee Flag after it was adopted by the Indian Revolutionaries at the Berlin Committee. This flag was actively used in Mesopotamia during the First World War. The Ghadar Party Flag was also used in the United States as a symbol for India for a short period.

The Home Rule Movement formed by Bal Gangadhar Tilak and Annie Besant in 1917 adopted a new flag, one which featured five red and four green horizontal stripes. On the upper left quadrant was the Union Flag which signified the Dominion

status that the movement sought to achieve. A crescent and a star, both in white, are set in top fly. Seven white stars are arranged as in the *saptarishi* constellation (the constellation *Ursa Major*) which is sacred to the Hindus but this flag could not become popular among the masses.

A year earlier in 1916, Pingali Venkayya from Machilipatnam in the present day Andhra Pradesh tried to devise a common national flag. His endeavours were noticed by Umar Sobani and S.B. Bomanji, who together formed the Indian National Flag Mission. When Venkayya sought Mahatma Gandhi's approval for the flag, he suggested the incorporation of the Charkha or spinning wheel on the flag which would symbolize the 'embodiment of India and the redemption of all its ills.' The Charkha at that time had become a hallowed symbol of the economic regeneration of India under the Mahatma's championship. Pingali Venkayya came up with a flag with the charkha on a red and green background but Mahatma Gandhi found that the flag did not represent all the religions of India.

To address the concerns of Mahatma Gandhi, another new flag was designed which featured white on top, green in the centre and red at the bottom symbolizing the minority religious, Muslims and Hindus respectively with a Charkha drawn across all the three bands. Parallels were drawn with the Flag of Ireland as it resembled it a lot, making it a symbol of the other major freedom struggle against the flag was not adopted as the official flag of the India National Congress party it was nevertheless widely used during the freedom movement. However there were many who were not satisfied with the communal interpretation of the flag. The All India Sanskrit Congress that was convened in Calcutta in 1924 suggested the inclusion of saffron or ochre and the *gadha* (mace) of Vishnu as the symbol of the Hindus. Later that year it was suggested that *geru* (an earth-colour) "typified the spirit of renunciation and symbolized an ideal common to the Hindu yogi's and canvases as well as the Muslim fakirs and dervishes." The Sikhs also stepped up the demand to either include a yellow colour that would represent them, or abandon religious symbolism altogether.

In the light of these developments, the Congress Working Committee appointed a seven member Flag Committee on 2nd April 1931 to sort out this issue.

A resolution was passed noting that “objection has been taken to the three colours in the Flag on the ground that they are conceived on the communal basis.” The unlikely result of these confabulations was a flag featuring just one colour, ochre, and a charkha at upper hoist. Though recommended by the Flag Committee, the India National Congress did not adopt this flag as it seemed to project a communalistic ideology.

The final resolution on the flag was passed when the Congress Committee met in Karachi in 1931. The *Tricolour* flag then adopted was designed by Pingali Venkayya. It featured three horizontal strips for courage, white for truth and peace, green for faith and prosperity. The Charkha symbolized the economic regeneration of India and the industriousness of its people. At the same time a variant of the flag was being used by the Indian National Army that included the words “Azad Hind” with a Springing Tiger in Lieu of the Charkha signifying Subhash Chandra Bose’s armed struggle as opposed to the Mahatma Gandhi’s non-violence. This *tricolour* was hoisted for the first time on Indian soil in Manipur by Subhash Chandra Bose.

A few days before India gained freedom in August 1947, the Constituent Assembly was formed to discuss the flag of India. They set up an ad hoc Committee headed by Rajendra Prasad. The flag Committee was constituted on 23rd June 1947 and had started deliberations on the issue.

After three weeks they came to a decision on 14th July 1947 being that the flag of the Indian National Congress should be adopted as the National Flag of India with suitable modifications to make it suitable to all parties and communities. It was further resolved that the flag should not have any communal undertones. The Dharma Chakra which appears on the abacus of Sarnath was adopted in the place of the Charkha. The flag was unfurled for the first time as that of an independent country on 15th August 1947.

Pandit Jawaharlal Nehru, the first Prime Minister of India, while moving the resolution in the Constituent Assembly on the National Flag said that “the resolution was in a simple language; in a very technical language and that there was no glow or warmth in the words that he was using. Yet he was sure that each member present in the house would

be feeling the same warmth and glow that he was feeling as the feeling at that particular moment was the history of this great country, the concentrated history of a short span in a nation’s existence. He said the flag gave us courage when we were down and out.”

“The Flag is a symbol of our Freedom, our independence. There will be no freedom in this country or for that matter in the world as long as a single human is unfree, as long as there is starvation, hunger, lack of clothing, lack of necessities of life and lack of opportunity of growth.”

As already mentioned, the Flag and the symbols were adopted after many trials and tribulations. The last flag that we had used had the charkha which Gandhiji used and symbolized the common man and it had become popular but technically it was creating a problem as the charkha with the wheel and its spindle looking opposite to each other when viewed from either side. Normally, the symbol on one side of the Flag should be exactly the same on the other side.

So the Chakra came to be used. But again which Chakra is to be used became a matter of intense debate. Many wheels were discussed but one wheel or chakra that caught the imagination of all was one famous wheel which appeared in many places, the one at top of the capital of the *Asoka* column. This wheel is a symbol of India’s ancient culture, a reminder of an important period of Indian historical heritage, a symbol which gave India a face in the world. This symbol is not only a symbol used in the Flag but it reminds us of a universal monarch - *Devanampiya Asoka* who was one of the greatest Emperors the world has ever seen, for it was this period that he had given an entirely different perspective as to how a ruler should act and rule, not only with his subjects, but even with the animals and nature. This is what India had stood for in the ancient days.

It is not with co-incidence that *Asoka* had developed a policy of total inclusion without any bias or prejudice. He had framed a policy of Goodwill which was the basic foundation of his entire administrative set-up. The Indian history had a period of which can be termed as an international period and that was the Asokan period when he had sent Goodwill and Cultural Ambassadors called

Dharmamahamatras to different foreign countries. This was the first time in the history of the world that Ambassadors were sent not on business terms or political ideologues but were sent as Goodwill Ambassadors.

The Buddha's dictum of *Bahujana Hitaya, Bahujana Sukhaya* (good for the many, welfare of the many) was brought into practice by Asoka when he made it into a state law therefore making it a strict code for behavioral change. Although there is no instance of force being used to implement his many welfare programmes but by making it into a law people were bound to be forbearing and compassionate. We can understand from the different edicts of Asoka the goodwill he tried to generate amongst the masses when he had inscribed that people and his ministers or *mahamatras* were free to meet him even if he was in the privacy of his inner chambers or at leisure. He had the time and the patience to hear the trouble of the commoners. He had appointed Governors, Viceroys, Officers not only to collect taxes and imposing the rule of the law but to look after the common folk, their welfare and their happiness as like a mother would love her only child or as a nurse would take care of her patients. He has had roads built which were shaded with trees, wells dug at distant places for the people to drink and bathe, rest houses to rest and sleep at night, hospitals built for the patients which all describe his goodwill for the people and the state. He ruled not for the personal aggrandizement but for the contentment, peace and prosperity of the people under his charge. He looked after the people as his own children and stated his Ministers and Governors to feel and do the same for the people.

It was his master the Buddha who had in the 6th century B.C. set in motion the wheel of *Dhamma* or *Dhammadakkapavattana* giving a direction to the followers to walk the middle path eschewing both the extremes of rigidity and laxity making the Noble Eightfold Path the basis of his foundation and progress in thought, in word and in action. The Buddha's *Dhamma* aims at creating a clear insight of having a clear view towards loving-kindness and compassion, equanimity, brotherhood, fraternity and goodwill.

Goodwill which can be termed as *metta* or *maitri* has been given a very important place and is one of the four factors of *Brahmavihara*. The other three being *Karuna* or compassion, *mudita* or selfless joy and *upekkha* or equanimity. In Buddhism there is a teaching called the *saraniyadhamma* a condition for fraternal living. The teaching is similar to that of fraternity - principles for generating harmony and cohesion in society. The gist of the teaching is that a democratic society must be endowed with some unifying principles, something which causes people to think of each other with kindness. Harmonious actions can be expressed in different ways, but they must always be imbued with goodwill, a desire for other's benefit and this in turn implies wisdom. Wisdom must be imbued with goodwill and goodwill must be founded on wisdom. Goodwill without wisdom, such as when we cast aside our critical abilities in order to help a friend, can lead to bias. Wisdom without goodwill may cause insensitivity to the well-being of others and actions, albeit unintentional, which are harmful to them. Thus both wisdom and goodwill must be used in balance.

The sixth *saraniyadhamma* are as follows :

- Metta-kayakamma — friendly action
- Metta-vacikamma — friendly speech
- Metta-manokamma — friendly thoughts
- Sadharana-bhogi — sharing of gains
- Sila-samannata — moral harmony
- Ditthi-samannata — harmony of views.

Actions based on goodwill help to create a feeling of togetherness and as such add to the stability of the community. Speech based on goodwill is debates and discussions conducted with wisdom which help prevent arguments and resentments. When we speak with goodwill, we are motivated by a sincere desire for understanding and harmony and we speak constructively. Thoughts based on goodwill help us to counteract the negative forces of greed, hatred and delusion considering thoughts with a clear intention for mutual benefit. Sharing of rightfully acquired gains are for example, like the Buddhist Monks, who share their gains in all respects, food,

clothing, shelter and medicine.

If modern day society adhered to this Buddhist principle it would be a great improvement. People would not be so much motivated towards personal gains at the expense of others. Parents love their children so they easily feel goodwill for them. Friends, too, can easily feel goodwill toward each other. Uniform moral code is where a harmonious society must consist of people with a certain level of morality, which respect the laws and regulations of the country and are honest towards each other. If the conduct of the people is not uniform, the laws are not effective or fair, and crime is rife, no matter how democratic a society may be, it will not be harmonious and development will be very difficult. Uniform views are harmonious views, ideals and principles of belief are also important factors for ensuing harmonious society.

Friendliness is not just confirmed to friendship which exists between two or more individuals, but is a goodwill and love to be extended unboundedly, unlimitedly towards all without any discrimination, without any distraction, without any distinction, without any segregation as friends or foe. Because of the in-depth and unbounded affection the Buddha is called a *Mahakarunika* or the Compassionate One. In the Mahayana text it goes a lot further and says that a Bodhisattva will not enter into *Parinirvana* unless and until all the beings of the world are free of suffering. There cannot be a greater resolution than a resolution of the ideal of universal benevolence.

This universal benevolence found acceptance in the *Asokan* scheme of thinking and all his efforts went on to promulgate this idea of universalism in all his activities. Therefore to promote goodwill and justice he kept the *Dharmachakra* right on top of the

lion capital which depicts continuity and movement.

And this is what *Asoka* had been trying to give to society in a more practical way. He wanted to impress upon the people the six *saraniyadhamma*. It is true that unless there is state support certain things become difficult to implement and this is where Emperor *Asoka* had done his bit by implementing the Dhamma or righteousness in letter and in spirit. He not only implemented them through verbal dictates and administrative letters but he had them engraved in pillar edicts and rock edicts, in caves and mountains, in cities and highways, so that the common man, the public could know about the various welfare measures he had taken to create a society based on goodwill and togetherness. The *Dharmachakra* which he had made in the lion capital depicted a society on the move in the direction of the *Dhamma* with the lions showing fearlessness, the deer showing the meekness of sublimity and the horse being the carrier of the *Dhamma* galloping away with steadfast steps, the elephant with its grace and heart of a human and the bull with its temerity to withstand the toil. Each and every object that has been engraved in the Lion Capital has a meaning and the *Dharmachakra* is a very important object which just not depicts movement, not just continuity, not just pulling and pushing us but it is doing all this showing us a direction - a direction of righteousness, a right way, a way of right thought, right understanding. The *Dharmachakra* is not only a symbol of political state of this country but it is a religious and spiritual symbol. All this if practiced and perfected will create a society of goodwill which is what our leaders while developing the flag had in mind, a society of total inclusiveness where all live as one heart-one mind-one body.

BODHGAYA —A WORLD HERITAGE : VISION 2031

Ramesh K. Safaya

1.0 Introduction

Buddhism is a religion to about 376* million people around the world. Significantly high is the number of people in the World who are not Buddhist but believe in Buddhism as it goes beyond religion and is more of a philosophy or “way of life”. The Buddhist path attempts to seek wisdom, lead a moral life, and is aware of thoughts, actions and helps develop an understanding. The countries with largest national Buddhist populations are China, Japan, Thailand, Vietnam, Myanmar, Sri Lanka, South Korea, Taiwan, Cambodia and India. The top 10 countries with highest proportion of Buddhists are Thailand (95%), Cambodia (90%), Myanmar (88%), Bhutan (75%), Sri Lanka (70%), Tibet (65%), Laos (60%), Vietnam (55%), Japan (50%), Macau (45%) and Taiwan (43%).

Buddhist countries have often stated that they wish to remain faithful to their heritage. While the materialist is mainly interested in goods, the Buddhist is mainly interested in liberation. But Buddhism is “The Middle Way” and therefore, in no way antagonistic to physical well being. It is not wealth that stands in the way of liberation but the attachment to wealth, not the enjoyment of pleasurable things but the craving for them. The keynote of Buddhist economics, therefore is simplicity and non-violence. From an economist’s point of view, the marvel of the Buddhist way of life is the utter rationality of its pattern amazingly small means, leading to extraordinary satisfactory results.

For the modern economist this is very difficult to understand. He is used to measuring the “standard of living” by the amount of annual consumption assuming all the time that a man who consumes more is “better off than a man who consumes less. A Buddhist economist would consider this approach excessively irrational, since consumption is merely a means to human well being, the aim should be to

obtain the maximum of well being with the minimum of consumption. Bhutan has based its development policy not on GDP but on GNH i.e. Gross National Happiness.

Modern economics does not distinguish between renewable and non-renewable materials, as its very method is to equalise and quantify everything by means of a money price.

It is in the light of both immediate experience and long term prospects that the study of Buddhist economics could be recommended even to those who believe that economic growth is more important than any spiritual or religious values. For it is not a question of choosing between “modern growth” and “traditional stagnation.” It is a question of finding the right path of development, the Middle Way between materialist heedlessness and traditionalist immobility, in short of finding “Right Livelihood.”

Lord Buddha was born under a tree, lived and meditated under a tree, obtained enlightenment under a tree and finally achieved “*parinirvana*” under a tree. Buddhism today has answers to a large number of questions, which the present generation is asking and also the new generation of mankind will ask. The ecological crisis and environmental degradation which the world is facing today, Lord did realise this 2500 years ago. When Ananda asked the Lord that the large number of disciples are asking a pertinent question as “should people make money or not” and further pleaded with the Lord to answer this query. The Lord says “Ananda I am not against people making money, but it should be done the way honey bee extracts honey from the flower without affecting its fragrance and beauty.” There can be no better definition to the sustainable development than this.

The Buddhist built heritage in India is spread out almost in the entire country. Northern Buddhist heritage would mean Piprahwa, Lauriya Nandangarh, Vaishali, Sanchi, Bairat, Sarnath,

Kasia, Bodhgaya, Nalanda, Rajgir, Saheth-Maheth, Kausambi, Ratnagiri and Devnimori. The Southern Buddhist heritage would be reflected at Amravati, Nagarjunakonda, Nagapattanam, including the rock cut architecture of Ajanta and others. The entire Buddhist Heritage in India can be mainly distributed in three layers. The first layer consists of places connected with the four principle events of Buddha's life vis his birth, enlightenment, first preaching, and parinirvana, which took place respectively at Lumbini, Bodhgaya, Sarnath and Kasia. To this sacred circuit, four other places which are intimately associated with his life are Sravasti, Sankasya, Rajgriha and Vaishali, which together with the first four were regarded as the eight holy places (*Ashtamahasthanas*) celebrated alike in Buddhist lore as well as art. However, according to tradition King Asoka (273-232 B.C.) opened the eight out of the ten original stupas and enshrining the body relics of the master and distributed them into 84,000 stupas which he is said to have erected throughout the length and breath of his vast empire.

The institution of Sri Nalanda Mahavihara witnessed a continuity of almost 1000 years and the impact made on religion, education, art and architecture in India and abroad continued even after the fall of this Institution. The remains in Nalanda have been extensively excavated, as a result of which have come to light, the ruins of a large number of structures extending lengthwise from South to North with a range of monasteries, alone the east side and the temples, intercepted by small stupas along the west of a seemingly approach avenue. Even in their ruined state they are conspicuous enough to enable one to visualise the glory of Nalanda Mahavira in its palmy days. Nalanda even today is an untold story. Archaeology is still unable to fill the gaps which Chinese and Tibetan accounts tell about Nalanda. There are large number of villages settlements around Nalanda Archaeological area, such as Bargaon, Surajpur, Sarichak, Kapatia, Muzaffarpur, Jagdishpur, Jufar Sarai, Dihjufar, Bhagwanpur, Mustafapur, Mathechak, Nagpulichak including series of mounds which was supposed to be spread over 16 sq.km. Rajgir with its enchanting and over powering landscape and importance in Buddhist chronicals, in association with Nalanda deserve to be treated as the most prominent needing preservation

and projection to the entire Buddhist World. This is the landscape where Lord spent considerable time of his life and the trail on which, Lord walked, still can be traced. The inclusion of Bodhgaya (including Gaya) with Rajgir and Nalanda including Barabar and Pragbodhi Hill, Mohana, Niranjana rivers etc., qualifies for the designation of cultural landscape needing preservation enhancement and guided development. The region also holds immense potential for tourism.

2.0 Bodhgaya

World Heritage Sites are sites of great universal significance and it is -*the responsibility of the present civilizations to ensure the preservation, presentation, restoration and enhancement of the site for future generations. The Mahabodhi Temple Complex World Heritage Site is recognized nationally and internationally as one of the four sites directly associated with the life of Lord Buddha and linked with the evolution of first universal religion of the world, Buddhism. The temple complex surpasses the other three sites linked with Lord Buddha namely Lumbini, Sarnath and Kushinagar in terms of architectural and artistic value, associational value and cultural value. In June 2002, the United Nations Educational, Scientific and Cultural Organization (UNESCO) recognizing the universal significance of the Mahabodhi Temple Complex inscribed it in the list of World Heritage Sites. The Mahabodhi Temple Complex is the property of the State Government of Bihar and the Bodhgaya Temple Management Committee is the executive body for the management of the site.

The Mahabodhi Temple is one of the earliest temple constructions in India built entirely in brick dating to the late Gupta period. It is part of the sacred geography where Buddha lived, walked, meditated and finally attained enlightenment. The Mahabodhi Temple is a living temple where people throng even today to offer their reverential prayers to Lord Buddha.

3.0 Need for the Management Plan

The inscription of a site in the World Heritage list does not provide it with additional international legal protection. However, inscription on the list places an international obligation on the Indian Government to provide for protection and management of the site.

The preparation of the site management plan was in response to the requirement of UNESCO after declaration of the site as a World Heritage Site, and in response to a need for developing a document for guiding the site managers and the management process in future.

The Management plan follows the guidelines prepared by the International Committee on Monuments and Sites (ICOMOS) for setting out the objectives for sustainable management of the Mahabodhi Temple. The guidelines specify that the plan should establish the overall vision and objectives for management of various facets of the WHS and should provide long-term framework for management based on the analysis of the Site's significance.

The Management Plan establishes reaffirms the value attributes of the Mahabodhi Temple and identifies the issues confronting the site. The plan while acknowledging the available mechanisms for management of the site provides a framework of policies aimed at protecting the intrinsic values of the World Heritage Site and its setting and enhancing the pilgrims' spiritual experience of the site. The plan sets out objectives that assist the management in prioritizing actions for sustainable management of the world heritage site.

Aims of the Site Management Plan

- Establish a framework for the process of management, coordination and decision making with regard to the preservation of the intrinsic values of the site, and its definable setting.
- Ensure comfort and convenience of the pilgrims and other visitors to the World Heritage Site.
- Work out strategies for promotion including interpretation of the outstanding universal value of the World Heritage Site, so as to increase awareness, interest and research in the WHS.
- Prioritize the programme of action, both short term and long term for conservation and improvement of the values of the World Heritage Site and ensure implementation of the site management plan.

4.0 Status of the Plan

The World Heritage Sites are not statutory designations and their Management plans have no statutory status. The Management Plan of the Mahabodhi Temple Complex is a reference policy document to guide effective management of the temple and give suggestive controls for the regulation of its setting. The plan provides a suggestive policy framework for guiding and influencing present and planned management initiatives.

The Management Plan is a continuous exercise of dialogue and discussions to sensitize and build consensus among local stakeholders. The plan preparation has helped in bringing out the issues in open for further deliberation, consultation and to take informed management decisions. The issues identified in the plan are relevant to the present times and are not exhaustive. These issue need to be reviewed periodically and policy directives need to be evaluated and reprioritized.

Achieving the desired conservation aims for the WHS depends on the state party working effectively with the local community and other interested parties in partnership towards achieving the objectives summarized in the plan. The policy directions of the

Management Plan are not sacrosanct and can be reviewed by experts and scholars that are concerned about the long term protection and preservation of the Mahabodhi Temple Complex.

The policy directions of the Management Plan and controls for the setting may be accorded legal sanctity by making it part of the Development Plan of Bodhgaya.

5.0 Significance of the Mahabodhi Temple Complex World Heritage Site

The universal significance of the Mahabodhi Temple Complex is derived from its direct association with the life of Lord Buddha, the founder of the universal religion, Buddhism and it being a live temple. The Temple represents the efforts and religious zeal of people of different countries to preserve and conserve an invaluable legacy through the course of many centuries. This is reflective of the site's importance as a spiritual destination for those millions of people worldwide who are pious followers of the faith and universal acceptance of Buddhism as a religion. Both as a pilgrimage spot and

as a significant place representing the development of the religious philosophies of mankind, the Mahabodhi Temple of Bodhgaya is comparable to the sacred sites of Jerusalem and Mecca.

The Temple is also significant as it is the representative of an exceptional event of the history of architecture. The site has had tremendous influence in the development of brick architecture over the centuries.

The ancient site is important as it has great archaeological significance in respect of the events associated with the time Buddha spent there as well as documenting the evolving worship. The sculpted stone balustrades within the Mahabodhi Temple Complex are an outstanding example from the period of Emperor Asoka and his successors.

6.0 World Heritage Value of the Site

A site must satisfy one or more criteria set out in the Convention for inclusion in the World Heritage List. The Mahabodhi Temple Complex is considered to :

- represent a masterpiece of human creative genius (criterion 1)
- exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design (criterion 2)
- bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or has disappeared (criterion 3)
- be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage (s) in human history (criterion4)
- be directly or tangibly associated with events or living traditions with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (criterion 5).
- In addition to meeting the above criteria, the Mahabodhi Temple Complex also satisfies the other two criteria related to authenticity and management.
- ‘The site meets the test of authenticity in design, material, workmanship or setting.

- The site has adequate legal and/or contractual and / or traditional protection and management mechanisms to ensure its conservation.

7.0 Value Attributes of the Mahabodhi Temple Complex World Heritage Site

The Site Management Plan based on the cultural significance of the Mahabodhi Temple Complex identifies its value attributes. The vision and objectives of the plan are steered towards protection of the site’s cultural and universal significance through preservation and enhancement of its value attributes.

The values of the Mahabodhi Temple Complex can be defined as, associational, spiritual, historical, archaeological, architectural, artistic, visual, economic research and educational. It is recognized that these values do overlap quite considerably, but together they cover the full range of the site’s cultural significance.

The Mahabodhi Temple Complex is the hallowed spot where the ascetic Prince Siddhartha attained enlightenment 2500 years ago to become Buddha. The Temple has preserved, as if frozen in time and space, the moment of his enlightenment.

The Mahabodhi Temple Complex is a living Temple where the tradition of offering prayers has continued since the time of Buddha. The site has had a symbolic importance to different groups and individuals. It is an icon of continuity in the present fast moving modern world. For Buddhists and non-Buddhists, it is a place of reverence. The site bears a unique and exceptional testimony to the importance given to the place of pilgrimage by people from different countries. The Mahabodhi Temple continues to be a place of active worship and represents a continuous tradition of philosophical thought, human values and beliefs since the times of the Buddha. For the Buddhists this important site is even more revered, as it is believed that the Buddha himself spoke of its importance to his closest disciple, Ananda.

History has bequeathed two sets of cultural values to the Temple complex. On the one hand the temple is admired for its historicity, simplicity of construction and for its quality as a work of brick architecture. On the other hand it is seen as a symbol

of emergence of Buddhism as a universal religion.

The area of the Mahabodhi Temple is an ancient site which has great archaeological significance in respect of the events associated with the time Buddha spent there as well as documenting the evolving worship since 3rd century BC when Emperor Asoka built the first tree shrine.

The Mahabodhi Temple is one of the few representations of the architectural genius of the Indian people in constructing fully developed brick temples in that era. The present temple is dated to the 5th or 6th century CE and although it has been subject to various repairs and partial reconstruction, it remains an exceptional event of the history of architecture. Although early Buddhist caves do exist in India, the grand Mahabodhi Temple is the only Buddhist structural temple of the early period, which stands today.

In India there are a few structural temples of this period, but the Mahabodhi Temple dating to the Gupta period is the largest, well preserved and the most imposing amongst the extant temples.

The stone balustrade (Prachina Sila Prakard) (partly seen on the site and partly preserved in the Archaeological Museum) is an outstanding example of sculptural relief found in the country from the period of Asoka (3rd Century BC). The Temple dating to the fifth / sixth century AD has wonderful ornamental work on its exterior comprising of decorated mouldings and niches with stucco images. The Buddha sculpture in the bhumisparsa mudra is in stone dating from the late tenth century housed in the main shrine of the Mahabodhi Temple and is the largest surviving sealed image from Bodhgaya. The sculptural reliefs adorning the temple precincts and the ornamentation work on the exterior surface of the Temple have enhanced the artistic value of the Mahabodhi Temple complex and have influenced the development of Buddhist art in India and other South-East Asian countries.

The Mahabodhi Temple Shikhara in the present set up continues to be the most dominating element in the skyline of the town of Bodhgaya. Glimpses of the shrine can be seen from connecting links to the Temple. However the visual value of the Mahabodhi Temple Complex is the town's skyline is threatened by uncontrolled development in the vicinities and the wider setting.

The Mahabodhi Temple attracts about 2,00,000 visitors annually, out of which 30,000 are foreign tourists. The revenue generated from tourism and the WHS is an important contributor to the local, district and regional economy. The WHS is the main tourist drawing force to this small obscure hamlet of Bihar. In addition to the income earned directly from visitors and the investment in accommodation and services for them, the site also makes a contribution to the quality of life of the town that helps in attracting other business investment and in increasing consumption.

The Mahabodhi Temple is the oldest brick Temple of the Indian sub-continent and is also valued as a literary resource. The artefacts recovered from in and around the Temple and now housed in the Archaeological Museum at Bodhgaya are an invaluable educational resource for a wide spectrum of students interested in undertaking research in history and Buddhist studies.

Buddha's travel path in search of enlightenment encompassed a wider region of eastern India that included Rajgir, Gaya and Bodhgaya. In the course of seven years after renunciation, Siddhartha wandered, fasted, meditated and attained enlightenment that led to the evolution of the universal religion, Buddhism. The wider setting of the WHS has its own share of the wider sacred geography of which Mahabodhi Temple Complex World Heritage Site is a part. The wider setting of the WHS consists of spots where Buddha performed miracles, rural hamlets where Buddha stayed, the ruins of ancient monastery now concealed, and archaeological excavation areas not fully excavated. The Chinese travellers Fa Hein and Hsuan Tsang took considerable pains to develop an understanding of the sacred geography around Mahabodhi Temple Complex. Subsequently, Sir Alexander Cunningham conducted further in-depth research and brought out a visual map, corroborating the historical accounts.

The Mahabodhi Temple Complex World Heritage Site is part of a wider cultural landscape that has high historical, archaeological and associational value. The Mahabodhi Temple Complex, a World Heritage Site apart from having eight intrinsic value attributes and also has intrinsic ties with the heritage resources in the vicinities that are reflective of the cultural landscape and sacred geography spread far

beyond the physical boundaries of the site.

8.0 Key Issues of Concern for the Management Plan

The Mahabodhi Temple has a unique position in the world's heritage being of religious significance for millions of Buddhists around the world. The Temple is visited by around 2-2.5 lakh pilgrims a year and the sustainability of the built fabric and the setting continue to be threatened in various ways. The key issue for the plan includes : protection and enhancement of the value attributes from which the site derives its significance. The other important issues are conservation and maintenance of the built and the cultural fabric of the WHS, protection and preservation of the setting (sacred geography), achieving a balance between conservation concerns and pilgrim visitor requirements, pilgrim management, integrating the local community in the site management process, documentation of the heritage resources within and outside the WHS, constitution of an effective institutional mechanism for management of WHS and for amicable resolution of all conflicts.

Vision for the future of the Mahabodhi Temple Complex World Heritage Site

The Site Management Plan provides a vision for the future of the Mahabodhi Temple Complex based on the obligation under the World Heritage Convention to protect, conserve, present and pass on this unique and irreplaceable property in the full richness of its authenticity to future generations. The vision can be briefly summarized as follows : Vision for the future of the Mahabodhi Temple Complex World Heritage Site

The Site Management Plan seeks to establish

a sustainable future for the Mahabodhi Temple Complex World Heritage Site by protection and enhancement of its value attributes that are representative of its universal significance.

The Management Plan ensures preservation, restoration, maintenance of built fabric and artwork as per the international conventions of UNESCO.

The Management Plan also seeks to protect the setting of World Heritage Site as a cultural landscape by recognizing the significance of heritage resources and general aesthetics of the environment within the vicinity of the WHS. The plan envisages creation of a serene, verdant ambience for the Mahabodhi Temple Complex, the vivid description of which was recounted by the Lord himself when he said :

“Lovely indeed, O venerable one, is this spot of ground, charming is the forest grove, pleasant is flowing river with sandy fords, and near by is the village where I would obtain food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive.”

The Management Plan provides for pilgrim's comfort and enhanced spiritual experience by offering comfortable and accessible non polluting public transport systems, safe and accessible public utilities and serene open spaces for meditation and other spiritual activities for all sections including people with reduced mobility or any disability.

In the long term, the Mahabodhi Temple Complex should emerge as a World Heritage Site where the serenity and the authenticity of the site is protected, the built structures are conserved, the tradition of religious practices and pilgrimage are allowed to go on uninterrupted and the heritage resources in the setting are protected through an enabling and sustainable implementation mechanism.

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In order to achieve this vision for the future, the Site Management Plan identifies 29 objectives to guide future decision-making and actions in the following categories.

- Objectives for the Conservation of Cultural Fabric of the Mahabodhi Temple Complex World Heritage Site.
- ‘Objectives for the Setting of the Mahabodhi Temple Complex World Heritage Site.
- ‘Objectives of Pilgrim/Visitor Management.
- Objectives for managing information base of the resources within and outside the World Heritage Site.
- ‘Objectives for Education, Research and Capacity Building of the authorities and for sensitization of the local community for increased understanding of the site.

