

SPECIAL VOLUME ON BUDDHISM
SALAR JUNG MUSEUM
Bi-Annual Research Journal



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Cover Page :
Head of Buddha
Gandhara

Back Cover :
The East Gate
Main Stupa, Sanchi

FOREWORD

The Salar Jung Museum and Library, an Institution of National Importance by the Parliamentary Act of 1961, was opened to the public by our former Prime Minister late Pandit Jawahar Lal Nehru in Dewan Deodhi, the residential palace of the noble erstwhile family of the Salar Jungs, the collectors of this treasure trove, who served as prime ministers to the Nizams of the Hyderabad state.

The Salar Jung Museum has a very rich collection of Buddhist Artifacts from South Asian and Far Eastern Countries, representing Buddhist art that is truly global. Our educational and cultural activities include seminar, exhibitions, talks and lectures on art, history & museology etc. In the year 2000-2001 we have been very successful in organising events connected to our collection on Buddhist art.

To mark the 113th Birthday Celebrations of the founder father of our museum, Nawab Salar Jung – III, we had invited Ven. Bhikkhu Bodhi, President, Buddhist Publication Society Kandy, Sri Lanka to deliver the Annual Memorial Lectures on *The Buddha : The Man and His Mission* and *The Buddha's Teaching : The Doctrine and the Path*. A special exhibition of *Buddhist Artifacts in the collection of Salar Jung Museum*, was also organized on this occasion.

As part of the Founder's Day Celebrations of Salar Jung Museum, a special seminar on 'Buddhism' was held from 17th – 19th December 2001. This seminar was inaugurated by His Holiness the Dalai Lama, graced by His Excellency, Dr. C. Rangarajan, the then Governor of Andhra Pradesh and Chairman, Salar Jung Museum Board, the Lady Governor Smt. (Dr.) Haripriya Rangarajan, President of Historical Society of Hyderabad, Sri. K.N. Srivastava, IAS., the then Joint Secretary, Department of Culture, Government of India; Ven. Sanghrakshita Mahathera, President, Ananda Buddha Vihara Trust and other Buddhist Lamas, distinguished dignitaries, academicians, scholars and historians. A flower show 'Ikebana' was also organised by Ms. Rekha Reddy at the Salar Jung Museum to mark the occasion. Ikebana was a system of flower arrangement begun by the Buddhist monks in the caves in Japan.

As part of the monthly lectures, Dr. Jennifer Howes, Asst Curator of the British Library delivered a lecture on '*The Mackenzie Amaravati Album in the Oriental and India Office Collections of the British Library, London*', This special volume on 'Buddhism', the Salar Jung Museum, Annual Research Journal Volume XXXVII - XXXVIII 2000-01, includes all the papers presented during the lectures and seminar. However the views and opinions expressed by the scholars are their own and the Salar Jung Museum does not take responsibility for the same.

I would however like to acknowledge the services and help rendered by the Education Unit and Sri. M. Veerender, Dy. Keeper, Education, Sri. Veerasharma, Photographer, Sri. Mohammed Afzaluddin, A&AO., Smt. Soma Ghosh, Librarian, Smt. U. Jaya Ravichandra, Stenographer, Sri. M. Krishna Murthy, Assistant Photographer, and Sri. Praveen Bharathi in bringing out this publication.

Dr. A.K.V.S. Reddy.
Director, Salar Jung Museum

Salar Jung Museum – Bi-annual Journal

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Inaugural address of H H The Dalai Lama on the occasion of the National Seminar on 'Buddhism' on 17th December 2001.

His Excellency Dr. Rangarajan, Dr. Haripriya Rangarajan, Sri K.N. Shrivastava ,Joint Secretary, Government of India, Dr. A.K.V.S. Reddy, Director, Salar Jung Museum and dear friends I am extremely delighted to get this opportunity to inaugurate this National Seminar on Buddhism. As an ardent follower and disciple of Acharya Nagarjuna and Hyderabad being close to Nagarjunakonda ,I feel extremely happy to be here today. I came to this country in 1956 for the Buddha *Jayanti* Celebrations and visited Nagarjunakonda much before the work of transplanting the archaeological findings onto the island hillock took place . Hence I was fortunate enough to see the original site. I feel it is very important to hold this seminar on Buddhism in the 21st century as more and more people are becoming aware of the limitations of material benefits, believers and non believers are pondering on the meaning of life and people from all walks of life including the scientific field have begun to look inwards.

Through scientific research and development, it seems now that the human mind has come closer to ancient philosophy or thought. Buddhist philosophy and concept is not only one of the ancient Indian thoughts but is quite relevant to modern science. In the last 15 or 20 years I have personally had several meetings with scientists, mainly in the field of physics, quantum physics, cosmology, neurobiology and psychology and other fields.

In the four fields of cosmology, quantum physics, psychology, neurobiology there is a common ground. In Buddhist literature also these are mentioned. So seminars with scientists in these four fields is very helpful to us, Buddhists. For the scientists the Buddhist explanation gives them new ways to look at their own fields. So Buddhism may not be treated only as a religion or spirituality, but as an ancient human thought, it seems quite interesting to study and make comparison with the scientific view and Buddhist explanation.

The main message of Buddhism like any other tradition is compassion, love, forgiveness, tolerance, contentment, self discipline and concepts of brotherhood and sisterhood. Buddhism very much emphasises these methods and practices.

Generally speaking, today the world in the material field with the help of science and technology has reached a very high level of advancement. But this material advancement, especially sophisticated technology sometimes brings more fear and suspicion and disasters as recent events clearly indicate. Thus if modern technology and the human sophisticated mind is controlled or guided by human negative emotion it would result in immense destruction.

So all this material progress should be combined with a warm heart, compassionate attitude, then only these highly developed material things can be useful. So therefore at this time the various different religious traditions have immense responsibility to help humanity to increase or strengthen the basic good qualities of human beings such as a sense of caring for one another, a sense of concern for one another and a sense of respect for one another's rights and welfare. Since all major religious traditions have a common message, same potential, therefore close unity or harmony among the traditions is extremely necessary and important.

Buddhism as one of the important traditions of humanity, in fact, all traditions have two aspects. One aspect is spirituality or religion and in this aspect all traditions have similar message as I mentioned earlier: the message of love, compassion, forgiveness. All teachings have more or less the same practice. The other aspect, the philosophical one, have big differences.

Among all the different traditions, and religions there are, two divisions. One whose main belief is the concept of Creator. The other follows a non-theistic tradition, like Jainism, Buddhism and a few others. Within this group there are traditions which accept the concept of *moksha* and those who do not. Within the group who have the concept of *moksha* like Buddhism and few other Indian traditions, there exist differences in the concept of *atma* or *anatma*.

One important demarcation between Buddhism and non-Buddhism is the concept of *atma*. Buddhism does not accept the concept of *atma*, so *anatma*. Another special aspect of Buddhism is the concept of *pratitya samutpada*. Although there are different interpretations of *pratitya samutpada* but basically all Buddhist schools of thought generally accept the concept of *pratitya samutpada*, interdependence. This concept is very relevant in modern science. Things are always changing, momentarily changing due to its causes and conditions so some kind of law of causality is the basic nature of existence.

I feel it is very important to know the Buddhist concept. Like the Tibetans and Ladhaki Buddhists, daily chant the prayer ***Buddham Sharanam Gacchami, Dharmam sharnam Gacchami, Sangham sharnam Gacchami***. But sometimes we do not know what is *Buddha*, what is *Dharma*, what is *Sangha*. Without knowing *Dharma* it is very difficult to know *Buddha* and *Sangha*. So in order to know *Dharma* which of course has a wide range of meaning, *Bodhi dharma* mainly primarily refers to the spiritual realisation that one develops within oneself, and the state of having eliminated negative emotions.

In the elimination of mental afflictive emotions and the development real counter measure of afflictive emotion, the concept of *sunya* plays a very important role.

Nagarjuna was a scholar-teacher who himself was prophesied by the Buddha that he would give a very clear-cut explanation of the meaning of *pratitya samutpada*.

The theory of *Madhyamika* though clearly mentioned by Buddha, a detailed explanation was made by Nagarjuna. Within the scholars of *Madhyamika* there were slight differences in terms of the exact interpretation of presentation of the thought of *Madhyamika*. It is in this concept that one finds some differences between the thought of Buddhapalita and Bhavaviveka, although both of them were disciples of Nagarjuna.

The study of these sort of little differences here and there are very very useful to know the exact meaning of *shunya*. My point is, it is very very important to understand the *pratitya samutpada* in order to know the *Dharma*. So without knowing *Dharma* we simply realise Buddha once like human and hence though there are little differences here and there. Otherwise there is not much difference and actually the difference among these great masters, is their message.

But as I mentioned earlier, one aspect of the message of all ancient masters is the same - the message of love, compassion. But the philosophical side of these masters there are differences. So it is important to know the meaning or concept of the message. Without knowing that, we can't say we know that master exactly, properly. So therefore there is a need for more study, more discussion about what is *Buddha dharma*. So I am quite sure this kind of seminar will be of immense help to make clear what is *Buddha dharma* and its relevance in today's world.

I always have strongly believed that people from different traditions should follow their own traditions rather than change or convert one another. But at the same time, in order to promote harmony among the different traditions, it is very, very essential and helpful to know each other's traditions. Here many scholars, many learned people have gathered so I am looking forward to seeing different papers presented.

Thank you.

17th December, 2001

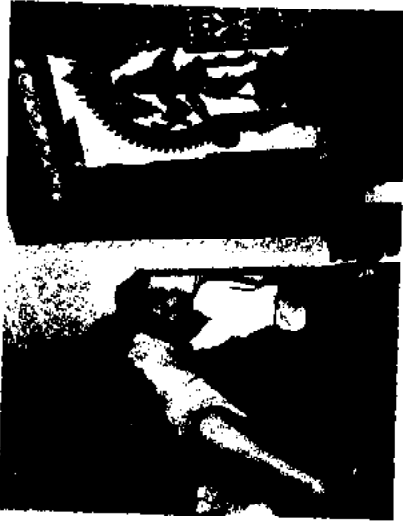
H.H. The Dalai Lama



1. His Holiness The Dalai Lama in the Chinese Gallery
Salar Jung Museum - Dewan Deodi.



2. His Holiness The Dalai Lama in the Japanese Galler
Salar Jung Museum - Dewan Deodi



3. His Holiness The Dalai -Lama in the Indian Bronzes Gallery
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6. His Holiness The Dalailama in the Marble Gallery
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7. His Holiness The Dalailama in the European Gallery
Salar Jung Museum - Dewan Deodi



8. His Holiness The Dalailama in the European Gallery
Salar Jung Museum - Dewan Deodi

2. THE BUDDHA: THE MAN AND HIS MISSIONS

Ven. Bhikku Bodhi

Buddhism originated with an Indian prince known as the Buddha, who lived and taught in North East India in the fifth century BC. Two centuries later, with the support of the Emperor Asoka, Buddhism spread over the greater part of India and from there traveled the full breadth of the Asian continent. In several tidal waves of missionary zeal it rose up from its Indian homeland and inundated other regions, offering the people among whom it took root a solid foundation of faith and wisdom upon which to build their lives and a source of inspiration towards which to direct their hopes. At different points in history Buddhism has commanded followings in countries as diverse geographically, ethnically and culturally as Afghanistan and Japan, Siberia and Cambodia, Korea and Sri Lanka; yet all have looked towards the same Indian sage as their master. Though for historical reasons Buddhism eventually disappeared from India by about the twelfth century, before it vanished it had profoundly transformed Hinduism. In our own time Indian thinkers as different as Swami Vivekananda, Tagore, Gandhi and Nehru have looked upon the Buddha as model. In the twentieth century, too, while Buddhism has lost much of its following in the East, it has begun to have a growing impact on an increasing number of people in the West, and in its own quiet way it is sending down firm roots in several countries of the Western hemisphere.

In the course of its long history Buddhism has assumed a wide variety of forms. Because of its peaceful, non-dogmatic character, it has always adapted easily to the pre-existent cultures and religious practices of the people among whom it has spread, becoming in turn the fountain head of a new culture and world view. So successful has Buddhism been in integrating itself with a country's indigenous culture that it is often difficult for us to discern the common thread that binds the different forms of Buddhism together as branches of the same

Ven. Bhikkhu Bodhi, President, Buddhist Publication Society, Kandy, Sri Lanka

religion. The outer surfaces differ so greatly; from the gentle, ceremonial Theravada Buddhism of Sri Lanka and Southeast Asia, to the variegated practices of Far Eastern Mahayana Buddhism, to the mysterious ritualism of Tibetan *Vajrayana* Buddhism. Yet, though the outer faces of these diverse Buddhist schools may differ drastically, they all remain rooted in a common source, the life and teaching of the man known to us as the Buddha.

In the present paper I do not intend to discuss the historical evolution of Buddhism. Instead, I wish to roll back the reel of Buddhist history until we arrive at its origins, and to examine the life and teaching of the Great Sage himself. The two lectures are based almost entirely on the *Pali Canon*, the canonical collection of Theravada Buddhism, which is generally regarded as the oldest complete canon available to us in an Indian language.

Surprisingly, though the Buddha stands so far back from us in time, further back than all the later teachers who rose to prominence in the river of Buddhist history, it is still his voice which speaks to us most directly, in a language we can immediately understand, in words, images and ideas to which we can immediately respond. If we place side by side the texts of the *Chandogya Upanishad* and Buddha's Discourse on the Four Noble Truths, which are separated in time by perhaps only a hundred years, the former seems to come from a cultural and spiritual milieu so remote we can hardly comprehend it, while the latter sounds almost as if it had been spoken last week in Bombay, London or New York. In attitude and perspective the Buddha comes so close to us it is hard to believe he is separated from us by gulf of some 2,500 years.

That the Buddha's teaching must remain perennially relevant through the changing eras of human history, that his message should be undimmed by the sheer passage of time, is already implicit in the title by which he is most commonly known. For the word Buddha is not a proper name but an honorific title which means "*The Enlightened one*", "*The Awakened one*". This title has been given to him as he has woken up from the deep sleep of ignorance in which the rest of the world is absorbed; because he has penetrated the deepest truths about the human condition; and because he proclaims those truths with the aim of awakening others and enabling them to share his realization. Despite the shifting scenarios of history over twenty - five centuries, despite the change in world views and modes of thought from one era to the next, the basic truths of human life do not change. They remain constant, and are recognizable to those mature enough to reflect on them and intelligent enough to understand them. For this reason, even today in our age of jet travel, computer technology,

and genetic engineering, it is perfectly fitting that the One who has Awakened should speak to us in words that are just as powerful as cogent, as illuminating as they were when they were first proclaimed long ago in towns and villages of Northeast India.

1. The Life of the Buddha

Although we cannot determine with absolute precision the dates of the Buddha's life, most scholars believe that he lived approximately from 563 to 483 BC; a smaller number of scholars follow the different chronology which places the dates about a hundred years later. As is natural with a spiritual leader who has made such an enormous impact on human civilization, the account of his life that has come down to be embroidered with myth and legend, which serve to bring before the mind's eyes the loftiness of his spiritual stature. Nevertheless, in the oldest sources on the Buddha's life, the *Sutta Pitaka* of *Pali* canon, we find a number of texts from which we can construct a fairly realistic picture of his career. What is striking about the picture given by these texts is that it shows the Buddha's life as a series of lessons, which embody and convey the essential points of his teaching. Thus in his own life, the person and message merge together in an indissoluble union.

The future master was born into the Sakya clan in a small tribal republic nestled in the Himalayan foothills, in a region which at present lies in Southern Nepal. His given name was Siddhattha (Siddhartha) and his family name Gotama (Gautama). Legend holds that he was a son of a powerful monarch, but in actuality the Sakyan State was an oligarchic republic, so his father was probably the chief of the ruling council of elders. By the Buddha's time the Sakyan State has become a tributary of the powerful state of Kosala, which corresponds to present day Uttar Pradesh. Even the oldest *Suttas* tell us that the infant's birth was attended by various wonders. Soon afterwards, a sage named Asita came to visit the baby, and recognizing the marks of future greatness on his body, he bowed down to the child in homage.

As a royal youth, Prince Siddhartha was raised in luxury. His father had built for him three palaces, one for each season of the year and there he enjoyed himself in the company of his playmates. At the age of sixteen he married his cousin, a beautiful Princess named Yasodhara, and lived a contented life in the capital of Kapilavastu; during this time he was trained in martial arts and skill of statecraft. As the years passed, however, when he reached his late twenties, the Prince became increasingly introspective. What troubled him were

the great burning issues we ordinarily take for granted- the questions concerning the meaning and purpose of our lives. Is the purpose of the existence the enjoyment of sensual pleasures, the achievement of wealth and status, the exercise of power? Or is there something behind these, more real and fulfilling? These must have been the questions that ruffled his mind, for we find his own reflections recorded for us in a discourse called "THE NOBLE QUEST" (*Majjhima Nikaya* No. 26):

"Monks, before my enlightenment, being myself subject to birth, aging, sickness and death to sorrow and defilement, I sought what was subject to birth...to defilement, should I seek what is subject to birth... and defilement? Suppose that, being myself subject to birth, having understood the danger in what is subject to birth, I seek the unborn, the supreme security from bondage, *Nibbana* (Skt: *Nirvana*). Suppose that, being myself subject to, aging, sickness and death, to sorrow and defilement, I seek the unaging, unailing, deathless, sorrowless and undefiled state, the Supreme security from bondage, *Nibbana*".

Thus, at the age of 29, the prime of life, with his parents weeping, he cut off his hair and beard, put on the saffron robes of a mendicant, and entered upon the homeless life of renunciation. The developed Buddha biography adds that he left the Palace on the very day that his wife gave birth to their only child, the boy Rahula.

Having left behind his home and family, the Bodhisattva as he is now called the seeker of enlightenment headed south for Magadha (Present - day Bihar), in the environs of which small groups of seekers were quietly pursuing their quest for spiritual illumination usually under the guidance of a guru. At the time Northern India had a number of accomplished masters famous for their philosophical systems and skills in meditation. Prince Siddhattha sought out two of the most eminent, Alara kalama and Uddak Ramaputta. From them he learned systems of meditations which, from the descriptions in the texts, seem to have been forerunners of Raja Yoga. The Bodhisattva mastered their teachings and systems of meditation, but though he had reached profound levels of concentration (*Samadhi*), he found these teachings did not lead to the goal he was seeking; perfect enlightenment and the realization of *Nibbana*, release from the sufferings of mundane existence.

Having left his teachers, the Bodhisattva adopted a different path, one that was popular in India and still has followers today: the path of asceticism, of self mortification, pursued in the conviction that liberation is to be won by afflicting

the body with pain beyond its normal levels of endurance. For six years the Bodhisattva followed this method by unyielding determination. He fasted for days on end until his body looked like a skeleton cloaked in skin; he exposed himself to the heat of midday sun and the cold of the night; he subjected his flesh to such torments that he came almost to the door of death. Yet he found that despite his persistence these austerities were futile. Later he would say that he took the path of self mortification further than all other ascetics, yet it lead, not to higher wisdom and enlightenment , but only to physical weakness and the deterioration of his mental faculties.

Just then he thought of another path to enlightenment, one which 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. He had experienced both extremes, the former as a prince and the latter as an ascetic, and knew they were ultimately dead ends. To follow the middle way, however, he realized he would first have to regain his strength. Thus he gave up his practice of austerities and resumed taking nutritious food. At the time five other ascetics had been living in the attendance on the Bodhisattva, hoping that when he attained enlightenment he would serve as their guide. But when they saw him partake of substantial meals, they became disgusted and left him thinking the princely ascetic had given up his exertion and reverted to a life of luxury.

Now he was alone, and complete solitude allowed him to pursue his quest undisturbed. One day, when his physical strength had returned, he approached a lovely spot in Uruvela by the bank of the Nerenjara River. Here he prepared a seat of straw beneath an *Asvattha* tree (later called the *Bodhi* tree) and sat down cross-legged, making a firm resolution that he would never get up from that seat until he had won his goal. As night descended he entered into deeper and deeper stages of meditation until his mind was perfectly calm and composed. Then, the records tell us, in the first watch of the night he directed his tranquil mind to the recollection of his previous lives, and they unfolded before his inner vision, his experiences in many past births, even during many cosmic aeons; in the middle watch of the night he developed the "Divine Eye" by which he could see beings passing away and taking rebirth in accordance with their karma, their deeds; and in the last watch of the night he penetrated the deepest truths of existence, and the most basic laws of reality, and thereby removed from his mind the subtlest veils of ignorance. When dawn broke, the figure sitting beneath was no longer a Bodhisattva, a seeker of enlightenment, but a Buddha, a fully enlightened one, one who had attained the Deathless in this very life itself.

For several weeks the newly awakened Buddha remained in the vicinity of the *Bodhi* tree contemplating from different angles the *Dhamma* (*Dharma*), the truth he had discovered. Then he came to a new cross road in his spiritual career: Was he to teach, to try to share his realization with others, or should he instead remain quietly in the forest, enjoying the bliss of liberation alone? At first his mind inclined to keeping quiet; for he thought the truth he had realized was just too deep for others to understand, too difficult to express in words, and he was concerned he would just weary himself trying to convey his realization to others. But now the texts introduce a drama element into the story. Just at the moment the Buddha decided to remain silent, a high deity named Brahma Sahampati, the lord of thousand worlds realized that if the master remained silent the world would be lost, deprived of the stainless path to deliverance from suffering. Therefore he descended to earth, bowed down low before the awakened one, and humbly pleaded with him to teach the *Dhamma* "For the sake of those with little dust in their eyes".

The Buddha then gazed out upon the world with his profound vision. He saw that people are like lotuses close to the surface of the water only in the sun's rays to rise above the surface and blossom fully, so there are some people need only to hear the teaching in order to win enlightenment and gain perfect liberation of mind. When he saw this his heart was stirred by deep compassion, and he decided to go back into the world and teach the *Dhamma* to those who were ready to listen.

The first ones he approached were his former companions, the five ascetics who had deserted him a few months earlier and were now dwelling in a deer park at Sarnath near Varanasi. He explained to them the truths he had discovered, and on hearing his discourse they gained insight into the *Dhamma*, becoming his first disciples. In the months ahead his following grew by leaps and bounds as both householders and ascetics heard the liberating message, gave up their former creeds, and declared themselves disciples of the Enlightened One. Each year, even into his old age, he would wander among the villages, town, and cities of the Ganges plain, teaching all who would lend him an ear; he would rest only for the three months of the rainy season, and then resume his wanderings, which took him from present Delhi even as far east as Bengal. He established a *Sangha*, an order of monks and nuns, for which he laid down an intricate body of rules and regulations; 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 devoted supporters of the Master and his *Sangha*. After an active ministry of 45 years,

at the ripe age of 80, the Buddha headed for the northern town of Kusinagara. There surrounded by many disciples, he passed into the *Nibbana* element with no remainder of conditioned existence, severing forever his connection to the round of rebirths.

2. The Buddha's Mission

To ask why the Buddha's teaching proved so attractive and gained such a large following among all sectors of Northeast Indian society is to raise a question, which is also relevant to us today. For we live at a time when Buddhism is exerting a small appeal upon an increasing number of people, especially among those whose level of education and capacity for reflection has made them indifferent to the claims of revealed religion. 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 teaching; and the other, its methodological features.

i) The Aim of the Teaching:

Unlike the so-called revealed religions, which rest upon faith in unverifiable doctrines, 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 he 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 hindrances to the task at hand, the unraveling of the knot of suffering tied so tightly in the human heart.

This pragmatic thrust of the *Dhamma* is clearly illustrated by an incident in the texts. Once a monk named Malunkyaputta was pondering the great metaphysical questions - whether the world is eternal or non-eternal, infinite or finite, etc, - and he felt unhappy because the Buddha had refused to answer these questions. So one day Malunkyaputta went to the Master and told him, "Either you answer these questions for me or I leave the order". The Buddha then told Malunkyaputta that the spiritual life didn't depend on any answers to these questions, which were mere distractions from the real challenge of following the path. He then compared the metaphysician to a man struck by a poisoned arrow. When his relatives bring a surgeon, the man tells him, "I won't let you remove the arrow until you let me know the name of the man who struck me, the type or bow he used, the material from which the arrow was made, and the

kind of poison he used". That man would die, the Buddha said, before the arrow was removed, and so too the metaphysician, struck with the arrow of suffering, will die without ever finding the path to freedom.

Not only does the Buddha make suffering and release from suffering the focus of his teaching, but he deals with the problem of suffering in a way that reveals an extraordinary degree of psychological insight. Like a psychoanalyst, the Buddha traces suffering to its roots within our minds, to our craving and clinging, and he holds that the cure, the solution to the problem of suffering, must also be achieved within our minds. To gain freedom from suffering it is futile to pray to the gods, to worship holy objects, to attach ourselves to rituals and ceremonies. Since suffering arises from our own mental defilement, we have to purify our minds of this defilement, from our greed, hatred, and ignorance, and this requires profound inner honesty. While other religions lead us outward - towards ideas of a deity who decides our fate, or to lofty philosophical abstractions - the Buddha's leads us back to ourselves, always keeping his teaching attuned to the hard facts of experience. He places the mind at the forefront of his analysis and says that it is the mind, which fashions our actions, the mind, which shapes our destiny, the mind, which leads us towards misery or happiness. The beginning point of the teaching is the ordinary mind, in bondage and subject to suffering, the end point is the enlightened mind, completely purified and liberated from suffering. The whole teaching unfolds between these two points, taking the most direct route.

ii) Characteristic Features of the Teaching:

1. Self-reliance: This discussion of the aim of the Buddha's teaching leads us to the teaching's characteristic features. 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 for this reason he rejects the notion that we can gain salvation by leaning on any external authority. He says : "by oneself is evil done, by oneself is one defiled. By oneself is evil left undone, by oneself is one purified. Purity and defilement depend on oneself; no one can purify another" (*Dhammapada*, V. 165). This stress on human effort, on our capacity to liberate ourselves, is a distinctive feature of early Buddhism and offers a remarkable affirmation of the human potential. The Buddha does not claim any divine status for himself, nor does he assert that he is an agent of human salvation. He claims to be, not a personal savior, but a guide and teacher; "You yourselves must strive, the Buddha only points the way. Those who meditate and practice

the path are freed from the bonds of death" (*Dhammapada*, V. 276). Throughout his ministry he urged his disciples to "be islands to yourselves, be refuges to yourselves, without looking to any external refuge". Even on his deathbed he gave his followers this last piece of advice: "All conditioned things are subject to decay. Attain the goal by diligence".

2) Experimental Emphasis: Since wisdom or insight is the chief instrument of enlightenment, the Buddha always asked his disciples to follow him on the basis of their own understanding, not from obedience or unquestioning trust. He calls his *Dhamma* "*ehipassiko*", which means "Come and see for yourself". He invites inquirers to investigate his teaching, to examine it in the light of their own reason and intelligence, and to gain confirmation of its truth for themselves. The *Dhamma* is said to be *paccattam' veditabbo vinnuhi*, "to be personally understood by the wise", and this requires intelligence and sustained inquiry.

Once the Buddha arrived at the town of a people called the *Kalamas*, who had been visited by many other ascetics. Each visiting teacher would praise his own doctrine to the sky and tear down the views of his rivals, and this left the *Kalamas* utterly confused. So when the Buddha arrived they came to him, explained their dilemma, and asked if he could offer some guidance. The Buddha did not praise his own teaching and attack his rivals. Rather, he told them: "It is right for you to doubt; doubt has arisen in you about dubious matters. Come, *Kalamas*, do not rely on oral tradition, or on the lineage of teachers, or on holy scriptures. or on abstract logic. do not place blind trust in impressive personalities or in venerated gurus, but examine the issue for yourselves. When you know for yourselves that something is unwholesome and harmful, then you should reject it. And when you know for yourselves that something is wholesome and beneficial, then you should accept it and put it into practice".

3.Universality: Because the Buddha's teaching deals with the most universal of all human problems, the problem of suffering, he made his teaching a universal message, one which was addressed to all human beings solely by reason of their humanity. At the time the Buddha appeared on the Indian scene the higher religious teachings, recorded in the *Vedas*, were reserved for the Brahmins, a privileged elite who performed sacrifices and rituals for others. Ordinary people were told to perform their caste duties in a spirit of humility in the hope that they might win a more fortunate rebirth and thus gain access to the sacred teaching. But the Buddha placed no reflections on the people to whom he taught the *Dhamma*. He held that what made a person noble was his personal qualities and conduct, not his family and caste status. Thus, he opened

the doors of liberation to people of all social classes. Brahmins, kings and princes, merchants, farmers, workers, even outcasts – all were welcome to hear the *Dhamma* without discrimination, and many from the lower classes attained the highest stage of enlightenment.

Within the wider Indian society the Buddha did not attempt to abolish the caste system, which, it seems, was not particularly oppressive in the regions where he taught. However, he flatly rejected the orthodox Brahmin view that a person's caste status was an indication of his spiritual worth. Within the *Sangha*, the monastic order, he completely disregarded all distinctions of caste, declaring "Just as the waters of the four great rivers flow into the ocean and become known simply as the water of the ocean, so when people of all four castes go forth as monks in my teaching, they give up their caste status and become known simply as disciples of the Buddha" (*Udana* 5:5)

As part of his universalistic project, the Buddha also threw open the doors of his teaching to women. Among the followers of *Brahmanism*, sacred teachings were restricted to men. Women were to perform their domestic chores dutifully, to care for their husbands and in-laws, and to bear children, preferably sons. They were excluded from performing the Vedic rituals and even the teachings of the Upanishads were, with rare exceptions, the prerogative of men. The Buddha, in contrast, taught the *Dhamma* freely to both men and women. At first he hesitated to establish an order of nuns, since this would have been a radical step in his age; but once he agreed to create the order of nuns, women from all walks of life – princess, housewives, daughters of good family, servant women, even former prostitutes – went forth into homelessness and attained the highest goal.