9.0 Heritage Led Perspective Development Plan 2031

Responding to the inscription of the Mahabodhi Temple Complex in the list of World Heritage Sites, and the emergence of the town as an important pilgrim destination of the Ministry of Tourism, Government of India who were responsible for preparing the first plan. The spirit of the new plan is derived from the planning imperatives of the first Master Plan of the town and the requirements of heritage protection of the site, as built into the Site Management Plan of the Mahabodhi Temple Complex. Inbuilt mechanism have been incorporated in the plan to ensure that the implementation of the plan is monitored periodically so that policies are suitably revised to meet the emerging changes in the socio-economic profile of the local community.

The present revised plan is entitled as “Heritage led Perspective Development Plan for Bodhgaya, Vision

2031” (HLPDPB). The Perspective Development Plan 2031 strives to achieve conservation conscious, socially responsible, environmentally friendly and economically successful spatial development and at the same time attempts to retain its unique character. The Heritage led development of the town from the present day to the year 2031. It has been developed after intensive consultation with state government officials, ward councillors (people's representatives), other stakeholders and Buddhist scholars. The consultations were held in the form of stakeholders' conferences, workshops, meetings, written submissions and interactions. The plan outlines the policies for developing Bodhgaya as a “World Buddhist Centre”, a green, healthy town with equitable social opportunity for all and a pilgrim destination that provides glimpses of the land of enlightenment as it used to be in the times of Buddha. The policies are to be implemented through direct action and in conjunction with state, private and community sectors. The plan is based on four fundamental and interrelated goals that underlie all the policies contained in the plan:

Provision of a balanced and equitable development which improves the quality of life for the residents

The attractiveness of the town is largely dependent upon the quality and character of the environment. The plan aims to meet the future needs of the town while providing the residents with a better quality of life. The plan envisages a Bodhgaya which respects its traditions, but at the same time is a humane, livable and eco friendly place with adequate infrastructure and services.

Protection and conservation of the historical, cultural and archaeological

fabric of the town

Bodhgaya has a rich historical, cultural and archaeological background from which the town derives its uniqueness and significance. Lord Buddha attained enlightenment 2500 years ago here under the Bodhi tree. The town provides exceptional records of the life of Buddha and the subsequent tradition of worship from the time of Emperor Asoka, representative of the unique archaeological and cultural layer of the town. The goal therefore seeks to preserve the historical, cultural and archaeological fabric that still draws people from all over the world to this small town of Bihar.

Promotion of environmentally sensitive socio-economic development that looks after the concerns of all sections of the community

Bodhgaya is a town with a substantial population that is poor and illiterate. Access to social facilities is also limited. This goal seeks to promote the social and economic development of the town in a balanced and sustainable way. Bodhgaya 2031 should be a city where all people are above poverty line and are engaged in productive work.

Provision of a framework in which Bodhgaya can develop as a World Buddhist Centre and a centre of learning.

Bodhgaya is already a major Buddhist centre. This goal seeks to maximize opportunities over the next thirty years to develop Bodhgaya as a centre of learning and as a Buddhist cultural centre.

Bodhgaya city is poised at a threshold, either it can continue towards degradation and congestion, or it can choose the path of social, cultural and economic revitalization. The Heritage led Perspective Development Plan for Bodhgaya, Vision 2005-2031 sets out the policies for the development of Bodhgaya from the date of acceptance and enforcement of the plan to December 2031. It has been developed based on intensive site studies, the spirit of the previous plans, meetings with stakeholders and elected representatives, and discussions with various professionals of the planning team and in the planning profession. The development plan has been prepared in accordance with the Urban Developmen Plan Formulation and Implementation (UDPFI, 1996) guidelines and in line with the relevant Central and State Government

Acts. The aim behind the plan is to orient it towards growth in social and cultural sectors, while providing basic amenities and facilities required for a town of this size in other sector.

The plan was based on extensive base studies which identified the following key issues of concern at the town level:

- Lack of diversification in job opportunities.
- Poor literacy levels.
- Lack of schools in outlying areas, facilities for women, skill development.
- Lack of adequate medical facilities.
- Lack of community infrastructure such as post and telecom facilities, fire station.
- No higher order cultural facilities,
- Inadequate recreational amenities,
- Narrow, poor quality roads, inadequate parking spaces.
- No proper terminal facility for autos and buses.
- Untreated water supply. The system does not cover the entire town.
- No sewerage system. Untreated sewage end up either in the open channels or into the river.
- The system of solid waste collection is unorganized.
- The availability of urban services to the households of the town low.

The plan has been oriented towards heritage protection. In view of this, the following key concerns/imperatives have been identified.

- Bodhgaya is an important tourist and pilgrimage destination of the Buddhist circuit.
- Bodhgaya derives its unique character from the Mahabodhi Temple World Heritage Site, its sacred geography that includes the newly added monastic fabric and its location along the river Niranjana.
- The area all-around the Temple has been subject to organic, unplanned development.
- New development inappropriate in height and use, obscures the view of Mahabodhi Temple and disturbs its serenity.
- Pilgrims face many problems due to lack of facilities during festival times.
- The most vulnerable area of the town which need high degree of conservation special treatment include the area !/2 km around the Temple, the river front areas and the main vistas to the Temple (namely the riverside road and t the central spine) which need to be protected.

Recent initiatives of Ministry of Tourism, Government of India and State Tourism Department, Bihar

1. Regional Tourism Development Plan for; Rajgir, Bodhgaya and Nalanda.

This region has been identified as one of the cultural landscapes to be preserved and developed keeping in view its cultural attributes including tourism potential. The area under reference involves three districts of Gaya, Nalanda and Nawada. The focus shall be on the comprehensive development including augmentation of infrastructure as well as institutional arrangements for development involving Private-sector.

2. Sanskritik Gram at nava Nalanda Mahavihara

A major initiative has been undertaken to provide accommodation, artisans work centres including display, open air theatre including landscaping etc. The objective is to give first hand information to the international tourists with regard to the local heritage of Nalanda, as well as other Buddhist Heritage Sites.

3. Improvement of Rope-way Station at Rajgir

Major improvement proposals are under implementation at Rope-way Station, which involves provision of new shopping centre, public conveniences, landscaping gardens and other tourist facilities.

4. Projects at Bodhgaya

- Two Traffic Interchange Nodes cum Art and Craft Complexes are under construction in two directions, with the objective of introducing non-pollution battery operated buses.
- The pedestrianization of Temple vicinity area is also being undertaken.
- The Kalachakra Maidan has been properly fenced, public conveniences have been provided and landscape work has also been carried out. The Mahabodhi Temple Complex is being illuminated with State of Art technology.
- Meditation Park has been constructed near Mahabodhi Temple Complex.
- The construction of flood protection embankment along with river front development is under progress.
- The landscaping of Maya Sarovar at Bodhgaya has been completed.

All monasteries are being linked together with proper metalled roads etc.

The following vision statement is set out to guide the process of plan formulation.

The city of Bodhgaya is not only a physical entity, but also has a large spiritual content. Bodhgaya is the birthplace of Buddhism, the universal religion of the world and therefore the development plan needs to address the aspiration of not only future generations of the city but also of the large cross section of people who have faith in this great religion, or who are concerned about the cultural heritage of this country throughout the world.

The plan visualizes the development of Bodhgaya as a “World Buddhist Centre”, a centre of learning, a green, healthy, humane town with equitable social opportunity for all and a pilgrim destination that provides glimpses of the land of enlightenment as it used to be in the times of Buddha. Bodhgaya should have an ambience that is comparable in spiritual

and cultural fabric to Vatican City or Mecca and at the same time have the infrastructure of a vibrant, thriving town where the local community can live, work and practice their religious faiths without feeling alienated.

The basic underlying conviction for the plan is that the city of Bodhgaya should have a serene, verdant ambience, the conceptualization of which was done by the Lord himself when he said “Lovely, indeed, O Venerable one, is this spot of ground, charming is the forest grove, pleasant flowing river with sandy fords, and hard by is the village where I could obtain food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive.”

The city of Bodhgaya should become a healthy, green and a safe town full of social, economic and cultural vitality. The town should have adequate infrastructure and facilities to meet its future needs. It should provide a high quality of life to its residents.

The town should also emerge as a centre of learning for the entire region, with high quality educational and health infrastructure.

The town should therefore have a balanced growth, It should be self-sufficient, able to meet the needs of the local community and the pilgrims. Bodhgaya in terms of growth should not take over the position or stature of Gaya in the region. Gaya is the district headquarters and it should remain so.

The town would also be a place of pilgrimage with adequate infrastructure and facilities to welcome the visitors.

A total population of 1,20,000 persons has been estimated for Bodhgaya in the year 2031, with the floating population to be 30% of the projected population.

The spatial plan seeks to provide an integrated city structure to the town where the future projected needs of all the sectors can be meet.

The basic underlying principles behind the plan are :

- a. The central theme to the plan is protection of heritage resources. The sacred geography of the town has been protected by delineating a special area with separate heritage regulations and bye-laws that will guide its development.
- b. Bodhgaya should emerge as a World Buddhist Centre by 2031 and its cultural and pilgrimage/tourism infrastructure has been reinforced accordingly. A number of cultural activities have been introduced within the town in keeping with the vision of making it a world Buddhist Centre.
- c. In order to ensure protection to the heritage resources at Bakraur the area is proposed to be brought within the town as part of special area and protected as an eco-park.
- d. Linkages between Bakraur, Bodhgaya and Pragbodhi Hills are to be strengthened as part of development of Buddhist heritage in and around Bodhgaya.
- e. Apart from this, vulnerable areas of the town, from heritage, environment and urban aesthetics point of view are also to be protected.
- f. Considering Bodhgaya's importance as a pilgrimage/tourism growth is envisaged at Bodhgaya. Pilgrimage growth should be given greater importance than growth of tourism here.
- g. The town will have a low-rise, low-density

character by 2031, as at present. The plan is based upon low rise, low density development with harmonious and coherent inter-relationships between various uses and activities.

- h. The town is to be developed based on a hierarchical and decentralized land use pattern with provision of dispersed services and facilities based on the hierarchy of planning entities, in order to improve the quality of life of present and future residents of the town.
- i. The spatial structure of the town will be harmonious with coherent interrelationships between various activities and uses proposed. There will be a gradual removal of disorder with minimum unavoidable relocation.
- j. Adequate social and physical infrastructure to meet the needs of the growing population is being provided.
- k. The existing town activities are predominantly located along the central spine. This will cause congestion and overloading of this spine in future. In order to decongest the central spine and decentralized activities, it is proposed to shift the CBD outwards from the present centre.
- l. The present economic character of the town is based on the agricultural activities and the informal sector. As the town grows, it will need creation of jobs and diversification of work opportunities, which has been addressed in the plan.
- m. Weaker section housing and job opportunities also are to be addressed in this plan.
- n. Bodhgaya is to be promoted as an educational centre, with special focus on female literacy and skill development.
- o. Adequate provision is to be made to ensure clean and safe drinking water, environmentally friendly sewage disposal, adequate drainage and solid waste management for the town.
- p. An efficient transport system is to be provided for the town. The land use is tied up intrinsically with an efficient transport system based on wide roads, vistas and environmentally friendly transport services. Wide green belts and systems of open spaces and pedestrian movement systems link the structure of the town. Adequate parking spaces have been provided to cope with the demand of visitors and pilgrims.
- q. A green peripheral zone is to be maintained

around the town in order to prevent high-rise construction in the immediate vicinity. A buffer zone of agricultural land has been maintained all around the town.

- r. Social forestry schemes are also proposed along main highways and vulnerable area in order to enhance the sense of a forest character and also provide environmental protection to the town.
- s. Bodhgaya is to be developed as a healthy city with provision of higher order medical infrastructure and promotion of spiritual and physical health related infrastructure.

The following are the highlights of the plan:

Proposed Area - 2995 Hect. (includes protection area for Bakraur village).

Expected Population -- 1,20,000 by 2031 (92,000 residents and the rest floating population.)

Proposed Developed Area Density- 60 ppHa. (as per UDPF1 norms maintaining present levels)

New infrastructure proposed:

- A new town administration centre for offices.
- Two new hospitals, a general hospital and a maternity nursing home.
- Two new colleges, a technical centre and a women polytechnic proposed.
- Two new commercial district centers and six community district centers.
- Six community level hubs, each with a primary health centre, a community hall, a community shopping centre and space for parking/other facilities.
- Integrated sector facilities centre proposed in each residential sector (13 total).
- Six high schools (with primary/middle) proposed within plan.
- Agro Industries estate/warehousing given.
- Boarders allowed in residential houses peripheral zone.
- Areas reserved for monasteries/cultural activities. A spiritual retreat and an ecopark proposed on Bakraur side.
- A sports complex, a golf course, one town park, two district parks and a multi functional open maidan proposed.
- Two new 45.0 m R/W road, one 30.0 m R/W road and one 24.0 m road proposed. New 18.0 and 15.0 m R/W road also proposed.

City Development Plan of Bodhgaya under the JNNURM :

The Government of India has recently launched a major initiative for select 63 cities in India, the Jawaharlal Nehru National Urban Renewal Mission (JNNURM). The aim of the programme is to encourage reforms and fast track development in identified cities. Bodhgaya is one of the cities eligible for assistance under the scheme and figures in category - C (UAs less than 1 million - state capital, other cities/urban areas of religious, historic and tourist importance). The City Development Plan is being prepared by the Government of Bihar under this scheme. The City Development Plan is specifically tailored to achieve the sectoral and comprehensive objectives of the JNNURM within the frame work of the Perspective Development Plan of Bodhgaya. Since Bodhgaya is a heritage town of importance of millions of pilgrims and also houses the World Heritage Site of the Mahabodhi Temple Complex, the proposals have been formulated keeping in mind the needs for heritage protection.

The objective of the City Development Plan :

- The following objectives have been identified for the CDP :
- To ensure heritage protection and revitalization of Bodhgaya as a heritage town.
- To ensure planned development of the city of Bodhgaya within the frame work of goals outlined in the City Master Plan.
- To ensure integrated development of infrastructure services in Bodhgaya.
- To ensure identification and implementation of phased development projects.

City Investment Plan (2006-12)

Sector-wise summary for projects in Phase - I and II proposed under the JNNURM is given in the following table.

Sector	Founds Requirements (Phase- I & II) (Rs. In Crores)
A. Heritage Projects	22.00
B. Bilgrim / Heritage Tourism Projects	25.00
C. Physical Infrastructure Provision	41.60
D. Urban Transport	57.50
E. Housing Slums Improvement and Urban Renewal Projects	70.00
F. Other Facilities	6.00
Total	222.10

Financing Plan

- The projects are proposed to be implemented through assistance from Government of India and State Government of Bihar of the Town Panchayat on 80:10:10 basis under the Jawaharlal Nehru Urban Renewal Mission Scheme.
- A financial operating plan has been proposed for the Nagar Panchayat for investment sustenance purposes.
- Improvements in revenue sources and tax reforms have been suggested for the local body.

A comparison of existing and proposed land use in the town of Bodhgaya for the town area and

the developed area is given in the tables below. The comparision shows that the plan has been able to achieve its aims of maintaining the open green character of town and protecting the heritage component. The public and semi public facilities have been given a major boost due to impetus to education, health and other community facilities in me pian. A wide range of recreational opportunities are being provided due to which the recreational area of the town has also increased considerably. Overall, the proposed land use pattern provides for balanced spatial development of the town. The proposed land use pattern also conforms to the land use ranges recommended by UDPFI for a town of Bodhgaya's size.

COMPARISION OF EXSTING AND PROPOSED LAND USE (Total Area of Bodhgaya)

SI. No.	Land Use	Existing Land Use (Ha)		Proposed Land Used (Ha)	
		Total Area	Percent of Total	Total Area	Percent of Total
1.	Archaeological/Special Area	14.63	0.9%	342	10.3%
2.	Residential	205.44	12.1%	623	18.8%
3.	Commercial	13.27	0.8%	45.5	1.4%
4.	Industrial	7.2	0.4%	25	0.8%
5.	Public and Semi Public	163.59	9.6%	272.3	8.2%
6.	Religious used/monasteries	30.2	1.8%	61	1.8%
7.	Recreational	61.47	3.6%	397.75	12.0%
8.	Transportation	51.27	3.0%	140.5	4.2%
9.	Agriculture and water bodies	1153.3	67.8%	1400.8	42.3%
Total		1700.1	100.0%	3307.85	100.0%

COMPARISON OF EXISTING AND PROPOSED LAND USE

(Developed area of Bodhgaya)
(Excluding special area, agriculture and water bodies)

Sl. No.	Land Use	Existing Land Use (Ha)		Proposed Land Used (Ha)	
		Total Area	Percent of Total	Total Area	Percent of Total
1.	Residential	205.44	38.6%	623	40.1%
2.	Commercial	13.27	2.5%	45.5	2.9%
3.	Industrial	7.21.4%	25	1.6%	
4.	Public and Semi Public	163.59	30.7%	272.3	17.5%
5.	Religious uses/monasteries	30.25.7%	61	3.3%	
6.	Recreational uses	61.47	11.5%	397.75	25.6%
7.	Transportation	51.27	9.6%	140.5	9.0%
Total		532.44	100.0%	1545.05	100.0%

Policy regarding Special Area

The area housing the heritage resources and having a high degree of vulnerability is proposed to be protected under the plan as a special area, where heritage building byelevys and development controls shall operate. The aim of carving out a special area is to restore, the historic linkages, protect the visual sensitivity of the city and to provide a higher level of protection to the heritage resources located outside the Mahabodhi Temple Complex World Heritage Site.

The delineation is built on the suggestion given in nomination dossier on basis of which the Mahabodhi Temple Complex was inscribed as a World Heritage Site. At the time of inscription of the World Heritage Site, the nomination dossier of the Mahabodhi Temple Complex had recognized the need for protection of 2 km of buffer zone around the temple which was accepted by UNESCO. The inscription dossier of the Mahabodhi Temple has suggested two buffer zones around it, the first being one km from the temple and the second being two km from the town. Development in these zones is suggested to be controlled.

The Development Plan, based on nomination dossier, has carved out the special area. The area immediately around the World Heritage Site, and covering the extant of the area indicated in Alexander Cunningham's map of heritage resources has been delineated as special area "A" zone. The special

area "B" includes remaining lands upto 1 km from the Temple. The zonation is in keeping with heritage zones being proposed in the Site Management Plan of the Mahabodhi Temple Complex.

Special Area 'A'

Sector "A" is defined as average 2 km. from Temple on North, West and South side and up-to Mohana River across Niranjana river.

The nomination dossier for the World Heritage Site states, "The total excavated area of Cunningham's plan of the monastery should be kept free of any more buildings. The existing structures can be allowed to the lifespan but no longer than 50 years." This should be a long term goal for all defined archaeological sites within special area "A" identified by the state department of archaeology or other archaeological experts, which should be achieved in a phased manner and only through consensus building and public participation at the local level.

The master plan does not envisage wide scale disruptions to people's life and livelihood. It is therefore suggested that minimum unavoidable relocation should be carried out to protect defined archaeological sites with adequate compensation and consensus building through package of incentives/disincentives and tools such as TDR. This can be done over period of time with a perspective of 50 years.

There is need for preparing a special area plan, focusing on the special area "A". The first master plan had suggested development of green belt of 330 acres deer park, landscaped parks, and forests in the area around the Temple. This should be detailed in the special area plan. Development of river front and archaeological excavation schemes will also be part of this redevelopment.

All Government offices should be relocated outside the special area in a phased manner. Construction of new government buildings in a new location will also help meet their needs for enlarged space and modern facilities. The land released should be merged and developed as green area parks.

After having a complete ban on new construction, the existing commercial areas, such as formal shops, hotels, private offices can be retained, but considerable attention is required to be paid by the local agency, in evolving acceptable urban design code for controlling the outside finish, colour and signages etc.

Whereas the objectives shall be to generate as much as possible, the open spaces greenbelt in this zone, over a period of time, this plan does not recommend large scale dislocation/disruption of the existing economic activities. The urban renewal schemes need to be worked out on priority, keeping in view the objectives, but it shall be ensured by the local agency, that the schemes evolved are people friendly with adequate participation by the beneficiaries. The long-term success requires working with the people.

The existing open spaces/agricultural lands may be retained with no conversion allowed. The zone should be developed as silent and pollution free zone over a period of time with battery operated pollution free transport nodes.

The informal sector is serving the needs of large segments of pilgrims, it adds life and charm, and also provides immense job opportunities. This has been widely accepted as an urban phenomenon and need not be ignored. Opportunities are required to be created in offering such spaces, in all the development schemes. The transport nodes, where pilgrim/tourists, change the modes or an area of activity or focus, or simple parking area, or important pedestrian/pilgrim routes qualify for the provision of such needs. The proper control mechanism, with regard to location, size, design and signages of such

shops needs to be worked out.

On the Bakraur side, no new development should be permitted, except for archaeological or heritage related purposes. The existing open, rural character is to be preserved. The entire area under sector IB is proposed to be developed as a heritage cum Nature Park where the uses are to be frozen within the heritage area and the ancient character of Dharamaranya is to be progressively recreated. No construction of any kind is allowed in this zone.

Special Area "B"

This area is designated as another !/2 km on average from Special Area "A". This includes the area which is designated as buffer zone by the inscription and site management plan of the Mahabodhi Temple. Special area "B" has been designated to protect the special area "A" and to preserve the open rural character of the buffer zone. The delineation of the Buffer zone will help protect the visual and aesthetic values of the setting.

No new construction is allowed in this area, except for cultural and essential infrastructure. The buildings should be only single storied 3.3 mtr. high. This zone should be developed as a "Cultural zone".

No new residential, commercial, hotels or offices should be allowed. The pilgrim facilities and cultural facilities may be allowed. Essential utilities, landscaped parks, transport related infrastructure can be allowed within this zone. The existing uses can be retained.

Attempt should be made to carry out extensive' plantation, including along roads, so as to reduce the impact of built up areas. The objective for this zone should be to maximize green cover and open space in the long term.

Any essential infrastructure, required for the sustenance be provided subject to height limitations of 3.3 mtr. only.

Building facade and height controls should be maintained within this zone. Controls of signage, boundary walls and other street furniture would be same as in the special area "A".

Area beyond 1 km to 2 km. from the temple

This area is the main development zone of the town, wherein the height of up-to 10 mtrs is allowed. Trees would still dominate the skyline. The Architectural vocabulary of the construction should be derived from the Buddhist Heritage/Character.

Area beyond 2 km from the Temple :

In this zone building upto 15 mtr. height shall be allowed.

Projects identified for Public Partnership :

1. Development of new intercity bus stand.
2. Development of new bridge across Niranjana linking Bakraur village with Bodhgaya.
3. Development of three new petrol pumps.
4. Development of three new community centres Baraat Ghars.
5. Development of one women and child nursing home
6. Development of one 100 bedded hospital.
7. Development of three new high schools and seven primary schools.
8. Development of new Art College
9. Development of new Technical College.
10. Development of new Science College.
11. Development of Town Park.
12. Development of new housing area with required facilities and infrastructure as per Master Plan.
13. Setting up of computerized heritage information system.
14. Rejuvenation of ghats along Niranjana River.

15. Programme for increased awareness and sensitivity towards heritage protection at local level by special programmes in schools, colleges and by radio/vernacular news papers.
16. Development of two spiritual cum meditation resorts.
17. Development of new one star hotel as per Master Plan.
18. Development of new three star hotels as per Master Plan.
19. Development of one new five/seven star hotel.
20. Development of resort along with golf course.
21. Setting up of demonstration waste management park for the town.
22. Provision of environmentally friendly public toilets in government identified slum areas and public areas and for pilgrims.
23. Augmentation of existing solid waste management system for additional population.
24. Provision of new incineration/solid waste disposal plant based on latest technologies.
25. Demonstration project on introduction of non-conventional energy sources such as solar energy for lighting of public areas.
26. Development of Cultural Complex.

THREE CULTIVATING CENTRES OF THE INDIAN RATIONALISM TAKSASHILA, NALANDA AND SANTINIKETAN

S. K. Pathak

Indian Rationalism

A human body consisting of three essential organs, namely the brain, the heart and the bowls holds the power of reasoning. That makes a human distinct from an animal. Reasoning is the cooperative factor of the human body and mind. An ailing person does not hold correct reasoning. A good reasoning demands a healthy physique. Rationality is an important characteristic of the humans. Thereby a human being surpasses an animal in spite of its protective organs like fangs, teeth, nails with strong sensory organs to take smelling, hearing, biting capacity.

The Indians have been engaged in cultivating reasoning in their indigenous method than that by the Chinese of East Asia since the ancient days. In the Asian national cultures the Indian ancient culture therefore claims distinction for their excelling rationalism in multiple presentations of culture patterns. The cultural manifestations of a people are dependent to its three constituents, namely, their material growth, mental creativity and their multiple modes of communications of the first two. In that respect, the Indians cultivate no less than other ancient Asians since the third millennium before the Christ. The Harappan culture specimens as excavated and identified so far speak that. Among the Indians S. R. Rao, has adequately justified his stand in reading the seals. Marshall and others have extensively excavated what those ancient cultured people(s) had. In our present deal, those evidences inform much of their cultivating efficiency in their reasoning for the manifestation of material growth with the mental creativity. Sociologically, the Harappan people had developed their social organizations with excellent power of the creative reasoning. That may be regarded as the dawn of Indian rationalism.

The second chapter of the ancient Indian cultivation of reasoning belonged to the Vedic

people. Their social ecology, was equally multi-ethnic as their communicative transactional modus has now come down in portions. Generally, the remains of the Vedic literature in different branches speak about the cultivating method of the Indian rationalism. In more understandable manner, they happened to be of the later generation than those had been in Harappa Mohenjodaro, Lothal, Nal, Tump etc. During the first millennium B. C. the Vedic group of people belonging to Kashmir and the Indus upper valley in Indian Peninsula made an unprecedented academic experiment by establishing an institute of corporate learning than individualistic exercise for bestowing knowledge to the inquisitive. Prior to the establishment of their corporate learning centres of the Greek academy model in the ancient India during the first millennium B.C., some eminent seers and personalities of deep inquisition kavirmanisi with varied pragmatic knowledge used to establish ashrama the Vedic-teaching complex. Among them, Vashistha, Atri, Bhrigu, Medhatithi, Viswamitra etc. had their separate ashramas of own modality. A selected number of inquisitive learners used to stay along with the teachers on mutual dependence for the teachers for the material needs and the spiritual knowledge.

Taksashila

The Taksashila academic centre was meant for the corporate learning having multiple subjects in a wider level. The teachers and the students used to flock from neighbouring areas and distant places of the then India. The Ancient Indian epics like Ramayana and Mahabharata mention about that academic centre in Taksashila for its prominence. The Buddhist literatures like the Jataka-Atthakatha and Suttas occasionally refer to Taksashila and her excellence. The eminent surgeon Jivaka, and personal physician of Gautama the Buddha had referred many a times as an alumnus of the great academic centre, having multifarious branch of the then education

of India. It had been prior to the formation of the Buddha's Sangha.

Cultivation of the Indian Rationalism

As far as known about the Taksashila Academic Centre, its structure and development in three layers out of the excavated materials, had flourished in three separate phases from the hoary olden days. It had been located in a trijunction of the then commercial roads through which multiple traders used to move. In olden days, the mercantile hoards used to accompany multiple cultured groups of persons with them. It goes without saying that, Buddhism had crossed the boundaries of the then India along with those traders both in the land routes and in the sea voyages. Taksashila had availed that advantage for being on .the highway of land routes.

An academic centre holds three major aspects in cultivation of learning. Such as,

1. Accumulation of the knowledge from available resources as 'vidya', literally the knowable subjects for a discipline of academies.
2. Innovation of the new knowables vidya for inquisition.
3. Dissemination of those knowable subjects for exchange and further extension with the human societies.

In other words, (1) the studies of manifold subjects for cultivation in the inquisition of the human knowledge, (2) their researches in various branches of each subject, and (3) their pronouncement in social life by discourses, writings, graphic and performing arts in the audio-visual manners, no knowledge was complete unless that was experimented at the individual level. In its social applications pragmatically that is regarded as the 'cultivation of rationality'. Faith and mysticism hold the least scope in cultivation of rationality for the humans at the personal spheres prior to their social application.

The Indian Rationalists occasionally named it 'dharma'. The confusion of the Indo-English lexicographers of the eighteenth century A.D. had created confusion in rendering '*religion*' and dharma as equivalent. However, rationalism is distinct from '*religion*' and '*dharma*'. The latter suggests the functional self-nature of a material object and that of a mental phenomenon. For instance, fluidity is the dharma or self-nature of a fluid matter like water, etc. Similarly, humaneness is the dharma or self-nature of a human being as distinct from that of an

animal. As a human and an animal are bio-beings, the bio-characteristics like, sleep, fright, eating and sexuality are common. Above them, the humans have the power for reasoning more than that of the animals. A human is therefore a rational animal. The inmates of Taksashila had cultivated those rational elements of the humans as that was required by the then Indian people.

Curricula for accumulation of knowledge

The Vedists in the first millennium B.C. in Taksashila introduced various studies on multiple subject presumably, such as, Four Vedic Mantras-samhita, the basic source materials. Those had six limbs-studies like,

- (i) The methodology for recitation of the Vedic melody collections (*Shiksa*)
- (ii) Five major aphoristic enunciations for applications of the Vedic mantras in multiple occasions in the societies (*Kalpa*)
- (iii) Metrical diversity of the Vedic mantra collections in metres, which had then been in vogue (*Chandas*)
- (iv) The directory of the Vedic semantics belonging to multiple groups among themselves whose contributions are compiled in those four collections (*Nirukta*)
- (v) The analyses of the Vedic usages with structural linguistics (*Vyakaran*)
- (vi) The astro-science (*Jyotisa*) related^A to the Vedic rites etc.

Apart from them, several auxiliary sciences had then been innovated like Ayurveda (*for longevity*), Dhanurveda (*archery and war techniques*), Gandharvaveda (*muscology*), Rasayana (*alchemy for metal*) and Anviksiki (*for the appropriate reasoning e.g. epistemology and logic*) etc. Thus the Indian Rationalism discarded the pre-Aryan faiths, beliefs and mystic ideas and did nurture the Vedic rational thoughts of those days.

Innovations

Subsequently, Anviksiki for innovative exercise became a separate branch of learning in quest of appropriateness of reasonable thinking. The academic development during the lifetime of Gautama the Buddha reached a system of learning among the Vedists who had then been in spreading themselves from the west India towards the east in the peninsula. The case of Jivaka in innovating the then Indian health management may be recorded as

an instance. Those prompted Gautama the Buddha to emphasise three co-ordinating education manuals in the tisiksa later on.