4. A Code Of Ethics: One aspect of the Buddha's universalism deserves special mention: this is his conception of a universal code of ethics. It would be too extreme to say that the Buddha was the first religious teacher to formulate a moral code, for various moral codes had been laid down from the dawn of civilization. But it might not be farfetched to say that the Buddha was one of the very first teachers to separate out true moral principles from the complex fabric of social norms and communal customs with which they were generally interwoven. With astute sophistication of thought, he provides for us abstract principles to use as a guideline in determining the basic precepts of morality. This is the rule of "using oneself as a standard" (*attanam upamam katvaha*) for deciding how to treat others. From this abstract principle, the Buddha derives the four main precepts of his moral code; to abstain from killing, from stealing,

from sexual misconduct, and from lying. In the interest of personal welfare and communal harmony he adds a fifth: abstain from intoxicants. Together, these give us the Five Precepts (*Pancasila*), the basic moral code of Buddhism.

The Buddha, however, did not regard morality merely as a set of rules based on reasoning. He taught that there is a universal law, which connects our conduct with our personal destinies, ensuring that moral justice eventually prevails in the world. This is the law of *Karma* and its fruit, which holds that our intentional actions determine the type of rebirth we take and the diverse experiences we undergo in the course of our lives. This law is utterly impersonal in its operation. It gives no one preferential treatment; it recognizes no VIPs or favourites, but works with absolute uniformity towards all. Those who violate the laws of morality – whether they be high class or low class, rich or poor – acquire unwholesome *karma* and must suffer the consequences: a bad rebirth and future misery. Those who adhere to the moral rules, who engage in virtuous conduct, acquire wholesome *karma* leading to future benefits: a good rebirth, a happy life, and progress on the way to final liberation.

In conformity with the psychological orientation of his teaching, the Buddha gave special attention to the subjective springs of morality. He traces immoral behavior to three mental factors called the “three unwholesome roots” – greed, hatred, and delusion: and ethical behavior he traces to their opposites, the three wholesome roots – non-greed or generosity, no-hate or kindness, and non-delusion or wisdom. He also directs us to a more refined interior level of ethical purity to be achieved by developing, in meditation, four lofty attitudes called the “divine abodes” (*brahma - Vihara*). These are loving-kindness (*metta*), the wish for the happiness and welfare of all beings; compassion (*karuna*), the wish that all afflicted with suffering be freed from their suffering; altruistic joy (*mudita*), rejoicing in the happiness and sorrow of others; and equanimity (*upekkha*), impartiality of mind. These four attitudes are to be developed universally, towards all beings without distinctness or discrimination.

To sum up, the Buddha’s mission was to establish a path to spiritual perfection, to full enlightenment and *Nibbana*, liberation from suffering. He did this by propounding a teaching, which acknowledged our capacity for attaining spiritual perfection yet, which also remained fully respectful of the intelligence and autonomy of human beings. His approach was psychological in orientation, non-dogmatic, pragmatic, and open to investigation. He emphasized self-effort, moral rectitude, and personal responsibility, and he proclaimed his message universally, holding that the potential for spiritual growth and even for the highest enlightenment was accessible to anyone who makes the appropriate effort. It

is these factors that gives to the ancient teaching of the Buddha such a distinctly modern flavour, making it so relevant to us in these times of shifting ideas and changing values.

Before I close there is one further feature of the Buddha's method that I want to mention. This is what might be called his "skilful means". As a fully established one, the Buddha had the special ability to discover the precise way to teach the people who came to him for guidance. He could read deep into the hidden recesses of a person's heart, perceive that person's aptitudes and interests, and frame his teaching in the exact way needed to transform that person and lead him on to the path of freedom. The texts abound in many examples of this supreme pedagogic skill of the Buddha. Here I will relate just two prominent instances.

The first is the case of Angulimala, a serial killer who lived in the forest of Kosala outside the capital Shravasti. Angulimala repeatedly attacked travellers, killed them, and cut off their fingers, which he wove in to a necklace that he wore around his neck. He had killed hundreds of people and was feared throughout the kingdom. He was "wanted dead or alive", but no one had the courage to pursue him. The Buddha saw, however, with his supernormal vision, that Angulimala had another side to his character: as terrible as he was, he had the hidden potential to become an *arhant*, a saint. Thus one day, all alone, he headed out for the forest where Angulimala was dwelling.

When Angulimala saw him he thought, " Ah, now I will kill this ascetic and cut off his finger for my necklace". He started to run after him with his knife poised in the air. But he could not reach him. For the Buddha, while walking along slowly, had performed a feat of psychic power such that Angulimala, running with all his might, could not catch up to him. Angulimala ran and ran but could not gain an inch. He then called out, "stop, ascetic, stop!" The Buddha replied, "I have stopped, Angulimala, you stop too". This statement, mystifying to us, had a deep impact on the criminal. He realized that the ascetic before him was the famous teacher, the Enlightened One, and he knew the Buddha had come to him out of compassion, to save him from his terrible deeds. He threw away his knife, bowed down at the Master's feet, and asked to be accepted as a monk. The Buddha admitted him into the order and after a short time Angulimala became an *arhant*, a liberated saint, perfectly wise and deeply compassionate.

The second story concerns the woman Kisagotami. She was a poor woman who had married into a wealthy family, but she did not bear children

and was thus scorned by her in-laws. This made her very sorrowful. But after some time she conceived and gave birth to a son, who became for her the source of boundless joy. Everyone else in her husband's family too accepted her now that she had brought forth an heir to their wealth. But a few months after his birth the child died, and Kisagotami became distraught. She refused to believe the boy was dead. Convinced he was only ill, she went around everywhere asking people to give her medicine for her son. The townsfolk ridiculed her and abused her, calling her a mad woman, but finally she came into the presence of the Buddha. When she asked him for medicine, he did not give her a fancy sermon. He told her that he could make some medicine for her son, but first she would have to bring him one ingredient mustard seeds from home where no one had ever died. She went from house to house, quite happy now, asking for mustard seeds. People readily gave her seeds, but when she asked the donor whether anyone in that home had ever died, she was told, "Here a father has died, here a mother, here a wife, here a husband, a brother, a sister", and so on.

She thus, came to see that death is the universal fate of all living beings, not a unique calamity that befell her own son. So she returned to the Buddha, aware now of the universal law of impermanence. When the Master saw her coming he asked her, "Did you bring the mustard seeds, Gotami?" And she replied: "Done sir, is this business of the mustard seeds. Grant me a refuge." The Buddha had her ordained as a nun, and after some time she realized the highest goal and became one of the most eminent nuns in the Buddha's circle of disciples.

3. THE BUDDHA'S TEACHING – THE DOCTRINE AND THE PATH

Ven. Bhikku Bodhi

The first paper discussed the aim and methodology of the Buddha's teaching, but indicated the substance of the teaching itself only in the passing. This paper takes a closer, more detailed look at the teaching, which is called the *Dhamma* (Skt: *Dharma*), "the truth' or 'the law'. To examine the teaching carefully is especially important because, as a religious founder, the Buddha functioned primarily as a teacher, not as a personal savior and thus he gave pride of place to his teaching. He even said, 'one who sees the *Dhamma* sees me, and one who would see me should see the *dhamma*'.

The *dhamma* has two main aspects in terms of which we can discuss it; one as doctrine, the other as the path or practice. These represent respectively the philosophical aspect and the practical aspect. The principal formulation of the doctrine is the Four Noble Truths; the principal formulation of the practice is the Noble Eightfold Path. The two are closely interwoven for, as we shall see, the Noble Eightfold Path is the fourth of the Four Noble Truths; while the first step of the Noble Eightfold Path, right view, is understanding the four truths.

1. The Doctrine:

Of the Two, the doctrine naturally comes first, for the doctrine makes clear the context for the practice, when the Buddha gave his first discourse to the five ascetics at Varanasi, he said that so long as he had not understood the Four Noble Truths in all their manifold detail, he did not claim that he had attained full enlightenment; but when he completely understood the four truths; then he claimed that he had attained perfect enlightenment in this world with its gods and humans. From its statement we can gauge the importance of this teaching for understanding the Buddha's message. Indeed, elsewhere the Buddha says

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that it is because we have not understood the Four Noble Truths that we have wandered so long in *samsara*, while those who fully penetrate the truths are freed from this beginningless *samsara*.

The Four Noble Truths are:

1. the noble truth of suffering
2. the noble truth of the origin of suffering
3. the noble truth of the cessation of suffering
4. the noble truth of the way to the cessation of suffering

This formula makes it plain enough that the Four Noble Truths all revolve around a common theme, namely, the problem of suffering. They view this theme from four different angles: the problem itself, its cause, its resolution and the means of resolution. The *Pali* word I have translated as suffering is *dukkha* (*Dukkha*), which has far deeper and wider implications than the English word 'suffering'. The *Pali* word originally meant pain, suffering, misery etc., but the Buddha took this term of common usage and made it the cornerstone of a comprehensive philosophical vision. Within the context of his teaching, *dukkha* does not mean simply pain the suffering, but indicates a basic unsatisfactoriness at the very root of individual existence, a note of inadequacy that lies behind all worldly pleasures and achievements. The reason all worldly conditions are said to be *dukkha*, inadequate and unsatisfactory, is because they are all impermanent and unstable; because they lack any substantial core or immutable self; and because they cannot give us lasting happiness, secure against change and loss. The word *dukkha* thus indicates a fundamental lack of perfection in life, a gap between the ideal state of permanent happiness we so much desire and the stumps and thorns living experience invariably throws before our feet.

We will have more to say about this first truth later, but now we should note that the Four Noble Truths fit together in a tight logical pattern. The logic of the pattern is governed by the law of cause and effect. The first two truths show the law of cause and effect in relation to suffering and bondage: first the Buddha highlights the effect, namely suffering, then he points to the cause of suffering, which is craving. The second two truths show the law of cause and effect with respect to happiness and liberation: first, the cessation of suffering, which is *Nibbana* (*Nirvana*), and then the means for attaining *Nibbana*, the Noble Eightfold Path. The Buddha here reverses the usual sequence of cause and effect because, before showing their respective causes, he first wants to alert us to the fact that our lives are pervaded by suffering and that complete release from suffering is attainable. Once we are brought to see that our lives

are problematic, then we need to learn the cause in order to remove it, and once we gain confidence that release from suffering is attainable, then we need to know the path we must follow to attain release.

In this respect, the structure of the Four Noble Truths runs perfectly parallel to the formula a physician might use to treat a patient; it is even possible the Buddha deliberately borrowed this formula from the medical science of his day. When a patient comes to a doctor for treatment, the doctor begins by making a diagnosis; he determines the nature of the illness from which the patient is suffering. This corresponds to the first noble truth, in which the Buddha tells us the first noble truth, in which the Buddha tells us that the affliction of human life is *dukkha* that afflict us. After making a diagnosis, the physician lays out an etiology: he seeks to trace the illness to its cause. This is precisely what the Buddha does in the second noble truth, where he traces suffering to its cause and locates the cause in craving. At the third step the physician makes a prognosis: he decides what must be done to remedy the illness. This is like the third noble truth, in which Buddha states that suffering can be terminated by removing the craving from which it springs. And at the fourth and final step the physician prescribes a course of treatment to cure the illness. This is exactly what the Buddha does in the fourth noble truth; he prescribes the Noble Eightfold Path as the medicine for curing the disease of suffering.

1. The Noble Truth of Suffering:

Now we can take a closer look at the four truths individually. The Buddha usually elucidates the first noble truth, not with an explanation, but with an enumeration of the different types of suffering we encounter in the course of our lives. He begins with four kinds of bodily suffering: birth, old age, illness and death. There is no doubt that the last three are suffering, for we are all fond of youth, health and life and feel regret when this change into old age, illness and imminent death; birth is suffering simply because it is the passage way to all the other types of suffering. Next the Buddha mentions three types of mental suffering: to be united with disagreeable people and conditions; and not to get what one wants. Finally he makes a statement hard to understand: "In brief, the five aggregates subject to clinging are suffering." The "Five aggregates subject to clinging" (*Pa-Cupadanakkhandha*) are the basic components of our existence, the elements that make up our individual being. The five are: physical form (or the body), feeling, perception, volitional factors and consciousness. These are called "Aggregates" because each one is a collection of components, and they are described as "subject to clinging" because

these are the things to which we usually cling with the notion that they are our personal identity, our "Self".

All our experience, the Buddha holds, can be analyzed into these five components neither behind them nor within them are there any permanent self, any *atman*. The five aggregates are all *anatta* (*anatman*), not mine, not an "I," not a self. They are transitory events, constantly changing, arising and passing away in quick succession. Physical form, or the body, is a sequence of changing physical phenomenon: Tissues, cells, molecules, atoms, electrons-arising, changing and vanishing. So too our feelings, perceptions and volition are merely transient mental events, likewise arising and vanishing every moment. Finally even consciousness, the basic faculty of cognition, is not a stable lasting self, but a process of awareness, a succession of individual occasions of cognition. Because these five aggregates which make up our existence, are impermanent and constantly perishing. The Buddha says they are all *dukkha* or suffering. They are incapable of giving us permanent happiness or complete satisfaction; we can never find in them the stable, lasting happiness for which we yearn .

A word is necessary here to prevent misunderstanding. When the Buddha says that all conditioned existence is *Dukkha*, he does not mean that we are continually experiencing pain and misery. He openly acknowledges that life includes pleasure as well as pain, happiness as well sorrow, success and satisfaction as well as failure and frustration. What he maintains, however, is that even our pleasant experiences are transitory and unreliable, and the more we cling to them in the hope of getting lasting satisfaction out of them, the more we make ourselves vulnerable to future disappointment . If we are to extricate ourselves from our suffering, we have to look beneath the surface of our worldly pleasures and see not only the enjoyable exterior, but the potential pitfalls that come from clinging and attachment.

To appreciate fully the meaning of the first noble truth, we need to take the account of the fact that the Buddha teaches rebirth. He holds, on the basis of his own enlightenment, that that all living beings in whom ignorance and craving still lurk are subject to wandering on in *Samsara*, the round of rebirths. This process of repeated existence (*punabbhava*) has been going on throughout beginningless time, with no creation and no first point. There is no soul which transmigrates through the round of existence, no permanent self which goes from life to life while retaining its essential identity. But without any self or soul, the stream of existence flows on from life to life as an unbroken continuum. Consciousness continues as an everchanging current, taking rebirth in one or

another form as determined by the Karma one has generated in the course of one's life.

This affirmation of the beginningless process of rebirth gives an additional dimension of depth to the first noble truth; for it implies that the sufferings we experience in any one life must be multiplied by infinity. Again and again we undergo birth, old age, illness and death; again and again we experience sorrow, grief, pain, dejection and despair. Sometimes we may be reborn under pleasant conditions, even as a powerful *deva* or god in the highest heavens. There we may live for thousands of years with all the requisites of pleasure at our command. But life everywhere eventually comes to an end – even the gods must perish and fall away- and then we pass on to a new existence in which we face again the prospects of birth, aging and death, and perhaps even misery and dreadful beyond endurance.

To find perfect happiness and peace, we must attain release from *samsara*; we have to break free from our bondage to the “Five aggregates of clinging.” To win this freedom we must eliminate the cause of our bondage, and this means to eradicate the origin of suffering. This brings us to the second noble truth.

2. The Noble truth of the Origin of Suffering:

The second noble truth is the truth of the origin or cause of suffering, and here the Buddha states that craving is the origin of suffering. Let us consider the Buddha's own words: “What is the noble truth of the origin of suffering? It is craving, which produces repeated existence, which is bound up with delighted lust, and seeks delight here and there; that is craving for sensual pleasures, craving for existence, and craving for annihilation.”

The *Pali* word *tanha* (*trnsna*) literally means thirst. Thus craving is blind desire, selfish desire, a bottomless thirst which is ever seeking more and more enjoyment. The Buddha enumerates three kinds of craving. The first is sensual craving, desire for delightful sense objects. The second, craving for existence, is the desire to go on in existence, to experience more and more, the clinging to life and body. The third, craving for annihilation, for non existence, is the desire for extermination, which arises when life becomes so unbearable that one desires relief by ending one's personal existence entirely.

Craving can be understood as the cause of suffering at two different levels, one psychological, the other “biological”. First at the psychological

level, we clearly see that craving lies at the bottom of all our sorrow, fear, worry, grief and distress. Craving causes sorrow when we are separated from the persons or things we love, when our hopes are disappointed, when our desires are not fulfilled. At the very moment a craving for something arises in our minds, we experience discontent, which drives us to struggle to obtain the object we desire. When we achieve the object of our desire we have to protect it from loss and destruction and thus craving gives rise to clinging and anxiety, which are fully shot through with *dukkha*. Finally when we lose the things we love, we experience suffering intensely, this time as heart rending pain and grief.

Thus craving is a cause of suffering at the psychological level. But looking more deeply, the Buddha saw that the craving plays a still more momentous role in generating suffering. For craving is the fountainhead beneath the process of life, beneath the round of repeated existence; it is the innermost engine that keeps *Samsara*, the round of birth and death, in perpetual motion. As long as this body is alive, we crave for ever more pleasure and power, for ever more varied experiences, and thus craving uses this compound of body and mind as its vehicle for finding enjoyment. But when the body breaks up and perishes at death, craving can no longer use it as a vehicle. However as long as the flame of desire still burns, the stream of consciousness, the current of experience, does not come to an utter end at death. Rather, what happens is that craving drives the stream of consciousness forward towards a new body, a new psychophysical organism, one which accords with the karma, accumulated by the deceased person during his or her lifetime. In this way craving generates rebirth, and once rebirth takes place the whole process begins afresh: more growth, more aging, more sickness, another death; in short, a new cycle of suffering.

According to the Buddha there is no substantial self which transmigrates from one life to the next. Yet this does not mean rebirth cannot occur. Existence is a process, a current of becoming, and as long as the conditions that sustain that process remain intact, a renewal of the process – in other words a rebirth – will inevitably follow upon death. The main conditions for rebirth, the Buddha teaches, are ignorance and craving. Through ignorance we falsely imagine things to be permanent, pleasurable, and the accessories of a real self; through craving we cling tenaciously to our existence and pursue ever fresh horizons of pleasure and delight. The consequences of both ignorance and craving, contrary to our cherished expectations, are more rebirth and suffering. That is why craving, backed up and nurtured by ignorance, is called the origin of suffering.

3 The Noble Truth of the Cessation of Suffering:

Now we come to the third noble truth, the cessation of suffering. This truth follows quite logically from the second truth. For if craving is the cause of suffering, then the way to eliminate suffering is to eliminate craving. Thus the Buddha says: "what is the noble truth of the cessation of suffering ? It is the remainderless fading away and cessation of that same craving, the abandoning and relinquishment of it, non-attachment and freedom from it."

The cessation of suffering is *Nibbana*, the highest happiness and peace. This attainment can be understood at two levels at which craving is the cause of suffering. First, the psychological level: When craving is eliminated all the mental unhappiness caused by craving is also removed. The mind is released from the fever of the passions and attains dispassion (*viraga*): freed from all sorrow, it becomes sorrowless (*asoka*): freed from all bonds; it enjoys supreme peace and security (*anuttara yogakkhema*). This is the state of the *arahant*, "the worthy one" the person who has attained *Nibbana* in this very life. The *arahant*, freed from ignorance and craving, can never again be troubled by fear, anxiety, disappointment, and worry.

Then, with the breakup of the body at death, the life process of the *arahant* at last comes to an end. After flowing on through beginningless time, the round of rebirths is broken. Now the *arahant* attains the ultimate stage of *Nibbana* in which there is no residue of the aggregates comes to an end and there remains only the deathless element, within the Buddha calls the Unborn, Unmade, Unbecome, the Unconditioned. This is the final end of the Buddha's teaching and culmination of his discipline.

4 The Noble truth of the way to the Cessation of Suffering:

The fourth noble truth teaches how to reach *Nibbana*, to attain the end of suffering. This is the Buddha's course of treatment for the disease of suffering. The way is the Noble Eightfold path made up of eight factors: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. A discussion of the Noble Eightfold path brings us to the second major aspect of the Buddha's teaching, the path of practice,

II. THE PATH

Because suffering originates from craving, the purpose of treading the Buddhist path is to eliminate craving. This is not a forceful, ascetic regimen of

repression and self-affliction, but a wholesome, hygienic training that gradually transforms one's conduct, mental attitudes, and understanding – in short, the subjective quality of one's entire life. The Buddha calls the Noble Eightfold Path "the Middle Way", because it avoids the two extremes of sensual indulgence and ascetic self-torment. The path is not a mere compromise between these two extremes, but a truly wise discipline of personal transformation that blends moral rectitude with rigorous mind training and profound insight into the real nature of our being. The Buddha calls this a happy path, because the further one advances on it the more one experiences joy, happiness, and peace. As mentioned above, the aim of the path is to remove craving. Now this might seem to present a formidable problem because craving is so deeply entrenched in our minds that we cannot drive it away simply by an act of will. However, the Buddha discovered that craving, as powerful as it may be, is conditioned; it depends for its existence on conditions, it is nurtured by conditions, and the primary condition on which it depends is ignorance (*avijja*,: *avidya*). Ignorance is not merely lack of knowledge about certain facts. It is, rather an inner blindness to things as they really are, a disposition to see things in distorted ways, to perceive and interpret our experiences through filters created by our deluded desires and egocentric point of view. To eliminate wisdom (*nana*, *panna*; *jnana*, *prajna*); not mere conceptual information, but direct insight which penetrates beneath the appearances of things and sees them as they are.

The Noble Eightfold Path is the Buddha's strategy for generating this insight. In his first sermon he describes the path as "leading to vision, leading to knowledge". The eight factors that make up the path are not really steps to be followed in sequence one after another; they are, rather, elements in a single internal path. Although at the outset they do unfold in some sort of sequence, once the practice reaches a high level of maturity the eight factors operate simultaneously, with each factor contributing in its own unique way to the total efficacy of the path.

Factor 1 of the path is **right view** (*samma ditti*) or right understanding. The Buddha places this factor at the head of the path because in order to take up the practice of the *Dhamma* we must begin with a clear conceptual understanding of where we stand and where we are heading. This is like travelling from one city to another. If you want to drive from Hyderabad to Madras, you must know the general direction of Madras and the roads that lead to that city. If you simply get in the car and drive in any direction you want, it is doubtful you will reach your destination. Far more likely, you will just get lost.

Thus we begin the great journey towards enlightenment with right view. Right view has two levels, both of which are critical to following the Buddha's path to its end. The first, the lower type of right view, is understanding the law of *karma* and its fruits. This means recognizing that we are responsible for our intentional actions, that good and bad deeds bring forth consequences that correspond to the ethical nature of those deeds, that our life does not end with death but continues on in other forms in which we reap the fruits of our good and bad deeds. It means accepting the objectivity of moral distinctions between the wholesome and the unwholesome, accepting that deeds can be distinguished in terms of their moral qualities, realizing that our deeds bring happiness and a good rebirth, that evil deeds bring suffering a bad rebirth.

The higher type of right view is understanding the Four Noble Truths themselves. This enables us to see our situation as it is, to recognize that we suffer because of our own craving and to see that to attain freedom from suffering we must eliminate craving by treading the eightfold path. This higher right view begins as a mere conceptual understanding of the truths, but as the experiential vision of the truths.

Right view naturally leads to Factor 2 of the path, right Intention or right purpose (*samma sankappa*). When we understand our existence in correct perspective our understanding modifies our volitional life, and we undergo a change in our purposes and motivation. The Buddha mentions three types of motivations that constitute right intention: i) the intention of renunciation, the wish to become free from sensuality and selfish desire; ii) the intention of benevolence, the kindly wish for other beings to be well and happy; and iii) the intention of harmlessness, the compassionate wish that other beings be free from pain and suffering, iv) the intention to live in a way that does not inflict suffering on any living creature.

These two factors, right view and right intention, are the forerunners of the training, for they give direction to all the other factors to follow. The next three factors go together as a set because they are all concerned with morality (*sila*), with correct behavior.

Factor 3 is right speech (*sama vaca*), which has four components: i) abstinence from false speech, instead speaking the truth; ii) abstinence from divisive speech, speaking words that conduce to harmony; iii) abstinence from harsh speech, speaking gently; and iv) abstinence from idle chatter, speaking what is meaningful on the proper occasion.

Factor 4 is right action (*samma kammanta*), which has three components; i) abstinence from killing, instead acting gently and compassionately; ii) abstinence from stealing, observing honesty; and iii) abstinence from sexual misconduct, which for a lay person means respecting others' marital rights and for a monk or nun means complete celibacy.

Factor 5 is right livelihood (*samma ajiva*), which the Buddha explains as earning one's living by a righteous and honest occupation which does not involve harm or affliction to others. The Buddha specifically mentions five trades that a lay disciple should avoid; trading in weapons, beings (slavery), meat, intoxicants and poisons.

The last three factors of the path also work together as a group, for they share a common aim: mental purification and the attainment of concentration (*samadhi*). The Buddha stresses the importance of concentration because in order to see things as they really are the mind must be collected and focussed steadily on the objects of observation. If the mind is unsteady, flickering and vacillating, governed by impulsive urges and idle thought, genuine penetrative insight will not be possible. Thus, we come to the stage of meditative training aimed at collecting the scattered faculties of the mind and making it a powerful instrument of observation and comprehension.

Factor 6, right effort (*samma vayama*), is the sustained endeavor to remove unwholesome states which hinder concentration, such as sensual lust, anger, dullness, agitation, and perplexity. The corresponding positive effort is the endeavor to develop and perfect those wholesome qualities which contribute to mental clarity and composure, such as alertness, energy, joy, tranquility and equanimity.

Factor 7, right mindfulness (*samma sati*), means clear awareness or close attention directed to the objects of contemplation. The Buddha has organized the objects of mindfulness into a fourfold set, known, as the four foundations of mindfulness: the body, feelings, states of mind and mental objects.

Right effort and right mindfulness function in unison to give rise to factor 8, right concentration, (*samma samadhi*). The texts define right concentration as the four stages of *Jhana* (*dhyana*), deep meditative absorption, culminating in complete clarity and unruffled equanimity.

It would be wrong to suppose that right concentration marks the end of the Buddhistic path. Right concentration is the last path factor to reach maturity,

but it is certainly not the goal. When concentration is successfully stabilized, one must then use all eight factors of the path simultaneously to generate wisdom (*panna*). Wisdom is direct insight into things as they really are, and the things to be penetrated by insight are our own body and mind summed up in the “five aggregates”. What one must see with insight are the real characteristics of the five aggregates, which the Buddha has summed up in the “three marks of existence” : impermanence, suffering, and non-self (*anicca, dukkha, anatta*). All the five aggregates that make up our being are impermanent, ever changing, arising and perishing at each moment; they are all bound up with suffering; and none can be taken as a real permanent self, they are “not mine, not I, not my self”.

As insight penetrates ever more deeply into the five aggregates, it gives rise to successively more profound levels of understanding. This understanding culminates in the clear vision of the Four Noble truths in their deep and wide implications. It is this highest knowledge that eliminates the mind’s defilement – ignorance, craving, and erroneous views – and issues in perfect liberation of mind. This liberation of mind, the fruit of integrated concentration and wisdom, is the highest goal of the Buddha’s teaching, to be realized here and now by dedicated practice of the Noble Eightfold Path. Not all can reach the final goal in a single life, but success is a matter of gradual practice, gradual progress, and gradual attainment.

The Noble Eightfold Path, which I have just outlined, is the direct way to the ultimate goal of Buddhism, the attainment of *Nibbana*, complete deliverance from suffering. However, the Buddha was far more than just the leader of a small band of world-renouncing ascetics seeking the highest goal by the quickest and most direct path. He was a world teacher, and the texts say he has arisen in the world “for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of all human beings”. Thus his teaching includes not only a path of spiritual development for monks, but also a code of noble ideals to inspire and guide men and women living in the world. It includes as well a comprehensive program of social ethics with wide applications; to family life, interpersonal relations, economics and politics.

Buddhist tradition says that the Buddha’s teaching is designed to fulfil three types of good: the good pertaining to the present life, the good of the future life, and the ultimate good. The first is welfare and happiness here and now; the second is a happy rebirth; and the third is *Nibbana*, complete release from the round of rebirths. So far, in our explanation of the Noble Eightfold

Path, we have emphasized the way to the ultimate good. Now I will briefly discuss those teachings of the Buddha that relate more explicitly to lay life and social harmony. Though these aims may occupy a lower place on the scale of spiritual values than the ultimate goal, they are also indispensable for human fulfillment. This we know so well from observation of the present-day world, in which people are being swept away by the false view of materialism and by narrow ideologies which lead to relentless competition, conflict and violence.

The Buddha's advice to his lay disciples is founded on the premise that the path to *Nibbana* is a long and difficult one which, for most aspirants, will extend through many future lives in the rolling ocean of *samsara*. Therefore those disciples who are not yet ready to strike out on the steep, rugged road of renunciation need practical guidelines to help them face the problems of everyday life. What are called for above all are elevating ideals that will promote harmony in daily life and bring the accumulation of wholesome *karma* leading to a happy rebirth.

The Buddha's conception of the ideal householder is summed up in the figure of the *sappurisa* (*satpurusha*), the 'superior person'. The superior person is the man or woman of the world who combines a busy life of family and social responsibilities with a deep, unwavering commitment to the noble values embedded in the *Dhamma*. According to the Buddha, the qualities that distinguish the superior person are faith, virtue, generosity and wisdom.