Social-applications

Taksashila is said to have been repeatedly sacked and renovated by the subsequent groups of people till the Kushana's advent in the Western India by the Christian era. Canakya is also said to be of Taksashila. The subsequent Buddhist erudites like Nagasena might have lien to Taksashila education.

During the Mauryan period followed by the Indo-Greeks (Ionians and Macidonians) the Indian intellectuals had an occasion to be in touch of the then Greek culture and their intellectualism. Thereby the Buddhist thought laid more emphasis on the ethics of altruism by the North Western Sthaviras after innovating the Bodhisattva ideal, superceding the Arhat ideal of the Magadhan Buddhists during the Mauryan period. The erudition of the Taksashila centre might have a transition in acquisition of the sources of information in order to compromise in understanding the true nature of reality— permanent or impermanent.

Nalanda

In quest of non-Vedic Shramana understanding of the Indian Rationalist critique by the innovation of a different method, the Buddhist erudites opened a separate chapter at Nalanda. That does not mean that they had ignored or decried the Vedic standpoint. They used those view points as the purvapaksa as the claimant of the permanence of reality.

About Nalanda and its adjacent village, where Sariputra is said to have been born during the lifetime of Gautama Buddha. The Pali Tipitaka mentions many episodes of the Buddha's visit to mango grove. Subsequent references of Ashoka's service for development of the area to note.

In the cultivation of Indian Rationalism, Nalanda Mahavihara had the golden period from the fifth century of the Christian period till its decline in the thirteenth century A.D. Among the Nalanda erudites the Tibetan sources speak about thi four dimensions of the Buddhist contributions for the development of Indian Rationalism. Such as,

1. The dialectics of the negatives to substantiate the universal approach to reality.
2. An epistemological critique to substantiate important changeability of the sound shabda-

pramana vis-a-vis the authority of the Vedas as the source of knowledge.

3. An emphasis on the causation and the effectuation of the constituted mundane objects with multiple conditionalities.
4. A positive scope of the animate beings, especially the humans, who are advanced than others for their rationality, in the course of becoming the Buddha, as the perfect one the Buddhists introduced an ideal of self dedication for the altruistic cause. That becomes two modes of journey—(a) the shorter and (b) the longer to attain the Perfection, i.e. Buddhahood.

In that respect the Nalandan erudites had assembled from different parts of India and her neighbouring countries like Si(n)hala (Sri Lanka), China, Tibet, Myanmar and Siam. They did build up a new horizon of the human reasoning by experimenting a quicker procedure of becoming the Perfect One individually. So the self dedication for welfare of the universe would be easier with strong adamantine vows. That would be necessary to cultivate the Wisdom attainable by purification of the self nature with the compassion for whoever suffers, prajnopqya-yoga.

An allegation is labeled on the Nalandan recluses and their supporters for introducing the ideal of Vajrasattva in supersession of the Bodhisattva and the Arhanta ideals to redress the suffering caused by the ignorance. That appeared superficial and unethical to some extent for those who could not invert thoroughly what had been the purport of the Buddhist monastic culture.

Also the Nalanda Mahavihara is said have promoted the schismatic Buddhism in India by preservation of different sectarian hermeneutics interpretations as depicted in their treatises in its Page 68 library buildings till their demolish. Nalanda had been a seat of the cultural coexistence for the Buddhists, the Jainas and the Smartas to build up *cunity in diversity*. And, that made the others envious and antagonist to make that demolished. In this respect the life-account of Dharmaswamin, a Tibetan Buddhist eye-witness of the catastrophy in Nalanda Mahavihara may be referred (Life of Dharmaswamin translated from Tibetan by G. N. Roerich 1952).

Curirula of the Nalanda Mahavihara

Like the academic centre Vidyayatana of

Taksashila, the organization of Nalanda was not limited to the Buddha's teachings preserved in the Tipitaka in Pali and the Sanskrit Agamas vide Sutta samuccaya. The Nalandan erudites developed their cultivation of reasoning by interactions with the then leading rationalist intellectuals of the Vedic exponents, the Jaina Shramana mendicants and the other indigenous debaters like Vaitandika and the Carvaka the Ijokayatikas as well openly. The Nalandan modus of debating on various doctrines shastratha had been of excellence in exercise for the enhancement of rationalistic deliberations for the dissemination of learning in diverse fields of Indian scholastic enterprises. They used five major subjects and thirteen minor elective or ancillary subjects in their teaching programme for twelve years thoroughly. After the teaching programmes were over the candidate used to sit for open debating as the final test in which public erudites had freedom to test the candidate's proficiency. In this regard the Tibetan resources have preserved the famous occasions of debating between the eminent erudites of Nalanda in those days. Hiuen Tsang also mentioned some stances of the Nalandan education system.

Social applications

Among the Buddhist erudites two separate applications of the eruditions attained by a scholar had been in vogue. The welfare programmes to which a Buddhist was usually avowed, were the spiritual friend katyanamitra of the societies either in local regions or in distant countries. For instance, the case of Padmasambhava and Santarakshita with their follower disciples may be referred for introduction of Buddhism in Tibet since the eighth century of the Christian era. Many Nalandan teachers had visited East Asia, South Asia and South East Asian Buddhist countries.

In addition to the dissemination of benefits, Nalanda had unique enterprise for the socio-economic development programmes like the icon-making in metal technology enriching the then Indian metal industry, though in an improvised small scale. Among the five major subjects in teaching curricula, the crafts making techniques had been included. The Nalandan Buddhists excelled in metal icon-making crafts for their commercial and industrial objective. The economic resources of the Nalandan establishment up till its demolition

requires separate study.

Also, the Buddhist medicine and health management teaching programmes had been one of the five major teaching curricula. The Buddhists even now, exercise various longevity and health programmes like their meditations, yoga practices and regular stupa circumambulations etc because, a Buddhist holds an idea that the longer one remains fit in good health, the longer community service be performed with their well-wish dictum : let all be in happiness.

Further more, Nalanda Mahavihara had cultivated both the Arhat ideal and the Bodhisattva ideal simultaneously by excelling eruditions of the inmates since its inception. The vast Buddhist literature in multiple Indian languages were contributed by the scholars attached to the Mahavihara. In the development of Indian Rationalism from diverse angles the Nalandan academic excellence had spread all over India and abroad and that attracted to flock to the Maha-Vihara, a centre of international reputation then.

Santiniketan

After the demolition of Nalanda, the Buddhist intellectual enterprises with their rationalistic pursuits had been stumbled and were diverted to multiple directions like the then popular minor faiths, and the obscure cults spiritual movements of the Mediaeval India. After the advent of the Europeans in India, particularly the Britishers, the Indians in the nineteenth century have revoked their Buddhist Rational Reconstruction afresh.

The renaming of Kalikata into Calcutta after adjoining with Sutanuti and Gobindapur by the Britishers revived a juvenile spirit 'for fast socio-economic changes. The trade companies and machinery industrial hoardings along the Ganges by the Britishers mainly, added fuel to exhilarate the industrial modernism in the then Calcutta culture. Such as,

- 1) Alluring novelty in the material traits of the social life to adventure. Anglicanism in the living style with the materialistic thinking in Europe.
- 2) Renaissance of the Indian Rationalism embracing modernisation with the tendency to Baboo culture of Calcutta for luxury.
- 3) Apathy to the old orthodox value of the Indian pandits by the firingiana vis-a-vis the memsahebi fashion.

- 4) Despite of those alluring models; a grand section of intellectuals being prompted by a national outlook ‘Indianism’ entered into the ‘rationalistic humanism’ in Calcutta like the Tagores, the Haldars and the Sabarnis of Kalikata, etc.
- 5) On the otherhand, the Buddhistic dharma rationalistic approach to humanism sponsored by Ven. Anagarika Dharmapal and Ven Kripasaran Mahasthavir, ‘the re-vision’ opened a vista other than Rammohan Ray’s Brahmo samaja and the engaged Dharma integration in the Dakkhineswar Temple.
- 6) The Rational Revival was strengthened with a strong base when Sir William Jones instituted the Royal Asiatic Society of Bengal (1784) to co-ordinate the intellectual factionalism in the Calcutta Culture.

Brahmacaryashram and Visva Bharati (20th cent. A.D.)

Among the Tagores, Debendranath Tagore, an illustrious son of Prince Dwaraka Nath Tagore, left apart from the Rammohan’s Brahmadharma Movement. He preferred to devote in cultivation of the innate current of the ancient Indian spiritual rationalism as laid down in the Upaniùads. Rabindranath Tagore, a son of Debendranath took care of the ideal of his father and applied that pragmatically.

For appeasement of personal hurly-burlies, Debendranath Tagore collected some property at Bhubandanga, adjacent to Bolpur. And, he built ‘an abode of peace Santiniketan. A Trustee-board was also registered as per the British rules with a mission to develop Brahmadharma according to his model. Rabindranath, a illustrious son of that revered father, moved a step forward to promote the cause, what his father desired. He established Santiniketan Brahmacharya-ashram on the land acquired by his father with a pragmatic mission in addition to the Ashramik activities.

Rabindranath Tagore, by then, was a reputed poet. Santiniketan Sahmacarya ashrama vidyalaya had then been popularly known as the Poet’s School.’ Because, Rabindranath attempted a new model of schooling other than what the Britishers endeavoured or Christian Missionary Schools then aimed or that the Brahma Samaja School in Calcutta had.

Rabindranath experimented his mission with strong vigour and efforts to reimplement the ancient

educational model in his age despite of his financial hardship. He succeeded. The Poet’s School thus turned into a University by two decades (1901-1920). He renamed his institution as the Centre for Learning the Universal Knowledge VISVA BHARATI — the nest of the universe (in learning). He inaugurated his Visva-Bharatii as a centre for universal learning by clarifying what he had looked for.

1. To accumulate the holistic treasures what the Vedists, the Hindus, the Jains, the Buddhists, the Sikhs, the Mohamedans had contributed in their respective teaching systems for enlargement of the human mental spheres.
2. To innovate various branches of the human knowledge and understanding through the experiments and critical examinations as the primary task of a university, aiming to be a centre for the excellent universal learning.
3. To apply the above for the upliftment of human societies belonging to the persons of all walks of life.

In contrast to the then education programmed by the British all over India he declared that Visva Bharati would be contingent to the people of India as the newly constituted centre in co-ordinating the universal learning yatra vishvam bhavatyeka nidam saiyam Visva Bharati to defeat what the ruling British authorities had deemed fit for them.

Curricula for holistic co-operation

The Visva Bharati education curricula were modeled in several stages and those have been in vogue through sustained efforts despite of many experimentations with close observation. Rabindranath has established a new theory of the human education. That is the ‘Total Education’ where the learner kids come to the Ananda Pathshala in the Prep class. Nextly they enter in Patha Bhavana, to continue schooling upto the class Ten at the Secondary level. Then Uttar-siksha for two consecutive years i.e. the intermediate standard for entrance in the graduate course. Again, the Graduation, distributed in multiple branches of learning like Social Sciences including education, core sciences including Mathematics, Agro-Sciences, Social works, Education, Physical Education, Rural sociology, Muscology, Fine-Arts promote their visions for the wholesome education, each faculty has numerous branches of courses for specialization.

At the Post-Graduate level the above teaching programmes lead one for being a ‘master’ of the Faculty concerned. Thereby multiple Faculties or ‘Bhavana’s in Visva Bharati have developed.

Buddhism as a curricular subject has been distributed in many branches of Social Sciences. Buddhist Studies have multifarious dimensions in the academic world. Such as, Pali and Prakrit belonging to the Buddhists and the India respectively are in alliance of Sanskrit. Similarly in Bengali, Hindi and Oriya departments include the Apabhramsha Buddhist texts. Chinese Buddhism and Tibetan Buddhism and Japanese Buddhism are taught separately in the respective department. Also Buddhist Philosophy is included in the Philosophy and Comparative Religion curricula, moreover, Buddhist History and Archaeology are in the syllabi of the Department of Indology and Archaeology. Again Buddhist Art and Aesthetics apply to the Faculty of Fine Arts (Kalabhavana). In other words, Visva-Bharati aims to the comprehensive Buddhist Studies. In addition to its wide scope of higher cultivation of knowledge in Buddhism from ‘multiple angles with diverse research methodology conducted in different departments, the Centre for Buddhist Studies co-ordinates them in liaison with Indo-Tibetan Studies Department. Rabindranath Tagore had a vision how to ‘innovate knowledge’ in his Visva Bharati and that has been designed in the field of Buddhist Studies.

Realities and Reality

In quest of determining the meaning of life, the rationalism dependent to the human understanding is but an instrument with experiment and experience. The material objects belonging to the spheres of the knowing by the human sense organs are pluralistic. Those make the average confused about what is real. The changeableness of the material properties is their basic character. Similar is the case of the human mental faculties. So the ontology of the the human reasoning may be observed in the relative understanding of that which is real or what would be rational to grasp in its origin.

The rationalist thinkers are not uniform in opinions. In that case of the Indian intellectuals since the ancient days, they have not yet ensured what is real. That had been experimented repeatedly in the cultivation centres of excellence like Taksashila, Nakndra. In Visvabharati of Santiniketan those

ventures follow on anew. The meaning of the human life, in contrast to that of other animate beings, is claimed to be superior for having five or six (as in Buddhism) sense organs to coordinate understanding what is relatively real. But that yet remains unascertained aruta to communicate, beyond the human speech to expose the inner vibrations.

Psychologists and bio-scientists endeavour hard to determine the location of the mind in an animate being, including that in the humans. The social scientists, of Taksashila and of Nalanda attempted since the first millennium before the Christ, but failed to locate. The erudites of the ancient India described the mind as the determining factor to estimate the meaning of life. Is the life real? Is the meaning of the life knowable? pr, likewise, are the events in a life real in knowing their meanings? The human reasoning fails to instrument the answers yet.

Appendix A

A Chronology of the Nalandan Acaryas and Upadhyayas from the Tibetan and Chinese source materials.

Circa the 2nd to the third century A.D.

Arya Nagarjuna is said to be an exponent teacher during the inception of the Vihara as an educational institute. His *Vedallasūtra* is regarded prior to *Yuktisastikarika*.

c. the 4th century A.D.

Aryadeva of Srilanka, an eminent disciple of Arya Nagarjuna had been at Nalanda by 320 A.D. His *Catushataka* elaborates Nagarjuna’s *Madhyamika* dialectics.

Fa Hsian’s visit for about six years in India by 400 A.D. during the reign of Candragupta II c. 276-416.

About Maitreyanath (circa 400 A.D.) is believed to be Maitreya Bodhisattva in incarnation, who might be attached, as traditions go.

c. the 5th century A.D.

The Kasmirian brothers Arya Asanga (c. 405-470 A.D.) and Acarya Vasubandhu (c. 410-490 A.D.) are said to have been at Nalanda for some years sand the latter contributed in *Vijayanavada* and *Tantra* in promotion of the Mahavihara. *Mahayanasutralankara* is regarded as the keybook of the doctrinal aspect of the esoteric practice of the Buddhists.

c. the 6th century A.D. (501-600 A.D.)

Shankara-svamin (About 550 A.D.) Diimaga (born 500 A.D. in Odivisha, Orissa) was the pioneer

logician acarya of Nalanda.

c. the 7th century A.D. (601-700 A.D.)

Hsuan Tsuang visited India and resided at the Mahavihara for about fifteen years (637-652 A.D.). According to him, the then acaryas were,

Dharmapala (approx. 600-635 A.D.) Tibetan sources refer more than one Dharmapalas.

A Dharmapala visited Tibet and composed many Sūtra and Tantra treatises.

Shilabhadra (635-705) of Bengali origin.

Chandrakārti (of Kanchi), a famous Buddhist logician.

The Tibetan records mentioned two Sthiramati, a logician, another was a Tantrik.

Prabhakara-mitra (of a Magadh-origin) an author of Tantra and Sūtra treatises

Jinamitra (of Bengal origin?) was a reputed translator and Indian Pandit in Tibet and an author.

Jnana-mitra (of Bengal Origin?) an author of Buddhist Stotra, Tantra and translate the Buddhist Sūtras in Tibetan. It is to note the Tibetan historians read Bangala for Bengal and Gauda for the Ganges belt, *Tamali* for old Tamralipta.

Candrakārti famous commentator of Nagarjuna's work *Prjnā name shastrā*.

Candragomi of South India, a famous house holder grammarian.

Dharmakārti (-bhadra? of Bangala), Tibetan sources refer to another Dharmakārti.

Vajrabodhi, a famous Tantra author of Vajra-Baraha-pada (Bengal Origin?).

c. the 8th century (701-800 A.D.)

Vinitadeva, a famous philosopher and translator of Tantra treatises.

Ravi Gupta, alias Abbhuta gupta, a famous Tantra author (Bengal Origin?).

Jinendra-bodhi /Janendra-buddhi, a famous author of Buddhist Epistemology.

Shantaraksita alias Bodhisattva of Bengal; dedicated his life for the spread of Buddhism in Tibet

Kamalashila, a Bengali disciple of Shantaraksita above Padma Sambhava, a famous Tantra master is said to have achieved the esoteric power at Nalanda.

Karmapāda a siddha accomplished Yogi.

P. C. Bagchi, mentions that Shubhakarasiṃha went to China after his learning from Nalanda. Vajrabodhi was there for five years there prior to his stay of there (*India and China*)

c. the 9th century (801-900 A.D.)

Kama vati (Shri Karanas Vati) unidentified Suryadhvaja (unidentified) Naropa (Nadapada), an eminent teacher of Sahajayana with accomplishment.

Bhusukupa (da) alias, Shantideva of Bangala origin, an author of Siddhacarya c. the 10th century (901-1000 A.D.)

Dharmadhvaja deva (born at Nalanda) an erudite Sūtra exponent Ratnakara-shanti (Shantipada?) a reputed Buddhist epistemologist Atisha Dipankara (Srijnana) of Vikramashila. Author of *Bodhipathapmdipa* is said to have been at Nalanda also for some time.

Maitri Gupta (Metrayogi?) Risked Tibet. (Methipa Madhyamika teacher?) Birupa (da) Forerunners of the Sa-skyapa Buddhist thought of the New Tantra in Tibet (10th century A.D.)

Exchange of scholars between Nalanda and China as traced from the Chinese sources other than Fa Hsien and Hsuan Tsuang like Fa chien, Chen li, Su Ku to K'oche.

Fa t'ien (Dharma Deva) of Nalanda reached China in 973, died 1001 an^i Pu to k' i to (Buddhakārti) in 982.

c. the 11th century (1001-1100 A.D.)

Moksarakaragupta, an erudite logician and commentator of *Dohakosa* Sumatisena (Sumati-shila?), an exponent of the Sūtras. Kumarashri Bhadra. Author of *Dhanadatāra-Sādhana*

Somanatha (of Kashmir), an author of *Nirupamastotra* and an exponent of *kalacakra-tantra* flourished in Tibet.

c. the 12th century (1101-1200 A.D.)

Buddhakirti, an expert in ancillary Tantrik works like Cunda sadhana etc.

Abhayakaragupta of Bengal, propounded of the Buddhist icon-making technology and methodology vide Nispanna Yogavali.

Shakyashri-(bhadra), author of *Surya Condraganita* of Kalacakratantra.

Mitrayogi (Mettipā), a siddharcarya, visited Tibet, author of Tantra *Sricakra samvara-sadhanaratna pradipa*.

c. the 13th century (1204-1300 A.D.)

Vaghīvaras-kārti, an exponent of the Yogatantra in the lineage of Nagarjuna to Vanaratna (15th cen. A.D.)

Vinaya Bhadra (Vinaya candra?) visited Tibet, an Indian *pandit* collaborator. Shi ku (of Korea) visited Dharrnaswamin (of Bhotodesha), Biography (Engs. Tiben. G. N. Roerich) Rahulasashri Bhadra,

an author of *Acintya-paribhavana*, a Tantra treatise.

Appendix-B

i) Buddhist textual works contributed by numerous Indian researchers attached to Visva Bharati since 1927. Some selected works are *Mahayana Vimskakas* -Vidhu Sekhara Bhattacharya Shastri. (1927)

ii) *Decline of 'Buddhism'*, R. C. Mitra (1954)
Nitishastm of Masuraksa - S.K. Pathak (1957, 1959)
Alambana pariksa — N. Ayyaswami Shastri (1955)
Trisvabhava nirdesha—Sujit Kumar Mukhopadhyaya (1954) *Caryagatikosha*, Probodh Chandra Bagchi & Shanti Bhiksu Shastri (1956)

iii) Apart from the publications of Buddhist textual books, a sizeable number of Visva Bharati academicians have published numerous research articles and books on various aspects of Buddhism and the Buddhist in India from other publishers recently, such as, *Arya Bhadracari Pranidhana raja* — (Tib.-Sanskrit edn.) the Author *The Practitioners*

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iv) Furthermore, several international and national seminar, workshops and dialogues have been organized in various departments in Visva-Bharati to disseminate the Buddhistic knowledge and understanding among learners and academician. Their proceedings have been also published.

v) Several Buddhist works have also been translated in the modern Indian languages like Bengali, Hindi and Oriya. For instance *Charyapada* (tran. in Bengali) — Sumangal Rana

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CARYAPADA AND BENGALI LITERATURE

Anisuzzaman

Various *philosophical schools*, originated while interpretation of the *original* doctrines of Buddhism and as a result various sects emerged based as those views. The Hinayana and Mahayana are the two principal schools among them. Around seventh-eighth century, another new Buddhist school of thought developed under the name '*Tantrayana*'. As *Vaibhasik* and *Soutantric* on the one hand and *Madhyamic* and *Yogachar* on the other can be identified respectively with the Hinayana and Mahayana schools in the similar way there are three distinct views in *Tantrayana* namely *Kalachakrayana*, *Vajrayana* and *Sahajayana*. There are lot of similarities in the thought of Vajrayana and Sahajayana. Hence some have tended to identify the two views as one but some others observed that *Sahajayana* is the outcome of *Vajrayana*.

It is believed by many that the Bengali Buddhist Acharyas were the founders of the *Sahajayana*, Some have identified Maitsendranath or Luipada as the founder of this school. Some think that the two are in fact the name of one single person while some others believe, they are two different individuals. Besides them there are many other Bengalees among the *Siddhacharyas* upholding Sahajayana views, for example Sabaripada, Birupada, Dombipada, Kukkurapada, and Dhampada, Kanhapada and Kambalabarapada were of Orissa origin, though Orissa in those days had linguistic similarities with Bengali.

The views of Sahajanist have been written in '*Dohakosa*' written in Apabrahmsa language of Tilopada, Sarahapada and Kanhapada. Those were written in the form of poetry criticising the performance of the Brahmins, ways of living of roving mendicants and futility of rites and rituals.

Such poetry was written at a time when Bengali language was being created out of the crust of Apabrahmsa language.

The Acharyas of Sahajiya school wrote poetry in Bengali about their philosophy and nature of meditation. The language that they had used to preach their religious views was still far from being used in the work of government, religious prayers and cultural activities.

These poems of Buddhist Siddhacharyas are the first-ever form of Bengali language. Here is the first identifiable form of Bengali language marking the emergence of Bengali lyrics. Mahamahopadhay Haraprasad Sastri discovered a total of 46.5 songs which was named *Charyacharya Vinischaya*, These are generally known '*Caryagiti*'. There is no controversy that the language in which that these poems were written was Bengali. But scholars have difference of opinion as to the exact time of composition of these poems. Dr. Shahidullah is of the opinion that these poems in Charyagiti were composed between seventh and twelfth centuries. But Dr. Sumit Kumar Chatterjee, Dr. Prabodh Chandra Bagchi and Dr. Sukumar Sen were of the view that they were written between tenth and twelfth centuries. Poems of 22 poets had been found in the *Caryagiti* discovered by Haraprasad Sastri. Minimum number of songs were found from writings of Kanhapada. Their number is 12. Eight poems of Vusuka were found. Four poems of Saraha, three of Kukkuri and two of Shabara were discovered. Two songs of Luipada were quoted. One each of the songs of Birua, Gunjari, Challina, Kamli, Dombi, Malinda, Bina, Azadev Telton, Bhada, Tarak, Kankana, Jayanandi and Dhama was found.

In these poems known as *Caryagiti* poets spoke of meditation in the form of imageries. These poems have two meanings: one is inner meaning and the other is outer meaning. For example what is externally described as moon and sun is Prajna and Advaya in inner meaning. Boats represents Mahasukakaya. Ganga is giver and Jamuna is recipient. Shabari

Dombini stands for Nairatma Devi. There are many other such inner meanings through symbolic expressions. Some poems described spiritual experience while other gave elaborate descriptions of various methods of meditations.

Social picture of contemporary society was reflected in the external meaning of these poems. The poets have culled the imageries of their poems from the everyday familiar world around them. For example a few lines from the verses of Tilopada translated into modern Bengali prose will read as follows:

My abode is in the slum but without a neighbour.
I have no rice in the cooking pot but everyday my
lover comes as a guest. Life flows very fast, but the
milk milched does not return to buttock of cows.
Whoever is the thief is the sentinel. Everyday the
lion fights with the jackal.

These poems have portrayed pictures of how wine was distilled and prepared, how boats were made, how people used to ferry across the rivers, how weavers used to spin, how cotton was split, how mattress was made, how marriages used to be solemnised and how the rich people performed rituals to worship gods. We also find portrayal of joint family, methods of cultivation, use of ornaments by women and even names of utensils used in these days. From this point of view, the '*Caryagiti*' are invented with an unprecedented glory.

Dr. Probodh Chandra Bagchi discovered some *Caryagiti* from Tibetan sources many years after discovery by Haraprasad Sastri. Those were published in 1938. He found two more poems in addition to discovered earlier. Names of the two poets Tandri and Laridombi were found. Discovery of Bengali songs from Nepal and later from Tibet prove the popularity of *Caryagiti* beyond any doubt.

Twenty years after this in 1957 Pandit Rahula Sankrityayana discovered some other such poems and lyrics in palm leaf manuscripts from Nepal and Tibet. They came to be known as New *Caryagiti*. Names of these new poets were found in the collections of Rahula. They are Vinayasri, Sarahu and Abadhu. Dr Arnold Bache has found some '*Chacha*' songs which if published would give us an impression about the logical outcome of *Caryagiti*.

One can arrive at a simple truth from the above account. Before the Muslim conquest, Bengali

language was not nurtured by the Buddhists only. And this language was not nurtured for a short time, but continuous cultivation was carried out for several centuries. The trend that was initiated in the Buddhist lyrics found logical fulfilment in the enrichment of Vaisnava Padabali. We also find trace of first-ever Bengali prosody out of the Abahatta rhythms. The rhythm of Bengali songs of ancient times is also manifested here.

No more Buddhist writers are found outside the sphere of *Caryagiti*. But the influence of Buddhist tradition and system of religion was later felt in the middle age through creations of poems by the Hindus and the Muslims of Bengal. Many scholars believe that the Natha system originated from Buddhist Tantrayana.

Five tales have been described in *Nathagitika*. They are biography of Minanath and Gorakanath, tales of Jalandaripa, and Kanhapa, stories of Chowringinath, tales of Manikchandra and Mainamati and life of Gopichandra as mendicant. There is proof that these narratives have for long been in vogue in Bangladesh. Whatever has been available in written form scholars have differed about their dates of composition. Dr. Sukumar Sen is of the view that they have not been written before 18th century, but some scholars do not consider them as being of such recent times. There is no doubt that a play narrative named '*Gopichandra Natak*' was written in the 17th century in Nepal. Dr. Enamul Huq thinks that *Gorakha Vijaya* by Sheikh Faizullah was written in the 16th century.

The story of Minanath Gorakanath has been narrated here. Bhimsen Roy and Shyamdas Sen, contemporaries of Faizullah may have written political narrative during the same period. The poetical work of Bhimsena under the title "*GorakhaVijaya*" was published under the editorship of Panchanan Mondol. Nalinikanta Bhattachari has edited '*Minacetan*' of Shyamdas while the poetical work of Faizulla was published under the editorship of Abdul Karim SahityaVisharad. '*Gobinda Chandrer Geer*' by Duriava Mallik has been composed in 18th century. Mainamati song of Bhabani was edited by Nalinikanta Bhattachari and Baikunta Nath Dutta was written during the period. Mainamati song of North Bengal was compiled by Grierson in 1878. Haraprasad Sastri is of the view that worship of

Dharma Thakur reflects the last vestige of Buddhism in Bengal. Many scholars have made endeavour to disprove this view. But there is not the least doubt that Buddhist influence was effective in the emergence of Dharma Thakur. That influence can be more distinctly traced in the *Sunya purana* and not so much in '*Dharma Mangul*'. It was once considered that a poetical work of Ramai Pandit was composed in the 11th century. But questions have been raised about the theme of the poet and period of composition. Probably this poetical work compresses collections of various poets of different times. The

oldest part cannot be dated before 14th century and the most modern part cannot be composed later than 18th century.

In the 19th century, poetical works and dramas were written on the life of the Buddha. The poetical work '*Amitabha*' by Nabin Sen and drama '*Buddhadev Charit*' by Girish Ghosh are two remarkable works among these. But by that time a new frontier has opened in the history of India and with that, new light has been shed on Buddhism and Buddhist culture. That is why even if one is not a Buddhist, he felt proud to say that Buddhism and Buddhist Culture has made timeless contribution in the world history.

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ANAGARIKA DHARMAPALA'S MOVEMENT IN BENGAL

Hemendu Bikash Chowdhury

The name of Anagarika Dharmapala (1864-1933) is a name to conjure with in the history of cultural and religious renaissance of India. The Maha Bodhi Society of India is the Dharmapala's great gift to India, and under its auspices, we have been enabled to rediscover the great and hallowed places which the Buddha at one time had purified by the touch of his holy feet. Dharmapala is undoubtedly one of the greatest Buddhist missionaries of all times.

In Bengal, Anagarika Dharmapala is still regarded as the 'maker of modern Bengal' as Prof. Benoy Sarkar rightly declared.' With the advent of Dharmapala at Kolkata and founding the Maha Bodhi Society in 1891 and publishing *The Maha Bodhi* journal in 1892 in Kolkata, his distinctive discourses on religious and humanitarian subjects, the exposition of the significance of the Buddha Gaya Case (1895-96), the celebration of the first Buddha Purnima (May 1896) amidst enormous enthusiasm, his relations with Swami Vivekananda (1863-1902) and Rabindranath Tagore (1861-1941) the establishment of the Dharmarajika Vihara (the Headquarter of the Society since 1920), the innumerable Bengali public were becoming more and more attracted and sympathetic towards Buddhism. When he revisited America in July 1896 at the invitation of Dr. Paul Carus, the famous author of *The Gospel of Buddha*, he was visibly moved knowing of the Bengal famine and began to collect forthwith funds for the Maha Bodhi Relief Fund work so as to assuage the suffering masses of Bengal. Dharmapala's activities were indeed of epic dimensions and he worked tirelessly for the sound solidarity of the Buddhist World in particular and humanistic regeneration in general.