Faith or *saddha*, is a willingness to place trust in the Buddha as one's spiritual guide and in the *Dhamma* as one's path of spiritual development. *Saddha* is not blind faith, but a secure confidence based on reason and investigation. Such faith keeps the mind firmly settled in spiritual values despite the fluctuations in worldly fortune. It is said that a person of true faith will never forsake the Buddha and *Dhamma* even if the earth should split or the sky rain down fire.

Virtue (*sila*) is upright conduct, conduct molded by the Five Precepts that form the basic moral code of Buddhism. Virtue is explained negatively as abstinence from killing, stealing, sexual misconduct, false speech and the use of intoxicating substances. The positive side of corresponding to the Five Precepts; compassion for all living beings; honesty in one's dealings with others; faithfulness to one's own marital vows and respect for the rights of others; truthful speech, and a clear and sober mind.

The third ideal for the lay Buddhist is generosity (*caga*). The Buddha says the superior lay follower is one who dwells at home with a heart free from the taint of selfishness. He is one who loves to give and share things with others, who helps the poor and destitute, and who supports the monks and nuns with their basic material requisites.

The fourth sterling quality of the superior person, is wisdom (*panna*). Wisdom begins with a clear understanding of the ethical distinctions between good and bad actions, between wholesome and unwholesome states of mind, between those qualities that lead upward, to light and happiness, and those that lead downwards, to darkness and misery. Wisdom matures gradually, and culminates in the wisdom of insight, the direct insight into impermanence that brings release from suffering.

The social teachings of the Buddha stress communal harmony through the application of ethical principles to the social dimension of human life. In his great compassion, the Buddha closely considered the social concerns of human beings and laid down guidelines designed to promote our collective harmony and prosperity. These guidelines are animated by the characteristic Buddhist spirit of loving-kindness, compassion, and non-violence. When applied to specific human relationships, this spirit of universal benevolence entails precise duties and responsibilities determined by the particular nature of those relationships.

A detailed picture of the Buddha's program for human society can be found in the *Sigalovada sutta* (*Digha Nikaya*, No 31). Here the Buddha analyses social life into six pairs of relationships; parents and children, husband and wife, employer and employee, teacher and student, friend and friend, monk and householder. For each pair, he enumerates six duties which one member should fulfil towards the other. When everyone observes his or her respective responsibilities, the result will be a society marked by harmony, peace and good will at all levels. In other texts the Buddha explains the obligations the state has towards its citizens. These texts show the Buddha as an astute political and economic thinker who understood well that government and the economy can succeed only when those in power prefer the welfare of the people to their own selfish ambitions. This is a lesson that present-day politicians and economists would do well to learn.

To wind up my discussion of the *Dhamma* let me say that what strikes me as so impressive about the Buddha's teaching is its combination of comprehensive range with internal consistency of aim and principle. The

Dhamma scales the most exalted heights of spiritual realization, yet does not lose sight of the pragmatic policies needed to ensure that people will find contentment in their daily lives and efficient management of their social and political affairs. The Buddha brings both profound spirituality and social pragmatism under the rule of the same set of principles, which are pervaded by a spirit of moral righteousness and wise understanding of human nature. The principles are all based on the recognition that both spiritual liberation and social harmony spring from the same root, and that root is nothing other than our own minds. Of all things our own minds are closer to us than anything else, yet far too often they are so hidden, so unruly, so mischievous and destructive, that they seem to be our enemy rather than our own innermost friend. For the Buddha our primary task in life is to understand and master our mind through the practice of the noble *Dhamma*. In this way we can make our life a source of blessings for ourselves and for the whole world.

4. THE EARLY SPREAD OF BUDDHISM : RARE SCULPTURAL AND EPIGRAPHICAL EVIDENCES :

Dr. I.K. Sarma

The religious and cultural history of the Peninsular India from pre-Mauryan to medieval times highlights the spread of Buddhism from its Magadhan home to the regional centres. The Buddhist teachers supported by local rulers played a vital role not only in moulding the state formation but brought a remarkable change in the cultural and religious contacts between Andhra-Karnataka on one hand and Sri Lanka on the other.

I. Buddhism: Fresh evidences from Andhra:

Buddhism appears to have laid its roots in Andhra Pradesh right from the times of the Master. In no other part of India one can find such a close concentration of Buddhist remains, datable from the early Mauryan period to second-third Centuries A.D and continues in a few cases till late Medieval times. A recent study has revealed that more than 100 important settlements existed throughout the length and breadth of Andhradesa. Helmut Hoffman, a German Scholar, who studied *Kalachakra Tantra* says, "It seems to me, there cannot be the slightest doubt, that Buddha was supposed to have preached the *Mantrayana* in general and specially the *Kalachakra-Mula Tantra*, at the well known and famous Stupa, of Dhanyakataka. Buddha's pronouncement of the third vehicle is expressly paralleled with the second turning of the Wheel that of the Mahayana or perfection of wisdom on the mountain Gridhrakuta in Magadha.

EVIDENCES FROM AMARAVATI AND BHATTIPROLU :

Asoka was perhaps charmed at the overwhelming enthusiasm and good work of the *Goshthis* and *Nigamas* based at *Sri Dhanyakataka* and Bhattiprolu. He was the first royal patron who endowed at the frontage of the great Amaravati

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Chaitya, an inscribed *Dharma-stambha* and a partial railing in granite at the main eastern and western cardinals. From a sculptured Stele found at the eastern entrance It is noted that the *Dhamnakada Chaitya* had close contacts with Buddha's life. The first facet of this unique stele, though damaged, should have contained the birth, renunciation, first sermon and Rajagriha. The second facet facing north depicted *Dhamnakada Vandaname Goshthi*; the third facet, i.e., the west contains the Sravasti and Jetavana incidents while the fourth facet i.e., the South face depicts six scenes in a sequential order of Buddha's life from Vaisali ending with *Mahaparinirvana* at Kusinagara.

The monastic seals, inscriptions and a rich variety of N.B.P ware from the earliest levels of the *Mahastupa* confirms this date. John Marshall observed in 1906 on Alexander Rea's first hand Report of the granite rail parts. "they date from the Mauryan epoch and prove that at early date the Buddhists were already in occupation of the famous site of Amaravati. Similarly the famous Bhattiprolu granite relic containers revealed not only early *Brahmi* records but bones of the Master with precious jewels.

II. Mauryan Buddhism: Unique evidences from Sannati and Kanaganahalli in Karnataka:

The discovery of Asokan edicts; Major edicts-XII and XIV and Special Edicts I and II at Sannati, dt. Gulbarga on a unique stone stele of granite evoked great excitement and interest among the historians. The stele about 3-metres high and 1.5 metres wide may have contained a full compliment of Asokan Edicts, besides the Special Edicts I and II as in Dhauli (Orissa). In all probability like Dhanyakataka in coastal Andhra the area of North Karnataka formed part of the Mauryan Empire. The Nanda-Maurya conflicts in the South need not be taken any more as mere literary conjectures. What is highly interesting is a small scale excavation in a spot called *Ranamandala*, (war Field, Site-2), at Sannati which resulted in the discovery of a handful of NBP sherds, apart from highly polished sandstone fragments, polished Black and Black-and-Red ware pottery similar to those of Ujjain and Kausambi sites.

A new dimension to the early Mauryan is forthcoming from a unique find of a polished Ring Stone, 6-cm diameter, from the digs conducted by the Dept. of Archaeology, Govt. of Karnataka. Such stone discs focus an imagery of fertility and the luxurious stylised Palmyra trees intermittently with birds, (peacocks and geese), animals (Bull, humped camel etc.), and fecund Goddesses with large breasts and hips, small waist and exposed genitalia. Such examples

were known from North-West India, (Taxila), and Gangetic-Magadhan area of Nanda-Maurya date. It is for the first time that such a cult object was found in Peninsular India in a Buddhist site.

III. Recent Excavations in Sri Lankan sites:

Excavations in Sri Lanka by the Anuradhapura Citadel Archaeological Project (ACAP), resulted in the discovery of NBP ware, PMC and Black-and-Red ware pottery from Anuradhapura Citadel and Gedige *Chaitya* sites. A consistent run of C-14 dates from these sites suggest that the earliest settlements belonged to 600-450 B.C. Basing on these evidences F.R.Allchin pointed out that "Some of the major settlements in the South, no less than Srilanka, may have been the products of Pre-Mauryan Gangetic colonialism; while others may be found to have been the products of Mauryan Imperial and administrative expansion." The discovery of Brahmi inscriptions on numerous broken pottery sherds associated with structures and deposits datable to early and mid. 5th Century B.C. from the Citadel sites and Anuradhapura and Gedige. A tantalising theory is put forth redefining the very origins and development of Brahmi writing. The Sri Lankan sequence, no doubt, brings to light earliest examples as on date of Brahmi writing from a pre-Mauryan stratas.

IV. Some rare sculptural evidenses:

In the depictions of the Gateway sculptures at the Sanchi stupa Asoka looks very elegant. In four places he is shown paying his celebrated visits to the *Bodhi* tree. Two such scenes occur on the west pillar of the southern Gateway; one on the front of the Eastern Gateway of the *Mahachaitya*, while the fourth one on the ground balustrade of the Stupa No.2 of Sanchi. These are dated to 3rd-2nd centuries B.C.

Two images of Asoka carved in sandstone with inscriptions on the obverse were reported during the excavations at Langudi hill, near Dharmasala, Jajpur dt. of Orissa. These images were found at the entrance of the *Chaitya*. In one example the Emperor is without *mukuta* and in a worshipping pose before the Stupas. The other depicts Asoka with crown and seated in *lilasana* and flanked by females. These are datable to 3rd-2nd centuries B.C.

As a testimony to the visit of Mauryan emperor Asoka to the *Mahachaitya* at Kanaganahalli, (dt.Gulbarga), two remarkable sculptures were found. The first one is a Drum slab, (No.1-69), depicting a three-barred Railing pattern with

lotus medallions on the vertical, the top coping slab in low-relief contained inscribed label in 2nd century B.C. characters reading 'RAYA ASOKO'. The upper broken part depicted a standing figure (only feet are visible), on the right and left *Padas* (*Padasanghati*) symbolic of Buddha.

In another relief sculpture, a well preserved Dome slab, depicted a king and queen flanked by female attendants, two on either side, (*Chhatra* and *Chamara* holder), and one on the top right holds another *Chamara*. The king holds *Yajnopavita* with right hand symbolising the act of donation. The top label inscription reads RAYA ASOKO in 2nd Century A.D. characters. Several donatory sculptured slabs from the Stupa reveal the donations caused by the rulers of the early Satavahana house to the Stupa during 2nd Century B.C.

5. BUDDHISM IN THE KRISHNA-GODAVARI VALLEY: ITS IMPACT ON ART AND ARCHITECTURE

Prof. Amita Ray

The small Andhra kingdom put-forth on belated flower, sprung from the Buddhist culture that had been seeping down from its northern pool and fertilizing for a space of four centuries. The religion migrated south of the Vindhya – the lower reaches of the Krishna-Godavari during and immediately after Asoka, who saw the religion spread by the missionaries of Moggaliputta Tissa, the pre-eminent leader of the *Theravada* school of Buddhism. The concentration of power in the hands of the Satavahanas and Ikshvakus over the Krishna-Godavari valley prepared the ground for the rise of Buddhism and *Sangha* life in the *Andhradesa*. The heartland of the great trans-Vindhyan centre of Buddhism was the lower reaches of the Godavari and Krishna rivers. The region is rich in sites which have yielded Buddhist finds to different descriptions to archaeologists- Amaravati, Bhattiprolu, Nagarjunakonda, Yeleswaram, Goli, Ghantasala, Jaggayyapeta, Gudivada, Pedda-Ganjam, Salihundam, Sankaram hills, Guntupalli, Dhulikatta and Chandavaram, for instance. The inscriptions discovered from these sites indicate its peak period, dating back from the third century BC. to the third-fourth century AD. The religion remained in currency till the far end of its stay in India, upto the fourteenth century AD.

Within this vast span of time several doctrine and ideological changes had taken place, and these had found their expressions in the introduction of adherents to different doctrines. The epigraphic records of the Krishna-Godavari valley refer to a good number of Buddhist sects and sub-sects, some of which seem to have been purely local and regional, but other of all Indian relevance. But it is surprising that even when the stupas of Bharuhut, Bodhgaya and Sanchi were being raised, one does not hear of such mobility of Buddhist teachers nor of the existence of any such sect mentioned in Amaravati and Nagarjunakonda inscriptions.

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With regard to Buddhism in Andhra region what seems to be most important is the fact that though the first wave of Buddhism that had reached the valley was a mixed Hinayanic type, the *Mahasanghikas* and their offshoots the *Chaityakas* held their supremacy in the Amaravati region. The *Chaityakas* gave special prominence to the worship of the *Chaitya (Chetiya-vadaka)*. But the ideological differences within it led to the rise of various sub-sects. Such changed patterns in religious and ideational activities, split into several doctrinal creeds, were spread all over the Andhra region. In course of some different tenets branched off from the *Mahasanghikas* established themselves as *Sailiya School- Purvasaila, Uttarasaila, Aparasaila, Bahusrutiya, Rajagirinivasika and Siddhathaka*, all these sects had their strong holds in the Krishna-Godavari delta, in the sites like Dhanyakataka, Nagarjunakonda, Jaggayyapeta and Kesanapalli. Buddha Ghosa in his commentary on the '*Kathavattu*' call these sects collectively as '*Andhakas*'. They like *Mahasanghikas* themselves rejected arhathood as an imperfect and limited objective for the Buddhist seeker for *nirvana*.

But alongside this *Mahasanghika* complex also housed monks belonging to the sects with *Theravada* and *Mahisasaka* persuasions. Inscriptions state clearly how the *Vibhajyavadi* of the Sinhalese Mahavihara came to study here as resident monk. The reputation of Nagarjunakonda as a great center of Buddhism and Buddhist learning drew in her leosom monks, and nuns from places like China, Chelata, Damila, Tambapanni Dwipa (Sinhala island), Palaura, Tosali, Kashmira, Gandhara, Yavana, Aparanta, Vanavasi and Vanga- prophesizing thereby a great change in the behavioural and ideational life of the *Sangha* and Buddhist laity.

If the tradition recorded by Hieuen Tsang is based on historical truth one may assume the existence Mahayanism in Nagarjunakonda, which possibly had its germination in the tenants of *Mahasanghikas*. The discovery of an image of Tara from Amaravati, ascribable to the fifth – sixth century AD. may tend to show the images of Buddha-Bodhisattva, Tara and hence Mahayanism came much earlier.

All these developments, as stated above have shown in archaeological records that Buddhist doctrine had been undergoing sea-changes leading to acceptance of Buddha image, even by the *Chaityakas, Aparamahavinasailiya* in Amaravati, Nagarjunakonda and other Buddhist centers in the region. Almost all the sects eventually led to the acceptance of the attributes of supermundane qualities of the Buddha, of his icons in anthropomorphic form, and its *puja* or

worship of the stupa cult, of the idea of shrine, of the idea of earning religious merit through worship, gift, donation and of rejection of arhathood as the aim of Buddhist way of life.

Here an attempt is made to trace the gradual development of Buddhism in Andhra region underlining the doctrinal changes of different Buddhist schools, affecting basic changes in the pattern of the religious life of the region. The circumstances, which led to the development of the idea of image worship and also shrine are not clearly known. The paper proposes to trace the line of development pursued by the *Chaityakas*, *Lokottaravadins*, *Aparamahavinasailiya*, *Purvasailiyas* and *Bahusrutiyas*. The work would also examine the Buddhist art, architecture and ideology in the context of the infiltration of new ideas from various directions, including their reactions and responses on the people and the compromise accepted between the new outlook and prevailing social and religious values. The paper would also like to explore the process of metamorphosis undertaken in terms of monastic setup and plastic art, particularly in the presentation of Buddha image. The presence or absence of Buddha image in the monastic establishment was more due to ideological factor rather than chronological.

6. BUDDHA AND HIS SOCIO-RELIGIOUS AND CULTURAL CONTRIBUTION TO THE WORLD

Ven. K.Sangharakshita Mahathera

The 6th century B.C. was the age of religious unrest, a time of intense intellectual activities in many parts of the world. This period saw many eminent religious thinkers who radically changed the course of history by providing new ethical ideas. History had witnessed for the first time socio-religious changes from India to China in the east to as far as Greece and Rome in the West. The rising of new thoughts and appearance of religious teachers and philosophers in the East and West during this period was contemporaneous.

In this era of 6th century B.C. Greek renowned mathematician and thinkers like Pythagoras and Heraclitus were operating their school of thought. In China Las Tsu was spreading his teaching known as Taoism which later inspired Confucious who went on to establish an ethical system based on the traditions of China known as Confucianism (550-479 B.C). In this century Zarathustra or Zoroaster as the Greeks termed him constituted and propagated his thought of purity, which became doctrine of Zorathustra. In India the beginning of the 6th century B.C. saw Mahavira (better known as *Nigantha Nataputta* in pali text), exponent of Jainism which enjoins asceticism and nonviolence in the strictest form, and proclaims the doctrine of *Karma* and Transmigration of Souls.

Early Life:

Gotama Buddha was a contemporary of Mahavira. The life of Buddha was simple and practical. Venerable Anagarika Dharmapala, the renowned Buddhist thinker and founder of Maha Bodhi Society of India in his paper *The*

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World's Debt to Buddha read before the world's Parliament of religions, Chicago in 1893 rightly said about the Buddha "History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution, which culminated in the overthrow of monotheism and the establishment of a synthetic religion a system of light and thought, which was appropriately called Dhamma, Philosophical Religion. All that was good was collected and embodied in there and all that was bad was discarded. The grand personality who promulgated the synthetic religion is known as Buddha. For forty five years he lived a life of absolute purity and taught a system of life and thought, practical, simple yet philosophical which makes a man active, intelligent, compassionate and unselfish to realize the fruits of holiness in this life on this earth."

In a hamlet in the Himalayas on the bank of river Rohani a powerful warrior race had their Kingdom known as Sakyas with their capital at Kapilavastu and the King Suddhodana as their powerful King, who had two wives, Maha Prajapati Goutami and Mayadevi. On the full moon night of (*veshaka*) month, Queen Mayadevi gave birth to a baby boy under the *Sala* tree in the royal park of Lumbini who went on to become the Buddha. According to Pali text King Suddhodana asked Asita the hermit sage of Kapilavastu to examine the new born baby's future. Asita perceiving the thirty two features of great man, foretold that if the boy remained in the secular world he would be a supreme conqueror king, but if he renounced worldly life he would achieve supreme wisdom and attain Buddhahood which was more probable. With great celebration the new born was named Siddhartha (Siddhartha in Sanskrit and Siddhatta in Pali), meaning, he who accomplished his goal. Tradition states that Queen Mayadevi died seven days after the birth of Prince Siddhartha. The young Prince was brought by the king's second wife Maha Prajapati Goutami.

Hearing the prophecy of the saints of Kapilavastu King Suddhodana became restless. Since childhood Siddhartha was accommodated with most luxurious life. He was placed in three palaces corresponding to the three seasons. He ate the best food, heard excellent music and wore best of silk clothing. Yet his mind was contemplative and reflective. Unable to bear the idea of his son renouncing the world, King Suddhodana married him to a young and beautiful Princess Yashodhara. Siddhartha was not content, instead the problem of suffering haunted his contemplative mind. At last he resolved to give away the luxury of his princely life and renounced the world, he left behind his wife and his new born son Rahula and the royal status. He left the palace under the cover of night and became a recluse.

While still in a youthful of his life he went out from his household life into the homeless state. As recorded in the *Maha Parinibbana Sutta*, he retired from luxury of worldly life when he was twenty-nine years old. Venerable Narada Mahathera a well-known Buddhist monk from Sri Lanka remarked in his book, *The Buddha and his teaching* "Thus did he renounce the world. It was not the renunciation of an old man who has had his fill of worldly life. It was not the renunciation of a poor man who had nothing to leave behind. It was the renunciation of a prince in full bloom of youth and in the plenitude of wealth and prosperity-a renunciation unparalleled in history".

The event is also commemorated in *Sutta-Nipata* in a beautiful poetic form (*pabbajja-sutta*). It would confirm from this that Siddhartha on leaving his household went down to the Gangetic plains and visited Rajagaha (modern Rajgir) the capital of Magadha.

As a seeker of knowledge searching for the unsurpassed wisdom he visited many reputed teachers of that time. The teacher of Ganges valley had a greater reputation for learning and sanctity, which attracted Gotama whose quest of Truth had no limits. He attended to well known teachers - Uddaka Ramaputta and Alara Kalama (*Maj. Nik. Ariya Pariya Sana Sutta*). He applied diligently to acquire whatever knowledge imparted to him by his contemporary teachers. It would appear that they both had almost identical fixed system (*Dhamma*) and their students lived in religious discipline (*Vinaya*) as member of an order.

Gotama took keen interest in learning the teachings of the best teachers of that time. He assimilated it thoroughly and rapidly with very high degree of concentration but was not satisfied for he found out that it did not contain the truth he was questing for, that it did not conduce to perfect knowledge of less and deathlessness. He left them and after leaving them he wandered towards the land of Magadha. Finally he settled at a place called Uruvela. The site was pleasant with beautiful forest river and Neranjara flowing quietly, "*Beautiful indeed is this spot and charming is the forest. Clear flows the river and pleasant are bathing place and around here are meadows and village where I can obtain food. Suitable indeed is this place for spiritual exertion*" (*Majj. Nik. Ariya Pariya Sana Sutta*).

The Period between his abandonment of the world and his enlightenment is estimated to be seven years. At the forest of Uruvela he was determined to devote himself to the severest form of asceticism. He took to dire and painful

penances, which proved futile. His body was reduced to a skeleton. Referring the struggling experiences of Gotama, Sir Charles Eliot remarked, "*Goutama's ascetic life at Uruvela is known as the wrestling or struggling for truth. The story as he tells it in the pitakas, gives no dates, but is impressive in his intensity and insistent iteration. Fire he though to himself cannot be produced from damp wood by friction, but it can from dry wood. Even so must the body be purged of its humors to make it a fit receptacle for illumination and knowledge.*" (*Hinduism and Buddhism* by Sir Charles Elliot p:137).

Six years of severe penance brought him near death's very door but no glimpse of enlightenment. He was totally worn out he says "*when I touched my belly I could feel my backbone through it and when I touched my back, I felt my belly - so had my back and belly come together through this fasting. And when I rubbed my limbs to refresh them the hair fell off*". (*Majja Nik-12*). He realized that the path of extremes he is following would not lead him to his goal. Thus he abandoned self-mortification and took normal food. His five companion monks left him in disgust, they thought that he had given up the effort. Alone with firm determination unaided by any teacher, accompanied by none the Bodhisattva resolved to make his final effort.

After having taken food from Sujata the daughter of a rich house holder, Bodhisattva sat under the Bodhi tree, the tree of Enlightenment, he began to meditate and developed four stage of *Jnanas* that is, contemplation, culminating in pure self by which he gained perfect singlemindedness. His mind was now like a clear mirror. His thoughts tranquilized, purified and free from delusions and all kinds of impurities. Finally he understood the nature of *Asava* (error) their arising and cessation, the suffering the cause of sufferings, cessation of suffering and the path that leads to the cessation of suffering. "*Rebirth has been destroyed, the noble like has been lived, what had to be done has been done I have no more to do with this woeld* (*Maj Nik 36,240*). *This third knowledge came to me in the last watch of the night, ignorance was destroyed, Knowledge had arisen, Darkness was destroyed, Light had arisen*" (*D.P 154*).

Thus the Gotama at the age of thirty five on a full moon day of *Veshaka* (May) in 578 B.C attained Supreme Enlightenment. He discovered the existence of Four noble Truths i.e *Dukkha* (suffering), cause of *Dukkha* cessation of *Dukkha* and path leading to the cessation of *Dukkha* (or noble Eight fold paths). Buddha's teachings became the fundamental doctrine of Buddhism, which is called *Dhamma* in tradition. From the time of his enlightenment until his death forty five years later he bestowed his teachings for the benefit of many. He made it

his special endeavourer to make his followers realize that he was a human being who had realized the highest truth of life with his own efforts and after years of investigation. He was hence called the exalted one or the Enlightened One or The Buddha.

Buddha Dhamma:

On the full moon day of *Ashada* (beginning of monsoon) month in deer park at Isipatana (present Sarnath) the Buddha for the first time propounded his teachings to the five ascetics, his former friends This incident is known as "Turning the wheel of Righteousness" or *Dhamma chakka pavathana* (*Dhamma Chakka pavathana sutta*) also known as the sermon at Benaras. The word *Dhamma* denotes the law discovered and proclaimed by the Buddha, which surely and certainly liberates the mankind from the bondage of *Dukkha* (suffering).

Buddha begins the sermon with very simple yet effective tone. He says those who wish to lead a monk's life should avoid two extremes ,self-indulgence and self-mortification. He says self-indulgence is sensual indulgence, which is low, vulgar, worldly, ignoble, harmful and profitless. While self-mortification is crazy, torturous, painful, ignoble , harmful as well as profitless. He advocates the , Middle Path represented as Noble Eight fold path defined as : right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.

He then enunciates the Four Noble Truths, (in Pali known as *Ariya-Saccha*) simple and comprehensible . The first Noble truth declares the existence of *Dukkha* (suffering) and all existence are subject to *Dukkha*. The source of *dukkha* is the *Dukkhasamadaya* is *Tanha* or craving, the Second Noble truth. In the Third Noble truth he identified the ways to remove ignorance, which is the breeding ground for craving i.e. *Dukkha Nirodha*. The Fourth Noble truth or *Dukkha Nirodha magga* is the path leading to the complete cessation of *Dukkha* through the practice of Noble Eight Fold path. As according to *The seekers Glossary of Buddhism* published by the Sutra Translation committee of the US & Canada. "*the first Truth is that the universal human experience of suffering, mental and emotional as well as physical, is the effect of past karma. The second is the perception that the cause of such suffering is craving or grasping for wrong things, or for the right thing in a wrong way. The basic human problem is a misplaced sense of values, assigning to things or persons in the world a value that they cannot sustain.....The third is that it is possible for suffering to cease.... The fourth is the Noble Eight Fold path the way to the solution*" (p 233).

The Noble Eight Fold Path in a nutshell deals with *Sila* (right moral conduct), *Samadhi* (the right mental concentration) and the result if *Pragya* (wisdom) dispel of ignorance. It leads to the ending of suffering or emancipation of *Nirvana*, which is the highest stage of development, which comprehends the eternal peace and perfect happiness.

The Buddha was a practical teacher. He did not ask his followers to accept what he said as the truth. He rather asked his followers to realize the truth according to their understanding and capacity. While answering to their doubts raised by the people of Kesaputta known as Kalamas Buddha said - *"Come, O Kalamas, Do not accept anything on mere hear say, Do not accept anything on account of rumors, Do not accept anything because it is in accordance with your scriptures, Do not accept anything by mere supposition, Do not accept anything by mere inference, Do not accept anything by merely considering the appearances, Do not accept anything because it agrees with your preconceived notions. Do not accept anything thinking that the ascetic is respectable one. But when you know for yourselves that these things are immoral, blameworthy, rejected by the wise, then you reject them or when you know for yourselves that those things are moral blessings and praised by the wise and when performed bring happiness then you accept it."* (*Anguthata nikaya*)

The Buddha advised his disciples to seek the truth, expound no dogmas. He rejected the existence of any creator or Divine revelations, instead he instructed his followers not to follow unnecessary and useless traditional practices in order to please unknown divine being for receiving worldly favors but should believe in themselves and strive with diligence to liberate themselves from the clutches of suffering. He went on to the extent that they should not even depend on him that he would deliver them freedom from *Dukkha - Tumhehi kiccam atappam akkataro tathagar* "Striving should be done for you. *The Tathagatas* are teachers." Perhaps no other religious teacher in the world would have made such an open statement wherein he gives no room to the controversies, besides challenges his contemporaries to investigate and analyze the facts which he proclaims in his profound *Dhamma*.

Spread of Buddhism:

Buddha the founder of the most pragmatic religious system was the first and foremost who propagated Buddhism in the plains of Central India. For the first time in the history of mankind Buddha formed a zealous team of monks

called the Holy *Bhikku Sangha* who in all endeavors carried out the missionary work of spreading the profound teaching of their Master. "Go forth, O *Bhikkhu*" Buddha instructed His disciples - "For the good of the many, out of compassion for the world, for the good, benefit and happiness of all. Let not two go by one way. Preach, O *bhikkus*, the *Dhamma*, excellent in the beginning, excellent in the middle, excellent in the end, both in the spirit and in the letter. Proclaim the Holy life, altogether perfect and pure". By establishing Holy order of monks, Buddha established a community who played most important part in the spread of Buddha's messages in far flung places, besides, the *Sangha* is instrument in the survival of the Buddha's *Dhamma*.

After the Enlightenment, Buddha himself traveled extensively to distant land to propagate His teachings covering almost all part of Gangetic plain of India. This was the movement, which had a very small beginning with only a few followers in the beginning, it grew rapidly to encompass the entire Indian Peninsula. Buddhism penetrated into the masses chiefly due to its simplicity, non dogmatic and appeal to the reasoning mind.