Anagarika Dharmapala established the Maha Bodhi Society of India just 120 years ago, on 31st May 1891. In one occasion he told the youngmen of Sri Lanka - 'The education that we get in our local

scholastic institutions does not make us men, but illpaid clerks, and to get a higher education, ast it is impossible in Ceylon, I should ask you to migrate to Madras, Calcutta, Benares, Bombay, Lahore, Aligarh or Rangoon. Men who pass examinations in either of the Indian Universities are employed as judges of the High Court with a monthly salary of Rs. 4,000... the quicker you abandon the local schools and go to India the better for you if you wish to be a man'.² In another occasion he urged the young men of Bengal to open schools in Sri Lanka.

In Kolkata, then not only political but also the intellectual metropolis of India, Anagarika Dharmapala stayed at the house of a Bengali Theosophist, Neel Comal Mookerjee who became a lifelong friend of Anagarika and a loyal supporter of his mission. Together they visited various places of interest in the city, including the Indian Museum and the Royal Asiatic Society of Bengal where, to his great delight, Dharmapala made the acquaintance of Sarat Chandra Das, famous for his travels in Tibet and for his knowledge of the language and religious literature of that country. He also won the friendship of Narendra Nath Sen, the Editor of the *Indian Mirror*, whose eloquent pen was for many years, ready to plead for the revival of Buddhism in India. On 25 October 1892, Dharmapala gave his first public lecture in India at Albert Hall, Kolkata under the presidency of Narendra Nath Sen, his subject being '*Buddhism in its Relation to Hinduism*'.³

The Bengali intelligentsia looked with sympathy upon the object for which the Society had been founded and in the month of May 1892 Dharmapala started '*The Maha Bodhi*' journal. The first issue of the journal which has now been published uninterruptedly for more than 118 years, consisted of eight closely printed quarto pages. This periodical cited a few journals from time to time which included *Journal of the Asiatic Society of Bengal*, *Asiatic*

Researches, Indian Antiquary, Contemporary Review, Modern Review etc. It has also been acknowledged else where that Anagarika was ably assisted by the Bengalees of Calcutta when it states but for the personal support given to Dharmapala by the warm hearted Bengalees he could not have started his campaign in Calcutta. His best friends were Neel Comal Mookerjee, Narendra Nath Sen, Sarat Chandra Das, Rash Behari Mookerjee of Uttarpara, Jadunath Majumdar of Jessore, Maharaja Jatindra Mohan Tagore, Anand Mohan Roy of Bhawanipur, Upendra Nath Bose, Satis Chandra Vidyabhusana... Mandakishore Lall.⁴

The World's Parliament of Religions which was held at Chicago in September 1893 was one of the most important events of the late 19th century. Impressed with the writings in the Maha Bodhi journal, Dr. J.R. Burrows, the Chairman of the Committee extended invitation to Anagarika Dharmapala to deliver his lecture there. After entrusting the journal to Sarat Chandra Das, Dharmapala left Kolkata at the beginning of July to participate in the conference. Both Dharmapala and Vivekananda from Bengal made much powerful impacts on the life of the Americans. Dharmapala's eloquent eulogy to Bengali public of Vivekananda's oration and performances is too deep for words. Again, his contact and understanding with Rabindranath Tagore were profoundly remarkable. Revival of interest in Buddhism in Indian academic circles was also due to Rabindranath and Vivekananda's laudation of the Buddha on many occasions. Both Rabindranath and Vivekananda extolled Buddha as the greatest of men that the world ever produces. Some of Rabindranath's creative works with Buddhist theme and his foundation of Cheena Bhavan as well as the Department of Indo-Tibetan Studies at Visva-Bharati, Santiniketan did much to promote.

Buddhist studies in Bengal nay in India. The sending often samaneras from Foster Seminary in Kandy and his beloved disciple Devapriya Valisinha to Santiniketan for the study of the trend and influence of Indian culture and the visits of many distinguished scholars from Santiniketan to Sri Lanka bear ample testimony to this. On the holy occasion of the Buddha Purnima(1935) at Maha Bodhi Society, Rabindranath delivered his memorable address : 'On this fullmoon day of Vaisakh, I have come to

join the birthday celebrations of the Lord Buddha, and to bow my head in reverence to Him to whom I regard in my inmost being as the greatest man ever born on this earth'. It may be mentioned that on the historic occasion of the opening ceremony of the Mulagandhakuti Vihara at Sarnath on 11 November 1931, Rabindranath composed the following famous poem 'Buddhadever Prati (To Buddhadev):

Bring to this country once again
the blessed name
which made the land of thy birth sacred
to all distant lands!
Let thy great awakening under the Bodhi tree
be fulfilled,
sweeping away the veil of unreason
and let, at the end of an oblivious night,
freshly blossom out in India
Thy remembrance!
Bring life to the mind that is inert,
thou Illimitable Light and Life !
Let the air become vital with
Thy inspiration!
Let open the doors that are barred,
and the resounding conch shell
proclaim Thy arrival at Bharat's gate.
Let, through innumerable voices,
the gospel of an immeasurable love
announce Thy call.

On 26 May 1896, the people of Bengal witnessed a celebration, 'unique in its character again at Albert Hall, College Square, Kolkata for the first time in the history of the modern Buddhism; there gathered together a few hundred Hindus to pay respect and reverence to the immortal memory of the greatest promulgator of peace and non-violence. There were present Rash Behari Mookerji of Uttarpara (of district Hooghly of West Bengal), Narendra Nath Sen. Hon'ble A.M. Bose, Neel Comal Mookerjee, Dr. & Mrs. Salzar, Dr. & Mrs. Waddel, Mr. Button Jones, Dr. R. Sen, Jatindranath Chowdhury, Hirendra Nath Dutt, Mohini Mohan Chatterji, Dr. Chuni Lal Bose, Narendra Nath Mitter, Pandit Sanker Nath, Prof. Benayendra Nath Sen, Kumud Behari Sen, Swami Gunatitananda, Charu Chandra Bose, Amrit Lal Sircar and others. The hall was filled with smiling faces, and the fragrance of the *Dhup* burning before the beautiful statue of Buddha set up on a silver shrine under a silken embroidered canopy,

added to sweeten the atmosphere (therewith. For the first time, after an oblivion of seven centuries, the Hindus assembled to do honour to the Teacher of Nirvana and Law.... Dharmapala cordially greeted the audiences and welcomed them to take part in the proceedings. Then Babu Narendra Nath Sen was proposed the Chair...').⁵

The Anagarika Dharmapala also realised that the movement for the revival of Buddhism in India must be backed by Pali studies. At that time no provision was made for the teaching of Pali in any of the schools or colleges. He opened Pali classes at Kolkata with competent Pali teachers, trained in Sri Lanka, Rash Behari Mookherji of Uttarpara acted as Secretary of Literary Section for the Maha Bodhi Society. Besides teaching of the Pali language, he encouraged Bengali scholars to edit and translate Pali texts. As a result of this impetus, Prof. Satis Chandra Vidyabhushana undertook the translation work of Kaccayana's Pali Grammar. Financial help was given for the publication of the x in Bengali by Charu Chandra Bose.

When Anagarika came to Kolkata at that time another dedicated Bengali Buddhist monk Venerable Kripasaran Mahathera (1865-1926) from Chittagong (now in Bangladesh) was also working here for the revival and regeneration of Buddhism. He founded the Bengal Buddhist Association or the Buddha Dhammankur Sabha as it is called in Bengali in 1892, just one year after the establishment of the Maha Bodhi Society of India. The Anagarika Dharmapala and the Karmayogi Kripasaran met each other in Kolkata. Both came to the field in the peak of their youth with zeal and spirit of selfless service and sacrifice. The identity of their goal drew them closer, and they launched in their own way a sincere and undaunted drive to revive Buddhism in the land of its origin.

In the journal of the Maha Bodhi Society, the activities of the Bengal Buddhist Association were announced and an appeal made by Bhagirath Barua, the then Secretary of the Chittagong Buddhist Association (now Bangladesh Buddha Samity) for a temple at Chittagong were given wide publicity. In 1903, the journal announced that the Bengal Buddhist Association had purchased a plot of land at Calcutta. Anagarika Dharmapala cooperated with the Association and celebrated the Vaisakhi Purnima jointly for few years. In this connection, the late

National Professor of India, Dr. Suniti Kumar Chatterji wrote: 'I remember on one occasion, before the Maha Bodhi Society had its own home it was possibly at the Bauddha Dhammankur Vihara (Headquarter of the Bengal Buddhist Association) in Kapalitola in the Bowbazar area of Calcutta - where the Vaisakhi festival was being celebrated under the joint auspices of the Maha Bodhi Society and the Temple, I heard a discourse from Dharmapala and listened to his chanting some Pali verses from the Dhammapada. I was taken there by Mr. Charu Chandra Bose, who was well-known for having introduced that great classic of Buddhism, the Dhammapada, to Bengali readers by his editing in Bengali characters the original Pali with a Sanskrit Chhaya and a Bengali translation (incidentally, Rabindranath Tagore himself was very much impressed by this edition, and he has left a critical appreciation of it which is still largely read). At that time I was just out of school, but I had managed to read the Dhammapada and to have memorised a good number of its verses, and this interest had brought me in touch with Mr. Bose, I met Dharmapala on the occasion of that gathering in front of the Buddha image and I still see in my mind's eye the Venerable figure of the Anagarika, a man of medium height with a clean shaven face and rather thin long hair, dressed, as far as I remember, in a white shirt and a Dhuti worn in the Ceylonese fashion, for at that time he had not yet assumed the yellow garb of the Buddhist monk, not having joined then the Sangha or Buddhist monastic brotherhood. I liked the serious and one might use also the word, the "spiritual" cast of his face, with its brownish complexion, and the fine tone of his voice, as he was chanting these verses, had for me at that time quite noble quality which had its great appeal. I remember particularly this verse which he was reading, with a proper chanting tune -

Divā tapati ādicco,
rattim ābhāti candima,
Sannaddho khattiyo tapati
jhāyi tapati brahamāno
Atha sabbam ahorattarh,
Buddho tapati tejasa.

(The sun shines by the day, and the moon makes bright the night, the warrior shines when he is in his armour, and the Brahman when he is meditating; but the Buddha shines over all by day and by night,

through his own glory).

The way in which he was reciting still seems to fill my ears. I was particularly impressed by the manner in which he pronounced the word Brahmano he uttered it, probably according to the tradition of pronunciation which is still current in Ceylon, as Bra-h-mana, which the 'h' clearly pronounced before the 'm' - unlike our North Indian tradition in which we say Bramhana, with the 'm' wrongly put before the 'h'.

On other occasion I heard him speaking in several public meetings, insisting upon the necessity of the Indians to start a sympathetic study of Buddhism. I once found him in one of these meetings in earnest conversation with the late MM. Satish Chandra Vidyabhusana, Principal of the Sanskrit College, who was largely responsible for reviving Pali studies in the University of Calcutta, and on another occasion when he was ill in his Calcutta residence - so far as I remember, in Creek Lane, near Wellington Square - I visited him with a son of his Gaya friend Dr. Haridas Chatterji, and he received me kindly and talked about things which were of common interest to both India and Ceylon. At that time I felt that we in Bengal more than in any other province of India had the sense of a close kinship with the people of Ceylon. It is a common belief among the people of Bengal that Vijaya Sinha, the leader of the Aryan-speaking colonists from North India went to Ceylon from Bengal. This is a view to which as a Historian and a student of linguistics I do not subscribe, but there is no doubt that from time of Asoka onwards there has been a much deeper understanding primarily through Buddhism which was also going strong in Bengal - between the people of Ceylon and the people of Bengal, and we should recall that even as late as in the 15th century a great Brahman scholar from Bengal formally accepted Theravada Buddhism and went to Ceylon where he became famous as a scholar and poet of Buddhism -the great Ramachandra Kavibharati⁶.

In spite of his multifarious activities in Kolkata and at Buddha Gaya, Anagarika Dharmapala found time to establish relations with Himalayan Buddhists of Darjeeling in West Bengal to whom he presented some relics of the Buddha, a few leaves from the Bodhi Tree and a Buddhist flag. After the relics had been taken in a colourful procession through the crowded streets of the town to the residence of

Raja Tondub Pulger, where a number of Tibetan and Sikkimese dignitaries, both lay and ecclesiastical had assembled. Dharmapala gave a speech on the ancient decline and modern revival of Buddhism and appealed to the Buddhists of Tibet to support the work of the Maha Bodhi Society of India. A branch of the Society was formed at Darjeeling with Raja Tondub Pulger as its President and Lama Ugyen Gyatsho as its Secretary. The Sikkimese, including members of the Royal family took great interest in the mission of the Anagarika Dharmapala, later on the Maharaj Kumar of Sikkirri, Palden Thendup Namgyal served the Maha Bodhi Society of India as its President for long thirty years from 1953 to 1982.

Anagarika Dharmapala also maintained very close relation with the Buddhists of East Bengal. When he convened an International Buddhist Conference at Buddha Gaya in October 1891, Dharmapala invited Krishna Chandra Chowdhury of Chittagong and Girish Chandra Dewan of Chittagong Hill Tracts (where the maximum populations is Chakma Buddhist) to attend the conference. Prince Chaula Pru Bhomang, a nephew of Bhomang Raja of Chittagong collected funds for the Maha Bodhi Society. Invited by Kripasaran Mahathera, Dharmapala visited Chittagong in 1915 where he was given a warm reception by the Bengali Buddhists. Everywhere he was received with due reverence. In every meeting. Venerable Gunalankar Mahathera, the Vice President of the Bengal Buddhist Association and the Editor of the journal *Jagajjyoti*, introduced the Anagarika to the audience. He delivered there a series of inspiring lectures on Buddhism. In his very first meeting the proposed to create 'Barua Buddhist Educational Fund' which was unanimously accepted. Accordingly, he donated Rs.500 to this fund and also gave assurance to continue it every year. In another meeting held at Unainepura (birthplace of Karmayogi Kripasaran), Anagarika said : 'I shall contribute Rs. 50 per month to each and every Barua-Buddhist student who want to continue higher studies after passing of Matriculation examination. I will hand over the amount to the Venerable Karmayogi Kripasaran Mahathera."⁷ Thus the visit of Anagarika Dharmapala to Chittagong was a memorable event since during his stay, the religious, cultural and educational advancement of the Barua Buddhists received a great stimulus.

Dharmapala also persuaded the authorities of the Board of Sanskrit Examinations and the Government of Bengal to include Pali in its curriculum of studies and offered Rs. 1,200 in G.P. Notes for creating a medal to be awarded to the best student in Pali examinations.

Anagarika Dharmapala registered his society in 1915 and Sir Asutosh Mookerjee, the Chief Justice of the High Court of Calcutta and the greatest and ablest Vice-Chancellor of the University of Calcutta was elected its President which post he continued to hold till his death in 1924. Sir Asutosh himself confessed in his address on the occasion of the installation of Kripasaran's marble statue at Baudha Dharmankur Vihar where Dharmapala was present as Chief Guest that he felt attracted towards Buddhism and Buddhist literature due to his close association with Kripasaran and Dharmapala. It was such a unique relation and so real and intimate that Dr. Shyama Prasad Mookerjee and Justice Rama Prasad Mookerjee, the two illustrious sons of Sir Asutosh continued to maintain their relation with the Buddhists as Presidents of the Maha Bodhi Society of India and the Bengal Buddhist Association.⁸ On 12th March 1915, Sir Asutosh announced : 'We are now able to rejoice that Your Excellency's Government has adopted the recommendation of the Board that Prakrit and Pali be recognised as subjects of examination under its control and guidances.'⁹

Though for a long time Anagarika Dharmapala had been struggling for funds for erecting a Vihara in Kolkata, the incentive actually came in 1916 when the Government of India decided to present the Society three holy relics of the Buddha out of those discovered in the ancient city of Taxila and at Bhattriprolu in Andhra Pradesh provided that the Society erects suitable Viharas in Calcutta, Sarnath and Taxila for their enshrinement. With these words the member of the Calcutta Vihara Committee under the Chairmanship of Justice Sarada Charan Mitra of Calcutta High Court issues an appeal for fund for constructing the Vihara. M. M. Ganguly, the famous author of Orissan Architecture, offered his services to supervise the erection of the Vihara without any remuneration. The opening ceremony of Vihara was the most significant event of Bengal. Lord Ronaldshay, Governor of Bengal formally inaugurated the Dharmarajika Vihara on 20 November, 1920. On the morning of this day, Sir

Asutosh along with the Anagarika Dharmapala and Mrs. Annie Besant proceeded to the Government House at the head of a long procession consisting of Burmese, Sinhalese, Chinese, Japanese, Siamese and Bengali Buddhist monks and a concourse of about 2,000 Hindus and Buddhists. Sir Asutosh was dressed in silk *Dhoti and Chadar* and walked barefooted to the staircase of the Government House, where hitherto none could tread without the official dress prescribed by the British Government. Sir Asutosh received the relics from the hands of Governor of Bengal. He then handed over the same to Dharmapala. The procession then returned to Dharmarajika Vihara and the relics were enshrined in the stupa specially prepared to preserve. In the evening the opening ceremony was held under the presidentship of Lord Ronaldshay. After the welcome speeches of Sir Asutosh and Dharmapala, Ronaldshay said : 'The ceremony for which we are gathered together today is one which will surely prove to be of historic interest for it bears witness to a definite revival of Buddhism.' The ceremony concluded with a vote of thanks proposed by Justice Woodroffe, the well-known Sanskrit scholar and authority on Tantra Sastra.

In 1928, Anagarika Dharmapala's movement took another significant turn. On 27-28 December of this year he convened an All India Buddhist Conference at Kolkata. Nearly 300 delegates from different parts of the country attended the Conference. Prof. B.M. Barua (1888-1948) a renowned Buddhist scholar and first recipient of the D. Litt. degree from the University of London in 1917 was the Chairman of the Reception Committee. One of the resolutions passed at this conference was that the relics of Venerable

Sariputta and Moggallana Arhans found in Sanchi Stupa and removed to the British Museum at South Kensington be treated with greater consideration than hitherto as the relics of the two most eminent disciples of the Buddha and the most venerated saints'. But this resolution was materialised after the death of Dharmapala.

In conclusion, I pay my respectful salutation to this great pioneer of Buddhist revival in India whose life and deeds are the source of perennial inspiration to the mankind, undimmed by the lapse of time. I remember with deep gratitude the manifold services of the Society, especially the efforts of its illustrious founder Anagarika Dharmapala.

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UPENDRA MAHARATHI (1908-1981)

Mahashweta Maharathi

Upendra Maharathi, a devout Buddhist, a soldier of non-violence movement, a militant pacifist, an architect, an author, an artist, occupies a unique place in the World of art, particularly Buddhist art, in India and abroad and has been a recipient of Padmashree, a national honour for his contribution in social work, excellence in art and craft.

Born in the state of Orissa in India in 1908, Mr. Maharathi deeply imbibed the range and richness of India's cultural heritage and Buddhism which he brought to bear upon his artistic creation. "He was inspired by the folk art and craft tradition of India; its rhythm, freshness and strength of assimilation inspired his imagination and works. When he joined "The Calcutta School of Arts" in 1925, he had already acquired the capacity to absorb new aesthetic techniques and evolved his own idiom of expression. He had his training in "The Calcutta School of Art" under Percy Brown and at the same time was greatly inspired by Abanindra Nath Tagore. Even in the heyday of the Bengal school of Painting, Maharathi had few equals in achieving soft but transparent effect in water colour. Abanindra Nath Tagore brought to his new art and painting the traditional wealth and vigour of Indian art. Upendra Maharathi carried on this great cultural heritage, "according to renewed art-critic and historian Sri Anand Krishna of "Kala Bhawan", Varanasi."

"To the Gates of liberty," published as a souvenir of the Freedom era of 1947 in January 1948, had the artistic imprints of the stalwarts of that time Nandalal Bose, GaganendraNath Tagore and Upendra Maharathi.

In recognition to his contribution in the field of arts, in 1996 when the Country was celebrating the Golden jubilee of Indian's independence, Govt. of India had put up a painting Exhibition at National Gallery of Modern Art in New Delhi and that was on the works of Upendra Maharathi.

Last Year United Nations declared 2nd October to be the International "Non-Violence Day". A picture of Mahatma Gandhi which was unveiled at UN Head quarters at New York and that was by Maharathi.

Renowned as a Buddhist and Gandhian artist Maharathi rendered yeoman service for the development of handicrafts, handlooms, Buddhist art and architecture.

ICS J.C. Mathur, in his article "A shilpi in old tradition and new," written over half a century ago, has said, "Maharathi's versatility is amazing. But it has often been brought into play under extraneous pressure. One of his earliest experiments in architectural decoration was Gaya in 1948 when a Gandhi Memorial Mandap was set up with a rather out of the ordinary plan. In the mouldings of the motifs on the circular wall, he attempted to synthesise the Buddhistic art of Gaya and symbols of Gandhian thought. Subsequently, in the elevation designs for the buildings of the Nalanda and Vaishali institutes ("Nav Nalanda Mahavihar" at Nalanda and "The Research Institute of Prakrit and Jainology" in Vaishali) he endeavoured, with notable success, to give to buildings with modern conveniences and arrangements, an exterior which created a fitting environment for the Buddhist and Jain studies that were to be pursued inside those buildings.

In designing facades for buildings, Maharathi has been firm on two principles, first that the use to which the building is to be put should be reflected in its external decorations, secondly, decorations should, as far as possible, be consistent with the landscape of its location. That is why visitors to Bodh Gaya after the centenary year of 1956, are impressed by the graceful lines and moulding of the double storeyed rest house designed by Maharathi which is far more in harmony with the Great Temple (Mahabodhi Temple) than is the rather harsh and ultra

modern bungalow built by the Central Government.”

J.C.Mathur further writes, “Maharathi’s spirit of dedication towards the Buddha is reflected most intensely in the extension and reconstruction of the ancient Mauryan railings around the sacred Bodhi tree. The subdued expression of the new sculpture is a reverent homage. Even more sacred, dignified and chaste, is the new wooden gate and fretwork on the upper niche, designed by Maharathi and executed by Bihar crafts men. The carvings are at once ambitious and restrained, the brass and bronze castings are elegant and not obtrusive.

“Maharathi has tried to introduce aesthetic values even into government offices. Several circuit house and inspection bungalows in Bihar have the Maharathi style of furniture and decorative articles. The Bihar suite of Rashtrapati Bhawan, New Delhi presents the richest examples of Maharathi’s creation, which boldly expresses his conviction in inherited value with a clear awareness of the needs of Modern life. Similarly, one encounters suddenly like the first ray of the dawn, a large mural by Maharathi in the conference room of the Bihar secretariat at Patna. The theme is of the farewell to Mahendra, the son of Emperor Asoka, embarking the boat that would carry him to Ceylon. That glimpse of ancient Patna (Patliputra) is evocative of the courage and faith that modern Patna aspires to acquire. It is more than a picture. It is an inspiration.

“Alone among the leading artists of India, Maharathi has identified himself with perennial spirit of the shilpis of old times surviving today in the nimble but anonymous fingers of craftsman. One can see the concrete manifestation of his undeclared creed, his unerring instincts, his faultless taste in the marvellous collection he has made in his Institute at Digha in Patna. Under that roof can be seen one of the most breath-taking displays of handicrafts in India and also a virtual bee hive of artists silently making things of beauty and utility in an environment reminiscent of the working huts of the Buddhist monk-artists.”

On the Buddhists paintings of Maharathi, J.C.Mathur had written, “His Buddhas are no more copies of ancient murals nor are his female figures uninspired imitations of the lasya beauties from the temple art. Unlike many who were attracted by the lyrical external forms of the Buddhist murals,

Maharathi was spiritually moved by Buddha’s message. He became Buddhist himself and occasionally spent months in retreat like a monk. To him the very dust of Bodh Gaya, Rajgriha, Vaishali and other places where Buddha sojourned are sacred, not as to a pious pilgrim but as to an inheritor of the spiritual legacy of the Buddha. Two year’s stay in Japan had deepened his sense of meditation and of identification with the Buddhist way of life. When, therefore, he painted scenes from Buddhist legends he was, not following an artistic vogue. Had that been so, he would have turned to other more recent fashions as so many have done. These themes and their manifestations are to him an experience to which he is urged by a strong and genuine sense of identification.

Kamla Devi Chattopadhyaya, who described Maharathi “a precious friend and colleague” and called him “an unusual painter for he combines in his pictures different trends. These pictures reveal the artist’s great yearning to reach the state of peace and experience the bliss of detachment. Being a Buddhist, his vision could only focus on Buddhist personality who Maharathi evidently idolized.”

In 1954 Maharathi alongwith Kamla Devi Chattopadhyaya had gone to Japan to attend the UNESCO International Conference as Indian representative. There he underwent specialized training and became skilled in Bamboo Craft, Ceramics, Lacquer and Metal work.

Upendra Maharathi authored many books. Prominent amongst them were, “Vaishali ke Licchavi” (The Licchavi Dynasty of Vaishali), “Bouddha Dharma Ka Abhyutthan” (The Rise of Buddhism), “Indragupta”, “Bhikshu Jagdish Kashyap”.

The book on Bamboo Craft by Maharathi “Venushilpa” was highly acclaimed in country and abroad. Kamla Devi Chattopadhyaya in her foreward wrote “Shri Maharathi places us under a deep debt of gratitude for his excellent treatise on Bamboo and its usage.” She wanted this book to be translated into as many languages as possible. She was particularly fascinated by the mention which traced the usage of Bamboo and the spread of Buddhism.

Renowned Thinker and Former Governor of Bihar, Dr. R.R. Diwakar called the book “A rare type.”

Being a nationalist, the concept of "Swadeshi" had strengthened Maharthi's conviction that it is essential for the progress of the country to develop handicrafts as a form of art, which serves utilitarian practical purposes. He believed that it would not only provide employment to the rural folk artisans, but would also play an important role in process of decentralization of economic power on the rural level. To realize his dream, he established an "Institute of Industrial Designs". The institute was later named after him. He is also credited with the revival of the dying Mithila art, known as Madhubani Painting.

Maharathi was a man of many parts but foremost a pacifist and believer in nonviolence.

He took deep interest in the freedom movement of India and was closely in touch with the leading lights of the freedom movement, like Mahatma Gandhi, Jawaharlal Nehru, Dr. Rajendra Prasad, Jay Prakash Narayan, Dr. Radhakrishnan, Acharya Kripalani, Sucheta Kripalani, Kamla Devi Chattopadhyaya. Besides Maharthi was also very close to Koirala's, the leading political family of Nepal. After decades of struggle when Democracy was restored in Nepal and Girija Prasad Koirala became the Prime Minister, he visited India on a state visit in the year 1992. He came to Patna to view the art works of Upendra Maharathi and also paid a homage at his samadhi at Rajgir. Mr. Koirala later granted land at Lumbini, the Birthplace of Lord Buddha, for construction of a Peace Pagoda, a dream which was cherished by his illustrious brother, Prime Minister B.P. Koirala and Upendra Maharathi but had remained unfulfilled as B.P. Koirala's Government was dismissed in 1960.

The events of Hiroshima and Nagasaki disturbed and anguished Maharthi. This was also the time when his closeness with Most Venerable Nichidatsu Fujii Guruji of Japan grew. Fujii Guruji, a recipient of Jawaharlal Nehru Award for Peace and International Understanding in India, was in thick of a movement for Nuclear disarmament. India's policy of "Panchsheel" and the non-violence means through which India had attained independence, had made Fujii Guruji realize the way to lasting peace is by following the Indian way which is the Buddhist way. India has had a tradition of building Peace Pagodas since the days of king Asoka. Taking inspiration from this Fujii Guruji started a movement

of building Peace Pagoda the world over.

Upendra Maharathi joined Fujii Guruji and was actively associated with Rajgir Buddha Vihar Society ever since its inception in 1964 with a purpose of reviving the ancient Buddhist Glory of Bihar under the chairmanship of Morarji Bhai Desai.

Maharathi made invaluable contribution to the successful implementation of the project of Vishwa Shanti Stupa atop Ratnagiri Hill at Rajgir, the general design of which was prepared by him. Similarly Saddhamma Buddha Vihar, Venu Van Vihar (both at Rajgir), are also examples of his artistic and architectural genius. His designs and paintings were deeply influenced by Mauryan Architecture and Ajanta School of Buddhist Paintings.

Upendra Maharathi's substantial works of arts over 800, are with the National Gallery of Modern Art (NGMA) at Jaipur House, New Delhi. Besides several of his master pieces are with Patna Museum, Raj Bhawan at Patna, Vishwa Shanti Stupa at Rajgir and Japan. These are amongst the excellent examples of his earlier paintings, which included pencil sketch of BirsaMunda, oil painting on Gandhi and Paintings which depict the rich cultural heritage of Bihar and India. These were displayed at the Ramgarh Congress. His famous painting "Fate of three Great men - Buddha, Gandhi and Christ" facing Martyrs Column in New Delhi, the spot where Gandhi was assassinated, is a rarity.

In 1969 Government of India honoured his contribution to the cause of the revival of folk art and conferred "Padmashree" award on him. He was also awarded "Vidya Varidhi" (D. Litt) by Nava Nalanda Mahavihara in 1977. He was nominated a member of the Legislative Council of Bihar in 1976 and remained so till the year he passed away on 11th February 1981. He was associated with many organization. He was the Joint Secretary of Rajgir Buddha Vihar Society, and was also a member of Maha Bodhi Society, International Buddhist Brotherhood Association and Maha Bodhi Temple Management Committee in Bodhgaya.

Upendra Maharathi's unparalleled efforts for the revival of Buddhism, Buddhist Art, Handicrafts and Folk Art have made him immortal and he has become an integral part of the cultural heritage of India.

REVIVAL OF BUDDHISM : PIONEERS AND THEIR SUCCESSORS

Santosh Bikash Barua

It is indeed a rare and happy occasion to have an opportunity of offering felicitation to Ven. Dharmapala Mahathera on his platinum birth anniversary in respectful appreciation of his dedicated service for the revival and propagation of Buddhism for more than fifty years since he joined the Bauddha Dharmankur Sabha (The Bengal Buddhist Association) in 1948.

In this context it seems relevant to mention briefly about the pioneering work done for the revival and spread of Buddhism in India and abroad by Ven. Anagarika Dharmapala, founder of the Maha Bodhi Society of India and Ven. Kripasaran Mahasthavir, founder of the Bauddha Dharmankur Sabha whose missionary ideal greatly inspired some of their prominent successors and Ven. Dharmapala Mahathera is undoubtedly reckoned as one of them.

Ven. Anagarika Dharmapala

Buddhism flourished in India in all its splendour for about 1,500 years and enriched its spiritual educational and cultural heritage, which was acclaimed throughout the world. This is evident from the large number of historical monuments, temples, caityas, educational institutions, the excavated remains which are scattered all over India and adjacent areas.

Unfortunately, in India, beginning from the 13th century A.D., Buddhism began to decline and within the course of 500 years or so it almost lost its separate identity.