Between the 6 - 4th century B.C, Buddhism was confined more or less to the Northern Indian Peninsula. However early Buddhist Chronicles indicate territories like assaka as one of the Janapada (smaller republics) of the southern part of India where Buddhist monastic settlements existed during the life time of the Buddha himself. Interestingly scholars from Andhra Pradesh confirm this statement, "Non-mention of the *Andhrakas* in the first Buddhist council, suggests that there was no important Buddhist center worth the name in the *Andhra Desa*. Therefore there was no representation in the council from the *Andhra* region.... contrary to this, there is a well known episode of the *Brahmana sage Baveri* of *Kosala*, who lived at a place located at the banks of the river *Godavari*, near *Assaka* region in *Dakshinapatha* and the peripheral are of *Mulaka*, in *Andhra Desa* and sent his pupils to *Rajagriha*, to meet the Buddha and learn from his teachings. According to *Lalita Vistara* an actor from *Dakshinapatha*, performed a drama relating to the story of Lord Buddha along with other artists in the presence of King named *Bimbisara Mahipati*, who was a contemporary of the great Master" (*Buddhist inscriptions of Andhra Desa* published by *Annada Buddha Vihra Trust* pg:1). The *Suttanipata* states that the Janapadas of *Assaka* and *Mulaka* were located in *Dakshinapatha*. There are other archaeological and historical findings, which clearly indicate that, the *Andhras*, the southern part of India patronized Buddhism since almost its inception.

Buddhism was never confirmed to its cradle place that is Central India. Almost after 200 years of Buddha's *Mahaparinirvana* (passing away) Ashoka the great emperor of India embraced Buddhism and made all endeavors to spread the teachings of Buddha. Buddhism made rapid strides. It was not confined to boundaries, from northern India, its place of origin, it covered entire India and beyond and became a world religion. Ashoka's unique method of spreading the *Dhamma* and educating the people in realizing the teaching of compassion propounded by the Enlightened one is worth mentioning. According to Ven. Piyadassi in his book, *Spectrum of Buddhism* "He caused such ethical teaching to be engraved on rock and they became sermons on stones not metaphorically but actually". (p:380)

Ashoka's contribution in spreading Buddhism in India and abroad is immeasurable. Ashoka made all endeavors to spread the lord's teaching throughout his domain by carrying out series of humanitarian services. He started sending missionaries to other countries. His son Mahindra and daughter Sangamitra introduced Buddhism in Sri Lanka where it flourishes even today, almost in its purity. In *Mahavamsa*, Mahindra is designated as, "The great Mahindra the converter of the island". From Sri Lanka Buddhism spread to Burma and Siam, Modern Thailand and then to China and Annam. Describing entry of Buddhism in China Sir Charles Eliot remarks "In China Buddhism entered by more than one road. It came first by land from central Asia.....introduction by this route is 62 A.D (probably Kanishka's effort in propagating Mahayana Buddhism is referred here). Secondly when Buddhism was established, there arose a desire for accurate knowledge of the true Indian doctrine. Chinese pilgrims went to India and Indian pilgrims came to China... it was then that Bodhi Dharma landed on Canton in 520 A.D. A third stream of Buddhism namely Lamaism, came to China from Tibet under the Mongol dynasty (1280 A.D)". Buddhism aided by unceasing missionary zeal by Ashoka and Kanishka spread to other countries like - Hellenistic Kingdom of Asia, Africa and Europe to Syria, Afghanistan and Egypt, Cyrene, Macedonia and Epirus to Bactria and China, thus Buddhism did not confine to the boundaries of India rather it expanded beyond and went on to become a world religion.

Buddhism's Contribution to the World Culture:

"It should be remembered that the two most ancient living civilization, the Indian and the Chinese, and three of the greatest of the religions of today, Christianity, Islam and Hinduism have been altered and improved by the infiltration of the Buddhist idol. In the light of these facts one can well imagine

how colossal must be the Buddhist contribution to human culture". (The Contribution of Buddhism to World Culture, by Soma Thera, B P S, Wheel p. 44)

Buddha has impressed the world through his teachings which were essentially practical. His doctrine influenced almost all department of prevailing culture, beginning from socio-religious thought to art-architecture and literature in India and beyond the confines of India. His noble intention of disseminating essential doctrine of peace should be preached in all directions to establish a harmonious society. According to Ven Dr. R. Nandiswara nayaka Thera, *"The great adventure of Buddhism in world history is one of epoch making campaign totally revolutionizing the norm of thought, manner of speech, way of life, trend of civilization, development of mental culture ,highlighting and aspiring for a soaring height of spiritual attainment, transcending the mind from the mundane to the super-mundane state"*. He further states - *"The Buddha liberated from the mind of man from the cobweb that had been wound around the freedom of thought. Man alone was his creator and his destroyer"*. (*Buddhism and World Culture*)

Buddhism a Human Religion:

Simple meaning of religion according to a modern dictionary is *"belief in superhuman controlling power; especially in god or gods, entitled to obedience and worship ,expression of this worship ,particular system of faith and worship"* (*The Pocket Oxford Dictionary* by H.W Fowler). Prof Rhys Davids further defines the term religion – *"What is religion? The word as in well-known is not found in language not related to our own, and its derivation is uncertain. Another interpretation derives the word re and logo, and makes its original sense that of attachment of continual binding (Buddhism p. 1)"*.

In terms of above explanation of religion, Buddhism can not be called a religion. It is a system, a process of detachment from all binding through personal efforts. Buddha never proclaimed himself a savior or messenger of any supernatural power or system instead he advised his followers that it is not within his power to wash away the sins or impurities. The Buddha as a teacher may be instrumental but we ourselves are responsible for our purification. Hence, Buddhism to the core is human centered not god centered religion. While most of the world religion has almighty god in one form or other. Perhaps Buddhism is the only religion which totally denies the existence of a supernatural power, also there are no divine revelations. Buddhist do not believe in destination after

death where rewards and punishments are . Buddha gave to the worlds the most significant ethical system which is governed by the individual *Kamma* or *Karma* in Sanskrit which means action. According to Buddhism every subsequent birth is conditioned by good or bad kamma which is pre-dominated at the moment of death, no person whoever he is exempt from this Kamma. *“As you sow the seed so shall you reap the fruit states SAMYUTTA NIKAYA.*

Without dogmas and blind beliefs the foundation of Buddhism is represented by Four Noble Truth-Existence of suffering, Cause of suffering, Cessation of suffering and Path leading to the cessation of suffering. In the process of realizing the profound Noble Truths the Buddha discovered the most illustrations process of happening, the root cause of suffering that is *“pattitasamuppada”* (theory of dependant origination) and path that leads to the eradication of suffering that is *“AriyaAtthangamagga”* (Noble Eight Fold Path). According to Prof. Rys David’s *“Buddhist or no Buddhist I have examined everyone of the great religious systems of the world and in none of those have I found anything to surpass in beauty and comprehensiveness the Noble Eight Fold Path of the Buddha. I am content to shape my life according to that path”*

Buddhism’s influence on social system:

Buddhism advocates social equality among all fellow beings. Buddha for the first time in the history of mankind attempted to abolish slavery against the prevailing trend. He strongly condemned the system of untouchability against low caste community

“Na Jassa Vassala Hoti.....”

By birth is not one is outcast

By birth is not one a Brahmin

By deeds is one an outcast

By deeds is one a Brahmin - (Sutta Nipata - Vsaala Sutta)

According to Buddhism there is preclude from entering the *Sangha*, any one irrespective of his caste, color or gender can become the follower of the Buddha, all are treated equally. Referring about the slavery system in India Magasthenes, the Greek ambassador at the court of Chandra Gupta Maurya, the grand father of Ashoka, wrote in his account *“Indians do not use even aliens as slaves and much less one of their own country men”*. In *Sigalavasutta* Buddha teaches the world to love their servants as if they are their own children. Many low caste and slaves were admitted in the *Sangha* without any prejudice

and honor. Buddha championed the cause of removing this social evils through his forceful arguments and stainless actions. Advocating this, Venerable Piyadassi Mahathera in His book, *The Spectrum Of Buddhism* remarks - "*The equally amazing and stupendous role in which the Buddha figured as a social reformer and a cultural revolutionary is sometimes forgotten by the historians of the Buddhism*". He further states "*Predominant among the changes. He wrought upon the fabric of human society of His days were the annihilation of the pernicious caste system and the emancipation of women, he exposed the stupidity and folly inherent in manacles of caste and slavery of women. He wrought a renaissance in the habits and thoughts*" (p. 280).

Before the advent of the Buddha women were regarded as equal to domestic servants and were never given equal status to a man in a prevailing society. Unlike men, women were not allowed to perform religious practices or study religious texts rather she was to confine to all wifely duties and always submissive either to her guardian or to her husband. It was considered holy for an Indian wife if she follows her husband to the next world by immolating her self in the very funeral pyre along with here husband's dead body.

Buddha while opposing this unethical practice elevated the status of women in society by addressing women folk as *matugama*, means mother folk. They were given adequate attention and assigned them their due place in the *Sangha* - "*although first the Buddha refused to admit women into the order on reasonable grounds, yet later he yielded to the entreaties of Ven Ananda and His foster mother Mahaprajapati Gautami and founded the order of Bhikkunis (nun)*". *It was Buddha who founded the first society for women the rules and regulations*" (*The Buddha And His Teaching* by Narada Thera p 312). Prominent among *bhikkunis* during Buddha's time were patasara, Khema, Dhammadinna, Bhaddakapilani, Ambapali and Soma. Amongst the lady Vishakha, Suppiya, Nakulamata, Samavati and queen Mallika were distinguished for their devotion and generosity.

It was indeed due to Buddha that women could exhibit their capability and competence to scale the height in human progress. Women folk of the world owe an eternal debt of gratitude to the Buddha for elevating their position in the society.

It is a firm opinion that in the name of Buddha no sacred place was stained with blood of innocents, no sincere thinkers were burnt alive and there was no merciless roasting of heretics, and no Bamiyan like cultural disaster

occurred. *"To the unique credit of Buddhism it must be said that throughout its peaceful march of 2,500 years no drop of blood has been shed in the name of Buddha, no mighty monarch has wielded his powerful sword to propagate the Dhamma and no conversation has been made by force or by repulsive methods. Yet the Buddha was the first and the greatest missionary that lived on earth"* (Buddha And His Teaching By Narada Thera p. 305).

Due to deliberate cultural vandalism, Buddhist art and architecture had suffered irreparably and immensely in the past and recently "No matter what distortion it's enemies tries to foist on it, Buddhism is a cheerful religion. We believe in impermanence of matter so does physics. That need not make us pessimists. We are not. And our ancestors were still less pessimist that is they have bequeathed to us Gandhra, Taxila, Mathura, Sarnath, Bodhgaya, Nalanda, Amaravati, Nagarjunakonda, Bagh, Karla, Ellora, Ajanta and many other places which bear evidence to their irrepressible energy and enthusiasm". (*The contribution of Buddhism to Art* By J.Vijaytunga - Mahabodhi Journal Dec. 1964). Recent demolition of the Bamiyan's enormous Buddha's statues by the religious fanatics has yet again demonstrated the cultural vandalism at its peak. Describing the beautiful art work of Bamiyan, Huien Tsang, the Chinese traveller mentioned in his account *"These images must have strongly appealed to the imagination of weary pilgrims who prostrated themselves at their feet the golden light spark on every side"* (Bamiyan : -where once Buddha's Golden line Sparkled by Dr. Madan Lal Sharma - MB Journal Volume 78, Feb. 1978). Pained with this cultural disaster noble literature laureate V.S. Naipul has signaled out the Taliban's destruction of the two giant Buddha statue. In March 2001 the hardline Islamic Taliban had destroyed the statue that had towered over the Bamiyan region of Afghanistan for almost 2000 years - *"it is their religion. But it is our world"* said Naipul (Deccan Chronicle dated 8-12-2001, p.14).

7 बोधिचित्त तथा बोधिसत्वचर्या

डॉ. टशी पलजोर

भगवान् बुद्ध ने सभी सत्त्वों के कल्याणार्थ बोधिचित्त एवं बोधिसत्त्वों की देशना की हैं। उन्होंने इसके महत्व पर सूत्रों में उल्लेख किया है। बौद्ध आचार्यों ने भी शास्त्रों में विस्तार से वर्णन किया है। विशेष कर आचार्य शान्ति देव ने बोधिसत्वचर्यावतार, आर्य मैत्रेयनाथ के महायान सूत्रालंकार, अभिसमयालंकार आदि महायानी शास्त्रों में विस्तृत से चर्चा की गयी है।

भोट देश के बौद्ध आचार्यों का कथन है कि मनुष्य क्लेशों को सोचते हैं पाप के कार्य करते हैं। वास्तव में मानव के मन क्लेशों के अधीन रहते हैं। अपने मन से बोधिचित्त उत्पन्न करने के लिए पाप देशना करने की आवश्यकता होती है। मनुष्य दिन-रात पाप का कार्य करते रहते हैं। साधकों को पाप देशना के उपाय को समझ कर अपने मन को निर्मल बनाना पड़ता है। बौद्ध धर्म में पाप देशना के कई उपाय हैं। इन उपायों के द्वारा साधक अपने पाप कार्यों का शोधन कर सकते हैं।

प्राचीन काल से विश्व में बोधिचित्त एवं बोधिसत्त्वों के आदर्श विचार एवं चर्या का महत्वपूर्ण स्थान रहा है। इन के नाम सुनते ही लोगों के मन को शान्ति मिलती है। बोधिसत्त्वों के विचार बहुत ही उदार होते हैं। वे सदा सत्त्वों को कल्याण चाहते हैं। यही कारण है कि भारत के लोगों के विचार भी बहुत उदार होते हैं। बौद्ध धर्म को न जानने वाले भी बोधिचित्त, करुणा, मैत्री, अहिंसा आदि गुणों को श्रद्धा से स्वीकार करते हैं। कलियुग में तथागत के प्रवचनों की अधिक उपयोगिता है। बौद्ध आचार्यों ने स्पष्ट कहा है कि मृत्यु के समय में भी बोधिचित्त शून्यता तथा त्रिकायनयन का विचार करने से अधिक लाभ मिलता है। तथागत ने कहा कि मृत्यु के समय क्लेशों के विचार करने से दुर्गति में पतन होता है तथा कुशल विचार करने से सुगति में।

बोधिचित्त

महायान का मुख्य रूप से विज्ञानवाद और माध्यमिक, इन दो दार्शनिक सिद्धान्तों

डॉ. टशी पलजोर, प्राचार्य, केन्द्रीय बौद्ध विद्या संस्थान, लेह, लद्दाख

में विभाजन होता है। इन दोनों की दृष्टियों में अन्तर होता है, परन्तु उपाय पक्ष के सिद्धान्त एक जैसे होते हैं। दस भूमियाँ और पाँच मार्गों में कोई भेद नहीं है। परन्तु उपाय में भेद होने कारण फल में भेद हो जाता है। बौद्ध आगमों एवं शास्त्रों में बोधिचित्त को महायान का हृदय बताया गया है, जैसे बगीचे तथा खेत में फल, फूल, सब्जी, अनाजादि को लगाना पड़ता है। जंगल में घास, पेड़, पौधे आदि स्वतः पैदा हो जाते हैं। बोधिचित्त बिना प्रयास के उत्पन्न नहीं हो सकता। बोधिचित्त के बिना कोई महायानी भी नहीं हो सकता। किसी व्यक्ति के मन में बोधिचित्त उत्पन्न हो जाने पर उसे बोधिसत्व के नाम से पुकारा जाता है तथा वह मनुष्य तथा देवता दोनों के पूजनीय हो जाता है।