Anagarika Dharmapala, who belonged to a devoted Buddhist family of Sri Lanka and was already imbued with the missionary zeal, came to India in 1891. When he visited Buddhagaya, he was deeply moved as he saw the appalling condition of this holiest place. With the firm determination to regenerate Buddhism in the land of its birth and to restore the Buddhagaya Temple and other sacred places to the Buddhists and to spread Buddhism to

Asia and the West, Anagarika Dharmapala founded the Maha Bodhi Society in 1891.

He then convened an International Conference at Buddhagaya, the first of its kind, with the object of drawing the attention of the Buddhist countries to the condition of these sacred places. Representatives of China, Japan, Ceylon (Sri Lanka) and India attended this conference.

In May 1892 the Maha Bodhi Society of India started its monthly journal, *The MahaBodhi*, for dissemination of the Buddha's teachings in India and abroad and for interchange of news between Buddhist countries. This journal has international circulation and has the proud record of uninterrupted publication for the last hundred years.

In 1893 Anagarika Dharmapala attended the World Parliament of Religions held at Chicago. His speeches on Buddhism, particularly his main paper, '*The World's Debt to Buddha*' and his call for Universal Brotherhood highly impressed the representatives of world religions.

Anagarika had an opportunity of meeting many eminent persons from America and different countries of Europe, and Asia. Subsequently, at their invitation, he visited many of these countries and opened branches of the Maha Bodhi Society wherever it was possible.

Among those who became life-long benefactors of the Society, special mention has to be made of Mary E. Foster of Honolulu who donated generously to the Maha Bodhi Society for the establishment of temples, schools and other humanitarian institutions both in India and Sri Lanka. In respect of his travel round the world to fulfil his mission it has been rightly said by Ven. Sangarakshita that 'Anagarika Dharmapala was the first Buddhist missionary of modern times to girdle the globe with the Message of the Master.'

During the last hundred years of its service to

mankind the Maha Bodhi Society of India, under the pioneering leadership of Anagarika Dharmapala and his successors, continued its avowed activities which include the regeneration and propagation of Buddhism by opening its branches and centres in India and abroad, construction of viharas and temples, the outstanding one being the Mulagandhakuti Vihara at Sarnath. Besides, the Society continues to provide humanitarian and welfare service by establishing schools, hospitals, free medical dispensaries etc. through its different centres. It was also mainly as a result of Anagarika Dharmapala and his successors' persuasion that the Bihar Govt. passed the Buddhagaya-Temple Management Act, 1949.

Ven. Kripasaran Mahasthavir

Ven. Kripasaran Mahasthavir is the most revered and a towering personality of recent times whose pioneering contribution towards the revival of Buddhism in India has earned a distinct place in history. He is particularly regarded as the leading and outstanding representative of the Buddhists of Bengal, who for generations continued to follow the teachings of Lord Buddha as their traditional faith in the border district of Chittagong with great care and tolerance.

Kripasaran was born in a devout Buddhist family of the village Unainpura in Chittagong in 1865. He lost his father, at the age of ten and had to work hard to help his mother. These extreme pecuniary circumstances groomed Kripasaran to lead a disciplined and austere life which attracted the attention of the elders in the village. Ven. Sadhan Chandra Mahasthavir of the local vihara noticed this extraordinary potentialities in him and initiated him as a *Sramana* at the age of sixteen with the permission of his mother.

Acharya Punnachara, who was one of the dedicated leaders of the Sangha engaged in the regeneration and reformation of the Theravada system, ordained Sramana Kripasaran as a Bhikkhu. During his visit to Buddhagaya and other sacred places Acharya took young Bhikkhu Kripasaran with him. When Kripasaran witnessed the neglected condition of these historical places, he was greatly moved and resolved to work for the resurgence and spread of Buddhism in a greater field. This fateful resolution guided him during the next thirty-four years of his eventful life.

Imbued with this noble mission Kripasaran came to Calcutta in 1886. With the initial support of a limited number of Bengalee Buddhists, who were then residing in Calcutta, he founded the Bauddha Dharmankur Sabha (The Bengal Buddhist Association).

Since then he devoted himself whole-heartedly into his manifold activities to fulfil his avowed mission. Apart from the organisational work he had to spend most of his busy time in collecting donation primarily for the construction of a suitable vihara in Calcutta. In the year 1900 he was able to purchase a land at Lalit Mohan Das Lane in central Calcutta. It is significant to note that at a later period in response to an appeal made by Ven. Kripasaran Mahasthavir this Lane was renamed as Buddhist Temple Street and the adjoining park was named as Nalanda Square.

With his undaunted effort the construction of the DharmankurVihar was completed in 1903 and the opening ceremony was held in the presence of a distinguished gathering in July, the same year.

Ven. Kripasaran Mahasthavir came in contact with many well-known persons in Calcutta, such as Sir Ashutosh Mookerjee, Harinath De, Abanindranath Tagore, Mahamahopadhyay Satish Chandra Vidyabhusan, Ishanchandra Ghosh and Saradacharan Mitra, who were highly impressed by his dedicated service for the fulfilment of his mission. His close contact with Sir Ashutosh Mookerjee contributed in a great extent to the introduction of Pali as a subject in schools, colleges and post-graduate classes in the university. In one of the public meetings held in the premises of Dharmankur Vihara, Sir Ashutosh expressing his respectful appreciation of Kripasaran's knowledge and mission said, "You are praising me for what I have done for the study of Buddhist literature. I must say that at the root of this action on my part was my acquaintance with Venerable Mahasthavir. After I had come in contact with him, I was attracted to Buddhism and Buddhist literature".

As a result of his dedicated effort when the Association was fairly well-established in Calcutta, Ven. Kripasaran Mahasthavir began his work of expansion all over India. Subsequently the centres of the Bengal Buddhist Association were opened at Lucknow, Simla, Ranchi, Shillong, Dibrugarh,

Darjeeling and Jamshedpur. The establishment of these centres at that time was definitely an outstanding contribution towards the regeneration of Buddhism.

Another important step in this direction was the publication of the monthly Bengali journal, '*Jagajjyoti*' under Mahasthavir's initiative and able guidance for the propagation of Buddhism and also to draw the attention of the people to the activities of the Bauddha Dharmankur Sabha as well those of other organisations. During his lifetime the *Jagajjyoti* was edited by Ven. Gunalankar Mahasthavir, Samana Purnananda and Prof. B.M. Barua.

Mahasthavir Kripasaran's noteworthy contribution in the field of education included the foundation of Gunalankar Library, Kripasaran Free Institution and the Night School for adults.

Mahasthavir's last memorable work was the convening of the World Buddhist Conference from December 6-14 in 1924 at Nalanda Square, Calcutta, where distinguished monks and representatives from Burma (now Myanmar), Akyab, Ceylon (now Sri Lanka) and Chittagong participated. The convening of such an international conference at that period of time had a far-reaching effect on the renaissance of Buddhism.

It should be noted that the achievements mentioned herein are just some of the highlights from the vast field of activities performed by Venerable Kripasaran Mahasthavir as founder-president of the Bauddha Dharmankur Sabha.

After the demise of Ven. Kripasaran Mahasthavir in 1926, his successors carried out the development work of the Sabha with great care and devotion to fulfil his cherished mission.

At the initiative of Prof. Benimadhab Barua to establish a Pali College in Calcutta, Nalanda Vidyabhavan was founded by the Bauddha Dharmankur Sabha in 1935 with Ven. Vansadipa Mahasthavir of Chittagong as its first Principal, Prof. B. M. Barua as the President and Bhupendranath Mutsuddy as Secretary. Dr. Arabinda Barua, the then President of the Association, rendered valuable service for the proper functioning of the institution. Subsequently Ven. Silachar Sastri, Dr. B. Jinananda, Ven. Visuddhananda Mahasthavir and Pandit Dharmadhar Mahasthavir served as Principal of Vidyabhavan.

Ven. Pandit Dharmadhar Mahasthavir

In 1946 Ven. Pandit Dharmadhar Mahasthavir—a widely respected eminent Buddhist Scholar having exhaustive studies in Tripitaka—was appointed Principal of NalandaVidyabhavan and continued in this post for a long time.

Earlier, from 1933 to 1945, Ven. Dharmadhar Mahasthavir rendered dedicated service as the Chief Priest at the Mahamuni Mahananda Vihara of Chittagong, where the first Pali Tole was established in 1885 and later on, when it was upgraded as college, he was appointed as its first Principal. During the twelve years of his stay at the Mahamuni Mahananda Vihara at Chittagong he earned profuse admiration and loving regards from all.

In 1945 Ven. Dharmadhar Mahasthavir came to Calcutta and joined the Bauddha Dharmankur Sabha as its Vice-President.

Ven. Dharmadhar Mahasthavir plunged himself into a wider field of activities including research work, writing of books and articles containing analytical interpretation of Buddhist doctrines and translations into Bengali of important classical Buddhist Texts. Among his books mention may be made of the *Saddharmer Punarutthan*, *Adhimasavinischaya* and *Buddher Dharma-O-Darshan* and his translation includes *Dhammapada*, *Majjhima Nikaya* Volume-11, *Milinda Prasna*, *Bauddha Darshan* and *Sasanavamsa*. He was also the chief priest of Dharmankur Vihara.

In 1954, Ven. Dharmadhar Mahasthavir participated in the sixth Buddhist Council held in Burma (now Myanmar) as one of its Sangitikaraka. He made a valuable contribution there and received high appreciation.

In 1965, he was appointed a Lecturer in the department of Pali, Calcutta University, and held this post for about a decade. He is the founder-editor of *Nalanda*, a quarterly journal in Bengali.

When the Bharatiya Sangharaj Bhikkhu Mahasabha was founded at Buddhagaya in 1974, Ven. Dharmadhar Mahasthavir was unanimously elected Sangharaj.

Ven. Pandit Dharmadhar Mahasthavir rendered most valuable services in the propagation of Dhamma during his long association with the Bauddha Dharmankur Sabha.

In 1991, Ven. Pandit Dharmadhar Mahasthavir was awarded prestigious ‘Certificate of Honour’ by the President of India in recognition of his extraordinary scholarship in Pali and Buddhism. He was also awarded Dr. B. C. Laha Gold Medal by the Asiatic Society of Calcutta in 1998.

One of the most remarkable religious personalities of recent times Ven. Pandit Dharmadhar Mahasthavir has earned wide reputation in India and neighbouring Buddhist countries for his invaluable contribution to the Buddhist world.

It is a matter of great fortune and pleasure for us to note that Ven. Pandit Dharmadhar Mahasthavir has completed 99 years and has stepped into the hundredth year of his holy life and an elaborate arrangement has been made for a befitting year long celebration of his birth Centenary starting from July 2000. (*Ven. Pandit Dharmadhar Mahasthavir passed away in the Assembly of God Church Hospital in Calcutta on 4 November, 2000. The cremation took place on 19 November. E.J.*)

Earlier, with the earnest endeavour of Dr. B. M. Barua and through the benevolence of Seth Jugal Kishore Birla the Arya Vihara building was constructed in 1937 in the campus of the Buddha Dharmankur Sabha for the accommodation of Buddhist pilgrims. This was an important addition to the activities of the Sabha.

Ven. Dharmapal Mahathera

Ven. Dharmapal Mahathera was born in 1925 in a Buddhist family of Chittagong. He was initiated as a Samanera in 1938 and obtained Higher Ordination as a Bhikkhu in 1945.

He came to Calcutta in 1948 and joined Buddha Dharmankur Sabha. In 1950 with his persuasion and effort the journal, ‘*Jagajjyoti*’, was revived, after a closure of 30 years, under the editorship of Silananda Brahmachari, a noted Buddhist scholar.

Ven. Dharmapal Mahathera was elected Vihara Secretary to the Dharmankur Sabha in 1954 and continued to take active interest in the activities of the Society. The publication of *Jagajjyoti*— which was again stopped for about a decade — was revived with his initiative as an annual Buddha Jayanti issue under the editorship of Prof. Dr. Dipak Kumar Barua. Ven. Mahathera was appointed Lecturer in the department of Pali, Calcutta University, in 1974.

In 1976 Ven. Dharmapal Mahathera was elected General Secretary of the Buddha Dharmankur Sabha. It is really very encouraging to note that with his rich experience gained through his long association with the Sabha and his steadfast pursuit of the noble mission of Ven. Kripasaran Mahasthavir, Ven. Dharmapal Mahathera continued to make valuable contribution to the all-round development of the Association.

In 1979 in recognition of his dedicated service as a senior representative of the Sangha, Ven. Dharmapal Mahathera was elected as Secretary-General of All India Bhikkhu Sangha and held this position till 1985. Presently he is the Sanghanayaka of the All India Bhikkhu Sangha. In 1979 he organised All India Bengalee Buddhist Conference in which important deliberations were made by the delegates regarding various aspects of Buddhist activities in the present time.

The millennium birth celebration of Acharya Atisa Dipankar Srijnan was observed by the Buddha Dharmankur Sabha in 1983 with due splendour and dignity. This international celebration in which distinguished monks and dignitaries from different Buddhist countries participated was held at the Ashutosh Centenary Auditorium of Indian Museum.

The celebration was presided over by His Holiness Dalai Lama and inaugurated by Hon’ble Nissanka Wijayeratane, Minister for Justice, Sri Lanka. In a seminar held on this occasion distinguished participants discussed about the invaluable contribution of Atisa Dipankar towards the propagation of Buddhism in India and Tibet. For this distinct organisational achievement of the celebration Ven. Dharmapal Mahathera had received acclamation from Buddhists all over the world.

The construction of Atish Memorial Hall, foundation of which was laid in 1983, was completed in 1987 with the financial help offered by the Rissho Kosei-kai, a reputed Buddhist organisation of Japan, as a result of Ven. Dharmapal Mahathera’s persuasive effort. The opening of this Hall has been of immense benefit to the Buddhist pilgrims from India and abroad.

The birth centenary celebration of Prof. Benimadhab Barua, an internationally recognised scholar and an authority on Indian Philosophy with special reference to Buddhism, was organised in a

well-planned manner by the Centenary Celebration Committee formed by Bauddha Dharmankur Sabha with the enthusiastic support of Ven. Dharmapal Mahathera, General Secretary. The public meeting held on the 31st December 1988 at the Ashutosh Centenary Auditorium of Indian Museum was presided over by Dr. Ashin Dasgupta, the then Director, National Library. The ceremony was inaugurated by Ven. Visuddhananda Mahathera of Bangladesh. Mr. Justice Chittatosh Mookerji, the then Chief Justice, Bombay High Court as a Chief Guest paid eloquent tribute in memory of Prof. B. M. Barua. The seminar, held afterwards, was presided over by Dr. Kalyan Kumar Dasgupta, then Vice-Chancellor of the Kalyani University and a number of distinguished scholars who participated in the seminar spoke on the life and contribution of Prof. B. M. Barua.

In 1991 Bauddha Dharmankur Sabha observed the birth centenary of Dr. B. R. Ambedkar, one of the pioneers of the revival of Buddhism in India and the architect of the Indian Constitution. The public meeting held on this occasion at Ashutosh Centenary Auditorium was presided over by Bhakti Bhusan Mondal, Minister, Govt. of West Bengal, and Raja Tridiv Roy, the Ambassador for Pakistan in Argentina inaugurated this celebration. The distinguished speakers paid their tributes to one of the extraordinary and illuminating personalities of recent times.

In 1993 the centenary celebrations of the Bauddha Dharmankur Sabha was observed with appropriate solemnity and grandeur. In the public meeting held in the campus of the Sabha under the Chairmanship of Dr. Ramaranjan Mukherjee, former Vice-Chancellor, Burdwan University and RabindraBharati University, Mr. Justice Anandamoy Bhattacharjee Bhattacharyya, the then Chief Justice of Calcutta High Court, inaugurated the Centenary Celebration.

To mark the spirit of the celebration Bauddha Dharmankur Sabha organised a peace procession for communal harmony in which representatives of different religions participated.

In a symposium held the next day the speakers dwelt on the pioneering role played by the Bauddha Dharmankur Sabha for the revival of Buddhism in India and as well as the cultural, humanitarian

and developmental activities rendered by the Sabha during the last hundred years.

The opening of the Saptaparni Vihar and Tapoda Meditation Centre as a branch of Bauddha Dharmankur Sabha at Rajgir on the 25th October 1998, is another important addition to the developmental activities of Bauddha Dharmankur Sabha which will definitely attract the Buddhist pilgrims from home and abroad. This centre was established mainly as a result of Ven. Dharmapal Mahathera's continued effort for the last few years. His disciple from Japan, Rev. Esho Goto, offered donation for purchasing the land and Rev. Kazuharu Sakasita and Rev. Nario Yamamoto for the construction of the building.

Ven. Dharmapal Mahathera visited Buddhist countries on different important occasions and participated in well-known international conferences. His contact with religious leaders, distinguished Buddhist scholars and dedicated workers for the cause of Buddhism has been helpful in elevating the Bengal Buddhist Association to the position of international status and also in inducing well-wishers to take keen interest in the development of the Association.

Ven. Mahathera's systematic effort to keep in touch with reputed persons of religion, educational and cultural fields and also with the different media has been effective in giving due publicity regarding the activities of the Sabha.

In respect of publication Bauddha Dharmankur Sabha has been doing useful and commendable work.

As already mentioned the publication of Jagajjyoti, which was started in 1908, was stopped at different stages Since 1980, with the valuable support and encouragement of Ven. Dharmapal Mahathera, Jagajjyoti continued to be published as a quarterly (bilingual) issue under the editorship of Hemendu Bikash Chowdhury. During this period the following outstanding volumes of Jagajjyoti containing valuable articles on Buddhism and renowned Buddhist scholars and personalities have been published with meticulous care and dedicated effort of the editor —

- 1) Atisa Dipankar Millennium Commemoration Volume. 1983.
- 2) Dr. B. M. Barua Birth Centenary Volume, 1989.

- 3) Kripasaran Mahathera 125 Birth Anniversary Volume, 1990.
- 4) Dr. Babasaheb Ambedkar Birth Centenary Volume, 1991.
- 5) Hundred Years of the Bauddha Dharmankur Sabha, 1993.
- 6) Mahapandita Rahula Sankrityayana Birth Centenary Volume, 1994.
- 7) Jagajjyoti: Prabandha Sankalan, 1995.
- 8) Asoka 2300 (Asoka Commemoration Volume) 1997.
- 9) Professor G. P. Malalasekera Birth Centenary Volume, 1999.

The publication of these special issues of Jagajjyoti has rightly received well-deserved appreciation from discerning readers.

The book 'BUDDHA PRANAM' a collection of Bengali poems on Buddha edited by Hemendu Bikash Chowdhury, published by the Bauddha Dharmankur Sabha in 1993 with the inspired support and encouragement of Ven. Dharmapal Mahathera, is undoubtedly unique and first of its kind. The compilation include poems by well-known poets of the 19th century to the present day including those from Bangladesh. The publication of such a varied and rich compilation from all possible source requires wide-ranging study and research. *The Indian Literature* (Sahitya Akademi's bimonthly journal/175 September October 1996) comments : "many treatises, essays and' poems have been written in India on Buddha in different languages and Bengali has a distinct place in that. So far there was not a systematic collection of these

Bengali poems. Hence Hemendu Bikash Chowdhury can be said to have rendered a yeoman's service in collecting these poems with a missionary zeal and bringing out this anthology which will be of great help to not only the research scholars of the subject but the common readers also who will always live to read about Buddha." The editor deserves warm commendation for such a valuable contribution to the Buddhist literature.

Another important contribution named 'PRASANGA : KAZUO AZUMA' on Prof. Azuma, a reputed scholar on Tagore literature, who has recently been awarded 'Desikotram' by Visva Bharati, Santiniketan, was published in 1998. This compilation includes valuable articles by Dr. Pabitra Sarkar, Dr. Nemai Sadhan Bose and Sri Sunil Gangopadhyay.

During the last fifty years of his active association with the Bauddha Dharmankur Sabha—including twenty five years of his responsible position as General Secretary — Ven. Dharmapal Mahathera has rendered outstanding service for the development of the Association.

As we offer our respectful felicitation to him on the happy occasion of his platinum birth anniversary and sincerely wish him a long life, we look forward with regard and confidence to Ven. Dharmapal Mahathera's continued dedicated service as worthy successor of Ven. Kripasaran Mahasthavir in propagating the teachings of Lord Buddha with his renewed zeal, dynamic attitude and innovative ideas in this new century.

DIPANKAR AND VIVEKANANDA—A SYNTHESIS

Silananda Brahmachari

Chandragarba and Narendranath—the two illustrious sons of India better known as Atish Dipankar and Swami Vivekananda respectively claim admiration of the enlightened world. One's achievement as a saviour and preacher of Buddhism in a distant land beyond the Himalayas in ancient times and the other's as a great saint and preacher of Hinduism in the West in modern times hold us spell-bound. Although they belong to different creed and age, the resemblances that mark the events of their lives create curiosities. The following facts may be enumerated in support:—

Both Chandragarbha and Narendra-nath born and bred up in the lap of luxury, displayed their prodigious qualities in their very childhood. Having completed their brilliant academic career they both renounced the world to seek after truth in the prime of their youth braving all the rigours of monastic life.

Renunciation was the turning point in the lives of both Chandragarbha and Narendranalh who assumed the monastic, names of Dipankar Srijnan and Swami Vivekananda respectively. In tracing the charted course of their glorious lives we cannot but take them as staunch votaries of truth with boundless self-confidence and forbearance. Chandragarbha was the last person to give way to despair in his quest of truth and was ready to lay down his life rather abandon his search for sublime themes of life. His extensive and intensive study of Tantra at home and abroad for many years coupled with ardent tantrik practices in the recesses of Vihara bear testimony to it. Narendranath was a firm devotee of truth with self-confidence and forbearance in abundant measure. His surrender to Sri Sri Ramakrishna Paramahansa and subsequent events widely known shed lucid light on. these aspects.

It is needless to say both Dipankar and Vivekananda are men of the masses. After their

realisation of truth they felt no doubt inclined to pass their days in meditation in the silence and solitude. Their boundless love and compassion for the fellow beings drew them to the crowd. They dedicated their lives to the services of mankind and admonished them to follow the right path. They did not refrain from the vow till they breathed their last.

Both Dipankar and Vivekananda glorified their motherland by their respective outstanding achievements in foreign lands. Although the advanced age did not permit, Dipankar braved all hazards to cross the Himalayas and set foot on the land of snow at a critical lime when Buddhism in Tibet suffered a serious set-back and the Buddhist monasteries there groaned under the depth of degradation. His magnetic personality charmed all. The enlightened section of Lamas accepted him as their Guru. Strictly speaking, his advent signalled the dawn of a new era. His unparalleled wisdom and lofty character worked wonders. His first task was to set the Sangha in order and root out relentlessly the perverted practices prevalent there in the name of Tantra. The measures adopted by him with the assistance of a band of his ardent Tibetan disciples coupled with the royal support brought forth the desired result. The Sangha was restored to the pristine glory. Gradually the sphere of his benevolent activities engulfed the whole of Tibet, which hailed him as Lord Atisha, the Saviour. Apart from setting the Sangha in order, Lord Atisha devoted a good deal of time to preaching and writing treatises on various Buddhistic themes in Sanskrit, which were translated into Tibetan for the masses. The illuminating books written by him number more than twenty.

Similarly Vivekananda faced all trials and tribulations to cross the seas and set foot on the soil of America with a view to holding aloft the banner of Hinduism. His superb speeches at the

Chicago conference of religions held the audience spell-bound and brought him to limelight oversight. He was hailed as the messenger of truth there. He toured throughout the length and breadth of America preaching Hinduism and the tenets of his great master. Wherever he went, the people became Vivekananda-mad and attended his lectures in thousands. Many enlightened men and women became his disciples, who set up many Vedanta centres under

his guidance. Gradually the sphere of his noble activities extended to other western countries too. Like Dipankar he devoted his time to writing books and articles. Needless to say, his valuable writings compiled in many volumes exist to-day in print.

Thus in analysing the events of their respective lives which can be multiplied, we find striking similarities in the lives and activities as also in the thinking of Dipankar and Vivekananda, to infer greatmen think alike.

50 YEARS OF INDIAN BUDDHISM (1956-2006)

D. C. Ahir

Introduction

The year 1956 marked a milestone in the chequered history of Buddhism. In that year, the Buddhist Era, which is reckoned from the day of the Mahàparinirvàna's of the Buddha in 544 BC, completed 2500 years. This historic event was celebrated with great devotion and enthusiasm throughout the Buddhist world. The Buddha Jayanti celebrations undoubtedly marked the beginning of a new era, an era of hope, peace and prosperity. This is particularly true of India, the land where the Buddha was born. To celebrate this historic event in a befitting manner, ambitious programmes were drawn up by the Government of India and the State Governments. While laying the foundation stone of the Buddha Jayanti Memorial Park on the New Delhi Ridge on 23 May 1956, India's Prime Minister Jawaharlal Nehru said : "The 2500th Buddha Jayanti Celebrations signify the home-coming of the Buddha".

The Nagpur Miracle

The most outstanding event of the 1956 Maha Buddha Jayanti Celebrations took place at Nagpur on 14 October 1956. On that day Dr.Babasaheb Ambedkar, embraced Buddhism, alongwith half a million followers at an impressive and historic ceremony at Nagpur and gave a clarion call to his people to take refuge in the Buddha-Dhamma. Addressing the gathering on this occasion, Dr. Ambedkar said in an emotional voice : "I started the movement of renouncing the Hindu religion in 1935, and since then I have been continuing the struggle. This conversion has given me enormous satisfaction and pleasure unimaginable. I feel as if I have been liberated from hell".

The mass conversion ceremony at Nagpur was by all means a miracle. Never before in the history of any religion in the world had so many people, at one time, and at the instance of one man, had

changed their religion. It was an epoch-making event that instantly changed the course of the history of Buddhism in India. With this historic conversion ceremony, the Buddhist revival movement in India entered into an era of intense activity which can be rightly called the "Ambedkar Era of Indian Buddhism".

50 Years After the Nagpur Miracle Deeksha Bhoomi

Unfortunately, Dr. Babasaheb Ambedkar passed away just 52 days after the Great Conversion Ceremony at Nagpur on 14 October 1956. This was a terrible loss, and his followers felt orphaned but they faced the tragedy with great courage and fortitude. They not only continued to march forward but they also thought of raising a suitable memorial at the sacred site of this great event. On a request made by Dr.Babasaheb Ambedkar Smarak Samiti, Nagpur, the Government of Maharashtra was gracious enough to give free of cost the entire 14 acres of land where the Deeksha ceremony was held. The land was formally handed over to the Smarak Samiti by Yashwantrao B.Chavan, the Chief Minister of Maharashtra, on 30 May 1961.

The grand Memorial Stupa, which had been under construction for more than 30 years, has since been completed. It is the greatest landmark in the architectural heritage of Nagpur. Unlike the ancient Stupas of Sanchi, the Deeksha Bhoomi Stupa is a stupa-shaped auditorium for mass community gatherings. Its basement contains living space for the bhikkhus and smaller meeting rooms. At the centre of the structure at basement level, a small stupa marks the spot where Dr. Ambedkar stood at the time of embracing Buddhism. The first floor of the Memorial Stupa is a big hall which can accommodate more than five thousand people at a time. This is the biggest hall of this type in India. The facial appearance of the Deeksha Bhoomi Stupa

is like that of Sanchi Stupa with a diameter of 120 feet, and the height of the Dome is also 120 feet.

The Deeksha Bhoomi has also a Buddha Vihara, Bhikkhu Niwas and a flourishing Bodhi Tree, all established by Bhadant Anand Kausalyayan, a Punjabi Buddhist monk, who stayed at Deeksha Bhoomi from 1969-1982, and made Deeksha Bhoomi, a living shrine.

Buddhist Population in India

In spite of the fact that Dr. Ambedkar suddenly passed away in sleep on 6 December 1956, and was not there to guide the mass, yet the conversions to Buddhism continued unabated. No wonder, the 1961 Census revealed a still greater miracle. The Buddhist population showed an unprecedented increase from 1,80,800 in 1951, it rose to 32,50,000 in 1961. Thus, in one stroke Buddhism became a living religion in India, particularly in Maharashtra. The Buddhist population in India has been growing slowly but steadily after 1961. According to the Census of India 2001, the population of Buddhists in India as on 1st March 2001 was 8 million, present Buddhist population is 10 million i.e. 1 % of the total population of India.

The growth rate of Buddhist population has come down from 36.0 percent in 1981 -1991 to 23.2 percent during 1991-2001. This means that the revival movement launched by Dr. Babasaheb Ambedkar has slowed down. The reason for this is that majority of the so-called Ambedkarites are not willing to respond to Babasaheb Ambedkar's Last Message to take refuge in the Buddha-Dhamma. However some states the Buddhist population has increased substantially. For instance, in Karnataka, the Buddhist population has increased from 73,012 in 1991 to 3,93,300 in 2001.

Of all the Buddhist groups in India, the followers of Dr. Ambedkar or Ambedkarite Buddhists, are the most dominant group. They are over 90 percent of the total Buddhist population of India. Majority of them (about 6 million) live in Maharashtra. The rest are scattered throughout India.

New Buddha Viharas

To-day, Maharashtra, which has the largest Buddhist population, about 6 million, is studded with Buddha Viharas. Almost every locality in cities, and every village has vihara. The largest number of

Buddha Viharas are in Nagpur, the capital of Neo-Buddhist Movement. And Delhi, the Capital of India, has the second largest concentration of Buddha Viharas, more than forty as against only two prior to 1956.

Some of the important Buddhist temples and monasteries constructed by Indian Buddhists as well as other Buddhists during the last 50 years are as follows:

A significant feature of the Ambedkar Era of Indian Buddhism is the construction of more than 25 Buddhist temples and monasteries at Buddha Gaya by the Buddhists of South-Asian countries. Buddha Gaya also now has the honour of having the tallest Buddha statue in India. Erected by the Daijokyo Association of Japan, the Great Buddha Statue is 80 feet in height and 60 feet in width. Built of pink chunar stone and seated on a lotus, the Great Buddha Image is in the meditation pose with eyes half-closed. It was unveiled by His Holiness the Dalai Lama on 18 November 1989.

The Buddhist countries have also built Buddhist temples and monasteries at Sarnath, Sravasti and Kushinagar. The Japanese have built a magnificent Peace Pagoda atop Ratnagiri hill at Rajgir (Bihar). This 160 feet high gold topped pagoda was opened on 25 October 1969. Another significant Peace Pagoda built by Fuji Guruji of Japan is a top Dhauli hills, near Bhuvaneshwar in Orissa. Dhauli is the place where Emperor Asoka is said to have been converted to Buddhism after the historic Kalinga War. The Kalinga Peace Pagoda was inaugurated on 8 November 1972.

The most important Buddha Viharas built in Nagpur, the city where Dr. Ambedkar turned the Wheel of Dhamma on 14 October 1956, are : (1) Indora Buddha Vihara, established by Bhadant Arya Nagarjuna Shruei Sasai, a Japanese monk, settled in India, (2) Buddha Bhoomi Mahavihara, Kamptee Road, established in 1982 by Bhadant Anand Kausalyayan and Ven. Dr. S. Medhankar, (3) Shantivan Buddha Vihara at Chincholi established by the Indian Buddhist Council, (4) The Nagarjuna Vihara established by the Trailokya Bauddha Mahasangha Sahayaka Gana, Pune, and (5) the Dragon Palace Temple, Kamptee, established jointly by two ladies Nariko Ogawa of Japan and Sulekhatai Kumbhare of Nagpur. This Temple has a beautiful

8 feet high Buddha Image of pure sandalwood. The weight of this Buddha statue is 864 kilo. These Buddhist temples have greatly enhanced the prestige of Nagpur, the city of Deeksha Bhoomi.

Of the many new Buddha Viharas built after 1956, three worthy of mention here are: (1) Ananda Buddha Vihara, atop Mahendra Hills at Secunderabad (Hyderabad) in Andhra Pradesh. This magnificent Vihara has been built by the Ananda Buddha Vihara Trust. (2) Mahabodhi World Peace Buddha Temple, Bangalore, built by the Maha Bodhi Society, Bangalore, founded by Ven. Acharya Buddharambhita in 1956. (3) Takshashila Maha Vihara built recently at Ludhiana in Punjab by the Punjab Buddhist Society, UK, founded by Ven. Chander Bodhi of Wolverhampton, UK.

The Bhikkhu Sangha

The bhikkhus play a very significant role in Buddhism. In India, there is shortage of qualified Buddhist monks and many newly built Buddha Viharas do not have resident monks. The movement suffered a further set back with the passing away of many eminent Buddhists, such as, Ven. D. Sasansiri (1966), Ven. K. Srinivasa (1968), Ven. U. Chandramani (1972), Ven. Jagdish Kashyap (1976), Ven. Dharmarakshita (1977), Ven. N. Jinaratana (1983), Ven. M. Sangharatana (1985), Ven. U. Dhammaratana (1985), Bhadant Anand Kaausalyayan (1988), Ven. L. Ariyawansa (1994), Ven. Anandamitra Mahathera (1999), Ven. Pandit Dharmadhar Mahasthavir (2000) and Ven. S. Medhankar (2001). The three senior-most living Buddhist monks today are : Ven. Acharya Buddharambhita (born 1922), Bangalore; Ven. Shasan Rashmi (born 1922), Sarnath; Ven. Dharmapal Mahathera (born 1925), Kolkata..

In order to augment the availability of trained bhikkhus, the Maha Bodhi Society, Bangalore has established a Monastic Training Institute, where at present 140 sramaneras, drawn from various parts of India, are under training.

Buddhist Societies

The Maha Bodhi Society of India, Kolkata, was the first Buddhist Society to be established in modern India. It was founded in 1891 by Anagarika Dharmapala, a great Sri Lankan Buddhist, who worked hard for more than 40 years to revive

Buddhism in India. Presently, the Maha Bodhi Society of India has its centres at Buddha Gaya, Sarnath, New Delhi, Lucknow, Mumbai, Nowgarh and Bhubaneshwar etc. Ven. Dr. D. Rewatha Thero is now the General Secretary of the Society.

The Buddhist Society of India, the second most important Buddhist Society in India, was founded by Dr. Babasaheb Ambedkar in May 1955, with himself as founder President. After his demise on 6 December 1956, his son, Yashwant Ambedkar, was elected President of this Society. And after Yashwant Ambedkar's death in 1977, his wife, Miratai Ambedkar was elected President of the Buddhist Society of India, and she still continues to hold this post. The headoffice of the Buddhist Society of India is, Ambedkar Bhavan, Gokuldas Pasta Road, Dadar East, Mumbai-14. It has a network of branches throughout India; the important ones being in Delhi, Punjab, Uttar Pradesh, Andhra Pradesh, Gujarat, Madhya Pradesh and Rajasthan.

The third most active Society in the Dhamma propagation work is The Maha Bodhi Society, Bangalore, Karnataka. It was founded by Ven. Acharya Buddharambhita in 1956 and its present activities include running of educational institutions, a Monastic Training Institute, hospitals and other social welfare schemes. The Maha Bodhi Society, Bangalore also publishes regularly a monthly Buddhist journal 'Dhamma'. At Leh in Ladakh, the Maha Bodhi Society runs a Mahabodhi High School, Mahabodhi Karuna Hospital, Mahabodhi Nunnery and an International Meditation Centre, under the able guidance of Ven. Sanghasena. The Bangalore Maha Bodhi Society has also established a Mahabodhi School and a Buddha Vihara at Diyun in Arunachal Pradesh.

Another Buddhist Society active in preaching and preserving the Dhamma is Bauddha Dharmankur Sabha (The Bengal Buddhist Association), Kolkata. It was founded by Ven. Kripasaran MahaThera in 1892. It has branches at Sarnath, Lucknow, Rajgir, Shillong and Darjeeling. Since 1976, Ven. Dharmapal Mahathera has been looking after the affairs of this Association. Presently, Hemendu Bikash Chowdhury is its General Secretary. This association also publishes a journal named *Jagajjyoti*.

Yet another active Buddhist Society is The Trailokya Bauddha Mahasangha Sahayaka Gana

(TBMSG), Dapodi, Pune, Maharashtra. It was founded by Ven. Sangharakshita, an English monk, in 1979, with Dhammadhara Lokamitra, an English national, as its Director. The TBMSG has now more than 20 branches in Maharashtra, Andhra Pradesh, Goa, Gujarat, Madhya Pradesh and Uttar Pradesh.

Vipassana Meditation

The Vipassana meditation technique, which was discovered by the Buddha at the time of His Enlightenment, plays a very significant role in Buddhism. With the downfall of Buddhism in India, Vipassana meditation also vanished. Luckily, it was preserved carefully through the ages in Burma (Myanmar), where it was introduced in the third century BC Acharya S. N. Goenka, an Indian born in Burma, having perfected the technique for 14 years under Sayadaw U Ba Khin (1898-1971), a great lay Burmese teacher of Vipassana, re-introduced it in India in 1969. In 1976, he established the Vipassana International Academy at Dhammagiri, Igatpuri, near Nasik, Maharashtra. By now, Vipassana centres have been established in almost all the states of India, where atleast one ten-day course is held every month. Since Vipassana Meditation is universal in nature, the people from all walks of life and of all religions are taking benefit of this unique meditation based on breathing and sensations.

Another reputed Vipassana teacher is Ven. Dr. Rastrapal Mahathera the founder of the International Meditation Centre at Buddha Gaya.

The first phase (80 feet high dome) of the Global Pagoda being built by the Global Vipassana Foundation, near Mumbai, has been completed. This 325 feet high Pagoda will have the largest stone dome structure in the world. And it will have all facilities for as many as 8,000 meditators.

Pali Tripitaka

After the downfall of Buddhism in India, all Buddhist literature was also lost. Consequently, India did not have any book of the Pali Tripitaka. Luckily, however, it was preserved in Sri Lanka. Ven. Bhikkhu Jagdish Kashyap, who had founded the NavaNalanda Mahavihara, in association with the Government of Bihar, in 1951, was keen that a standard edition of the Pali Tripitaka be prepared in Devanagari which could be used by all students of Pali in India. His proposal of publishing the Tripitaka

in Devanagari was accepted by the Government of India in 1956 as part of the 2500 Buddha Jayanti Celebrations. Thanks to the missionary zeal and hard work of Bhikkhu Jagdish Kashyap, the entire Pali Canon in Devanagari script in 41 volumes of about 400 pages each was prepared in a record period of five years, 1956-1961. Each volume has been prefaced with a brief introduction in Hindi and English.

The Vipassana Research Institute established by Vipassanacharya S. N. Goenka in 1985 at Igatpuri (Maharashtra) has since prepared the entire Pali Tipitaka and commentaries thereon in 140 volumes in Devanagari Pali. The Vipassana Research Institute had itself published 55 volumes. All the 140 volumes have since been published by The Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan.

Buddha Gaya Temple Question

Of all the Buddhist shrines in India, the Maha Bodhi Mahavihara, the Great Maha Bodhi Temple at Buddha Gaya shines the brightest of all as it stands on the very site where Gautama Buddha had attained Supreme Enlightenment.

The magnificent Maha Bodhi Temple, which is 170 feet high, appears to have been built sometime in the 2nd-5th centuries AD, continued to be a living shrine till the 13th century AD. However, when Buddhism fell on bad days in Bihar, it was deserted by the Buddhists and left unattended. Taking advantage of the situation, a Hindu Mahant Gosain Giri, occupied the Maha Bodhi Temple in 1590 AD. With the coming of the Mahant. The Holy Buddhist shrine passed into the hands of a rival sect, and the phase of its sacrilege began.

When Anagarika Dharmapala, a great son of Sri Lanka came on pilgrimage to India in January 1891, he was shocked to see the condition of the decaying Buddha Gaya Temple. So he resolved to stop further desecration of the sacred shrine, and to regain its control from the Hindu Mahant. In spite of his best efforts for more than 40 years, nothing happened during the life time of Anagarika Dharmapala. The Buddhist quest to regain control of the Maha Bodhi Temple was partially fulfilled in 1949, when the Bihar Government enacted the Buddha Gaya Temple Management Act, in accordance with which a Management Committee, consisting of four

Buddhists and four Hindus, with District Magistrate of Gaya as its Chairman, now manages the affairs of the Maha Bodhi Temple. The 1949 Act also ensures that the Chairman of the Committee should always be a Hindu. Thus, the Buddhists do not have managing the affairs of their own sacred temple.

When the 1949 Act was enacted the Buddhist population in India was only two lakhs. Thanks to the mass revival movement launched by Babasaheb Ambedkar on 14 October 1956, the Buddhist population India has, since gone up to 10 million. Hence, the Buddhists have renewed again their claim to have complete control of their Most Sacred Shrine at Buddha Gaya. Accordingly, since 1992, the Mahabodhi Mahavihara Liberation Action Committee, under the Chairmanship of Bhadant Arya Nagarjuna Surai Sasai of Nagpur has been vigorously agitating for suitable amendment of the 1949 Act so as to give complete control of the Buddha Gaya Temple to the Buddhists. The only response of the Government of Bihar was to reconstitute the Management Committee in 1995 and to include therein Bhadant Surai Sasai, President of the Mahavihara Liberation Action Committee, and three other Buddhist monks. This arrangement still continues. But the Buddhists are not satisfied with the mere reconstitution of the Temple Management Committee. Hence, the agitation for gaining complete control of the Maha Bodhi Temple continues.

The Dalai Lama and Tibetans in India

His Holiness the 14th Dalai Lama, the Spiritual and Temporal Head of Tibet, was compelled to flee

to India in March 1959, following the invasion of Tibet by the Chinese Liberation Army. In the wake of the dramatic escape of the Dalai Lama from Lhasa to seek refuge in India, the Chinese Army stepped up their attacks aimed at annihilating the Tibetan race. Unable to face the atrocities of the Chinese Army, 85,000 Tibetans, men, women and children, also fled from Tibet, and sought refuge in India. And since then, they have been living in India. The presence of His Holiness the Dalai Lama and more than one lakh Tibetans in has added vitality to Buddhism in its own way. Their presence in large numbers at Buddha Gaya and Sarnath has certainly enhanced the sanctity of these shrines.

Summing Up

Buddhism in India has come a long way since the Nagpur Miracle in 1956. During the 50 years of the Ambedkar era, Indian Buddhism from 1956* to 2006, the religion of the Buddha has made tremendous progress. The Buddhist population has gone from two lakhs in 1956 to hundred lakhs in 2006, and an adequate number of Buddha viharas have been built to cater to their religious and social needs. Hence, the future of Buddhism in India appears to be bright. But it may not be as bright as envisaged by Dr. Babasaheb Ambedkar because majority of the Dalits have ignored his last message, and are not willing to follow the path of the Buddha shown by him. In spite of that it is hoped that the Buddha-Dhamma will hence forth shine for ever like a Beacon-Light in India.

JAGAJJYOTI - KRIPASARAN'S GIFT TO WORLD CULTURE

Rajendra Ram

I

Jagajjyoti came to light first of all in 1908, sixteen years after the establishment of the Bauddha Dharmankur Sabha (Bengal Buddhist Association) at Kolkata. Bauddha Dharmankur Vihara was its home where its editorial functions were performed. Bauddha Dharmankur Vihara was born on the full moon day of Pravarana, 5th October, 1892, i.e. the Bengali year of 1298, an auspicious day. It was visualized by the great Buddhist monk. Ven. Karmayogi Kripasaran who had to struggle with a unique and unswerving dedication for its forward journey on the path of peace and harmony, universal brotherhood and social justice and above all of spread of the message of the Buddha. A touching note conveyed by a poem entitled *Udbodhana* uttered the whole theme of *Jagajjyoti* in its first issue (1908). It burst into a merry rhythm :

“I have come to your doors,
My name is Jagajjyoti
To show the light to the people,
Envolved under the darkness of ignorance”.

In fact it was a benediction on *Jagajjyoti* which can be envisioned through the above mentioned lines eloquently carved out of the unique message of enlightenment, the light of the world and of opening an envelope for mitigating the darkness of ignorance. *Jagajjyoti* carried on immortal and life-giving message of the Buddha, who was neither a god, nor an incarnation or *Avatara*, but the Buddha, an enlightened man. *Jagajjyoti* stood for these worldly marvels of triumph, of exacting standard of humanity and rare intellectual feats. It was an outburst of the powerful feeling of a Buddhist poet of Chittagong. He was a pious and great man, Sarbananda Barua whose poem, in the Bengali verse was published in a journal, *Bauddha Bandhu*. As a matter of fact the Buddhist poet Sarbananda Barua heralded a bold step through responding to a challenge manifested

by the famous English poet Sir Edwin Arnold in his long composition entitled *The Light of Asia* as the life and teachings of the Buddha against The Light of Universe showing the life and sermons of Jesus Christ. *The Light of Asia* was composed as the life and teachings of the Buddha based on the contents of the *Lalitavistara*. This work of Sir Edwin Arnold, no doubt, exerted a great impact on the western scholars and thinkers. Consequently a large number of European intellectuals were filled with deep devotional essence almost in strong spirit of the metaphysical poets of English literature. This obsession with the personality of the Buddha and his teachings depicted in the *Lalitavistara*, a *Mahayana* text, frantically gave them an impetus to read, reread and write Buddha's life and work. However, the Bengali Buddhist poet, Sarbananda Barua translated *The Light of Asia* in a spirit of his changed vision pertaining to the personality of the Buddha and entitled it *Jagajjyoti* (*The Light of the World*). The Buddha, an enlightened form of Siddhartha, son of the Sakya King Suddhodana of Kapilavastu was neither a god nor an incarnation (*Avatara*), but a mortal human being, enlightened one (443/ B.C.- 523 / B.C.). It impressed Ven. Karmayogi Kripasaran and very eagerly he adopted this title *Jagajjyoti* for a journal of Bauddha Dharmankur Sabha (Bengal Buddhist Association) in 1908 as described above. Now the long journey of *Jagajjyoti* has covered an auspicious time space of hundred years (1908-2008). This long period of hundred years manifest the story of the origins, rise and development, not only of *Jagajjyoti*, but also of those agencies, institutions and constituent bodies which have been collaborating with the humanitarian, rational and secular activities of Bauddha Dharmankur Sabha (Bengal Buddhist Association), in the premises of the Bauddha Dharmankur Vihara which served as an epicenter of revival of Buddhism in Bengal under

the supervision of this magnanimous personality, Ven. Karmayogi Kripasaran (22 June 1865-30 April 1926).

Editors of Jagajjyoti

The saga of *Jagajjyoti* marks the splendour of hundred years of excellence in the field of Buddhism in Bengal, in the spread of humanitarian activity, peace, harmony, social justice and the universal brotherhood. It is a matter of significance to point out a difference between an orthodox stream of traditional religious practices and spiritual experiments which flows down from the Vedic source and a revolutionary stream of practices and experiments with the material truth heralded by the Buddha for the sake of impersonal friendliness, for the gargantuan self-confidence in human efforts, for the light which burns with flames of knowledge inside the man's head and heart and above all for well-examined life worth living. *Jagajjyoti* had to carry this toughest mission in a time space suffering from moral and material crises so long as the pitiable condition of Barua Buddhists in Bengal was concerned. Karmayogi Kripasaran, a truly brilliant and painstaking, hard working and sincerely devoted to the welfare of this Buddhist community visualized the reality and the myth of challenges before him. Although he had no educational qualifications and intellectual charm in conventional term of awareness, he had unique sense and well-experienced knowledge about of the problems and issues before him. He was familiar with the struggle of the human beings of survival, dignity and development. He was a man of infinite charm with a rare capacity for cheerful impersonal friendliness and intrepid energy to select and catch hold of the ablest personalities to serve and forward ahead the mission through *Jagajjyoti*. A lot of churning was going on his cerebral mind to comprehend the importance of some one with sincere dedication to his newly emerged *Jagajjyoti*. He found what he was anxious for in Ven. Gunalankar Mahasthavir and Ven. Samana Punnananda. The twin intellectual monk scholars were well-gifted with the qualities of an editor, proof-reader, weighing the load of relevant facts and figures in articles to be published and above all, of the values of their contents worthy of rendering service to a mission of changing the Buddhist society in the mind set of

the pioneer saint, Ven. Karmayogi Kripasaran. The twin editors of *Jagajjyoti* had full-fledged idea of the challenging task before them and for this they had left nothing to chart a positive, cooperative and comprehensive vision for the solution.

During early decades of the 20th century Bauddha Dharmankur Vihara was the soul centre (*pranakendra*) of Buddhism in Bengal. Those days scholars gifted with pious and compassionate attitude used to assemble there for discussing various practical aspects of Buddhist culture. Kolkata of those days was humming with intellectual vibrations of reformers, freedom fighters, religious leaders and some limited or rare enlightened men even in the society of colonial rulers having liberal and humanitarian outlook. It was a time when Anagarika Dharmapala of Sri Lanka (1864-1933) had laid the foundation of the Maha Bodhi Society of India in 1891 at Kolkata, very close and adjacent to the Calcutta University where an equally enlightened and compassionate academician, Sir Asutosh Mookerji was the Vice-Chancellor. It must be mentioned at this stage that it was also a time when in 1892 Bauddha Dharmankur Sabha (Bengal Buddhist Association) was established by Ven. Karmayogi Kripasaran, the real leader of *Jagajjyoti*. With the establishment of these two great Buddhist centres at Kolkata a message of the revival and of Buddhism was conveyed to the people in the Indian subcontinent. The Bauddha Dharmankur Sabha was the solitary centre of the Bengali Barua Buddhist society spread upto the bordering regions of Burma (Myanmar). These Bengali Barua Buddhists had nourished in their head and heart an episode of history of their origins in Magadha, their migration from Magadha to the remote regions of the hills of Chitagong on account of pressures of orthodox current of Brahmanism and later of the assaults of Islamic invasion. These points of history are drops of tears on the image of humanity. In those conditions Kolkata with the epicenter of Buddhism in Bengal Buddhist Association was a place where thinkers, philosophers, lovers of humanity, literatures, Rajas and Maharajas of the time flocked together from time to time with goodwill mission for helping and protecting the interests of Barua Buddhists.

Fortunately, a senior disciple of the Buddhist savant Karmayogi Kripasaran was inspired to arrive

at Bauddha Dharmankur Vihar. He arrived there after an acquisition of distinct knowledge of the *Tipitaka*. He was Samana Punnananda (1878-1928). He had studied Buddhist texts and had distinguished himself as a well-versed scholar in the premises of the temple of Buddhist faculty, Vidyodaya Parivena in Sri Lanka (now it has become the University). Samana Punnananda was highly impressed by his contemporary Sri Lankan Buddhist monk-scholars who had played leading role in the spread of Saddharma and Buddhist scholarship. He made up his mind to spread Buddhism in India, his motherland, just as witnessed by him in Sri Lanka. He got this opportunity and joined in the publication team of the first issue of *Jagajjyoti* in 1908 (1315 Asadh), the Buddhist year 2454, the first year of the Magadhan era 1270. It has been mentioned that Samana Punnananda joined as co-editor of *Jagajjyoti* on 10 October 1908. This marked a good beginning, a new era in the history of the Bengali Buddhist Society. From the point of view of high respectability, the name of Karmayogi Kripasaran Mahasthavir was printed eminently and the name of Samana Punnananda appeared as the co-editor of *Jagajjyoti*. At this state another commendable and meritorious monk-scholar came to the scene. He was Gunalankar Mahasthavira (1874-1916). He was treated as the Guru of Samana Punnananda. Gunalankar had already become well known as the *Kavidhvaja* (a banner of Bengali poets). The lovers of Bengali literature gave him special title, *Jnanaratna* (jewel of knowledge) for his eminent contributions to the contemporary journals of Kolkata. Samana Punnananda started his *karmajivana* (life devoted to karma) through publication of *Jagajjyoti* which he very eagerly treated as his *atmaprakasa* (self light). In fact out of his exuberant enthusiasm Samana Punnananda, first of all, placed the first copy of *Jagajjyoti* at the palm of Karmayogi Kripasaran, his Guru (the spiritual Master). That particular moment was extremely revealing. It touched the delicate chord of his heart and a sense of fulfilment marked the height of his long cherished desire to looking for *Jagajjyoti*. Samana Punnananda shouldered all types of work related with publication, proof reading, re-reading the articles to be published in the journal, preparing the contents of the journal in order of the nature of articles. He had to walk from

the pillar to post in search of cover-paper, stitching or binding of journals. He meticulously watched the process of symmetrical cutting of the rims of the journal in order to give it attractive and suitable look matching with other standard journals published by other institutions in the metropolis of Kolkata. It was his life's aspiration fulfilled with it. It became an illustrious work brought under the inspiration of Karmayogi Kripasaran. Samana Punnananda worked hard and single-handed equivalent to almost hundred hands. *Jagajjyoti* soon earned respect and dignity not only among the Bengali Barua Buddhist admirers, but also among the general readers of the metropolis of Kolkata. Samana Punnananda was the heart and soul of *Jagajjyoti* and in day-to-day functioning processes of it, he marked a suitable progress. Image of the journal soon carved out a special niche among the contemporary journals of Kolkata. In the editorial notes of the first issue of *Jagajjyoti*, Samana Punnananda mentioned the most creative points of an act of editing the standard journal and this note indicated an exacting standard to be followed by others in this trade. He addressed the people in general for enthusing the readers of *Jagajjyoti* which he assured to be an intellectual property of the subscribers, readers and its distributors. He emphasized over the values of self-supporting capacity of *Jagajjyoti* which could enlighten special qualities from the beginning to an end leading to the welfare of society. He appreciated the collective efforts of the fans by dint of whose cooperation and sympathy *Jagajjyoti* could enjoy long life and successful journey ahead. Although words of expression and venture in various capacities of Samana Punnananda were utterances of a self-effacing monk-scholar, reality was that with utter humility his role was strong enough to award him an identity of successful editor. Publication of *Jagajjyoti* or its release was not less than the sunrise in darkness of ignorance hovering over the Barua Buddhist society which had been a prey to a vague and misleading concept of Buddhism, not the Theravada at any rate.

It is worth mentioning that in all shades of activities of Samana Punnananda, cooperation and coordination of Gunalankar Mahasthavir were equally self-sacrificing and real service. No hurdles made their inroad to the act of publishing

Jagajjyoti under joint editorship of these twin monk-scholars. Name of Gunalankar Mahasthavir will be hailed under the special context to his nearness and the closest contemporaneity with Karmayogi Kripasaran. He had discovered these two intellectual activists for *Jagajjyoti*, Gunalankar was gifted with deep intellectual prowess and hard work on the soil of Burma (Myanmar). He had acquired sound knowledge of Buddhist texts while staying in Sri Lanka. He was respected by all on account of his extraordinary manner of expressing the Buddhist Suttas among the followers and students of Buddhism. His name, Gunalankar was meaningfully exact and appropriate. Kripasaran consulted Gunalankar at every step of his daily life. From the beginning of their company in Buddhist activities they complimented and supplemented each other. It is heartening to note over here that in the year 1903, Gunalankar complied with Kripasaran and very sincerely he built an excellent Buddha Vihara on the bank of the river Karnaphuli at Chittagong. After accomplishing this sacred task he devoted himself heart and soul to the welfare of the Bauddha Dharmankur Vihara of which he was also the Vice-President.

Karmayogi Kripasaran entrusted the task of looking after the welfare of *Jagajjyoti* to the shoulders of Gunalankar and Samana Punnananda. In a popular sense Gunalankar was not a literateaure in profession, but by dint of his inherent literary qualities and marvels attained practically in this field he was called *Kavidhwaja* (banner of the poets). Intellectual image of Gunalankar was formed also through an introduction to famous book in Bengali entitled, *Chainik Parivrajak Abong Samasamayik Bharat* written by an eminent philosopher Jogindra Nath Samaddar. He regularly contributed learned articles on Buddhistic themes to *Jagajjyoti* in addition to his thought-provoking editorial scripts. He rendered a poetic translation of the Dhaniya sutta published in famous journal *Bharati* edited by Satyendra Nath Tagore in 1315 Bangabda. For this literary quality Gunalankar earned a good name. Its appreciating review was published in the first number of *Jagajjyoti* (1908 Asadh).

In the the light of the above-mentioned qualities of the life and work of Gunalankar, Kripasaran esatblished the Gunalankar Library in one of well-

furnished rooms of the Bauddha Dharmankur Vihara on 25th January 1910. It is still a rich library packed with rare Buddhsit texts in Pali, Sanskrit, Sinhali, Burmese, English and Bengali languages. It is worth mentioning over here that on 12th February 1910, when the Revenue Secretary of the Government of Bengal paid a visit to the Bauddha Dharmankur Sabha, he held this rich collection in his high esteem. In this way, the grand troika (Kripasaran, Gunalankar and Samana Punnananda) of monk-scholars brought *Jagajjyoti* to an ambitious point. At this juncture an event occured, Samana Punnananda got an opportunity for teaching Pali as a Lecturer in the Department of Pali, Calcutta University. It was an honour to him and to the Bauddha Dharmankur Sabha where he was trained and was enabled to excel. But it was also a grave loss to *Jagajjyoti*. Naturally the task of editing *Jagajjyoti* came to the shoulders of Gunalankar Mahasthavir.

However, Gunalankar did not get desired time to do his worthwhile for *Jagajjyoti*. Hardly he got two or three years after Samana Punnananda joined the Department of Pali in 1914 in the University of Calcutta. But this separation was imaginary, because despite dual responsibility Samana Punnananda gave full cooperation in the editing processes of the journal. In proof-reading major work of copy holding of the manuscripts of articles was done by him and the remainder work was accomplished by Gunalankar Mahasthavir. It was really a back-bone-breaking task in view of hard engagements with other additional functions as a monk living the Dharmankur Vihara. In the beginning years of *Jagajjyoti* financial condition was not up to the mark of maintaining a whole timer editor solely attached to this task. There were many items of work for which physical exertion and mental activism of Gunalankar were slowly consuming his mortal stock. Resulting effect made him weak, though his moral stamina and inner urge pulled him up to accomplish the task entrusted to him. In between these two extremes he faced toughest challenges of his life, limitations of his physique ultimately snatched the remnants of the satrenght and he breathed his last in 1916. It was really a grave shock to his closest ones, Kripasaran and Samana Punnananda. At any rate, the crisis of *Jagajjyoti* was eased soon with additional arrangements. Under these circumstances

a ray of hope emerged from fateful co-operation and coordination of Dr. B.M. Barua who joined the Department of Pali as a Lecturer in Calcutta University on 21 December, 1917.

Dr. B.M. Barua (31 December, 1888-23 March, 1948), an young and talented intellectual of twenty-nine years with all his knowledge and expertise in the field of history, archaeology and religious activities in Buddhism, was a born Buddhist. His whole life was brought and bred up on Saddhamma with the blessings and struggle of Kripasaran. He had already acquired sound knowledge in the filed of research in Pali, He had been awarded D. Litt. degree of London University in the year 1917. He had the credit of being the first Asian scholar to have this glorious achievement. Besides, Samana Punnanananda was also there to assist him for the sake of *Jagajjyoti*, the most endeared mission of Kripasran who was the actual uniting force in moments of crisis. Samana Punnananda was an experienced monk scholar, the thirty-nine year old active man and alert worker. The journal did not suffer the misfortune of discontinuity. Dr. Barua and Samana Punnapanda, both were engaged professionally in the Deptt. of Pali in Calcutta University, yet they devoted their spare time besides their busy schedules of teaching and research in the University premises. They had no additional engagement or any commitment with any other extra-academic job. Outside University life, they spent their remainder time in editing *Jagajjyoti*. In this connection, there was no paucity of desired sources and other relevant things, because Gunalankar Library consisted of sufficient feeder material for releasing timely issues of the journal. Dr. Barua from the very beginning of his career in higher studies was a contributor to this journal. A mention may be made of some such articles as were published in *Jagajjyoti*. They were "Historical Account of Buddhism", "The stories of destruction of the Sakyas, the Licchavis and the Vajjis", "The condition of Hinduism and Buddhism of Tripura during the time of the Guptas", "The Bengali Buddhist Community", "Buddhism in the West", "Rebirth of Buddhism" (a Bengali translation of the English article published by Alexander D. Neel, an eminent Tibetologist). More than fourteen of his articles in Bengali were published in *Jagajjyoti* which were concerned with aspects Buddhist religion and

culture. Bengali Barua Buddhists were immensely benefited by this role of Dr. B.M. Barua. During his tenure of editorship standard of journal and other related qualities improved much.

Different types of events and festive occasions were normal and regular incidents in Bauddha Dharmankur Vihar. It was an activating and inspiring centre of Buddhist learning. Very well an eminent scholar, Trevor Ling has remarked that "he (Ven. Karmayogi Kripasaran Mahathera) in 1892 founded in Calcutta an association called the Bauddha Dharmankur Sabha, one of whose objectives was to resusciate Buddhist culture and to propagate the tenets of the Buddha and the principle of Buddhism by organization of missions, printing and publicaiton of Buddhist texts, books and pamphlest ...arrangement of lectures and discourses on Buddhism, and so on." After the death of Dr. B.M. Barua, this programme continued through *Jagajjyoti* with its editor Silananda Brahmachari.

Editorship of *Jagajjyoti* under the care of Silananda Brahmachari started in the year 1950 and it continued up to 1959 with some occasional gaps. It is considered to be the second stage of the journal which actually was revived by Ven. Dharmapal Mahathera. This great Buddhist monk-scholar came to Bauddha Dharmankur Vihara in 1949 and his first step was the republication of *Jagajjyoti*. Editor Silananda Brahmachari was a multifaceted scholar having a very adventurous career in the field of Buddhism. During his tenure many memorable events and festive occasions took place beneath the banner of the Bengal Buddhist Association and the *Jagajjyoti* recorded each and every such items as they were celebrated. Ven. Dharmapal was an incessantly active monk and whenever opportunity for doing something appeared before him, he soon involved himself heart and soul for the sake of enhancing the image of Bauddha Dharmankur Sabha. In 1952 he participated into an installation ceremony of the holy relics of Sariputta and Moggallana, two prominent disciples of the Buddha organized by the Maha Bodhi Society of India at Sanchi (Madhya Pradesh). Two years later, in 1954 he attended the function of the Sixth Buddhist Council convened by the Union Government of Burma (Myanmar). That time U Nu was the Prime Minister, the patron of the Council. On that occasion The Sanghayana Souvenir was

published by the Council. In the proceedings of that publication special notice was taken of the presence of Ven. Dharmapal Mahathera whose photo was also given a prominent space in that. *Jagajjyoti* took special notice of that visit with a detailed report. Then also in 1955, when Ven. Dharmapal was unanimously elected as the Secretary of Buddha Dharmankur Vihara, *Jagajjyoti* gave a suitable space in its proceedings and the editor highlighted the life and achievements of this learned monk-scholar. Highly commendable was the reporting in *Jagajjyoti* about that festive celebration of 2500 years of the Buddha Jayanti in 1956. On that occasion Ven. Dharmapal participated into the national seminar and other cultural celebration sponsored under the initiative of Pandit Jawaharlal Nehru, the then Prime Minister of India. The following year (1957) Baudha Dharmankur Sabha also celebrated this 2500 years of the Buddha Jayanti in Nalanda Park. His Holiness the Dalai Lama (a young monk of 21 years old that time) with the Panchen Lama was welcomed as special guests. Dr. B.C. Roy, the Chief Minister of West Bengal was the President of that celebration. Two years later, in 1959 Ven. Dharmapal took part in an important seminar held in Yangon (Myanmar) on the theme ‘Ways and Means of Propagation of Buddhism in Indian Subcontinent.’ He also practised three months Vipassana course at Sasana Yeiktha (Yangon) under the great Meditation teacher Mahasi Sayadaw. These visits were recorded in *Jagajjyoti* with illustrations. It is to be noted that of all, Silananda Brahmachari had also accompanied Ven. Dharmapal in course of his visit to Burma (Myanmar) in 1957. On that occasion Anagarika Munindra, an eminent Meditation teacher and Dr. Anima Das also were with him.

Jagajjyoti, in its second stage of publication under editorship of Silananda Brahmachari highlighted the meritorious writings of Dr. Shashibhusana Dasgupta, Probodh Chandra Sen, Asit Haldar, Saumendranath Tagore, Dr. Roma Choudhury, Prof. Narayan Gangopadhyaya, Professor Rezaul Karim, Dr. Shahidullah, Dr. Tripurashankar Sen, Dr. R.G. Basak, Dr. Kalidas Nag, Bankim Chandra Sen, Chapala Kanta Bhattacharya, Narendra Dev, Swami Sraddhananda, Dr. Nalinaksha Dutt, Dr. K K Ganuguly etc. Of all, mention should be made of “*Buddha Dharma O Charyapadas*” of Dr. Dasgupta

which later was published as An Introduction to Tantric Buddhism in Calcutta University. Silananda Brahmachari spared major portion of his time in rendering services to other relevant activities of Baudha Dharmankur Sabha in addition to the responsibility of editorship of *Jagajjyoti* shouldered by him. He was a dynamic person, always active and self-sacrificing in nature. Unfortunately, on account of financial crunch and free-lancing and bohemian nature of Silananda Brahmachari, the prospect of *Jagajjyoti* witnessed a decade of oblivion. For the remainder period of his life he enjoyed and relished a life of characteristic scholarship for which he was awarded, felicitated and honoured by different Buddhist centres and educational institutions. This unique and uncommon scholar lived a long life of ninety-five years (25 December, 1907-2 February, 2002) having fifteen standard books and more than hundred articles to his credit leaving an extraordinary legacy for the posterity. His life and work will show many things gifted with rare and romantic adventure of life as an Upasaka and as a scholar.

Although the period from 1959 to 1969 appears to be one of oblivion due to absence of an independent editor of *Jagajjyoti*, it never died or went out of sight and out of mind of the admirers of Baudha Dharmankur Sabha. In this connection the year 1965 dazzled the glory of *Jagajjyoti*, an episode of excellence and splendour aroused the magnanimity of religious or spiritual journalism under the leadership of Dharmapal Mahathera. It was the unique occasion of the celebration of the Birth Centenary of Karmayogi Kripasaran Mahathera on the auspicious day of 22 June, 1965.

Jagajjyoti entered a new era in 1970 with its new form in English and Bengali writings. Its editor Dr. Dipak Kumar Barua is a great name with laurels of achievement in the field of Buddhist scholarship, (who is a retired Professor and was the Head of the Pali Department of Calcutta University). His period of editorship marks a significance period for his appeal to scholars and professional writers inviting articles to be published in *Jagajjyoti*. The year 1970 was worth remembering also for the festive occasion of Buddhist youth conference (from 9 to 10 May) held in Kripasaran Hall. Proceedings of the journal included six articles in English in addition to Bengali articles as usual. The best point to note

is that from now onwards m financial crisis came in the way of the journal by dint of helping hand of Dharmapal Mahathera who actually maintained a fixed fund and allotted the task of editing and doing the needful solely to the repositiblity of editor who arranged other relevant points with collaboration of expert persons. The journal maintained a balanced reporting in respect of religious and other secular roles of the Bauddha Dharmankur Sabha. It was through the reporting of *Jagajjyoti* that admirers and fans of the journal and follower of Barua Buddhists were kept well-informed about day to day activities of the Bauddha Dharmankur Sabha. A glimpse of articles published in the *Jagajjyoti* between 1970 (2514 BE) and 1979 (2523 BE) shows highly optimistic records of outputs in various activities of the Bengal Buddhist Association.

Dr. D.K. Barua shouldered the work of editing the journal in an unprecedeted manner which maintained the standard of earlier publications. It was all success on account of his intellectual integrity and professional or academic standard he had to his credit. He revived the past glory of the journal edited long ago by Dr. B.M. Barua. Altogether sixty seven articles were published, each holding high research qualities. Among the scholars we observe the unique vision of personalities and their international fame. Among them names of Nalinaksha Dutt, Anukul Chandra Banerjee, Prabhash Chandra Majumdar, Silananda Brahmachari, Binayendra Nath Chaudhury, Kalyan Kumar Ganguly, D. K. Barua (editor), Richard A. Gard, David Maurice, Rev. Pasadika, Heinz Bechert; Ven. K. Sri Dhamminda Mahanayaka Thera, W.R.P. Somratane, K.K.Roy, Franz Bernhard, Sukumar Sen Gupta, E.M. Satow, Deva Prasad Guha, Rev. P.T. Bonyodha, Archie J.Bahm, Ven.

Dr. U. Dhammaratana, Rev. Nawang Tsering, Mark Tatz; Ven. N. Jinaratna Nayaka Mahathera, Sentaro Heroike, D.K.N. Jayatilake, Prahalad Pradhan, Sujit Kumar Mukhopadhyaya, Bibhuti Bhushan Kundu, Hajime Nakamura, Hemendu Bikash Chowdhury, Chiyu Inouye. Besides, the editor took serious note of some eminent scholars whose articles were reprinted for the benefit of present generation of young research scholars and eager monk-scholars. Of the late Dr. B.M.Barua's articles were given suitable space in *Jagajjyoti*.

Above all, learned editorial notes of Dr. D.K. Barua and some occasional notes in forms of blessings and suggestive views of Dharmapal Mahathera were eye-opening. Dr. Barua's editorial notes of the journal are packed with his remarks and standard intellectual feats. In every issue of *Jagajjyoti*, fragments of reports concerning extra-academic, festive occasions, seminars, symposia etc. scribed by Milon Kanti Choudhury show true specimens of presenting dossiers and details of factual events. Mention should be made of visiting guest scholars from Japan, Burma (Myanmar), Sri Lanka, other southeast Asian Buddhist countries, Nepal, Bangladesh etc. whose addresses delivered in various premises of the Bauddha Dharmankur Sabha throw light on dynamism and activating forces of the members of this institution. Reports concerning felicitation of learned scholars from different countries are fine pieces of literature leaving lasting imprint on the mind-sets of the readers. Special reference to *Jagajjyoti* of the year 1971 must be made in which vivid description, observation, notes etc. are mentioned about the liberation of east Pakistan and the revolutionary formation of Bangladesh. It also focuses over the humanitarian and philanthropic role of Bauddha Dharmankur Sabha which gave sufficient aids and other reliefs to the refugees fled from Bangladesh and settled in different parts of the urban regions of Kolkata. It was a panoramic event which spread the name and fame of *Jagajjyoti* among the Buddhists of Bangladesh and also among the refugee Buddhists around Kolkata. Along with these, names of the revolutionary persons such as Bangabandhu Sheikh Mujibur Rahman, Sayed Nazrul Islam and many heroes of the time were published in it.

A delegation of Bauddha Dharmankur Sabha paid visit to Bhubaneshwar (Orissa) on 4th November 1972 when the Kalinga Nippon World Peace Pagoda at Dhauli was erected. Ven. Dharmapal visited Sarnath to bless on the occasion of mass conversion of Dalits to the cult of Saddhamma. Bauddha Dharmankur Sabha, thus played an active role through its mouth piece *Jagajjyoti*. During this decade Kripasaran Free Homeo Dispensary was established on 7 January 1973 with the financial assistance of Lions Club. It was inaugurated by Sri Ajit Kumar Panja, the Health Minister of West

Bengal. It proved to be a great relief to patients hailing from the poor section of the society. Bauddha Dharmankur Sabha gave a suitable publicity to Mr. H. Nesioka, a Japanesae young scientist for his invention of an air compressor. Besides, Dharmapal Mahathera and his Kalyanmitra Prof. Kazuo Azuma, the famous Rabindra scholar jointly did a lot for the Indo-Japanese Tagore Association. Prof. Azuma rendered a fine translation of the complete works of Rabindra Nath Tagore into Japanese language. This friendship brought special prestige to this Buddhist organization. Series of exchanges of delegations took place between two leading to the propagation of *Saddhamma*. Of all, purchase of a plot of land by Bauddha Dharmankur Sabha at Rajgir marked a significant expansion of Buddhist mission. It fulfilled the long cherished desire of Dharmapal Mahathera in establishing a Meditation Centre. Its name was put as Tapodarama-Saptaparni Vihara on the basis of its attractive term searched out of the Buddhist Pali text. In the year 1976 a Buddhist Publication Board of India was constituted under the auspices of the Bauddha Dharmankur Sabha. *Jagajjyoti* gave suitable publicity to the above mentioned achievements and from then onwards some rare publications were done on Buddhist philosophy, religions and culture in Bengali and English. Credit goes to the efficient editorship of Dr. D.K. Barua who meticulously dealt with these issues and aroused fresh interest of the scholars and Buddhist monks towards the circulation and welfare of *Jagajjyoti*.

However, Dr. D.K. Barua, an eminent scholar of Pali of international repute became gradually preoccupied with his teaching profession and he had little time for shouldering the dual responsibilities-editing *Jagajjyoti* and heavy teaching and research work in Calcutta University. On his humble request to this effect before Dharmapal Mahathera led to give him respite from the task of editing this journal which was in need of a whole-timer editor. At any rate none of these two issues suffered loss. Rich ligacy of intellectual dedication of Dr. Barua left a lasting imprint and the image of *Jagajjyoti* advanced further with this consciousness. Dr. Barua, despite relinquishing this vast engagement continued his link with the journal as a learned contributor and as the local secretary of the organization. His learned articles are academic and intellectual pathfinders for

the young generation of Buddhist scholars and he is treated as an excellent friend, philosopher and guide to the admirers and lovers of *Jagajjyoti*. A short note on his life and work published in the following chapter are testimonies to these points.

Jagajjyoti started its renewed and fresh journey in 1980 under the editorship of an eminent poet-scholar in the field of Buddhist activities under the auspices of Bauddha Dharmankur Sabha, he is Sri Hemendu Bikash Chowdhury. He shouldered the responsibility of editing this journal. Image of this journal changed radically since it assumed a new incarnation as a quarterly bilingual issue in English and Bengali languages. I would like to call over here, the dawn of a Golden Age of *Jagajjyoti*, because by this time (completion of its centenary year 2008), all records regarding number of articles, notices of reporting, reviews of books, festive occasions, seminars, symposia, conferences, felicitation and commemoration volumes and other relevant items have been surpassed. The dynamic role of Hemendu Bikash Chowdhury amply justifies our observations pertaining to his deep thinking and hard work devoted to *Jagajjyoti*. His association with Bauddha Dharmankur Sabha and with its other constituent insitutions, such as Kripasaran Continental Institution and its activities, Kripasaran Free Homoeo Dispensary, Indo-Japan Tagore Association, Buddhist Publication Board of India, Dr. B.M Barua Anniversary Celebration Committee, Dr. B.M. Barua Scholarship Committee, Dharmankur Book Agency, Atish Dipankar Millennium Birth Celebration Committee, Bauddha Dharmankur Sabha Centenary Celebration Committee, Dr. B. R. Ambedkar Birth Centenary Celebration Committee etc. furnished sound background to his rise to the present position. In addition to these he is also linked with the governing bodies of other branches of the Bengal Buddhist Association at different urban centres the country. At present he is the General Secretary of the Bauddha Dharmankur Sabha and its Trustee. In the light of the above mentioned engagements his wide concerns and experiences amount to his dynamism. But his intellectual vision is assessed by various publications under his care and sacrificing zeal. He is the whole-time editor of *Jagajjyoti* and he performs painstaking tasks of proof-reading, correcting grammatical aspects,

verifying the references and checking the exactness of quotations of them. In the light of holding original manuscripts of articles and comparing with printed matter are very hard work for a sincece editor. In exceptional cases he takes trouble to re-write also, of course, with a view to standardizing the pieces upto the mark of intellectual image of Jagajjyoti.

He has to look after other auxiliary aspects of the journal, such as selecting quality of paper, illustrations and their artistic propriety are additional responsibilities. Besides, he has been shouldering highly sensitive issues of financial crunches, prospects of sales and distribution of journals to proper persons or agencies. Book review columns are no less an important problem, because it is related with the most delicate points of authors and objective vision of the reviewers.

Hemendu Bikash Chowdhury is a man large and sympathetic head and heart so long as his temperament and behaviour with incumbents in service of Baudha Dharmankur Sabha are concerned. Amidst these fangs and features he carries on the atlantean load of *Jagajjyoti* to excellence and splendour as are evident from the outputs in various froms and incarnation of the journal. It is well-said that facts are stranger than fiction. By this time *Jagajjyoti* has successfully given spaces to three hundred seventy two articles or research paper during its journey from 1980 to 2008, a challenging span of time (twenty nine years). Personally he takes care for posting the journal to contributors, its several complimentary copies to proper and deserving men of letters in addition to a large number of members and will-wishers of Baudha Dharmankur Sabha. These days cooperative, coordinating and cohesive team formation is almost a point of impossibility, but Hemendu Bikash Chowdhury accomplishes it single handed, an example which had been found in personality of Samana Punnananda in the days of beginning of this journal around 1908-1910 or so. He is highly experienced editor in view of his capacity of working as the force of liason with contradictory and coordinating conditions encountered by him. Under these circumstances his deep rooted knowledge of Buddhist texts, Buddhist ideals and their ethical boundaries are exceptional qualities which enable him to excel successfully. As a matter of fact he is fortunate in earning these qualities on account

of his intimate contact with the late Sanghanayaka Dharmapal Mahathera since 1975, almost like a son to a father.

By this time *Jagajjyoti* has developed its independent image in the constellation of the religous and cultural journals of the subcontinent. Although hundred years of this journal are full of ups and downs, it moved from door to door, it appeared with the deep Buddhistic ideals of *Bahujana Hilya*, *Bahujana Sukhaya Lokanukampaya* (for the welfare of the many, for the bliss of many and for the welfare of the world). It has been carrying the unique messages of spiritualism, philosophy, humanity, secularism, worldly struggle, autonomous existence of Man for witnessing self-light. It brought the secrets of philosophy down to the mother earth from the skies and in this it spread the material truth, not about imaginary celestial world. The Buddha uttered well that he was neither a god nor an incarnation (*avatara*), but an Enlightened One, the man by dint of struggle for study and knowledge. *Jagajjyoti* spent its valuable hundred years with bold indifference to tradition of idolatry and Brahmanical scriptures, philosophizing andjustifying blood prone sacrifices of living beings. It always involved itself in revolutionary and thought-provoking messages leading to creativity. It has been arousing the excluded and marginalized persons to challenge the tones and addresses of the priests and princes of corruption, exploitation and owes and ails. The Buddha's call to popularize the strength of reason, rationality and human experiences were the motive forces of *Jagajjyoti*. Love for living being, a struggleful battle to demolish walls of discrimination and glittering idols of ignorance were the ideological pillars of *Jagajjyoti*, the Light of the World. It has been constantly advocating the lofty vision of the Buddha leading to universal brotherhood. Through its articles, notes, observations, appeals and general traits, *Jagajjyoti* has been raising fundamental questions and challenges to explore meanings of love and virtue, of sorrow and happiness, of fear and demons and above all, of material and moral foundations of living a peaceful life, not for the selfish gains, but for the welfare of others.

Jagajjyoti stood for face-to-face discussion and an open culture of debate, direct contacts free from any mystification or conspiratorial dialogues

as were done or practised by the Vedic heroes and advocates. After the *Mahaparinibbana* of the Buddha, his sermons, his utterances were tipped off to refresh the purest water in the muddy heat of misunderstanding and misleading assurances to guide people in the higher attainments of spiritual and social advancement. Messengers of *Jagajjyoti* were the editors themselves who treated the human beings as the partners and not as targets of exploitation. Life styles of the pioneers of *Jagajjyoti*, such as Samana Punnananda Sami, Gunalankar Mahasthavir, Dr. B.M. Barua, Pandit Silananda Brahmachari were based on words and facts of adaptability to changing material condition and reform and not only on the colourful flattery and sycophancy of the incarnations. Discussion, debate and protest against ignorance, sloth, slumber and surrender were their direct means to fight isolation from the main stream of social and spiritual search. Their open agenda were

the Middle Path, Enlightenment through struggle of life without any Guru in the orthodox sense of the Vedic exhortations. Editors of this journal during early stages visited widely the interior hinterland of Upasakas and Upasikas of hills and plain of Chittagong and they intervened the system and tradition of those days and they encouraged others to realize the ideals of *Jagajjyoti* moving from door to door for removing darkness of ignorance. The days of the editors such as Dr. D.K. Barua and Hemendu Bikash Chowdhury are encountering the most tough tasks with their efforts to display the values of *Saddhamma*. Now there is need to provide opportunity for interacting and practising on the issues of health, education and enlightenment as these ideas are enshrined in constituent bodies of the Bauddha Dharmankur Sabha-Kripasaran Continental Institution, Free Homoeo Dispensary, its various branches and several publications, welfare activities etc.

APPENDIX

City Buddhists celebrate Centenary of Chronicle

Kolkata : About a thousand Buddhists of the city gathered at the Bauddha Dharmankur Sabha, along with Buddhist dignitaries from all over the world, to celebrate the centenary of *Jagajjyoti*, the Buddhist chronicle, on Tuesday,

The chronicle was started in 1908. Since then, it has featured priceless articles on Buddhism by scholars from across the world.

The Bauddha Dharmankur Sabha, the parent body popularly known as the Bengal Buddhist Association, was founded in 1892. A year before that, the Maha Bodhi Society was founded by the legendary Anagarika Dharmapala who travelled to undivided Bengal from Sri Lanka. Kripasaran Mahasthavir, a monk from Chittagong, travelled to Kolkata and founded the Association to propagate the religion here. "The 10th century saw Buddhism reach its zenith in India. While Bihar was the centre of this great upsurge, Bengal, too, was part of the glory. Unfortunately, after the 14th century, Buddhism was on the wane in India. The migrations of these two monks to Kolkata and the setting up the two centres of Buddhist religion proved to be a boon," said Hemendu Bikash Chowdhury, secretary of the Association.

The Association has a Buddha temple with a monastery. Interestingly, all monks here are Bengalis either from here or those who had migrated from Bangladesh long ago. The Association also runs a school for the underprivileged.

In 2006, the community celebrated the 2550th advent anniversary of the Buddha and none less than the Dalai Lama graced the special programme. The special issue of *Jagajjyoti* had an article by the Dalai Lama himself on why Buddhism is still relevant in a trouble-torn world. Even Governor Gopalkrishna

Gandhi wrote on the Tathàgata and his universal acceptance in this issue.

The Times of India/18 September 2009

Buddhist Journal

Some say it is a way of life. For many it is a practice to cleanse the mind of impurities. But the fact remains ever since Buddhism was founded 2600 years ago, it has continued to give solace and peace to millions even as it traversed all over the world. As for the man who founded the religion, Gautam Buddha's name is associated till this day with all the serene thoughts which calm our minds and guide our conscience amidst the toil and trouble of the 21st century.

Founded in 1908, *Jagajjyoti* seeks to keep alive the traditions of Buddhism. Little wonder, it has been a torch bearer who shed light and scrutiny to ward off hearsay which often usurp the role of tradition. The authors list is a veritable who is who more than made for the delay in its stands. We are looking forward to the centenary volume.

The Statesman /14 July 2008

Jagdish Kashyap

During the course of a fiery speech, a nationalist leader had compared the foreign rulers with primates. And he had underscored his point by saying that India was civilised long before some of the inhabitants of a nation who had later subjugated the sub-continent. It was not an idle boast. For Nalanda University had been set up three hundred years before the birth of Christ. In 1194 AD it was destroyed by conquering hordes. As the process of restoration started, Jagdish Kashyap, a Buddhist monk was associated with it. Even though he had renounced the world, Kashyap was a dynamic man. He brought the mortal remains of Hiuen Tsang from China and built a memorial

hall upon it. He set up Nava Nalanda Mahavihar. The Union Government recognised it to be a deemed university last year. Bringing out Pali Tripitak in 41 volumes in Devanagri script is another achievement of Kashyap. Edited by Hemendu Bikash Chowdhury, the centenary volume on Bhikkhu Jagdish Kashyap was brought out recently by Bauddha Dharmankur Sabha.

The Statesman / 1 February 2010

Dhamsara Greetings & Best Wishes

Jagajjyoti, the annual English-Bengali journal published by the Bauddha Dharmankur Sabha (Bengal Buddhist Association) of No : 1, Buddhist Temple Street, Kolkata-700 012, India, this year 2008, marks its centenary. This association was formed in 1892 by the Most Venerable Kripasaran Mahathera for the revival and regeneration of Buddhism in the land of the Buddha. He was contemporary of the Anagarika Dharmapala of Sri Lanka and worked to achieve their goals in tandem.

Incidentally, Beni Madhab Barua, a bright student of Chittagong, the native land of Baruas, now in Bangladesh, was the first Asian to obtain D. Litt degree from the University of London in 1917. Venerable Kripasaran and Anagarika Dharmapala were instrumental in inspiring Sir Ashutosh Mookerjee, Vice-Chancellor of the Calcutta University and also the President of Maha Bodhi Society of India founded by Anagarika Dharmapala, with he himself as the General Secretary and with Sir Asutosh Mookerjee as the President and registered in 1915 under the Indian Companies Ordinance to include Pali in the syllabus of the Calcutta and several other universities of India.

Venerable Kripasaran Mahathera started the literary publication *Jagajjyoti* (The Light of the World) in 1908, to enlighten the public of India and world around interested in Buddhism.

Since 1980 this journal is being successfully edited by Hemendu Bikash Chowdhury presently the General Secretary of the Bengal Buddhist Association

Dhamsara—the monthly journal English-Sinhala extend their greetings and good wishes to *Jagajjyoti* and the Editor and also the officials of the Bengal Buddhist Association, who have kept the flag of Buddhism aloft through hundred long years.

Dhamsara Editorial /May 2008 Sri Lanka

Dalai Lama to touch down in city

FROM SUNDAY night till Tuesday evening next week, Kolkata would be the seat of the Tibetan government-in-exile as the supreme religious head of Buddhist, the Dalai Lama, would come to the city for a two-day visit. His visit would also strengthen the demand of city Buddhists to declare Buddha Jayanti as a national holiday.

Hemendu Bikash Chowdhury, general secretary of Bengal Buddhist Association (BBA), said that for several years Buddhists have been demanding that the Govt. declare Buddha Jayanti as a national holiday, under the Negotiable Instruments Act.

"We will reiterate this demand during the Dalai Lama's visit. While this has been a longstanding demand, we expect the government to realise our emotional appeal. Being a minority, both in terms of religion and numbers, we should not be deprived of our right", he said.

Chowdhury said that the Dalai Lama would be in Kolkata on January 14 and 15 and inaugurate the 2550th birth anniversary celebrations of Gautama Buddha, being organised by BBA, "The Dalai Lama was supposed to visit the city earlier but he could not due to other pressing work. On Monday, he will initiate a series of celebrations," he said.

The Dalai lama would address Buddhists and release a special volume of BBA mouthpiece *Jagajjyoti*. "Programmes also include a national seminar in which Buddhist scholars and intellectuals would converge. We are also organising essay writing competition and art exhibition for students," the BBA general secretary said.

BBA, also known as Bauddha Dharmankur Sabha, was founded in 1892 to regenerate and propagate Buddhism. It has been at the forefront during 2500th anniversary celebrations of Gautama Buddha in 1956, led by former Prime Minister Jawaharlal Nehru.

Like the celebrations 50 years ago, Buddhist monks and dignitaries from home and abroad would participate in the celebrations. This year also a National Celebration Committee has been formed with Prime Minister Manmohan Singh as Chairman.

Hindustan Times /13 January 2007

22.3.1996
Dear Sri Chowdhury

Greetings !

I am reassured that you are doing some service to Buddhist Heritage in a land where violence, corruptions crime fill paper,- with incitement to abandon in the Hollywood!.

I have been hoping that someone from Bengal, of the rank of Satyajit Ray, or Attenborough, would do a film on Asoka which would be the best way to commemorate the memory of the Maharaja who gave up war.

Unfortunately, such a celebration does not seem to be possible.

Meanwhile, I feel, that one of the books on Asoka in the Rulers of India series of British time, may be reprinted. Will you see if it is in the National Library and consider publishing a new edition with an introduction by Dr. Romila Thapar.

Or Dr. Thapar's own book on Asoka could be translated into our languages.

Meanwhile, at 90, and more, I am having back pain and can't do much more writing than on my Gandhian Saga.

So please, reprint my article Religion and Righteousness in the *Jagajjyoti*.

One day, I will attempt an essay on Asoka's Dhamma as the foundation of the state, as the ideal of our country, which once was, but now has become more like the State which Chanakya advocated in the *Arthashastra*.

Do try and think of some Bengali film maker, who will do Asoka : Mrinal Sen or Gautam Ghosh?

Sincerely
Mulk Raj Anand

16 May, 1996
My Dear Shri Chowdhury,

Thank you for your letter. Asoka stands out as a beacon light in the galaxy of rulers throughout the world, as he renounced violence and became a major force propagating the message of love, peace and nonviolence of Lord Buddha.

I send you my best wishes for the *Jagajjyoti* Asoka Commemoration Volume.

Yours Sincerely
Karan Singh
President, *India International Centre*
New Delhi

September 29, 1999
My Dear Hemendu,

Herewith the article you wanted. I hope you agree to my broadening the subject and making the topic more relevant.

My pranam to Ven. Dharmapala Mahathera and congratulations and best wishes on his birthday. Do you realize how very grateful and appreciative I am of the wonderful services you render to the cause of Buddhism? So do many of your admirers in the world.

My best wishes
Ananda W.P. Guruge

Senior Special Adviser to the Director General of UNESCO Formerly Ambassador of Sri Lanka in USA Dean, Academic Affairs and Director, *International Academy of Buddhism, Hsi Lai University*, California, USA

3 November B.E.2540 (1997)
Dear Mr. Hemendu B. Chowdhury,

Thank you very much for sending us a copy of your book "Asoka 2300 "

At this time we have no established Book Review section in our Review, but we did find the book newsworthy. We will print an announcement and review in our news section.

We would also like to request permission to reprint some of the papers from this book in our WFB Review.

We are requesting non-exclusive world rights to use various articles in full and in English, for future editions. We will give full credit as due.

Thank you for sharing this work with our readers.

Sincerely
Amborn Arunrangsi
Editor: *WFB Review*
The World Fellowship of Buddhists
Bangkok, Thailand

19.11.97

Dear Mr. Chowdhury,

Thank you very much for your letter and for so generously sending me your journal *Jagajjyoti*. I've never, I'm afraid taken a close interest in Asoka or the Buddha, but its never too late to start and your books may well provide the impulse. As I'm trying to compile an anthology of Bengali poetry myself, I shall certainly look closely at your *Buddha Pranam*.

With all good wishes

Yours sincerely

William Radice

School of Oriental and African Studies

University of London

23 July 1985

Dear Hemendu

I am sorry that I take so many days to answer your extremely kind letter of 1.7.85 received here on 9.7.85.

I shall bear the loss of your gift of 25 off-prints of my article published in the *Jagajjyoti* and shall ever pray for improvement of our postal services.

My sincerest thanks to you all the same.

I send you, under Registered Post, a complimentary copy of the book *Aspects of Buddhism*. I personally am not proud of this publication, and am trying to locate a publication of 1962 (reprint: 1972) which is almost gone out of stock but hope to send you a complimentary copy after a week.

I have marked you two complimentary copies of Bulletin of Tibetology 1985 : 1, one to your office address and other to your residence address. I eagerly look forward to your comments about our findings on the contents of *Jagajjyoti Atisa Jayanti Number*.

I also look forward to *Jagajjyoti* coming up as the best Indian Journal on Buddhism in your able hands.

Yours sincerely

Nirmal C. Sinha

Director : *Sikkim Research Institute of Tibetology*, Gangtok

30th November 1994

My dear Chowdhury,

Thank you very much indeed for sending the birth centenary volume "Mahapandita Rahula Sankrityana". I should say it is beautifully got up and highly informative.

With kind regards,

Yours sincerely

S. Mohan

Judge : Supreme Court of India

25.2.1992

Dear Mr. Hemendu

I am very pleased to receive your invitation to the Centenary Volume

'Hundred Years of the Baudha Dharmankur Sabha'. I fear that in the very short span of time my almost fully broken health does not allow me to prepare an apt contribution. In case I may in spite of all obstacles find a way to produce something worth printing, and if it is the presentation of a Tibetan text, I would like inform you as early as possible before 31 May 1992.

This letter gives me the opportunity to ask you a question; Are the volumes of *Jagajjyoti* regularly sent to any library in our country, i.e. Germany? You have been so kind as to post to me besides the "Atish Dipankar Millennium Birth Commemoration Volume" the "Buddha Jayanti Annuals" of the years 1984, 1985, 1986, 1987, and 1988. In my opinion *Jagajjyoti* contains valuable contributions which should be made accessible to the scholars in all the countries, including Germany.

With personal regards.

Your sincerely

Dr. Helmut Eimer

Rheinische / Friedrich- Wilhelms- Universitat / Indologisches Seminar

January 30,1996

Dear Hemendu Bikash Chowdhury

Thank you very much for the wonderful *Dr. B. M. Barua Birth Centenary Commemoration Volume*.

I will be happy to contribute an article for the Asoka Commemoration Volume and hope to send to you in time.

With regards

Prof. Em. Dr. Ahmad Hasan Dani

Advisor of Archaeology / Ministry of Culture /
Govt. of Pakistan

May 11, 1990

Dear Mr. Hemendu B. Chowdhury

I acknowledge herewith the receipt of your kind letter of 30 March, 1990, informing us of your acceptance of our invitation. I am very pleased by the warm words that you have addressed to our organization and by your high assessment.

I am conveying herewith some materials concerning the General Conference: copy of the preliminary programme, themes of Commissions of the General Conference and of the Symposium on Buddhist culture. The Commissions and the Symposium will be held within the frame work of the General Conference's Programme.

I also inform you that accommodations in Ulan Bator will be borne by the ABCP Headquarters.

You are doing wonderful things in the realm of scholarship and enlightenment. If you have an extra copy of your journal *Jagajjyoti* I would very much like to see it.

With best regards

Yours sincerely

Dr. G. Lubsantseren

Secretary-General / *Asian Buddhist Conference for Peace I* Mongolia

May 31, 1985

Dear Mr. H. B. Chowdhury,

You were so kind as to send us a short profile of Venerable Dharmapal Mahathera along with some photos. Thank you very much indeed for your kind attention and contribution to our Journal.

The Editorial Board is planning to publish the above mentioned materials in one of its forthcoming issues under the rubric "Mahasatta".

Yours sincerely

I. Ochirbal

Editor-in-Chief

Buddhist for Peace I Ulan Bator, Mongolia

23 August 1997

Dear Mr. Chowdhury,

It is an un-anticipated great pleasure to have met you at The Interreligious Gathering of Prayer For World Peace held in Kyoto.

I am very glad to know that you have been kind and active in spreading Buddha-Dhamma and striving for world peace since I visited your Association in 1993.

Prof. Azuma sent me the book "Asoka 2300" a few days ago. Thank you very much for the book. I found names of Dr. Hajime Nakamura and famous people such as Rabindranath Tagore, D.D. Kosambi, B. R. Ambedkar..

It was regrettable that time was so short to talk with you. I am looking forward to seeing you again.

Sincerely in Gassho,

Ohtani Kuhin

Head / *Nishi Hongwanji* / Kyoto / Japan

Dear Rev. Hemendu Bikash Chowdhury

We received your book "Asoka 2300". We have been keeping this valuable book in BUKKYO DENDO KYOKAI's library for people who wish to study it, as we think it is a good reference for the study for religion.

We wish you good health and further success in your Dharma work, and sincerely ask for your continuing assistance.

Faithfully yours,

Kohan Takashima

Executive Director / *Society for the Promotion of Buddhism / Japan*

23 August 1997

Dear Sri Hemendu Bikash Chowdhury,

Thank you so very much for sending me a copy of the *Asoka Commemoration Volume*. I am sorry that I had sent you a letter last April, revealing my impatience with the volume's release, But this was due to the fact that someone at our vihara near Paris told me the commemoration volume had already come out last year, which was based on a misunderstanding.

I congratulate you on so nicely having produced

the book. of course, it contains a number of printing errors; but that is absolutely pardonable since you edited the volume almost single-handed. In spite of some flaws, the book contains the whole gamut of ideas and pieces of research bearing on Asoka. So it is a really useful study tool. At the university during the coming winter term my students are taking a course on "Asokan inscriptions", and the book edited by you will serve as an additional, most welcome source material. With kind regards and best wishes,

Yours sincerely,
Bhikkhu Pasadika
 Arolsen, Germany

16.5.1985
 Dear Sri Chowdhury,

I thank you for your kind letter dated 8 May 1985, enclosing a biographical entry on Ven. Dharmapal Mahathera for inclusion in the Supplementary Dictionary of National Biography. The entry will be duly placed before the Advisory Board and if approved, included.

Enclosed is our publications catalogue. If you are interested in any of these publications, please let us know. I am sure, these publications would be valuable additions to your collection.

Yours sincerely
Nisith Ranjan Roy
 Director / Institute of Historical Studies

15th October 1991
 Dear Editor H.B. Chowdhury,

We notice that we have not received your journal *Jagajjyoti* since May 1989.

Your periodicals are very useful to our members as well as the general public, who patronise the reference section of our Library.

Your publications are being made available to the visitors at our reference Library. We give place of pride to publication of the type you send.

We shall be very grateful to you if you kindly send your journals regularly to us.

May you be well and happy
 Yours sincerely,
T.B. Tawatte
 Executive Director
Buddhist Publication Society / Kandy / Sri Lanka

Tung Lam Linh Son 10.6.96
 Dear Mr. Hemendu Bikash Chowdhury,

I thank you very much for your letter arrived last month and am sorry that

I did not reply you earlier. Having read through your letter, I understood how important and beneficial your work is, and it should be supported. But I am afraid I might disappoint you of not able to provide one paper because of my health condition-diabetic. Beside this, I have a very heavy responsibility to over forty Linh son branches all over the world, and especially the Summer Retreat has turned up (according to Vietnamese lunar calendar), I do not think I can finish it before 31.7.96 if my health allows me. So, please excuse my disability.

I hope you will hear good news from many others. May the Lord Buddha bless your work to be well-succeeded in forming the volume as you wished.

Please convey my best regards to Ven. Dharmapal Mahathera.

Yours in the Dharma
Ven. Dr. Thich Huyen-Vi
 Founder / Dhamma Ville / France

February 7, 1998
 Dear Mr. Chowdhury,

I gratefully acknowledge the copy of the commemorative volume '*Asoka 2300*' which you recently sent to me.

The book is very well edited and published. It contains much valuable information and commentary which will be a real help to all scholars and readers interested in Dhamma as disseminated by Asoka. My congratulations on the completion of this important work. I am pleased to inform you that the Vipassana Research Institute here at Igatpuri has prepared a Chattha Sangayana CD-ROM containing the entire text of the Tripitaka, complete with commentaries and sub-commentaries in three scripts, Devnagari, Myanmar and Roman. I am arranging for a personal copy of the CD to be sent to you through Mr Badani, one of the Vipassana teachers trained by me. He will be pleased to supply further copies of the CD to any individuals who have the necessary computer facilities and are recommended by you.

With kind regards and metta,
S.N.Goenka

11.10.1991

Dear Sri Chowdhury,

I was highly impressed by the *Dr. Babasaheb Ambedkar Birth Centenary Volume* published by *Jagajjyoti* with a galaxy of scholars highlighting the achievements of Babasaheb and evaluating his roles in history. My deepest congratulations for bringing out this finest centenary volume. Your editorial was also good in that you spoke through Babasaheb and how true the words are even today ! Some eminent personalities have predicted Buddhism is the religion of future and this prophecy is gradually materialising.

Wish you all the best for maintaining good standard in Buddhist journals in India

Sincerely yours

N. H. Samtani

Director

Center for Mahayana Studies, Nagarjuna University

15 May 1996

Dear Mr Chowdhury,

On behalf of Rev. Nikkyo Niwano, Founder of Rishsho Kosei-kai, I thank you for your letter of 30 April requesting an article to be published in a special volume of the *Jagajjyoti* marking the 2300 anniversary of the birth of Asoka the Great. Blessed with perfect health, at age 90 Founder Niwano maintains an active role in guiding Rishsho Kosei-kai.

Founder Niwano is aware that Asoka was a wise king who selflessly worked to bring the Buddha's message of salvation to many people. Unfortunately, he does not feel that he has sufficient knowledge of Asoka to write about him at length. Indeed, there is no specialist at Rishsho Kosei-kai studying Asoka this time. For this reason, I regret to inform you that we cannot comply with your most reasonable request for a manuscript. On behalf of Founder Niwano and Rishsho Kosei-kai, I truly thank you for your kind understanding in this matter.

If possible, we would greatly appreciate being sent a copy of the *Jagajjyoti* devoted to Asoka. It would be an invaluable source of information for us and help us in our ongoing study of the early development of Buddhism. I assure you that

Founder Niwano and President Niwano have the greatest esteem for your important work with the Bengal Buddhist Association, and offer their heartfelt prayers that the Buddha will continue to bless yourself and all members of the Association with health and happiness and ever greater success in rolling the Wheel of the Dharma in Bengal and throughout India.

Respectfully yours

Kotaro Suzuki

Director, Secretaries' Section

Rissho Kosei-kai

Tokyo, Japan

November 7, 1997

Dear Mr Chowdhury,

Thank you very much for the copy of *Asoka 2300* and your letter of October 25. At this time we are merely acknowledging receipt of the book. We would hope we will be able to give it a brief review in a forthcoming issue of *Dharma World*. We will be happy to forward you a copy of the magazine when the review appears.

Thank you again for your interest in *Dharma World*.

Sincerely yours,

Kazumasa Osaka

Editor

Dharma World I, Tokyo, Japan

29.12. 1997

Dear Sri Chowdhury,

Sahridaya Namaskar

Many thanks for your kind gift of the book-*Asoka 2300* sent to me on 20th November'97.

It is a very classical book on the subject Asoka : Messenger of Peace, so assiduously edited by your goodself. The topics chosen are all-comprehensive. It throws light on the varied aspects of the life of the great Buddhist Emperor, many are hidden from the eye of even the most learned scholar. Indeed, you deserve many many accolades from all of us. Please accept. May there be many more such editions flown

from your versatile person and intellect.

One never forgets the commendable service being rendered by the Bauddha Dharmankur Sabha, since its very start / founding. May it flourish more and more everywhere, ALWAYS. Bhavatu Sabba Mangalam.

With regards
Yours in the Dhamma
B. Veerabhadra Rao
Editor
Indian Buddhist, Andhra Pradesh

December 10, 2004

Dear Rev. Hemendu Bikash Chowdhury,

Thank you for the wonderful hospitality which every one of your association extended to us during our recent visit to your association. I would like to express our hearty gratitude for their gracious and warm welcome. Please give my best regards to every one of your association.

I have returned from my trip to India. We are determined to continue to make endeavor to promote cultural exchange with your country.

I would like to extend my best wishes for your good health and continued prosperity of the Bengal Buddhist Association.

Please convey my best regards to Ven. Dharmapal Mahathera

Very truly yours,
Mototaka Hiroike
Chairman of the Board of Trustees
The Hiroike Institute of Education
Reitaku University, Japan

19 February 2001

Dear Mr. Choudhury,

Thank you very much for so kindly presenting a signed copy of the *Sanghanayak Dharmapal Mahathera Felicitation Volume*, which is greatly appreciated.

However, for research and bibliographical purposes, I should be extremely grateful if you could spare us copies of the following Birth Centenary Volumes (provided they are not out of print):

Atisa Dipankar, B R Ambedkar, Rahula Sankrityayana, G P Malalasekera Since 1 naturally do not expect to receive these without charge, please do invoice us accordingly and I will gladly arrange for transfer of funds to cover all your expenses.

With very best wishes in the Dhamma
Russell Webb
Editor
Buddhist Studies Review I, London

Office of His Holiness the Dalai Lama

January 31, 1986

Dear. Mr. Chowdhury,

Thank you for your letter addressed to His Holiness the Dalai Lama. I have been asked to answer.

His Holiness is delighted to learn that your Association is bringing out a special issue of *Jagajjyoti* devoted to Buddhism and world peace. Though His Holiness's busy schedule does not make it possible for him to write a fresh article on Buddhism and world peace, I have the pleasure in informing you that His Holiness considers it appropriate if you could reprint excerpts which you think are relevant to your theme and publication on from the enclosed booklet, A Human Approach to World Peace. The booklet contains much of His Holiness's basic thinking on world peace and the dangers which threatens it.

In the event of its publication, this office will be happy to receive a copy of your esteemed journal.

With good wishes,
Yours sincerely
Samphel
Deputy Secretary

October 12, 1988

Dear Hemendu Bikash Chowdhury,

Thank you very much for your letter. It is a matter of congratulation that you are going to celebrate the Birth Centenary of Dr. Benimadhab Barua. It is indeed, a very important function of historical significance.

I feel myself greatly honoured by your kind request to be present there and to be the inaugurator of the celebration.

Considering its importance I pondered. I thought it over. But I am sorry to say that my previous commitments already made prevent me from going to India around that time. I regret very much.

If you want me to send a message for the *Jagajjyoti* Volume on Dr. Barua, I shall be very happy to send you one.

Please convey my regret and sincere congratulation to those who will participate in the historic function.

I hope this will find you in good health.

Sincerely yours

Hajime Nakamura

Founder-President

The Eastern Institute, Inc. (TohoKenkyu-Kai)

Tokyo, Japan

Reminiscences from a Japanese Indologist

When I went to Calcutta for the first time in the summer in 1952, a Mahathera of your Vihara was good enough to arrange my stay. When I went to your Vihara for the second time in 1956, i.e. in the year of the Buddhajayanti, there was held a big gathering. I delivered a speech there. The late Dr. R. Kimura addressed to the audience in colloquial, Bengali.

... When I went to your Vihara with a group in January, 1976, we were cordially received to lunch and welcomed, we enjoyed nice dishes.

I cannot recollect all my experiences with the Association. But each time I felt warm cordiality of Buddhists there. Buddhist spirit is alive in your place.

The forthcoming Centenary will give impetus of Buddhist life throughout all the world. We, Japanese Buddhists, living way off Calcutta, cannot attend the historic function in person, to our regret. But we can assure you that we will collaborate with you in ascending enthusiasm for the cause of Dhamma and World Peace, observing the teachings of Lord Buddha.

We do hope the function of the Centenary will be indeed a successful one. Herewith I convey the goodwill and best wishes of the Japanese Buddhists to the authorities and participants of the forthcoming historic Centenary.

Hajirne Nakamura

Founder-Director

The Eastern Institute, Inc.

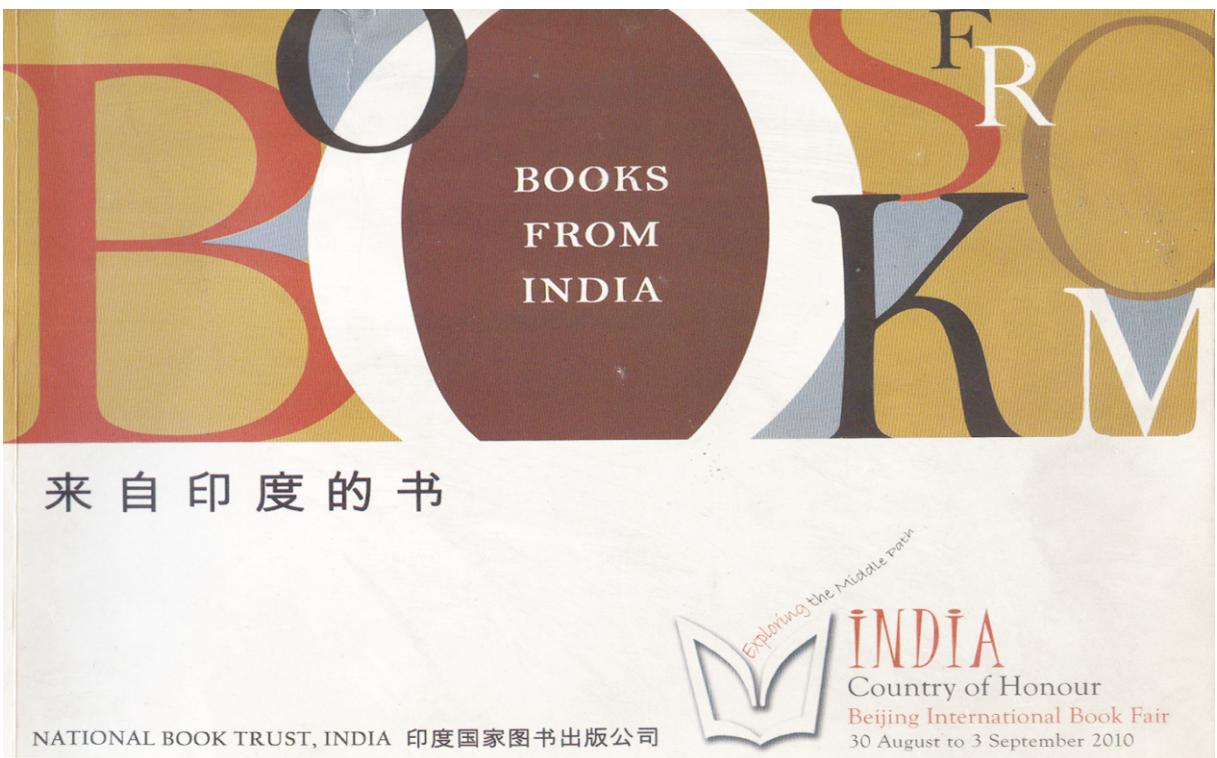
President, Japan India Society

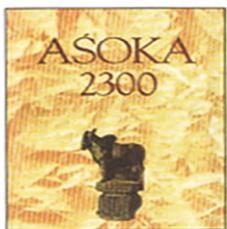
Emeritus Professor, University of Tokyo.

Buddha Dharmankur Sabha(BDS) & its organ Jagajjyoti at World Book Fair

The International Book Fair was held on 30 August – 3 September, 2010 at Beijing, China. The main focus of the Book Fair was on Indian books, specially those based on Buddhist heritage and culture. Jagajjyoti, an organ of Bengal Buddhist Association (Buddha Dharmankur Sabha) gained a special attraction amongst books from other countries. Six volumes of Jagajjyoti and another book titled “Hundred Years of Buddha Dharmankur Sabha (1892-1992)” – altogether seven books were displayed in the fair. It created a moment of great pride for the century-old organization Buddha Dharmankur Sabha as “Jagajjyoti : A journal on Buddhism”, “2550 Buddha Jayanti Volume”, “Asoka 2300 Commemoration Volume”, “Bhikkhu Jagdish Kashyap Birth Centenary Volume”, “Centenary Tribute to Chitracharya Upendra Maharathi”, “Jagajjyoti Centenary Volume (1908-2008)” – the volumes of Jagajjyoti were being displayed. National Book Trust of India, on behalf of the Government of India, selected 544 books from all over India for displaying in the Fair, out of which 100 books were selected with Buddhism as a subject. Since each of these books were comprised of themes like religion, philosophy, culture, civilization, heritage, history, archaeology, their significance were excessive and limitless. Shri Satish Kumar, the Director of NBT said that since Indian history is deeply ingrained and enriched with the Buddhist heritage and culture, it is a matter of immense interest to other countries and is very often translated in various foreign languages. It's worth mentioning that Jagajjyoti has gained vast popularity in international level. Recently NBT released a list of books selected from India and are being displayed in the Book Fair. The names of seven books of BDS publication were received from that list. Apart from books on Buddhism, books on Tagore, Mahatma Gandhi, Jawaharlal Nehru, books on history, science, philosophy, fine arts were also selected for display. Just a year later, Raja Ram Mohan Roy Library Foundation (under Ministry of Culture, Government of India) purchased the different volumes of Jagajjyoti for an amount of more than Rs. 3 lakh and distributed the same across reputed libraries of India.

- Madhusree Chowdhury, Assistant Secretary, BDS





**Jagajjyoti: Asoka 2300 -
Asoka Commemoration
Volume 1997 A.D. / 2531 B.E**

Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
ISBN 81-86551-11-5
Rs 250.00

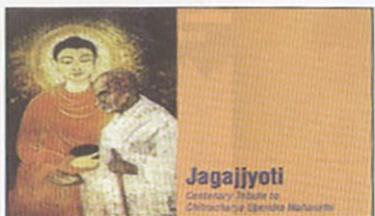
This special volume of the Buddhist journal was brought out to mark the 2300 years of Asoka and his missionary role in taking forward Buddhism.



**Jagajjyoti: Centenary Volume
(1908-2008)**

Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
2009
ISBN 978-81-86551-46-2
Rs 300.00

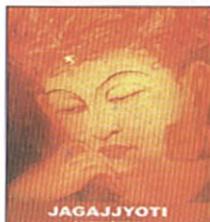
A Buddhist journal, this special volume has been brought out to mark the centenary of this journal with articles from great scholars of Buddhism.



**Jagajjyoti: Centenary Tribute
to Chitracharya Upendra
Maharathi**

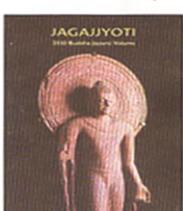
Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
2010
ISBN 978-81-86551-50-9
Rs 300.00

This publication is a Centenary Tribute to Chitracharya Upendra Maharathi from the Baudha Dharmankur Sabha.



**Jagajjyoti: A Journal on
Buddhism**

Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
2008
ISBN 978-81-86551-41-7
Rs 150.00
A Buddhist journal, this magazine covers a wide range of topics giving information about Buddha, His teachings, His life and His way.



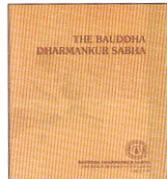
**Jagajjyoti: 2550 Buddha
Jayanti Volume 2006**

Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
2007
ISBN 978-81-86551-35-6
Rs 100.00
A Buddhist journal, this volume was published to mark the 2550 year of Buddha Jayanti.



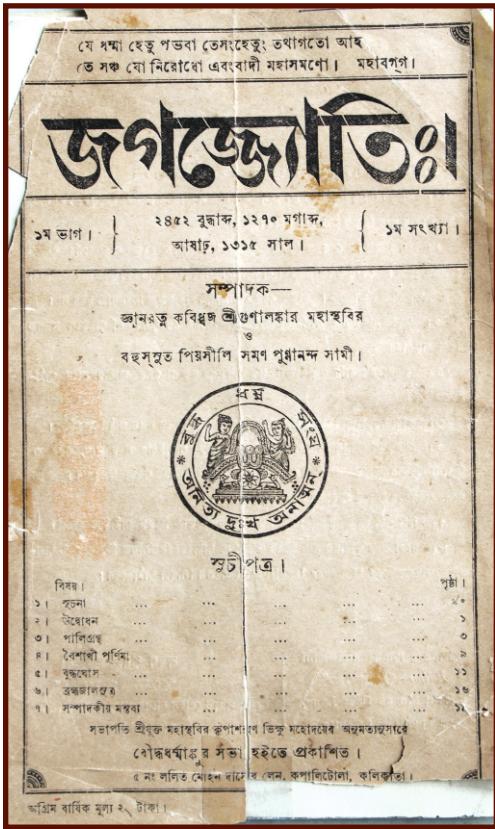
**Jagajjyoti: Bhikkhu Jagdish
Kashyap Birth Centenary
Volume**

Hemendu Bikash Chowdhury (Ed)
Baudha Dharmankur Sabha
2009
ISBN 978-81-86551-49-3
Rs 200.00
A Buddhist journal, this special volume has been brought out to mark the centenary of Bhikkhu Jagdish Kashyap.



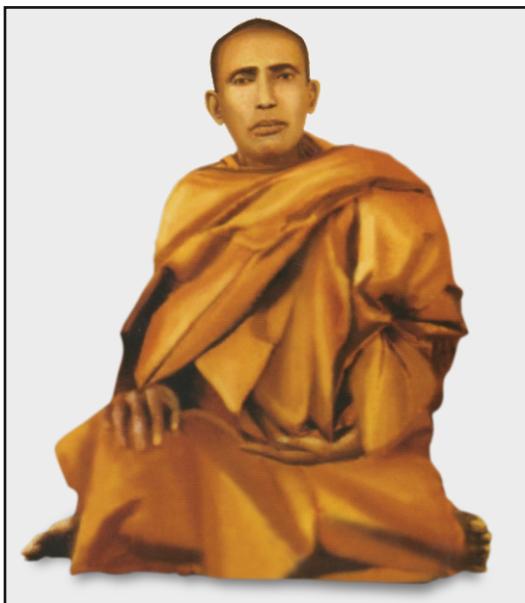
**Hundred Years of the Buddha
Dharmankur Sabha: 1892-1992**

Hemendu Bikash Chowdhury (Ed)
Buddha Dharmankur Sabha
Rs 200.00
Venerable Kripasaran Mahathera played an important role in the regeneration of Buddhism in the Indian sub-continent during the latter half of 19th Century and started the Buddha Dharmankur Sabha (or Bengal Buddhist Association). This volume marks the centenary of this Association.

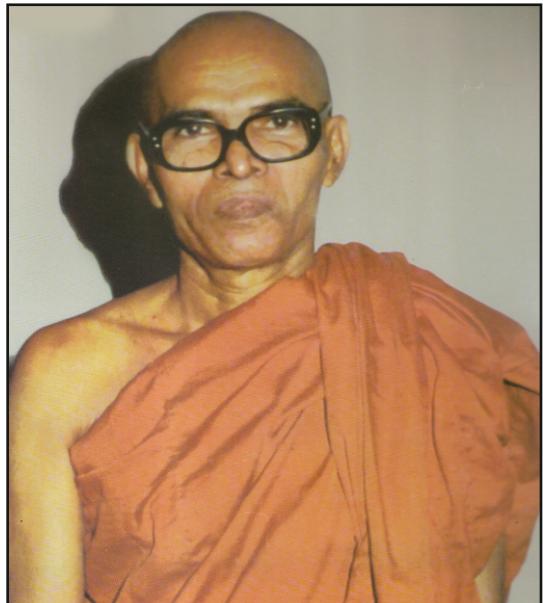


The cover page of the first edition of Jagajjyoti 1908

THE TWO GREAT ARCHITECTS OF JAGAJJYOTI



Karmayogi Kripasaran Mahasthavir
(1865-1926)



Karmavir Dharmapal Mahasthavir
(1925-2009)



Gunalankar Mahasthavir (1874-1916)
Editor, Jagajjyoti (1908-16)



Saman Punnananda (1870-1928)
Editor, Jagajjyoti (1908-10)



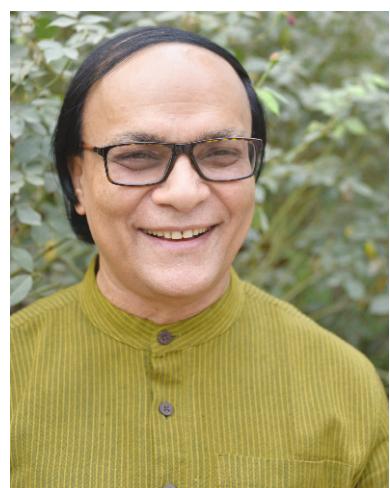
Acharya Benimadhav Barua (1888-1948)
Editor, Jagajjyoti (1917-21)



Pandit Shilananda Brahmachari (1907-2002)
Editor, Jagajjyoti (1950-59)



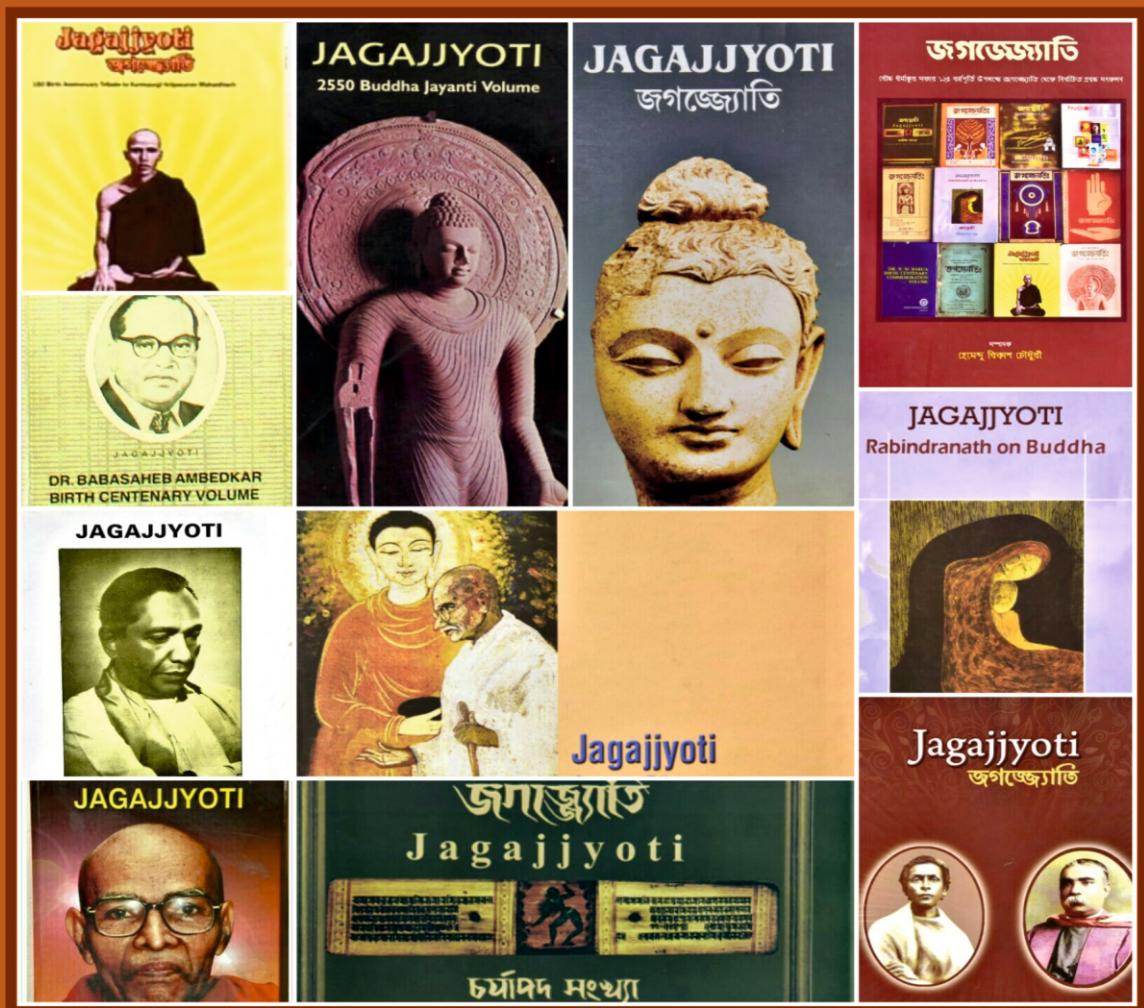
Professor Dipak Kumar Barua
Editor, Jagajjyoti (1970-77)



Hemendu Bikash Chowdhury
Editor, Jagajjyoti (1980-till date)

JAGAJJYOTI

*Commemorating 125 Years of a Golden Heritage of
Bauddha Dharmankur Sabha*



Editor
Hemendu Bikash Chowdhury



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