बोधिचित्त की आवश्यकता

निर्वाण की तीव्र इच्छा होने पर सभी कुशल कार्य मोक्ष का कारण बनते हैं परन्तु सर्वज्ञता का नहीं। श्रावक एवं प्रत्येक बुद्ध में भी निर्याण की इच्छा होती है। साधकों को बुद्धत्व प्राप्ति के लिये सर्वप्रथम निर्याण, बोधिचित्त तथा सम्यक् दृष्टि का ज्ञान होना चाहिये। इन विषयों में से सब से आवश्यक बोधिचित्त है। बोधिचित्त न होने पर अभिज्ञय, ऋद्धि आदि का जो भी ज्ञान क्यों न हो, इन से महायानी नहीं बन सकता है। श्रावक एवं प्रत्येक बुद्ध में बोधिचित्त न होने से बुद्ध नहीं बन सकता है। जैसे बोधिसत्वचर्यावतार, मध्यापकावतार, रत्नकुट आदि ग्रन्थों में उल्लेख मिलता है। बोधिचित्त उत्पन्न होने पर देवताओं और मनुष्यों के वन्दन करने योग्य बन जाते हैं। बोधिसत्व श्रावकों एवं प्रत्येकबुद्धों को गोत्र के द्वारा प्रभावित करते हैं।

महायान धर्म मार्ग में प्रवेश करने वाले दो प्रकार के व्यक्ति होते हैं, वे हैं श्रावक एवं प्रत्येक बुद्ध अर्हत। वे अर्हत के पद को प्राप्त करने के पश्चात् महायान धर्म मार्ग में प्रवेश करते हैं क्योंकि वे महायान के ज्ञान के बिना बुद्ध नहीं बन सकते हैं। नियत महायान व्यक्ति सीधा महायान धर्म में प्रवेश करते हैं। उन्हें सर्वप्रथम अल्प एवं मध्यमपुरुषों के धर्मों का क्रमशः अभ्यास करना पड़ता है। वे इन दो पुरुषों के धर्मों का अभ्यास कर महायान धर्म मार्ग में प्रवेश करते हैं। श्रावकों एवं प्रत्येकबुद्धों में सत्त्वों के दुःखों के प्रति करुणा मात्र होती है, परन्तु वे सत्त्वों के दुःखों को हटाने का प्रयास नहीं करते हैं। वे समझते हैं कि अभी मेरे पास प्राणियों के दुःखों को दूर करने की शक्ति नहीं है। समस्त सत्त्वों के दुःखों को दूर करने की शक्ति बुद्ध में है। वे सभी दोषों से राहत तथा सभी गुणों से अलंकृत हैं। जब तक बुद्ध नहीं बनेगा तब तक सत्त्वों का यथार्थ कल्याण नहीं कर सकता है। इस लिए बोधिसत्व समस्त प्राणियों के कल्याणार्थ सर्वज्ञ

बनना चाहते हैं। जिस के लिए वे बोधिचित्तोत्पाद करते हैं। प्रतिक्षण बिना विचार किये स्वतः मन में सर्वज्ञता के पद प्राप्त करने की इच्छा उत्पन्न होने पर ही बोधिचित्तोत्पाद की सीमा मान सकता है। अतः बोधिसत्व समस्त प्राणियों के कल्याणार्थ बुद्धत्व को प्राप्त करने की अभिलाषा कर बोधिचित्तोत्पाद करते हैं। इस लिये बोधिचित्त को स्वार्थ एवं परार्थ सम्पन्न कहते हैं।

भोट देश के आचार्यों ने बोधिचित्त को उत्पन्न करने की विधि को पाँच भागों में विभाजन कर समझाया है। वे हैं : बोधिचित्त का आधार, कारण, स्वरूपावे, प्रभेद एवं अनुशंसा। इन पाँच विषयों पर आचार्यों ने विस्तार से प्रकाश डाला है। संक्षिप्त में बोधिचित्त के दो भेद होते हैं।

1. बोधिचित्त का आधार :

बोधिचित्त के आधार दो तरह के हैं। वे हैं : काय आधार तथा चित्त आधार। काय आधार के भी दो भेद हैं बोधिप्राणिधि चित्त के उत्पाद का काय आधार तथा बोधिप्रस्थानचित्त के उत्पाद का काय आधार।

बोधिप्राणिधिचित्त का आधार

बोधि प्राणिधिचित्त छः प्रकार के सत्त्वों में यानी नरक, प्रेत, पशु, मनुष्य, असुर तथा देवता में साक्षात् और नवीन रूप से उत्पन्न होता है। उपर्युक्त छः प्रकार से सत्त्वों में बोधिचित्त उत्पन्न हो सकता है। भगवान् बुद्ध ने त्रिपिटक के कई सूत्रों में कहा है कि एक समय एक लाख देवताओं और मनुष्यों ने बोधिचित्त उत्पाद किया था। तथागत के इस वचन से सिद्ध हो जाता है कि देवता और मनुष्य दोनों बोधिचित्तोत्पाद कर सकते हैं। दूसरे उदाहरण को तथागत ने सागर नागराज परिपृच्छा सूत्र में कहा है कि इक्कीस हजार नागों ने भी अनुत्तर बोधिचित्त का उत्पाद किया था। इस सूत्र से यह बात स्पष्ट हो जाती है कि नाग भी बोधिचित्त को उत्पन्न कर सकते हैं। भगवान् बुद्ध के इन सूत्रों से ज्ञात होता है कि देवताओं और मनुष्यों के अतिरिक्त नागों में भी चित्तोत्पाद करने की क्षमता है। तथागत ने अन्य सूत्र में कहा है कि भगवान् शाक्यमुनि एक बार बुद्धत्व प्राप्त करने से पूर्व नरक में पैदा हुए थे। उन्हें नरक में रथ को खींचना पड़ा। उन का साथी बहुत दुर्बल था, जिस कारण वह रथ को ठीक से खींच नहीं पाता था। अन्होंने कहा कि इस रथ को मैं अकेला खींच लूंगा। ऐसा कहने पर नरक के यमदूतों ने क्रुद होकर बुद्ध को कोड़ों से मारा। उस समय शाक्यमुनि ने पुनः बोधिचित्त का उत्पाद किया। इस

प्रकार शाक्यमुनि ने अनेक बार तथागतों के सम्मुख प्राणियों के कल्याणार्थ बोधिचित्त का उत्पाद किया। इस प्रकार सत्त्वों की सभी जातियों में बोधिचित्तोत्पाद करने का उदाहरण तथागत के सूत्रों में उपलब्ध होता है। पशुओं के शरीर में बोधिप्राणिधिचित्त साक्षात् और नवीन ढंग से उत्पन्न होता है। प्रेत और असुर के शरीर में बोधिप्राणिधिचित्त साक्षात् और नवीन ढंग से उत्पन्न होता है। प्रेत और असुर के शरीर रूपी आधार में भी बोधिचित्त साक्षात् और नवीन उत्पन्न होना चाहिए। तथागत के इन सूत्रों से यह स्पष्ट हो जाता है कि छः योनियों के प्राणियों में भी बोधिचित्त उत्पन्न हो सकता है।

बोधिप्रस्थानचित्त का आधार

बौद्ध आचार्यों का मत है कि सत्त्व में प्रतिमोक्ष संवर चित्त का उत्पाद अवश्य होना चाहिए। प्रस्थान संवर बोधिचित्त के साक्षात् तथा नवीन रूप में उत्पन्न होने का काय आधार तथा प्राणिधिचित्त बोधिचित्त का साक्षात् एवं नवीन रूप में उत्पन्न होने का एक ही अर्थ है। पहले बोधिप्रस्थानचित्त के साक्षात् नये उत्पाद होने काय आधार के विषय में आचार्य दीपंकरश्रीज्ञान के बोधिपथप्रदीप नामक ग्रन्थ में कहा है कि प्रतिमोक्ष संवर सात प्रकार के होते हैं। यथा - भिक्षु संवर, भिक्षुणी संवर, श्रामणेय संवर, श्रामणेरिका संवर, उपासक संवर, उपासिका संवर तथा उपवास संवर। आठवें प्रतिमोक्ष शिक्षमाणा संवर गिना जाता है। उपवास संवर केवल एक दिन के लिये ग्रहण कर उसका पालन करना होता है। उपवास संवर के आठ शील हैं जो निम्नलिखित हैं : प्राणतिपात विरति, अदत्तादान विरति, अब्रह्मचर्या विरति, मृणावाद विरति, मद्यपान विरति, गाननृत्य विरति, अपराहण आहार विरति तथा उच्चशयन विरति।

अन्य संवरों से युक्त बोधिचित्त संवर भाग्यवानों में होता है, अन्यो में नहीं। आचार्य दीपंकर श्रीज्ञान के अनुसार बोधिचित्त संवर ग्रहण करने वाले पात्र के लिये सात प्रतिमोक्ष संवरों में से किन्हीं एक को अवश्य ग्रहण किया हुआ होना चाहिये। बोधिचित्त एवं मंत्र के उच्च संवरों को ग्रहण करने के लिए भी ऊपरलिखित संवरों में से किसी एक को ग्रहण कर जीवन भर अभ्यास करना होता है। जिस से अपने बहुमूल्य जीवन के लक्ष्य को प्राप्त किया जा सकें। साधक संवर ग्रहण कर कुशलकर्मों के अर्जन एवं अकुशल कर्मों के त्याग करने से अपने जीवन के प्रयोजन को प्राप्त कर सकता है।

आर्यअसंग ने बोधिसत्त्व भूमि में भी कहा है कि बोधिप्रस्थान चित्त के आधार के लिए बोधिचित्त संवर ग्रहण करने वालों को प्रतिमोक्ष संवर ग्रहण किया हुआ पात्र होना

आवश्यक होता है। कुछ बौद्ध विद्वान् इस विचार को स्वीकार नहीं करते हैं। बोधिपथप्रदीप की वृत्ति में विशेष प्रकार के आधार भी कहे गये हैं। बोधिचित्त संवर को साक्षात् और नवीन उत्पन्न करने वाले मनुष्यों के लिये ये विशेष प्रकार के आधार होते हैं। ऐसा नहीं होने से कामलोक के देवता के आधार में बोधिसत्व एवं ऊपर की धातु के आधार में बोधिप्रस्थान संवर साक्षात् तथा नवीन उत्पन्न करना कठिन हो जायेगा।

मन का आधार : महायानी को बोधिचित्तोत्पाद करने के लिए मन का आधार होता है। क्योंकि करुणा, तपस्य, धान्ति, वीर्य तथा श्रद्धा के आधार से बोधिचित्त उत्पन्न होता है। रत्नप्रदीप में कहा है कि बुद्धों और जिनपुत्रों के धर्मों को उत्पन्न करने के लिए तथा बोधिसत्वों की चर्या करने के लिए अनुत्तर बोधि में श्रद्धा करने से महापुरुषों में बोधिचित्त उत्पन्न होता है। आर्य मैत्रेयनाथ ने भी महायान सूत्रालंकार में बोधिचित्त का मूल करुणा को बताया है। इस प्रकार सूत्रों में चित्तोत्पाद के विषय में वर्णन मिलता है। विशेषकर बोधिप्रस्थानचित्त साक्षात् प्राप्त करने के लिए बोधिप्राणिधिचित्त उत्पन्न किया हुआ व्यक्ति होना चाहिए। आर्य असंग ने बोधिसत्व भूमि में कहा है - हे कुलपुत्र, क्या तुम बोधिसत्व हो ? क्या तुम ने बोधि के लिए प्राणिधान किया है ? इस प्रकार पूछने से यह बात स्पष्ट हो जाती है कि बिना बोधिचित्त के संवर देना उचित नहीं होता है। बोधिप्राणिधिचित्त एवं बोधिप्रस्थानचित्त के विषय में बौद्ध आचार्यों ने विस्तार से अनेक महायानी शास्त्रों में वर्णन किया है। विशेषकर बोधिचित्त संवर के बिना बोधिचित्त उत्पन्न होना सम्भव नहीं होता। बोधिचित्त के उत्पाद में भी दो प्रकार के कारण होते हैं वे हैं : सामान्य कारण एवं विशेष कारण।

सामान्य कारण : महायान चित्तोत्पाद भी चार कारणों, चार प्रत्ययों तथा चार बलों से उत्पन्न करते हैं। इस विषय में बोधिसत्व भूमि में आर्य असंग ने इस प्रकार कहा है, चित्तोत्पाद भी चार कारणों, चार प्रत्ययों एवं चार बलों को आधार बना कर सम्पन्न होता है। चित्तोत्पाद के चार कारण निम्नलिखित हैं :

बौद्ध धर्म-दर्शन का यह सिद्धान्त है कि बिना कारण से किसी भी कार्य की उत्पत्ति सम्भव नहीं होती। यहाँ बोधिचित्तउत्पाद के लिए भी चार कारणों, चार प्रत्ययों एवं चार बलों की आवश्यकता होती है। बोधिचित्त उत्पन्न करने के कारण, प्रत्यय एवं बल के यथार्थ अभ्यास से सत्त्वों के मन में चित्तोत्पाद की तीव्र इच्छा होती है। बोधिचित्त को बिना कारणों से कदाचित्त उत्पन्न नहीं किया जा सकता है। उपर्युक्त कारणों, प्रत्ययों तथा बलों के द्वारा बोधिचित्त उत्पन्न करना सम्भव होता है। बौद्ध आचार्यों ने इस विषय में अनेक शास्त्रों में विस्तार से वर्णन किया है।

बोधिचित्त के भेद :

आचार्य शान्तिदेव ने शिक्षासमुच्चय में बोधिचित्त के दो भेद बताये हैं, वे हैं बोधिप्रणिधिचित्त तथा बोधिप्रस्थानचित्त । भगवान् बुद्ध ने गण्डव्यूह सूत्र में बताया है कि अनुत्तर सम्यक् सम्बोधि में प्राणिधिचित्त को उत्पन्न करने वाला भी अति दुर्लभ होता है । उससे भी दुर्लभ है, अनुत्तर सम्यक् सम्बोधि में प्रस्थान करने वाला सत्त्व । आचार्य शान्तिदेव ने बोधिसत्त्वचर्यावतार में कहा है कि बोधिचित्त को संक्षेप में दो प्रकार से जानना चाहिए । वे हैं - बोधिप्रणिधिचित्त तथा बोधिप्रस्थानचित्त । इन दो चित्तोत्पाद में से प्रस्थानचित्त से अधिक लाभ तथा प्राणिधिचित्त से कम लाभ मिलता ।

बोधिसत्त्वचर्या:

महायान के साधकों को बोधिचित्त उत्पाद कर बोधिसत्त्वों की चर्या का अभ्यास करना पड़ता है । बोधिचित्त उत्पन्न करने मात्र से अधिक लाभ नहीं होता है । इन की चर्या को सीखना आवश्यक होता है । बुद्ध के धर्मकाय और रूपकाय दोनों को प्राप्त करने के लिए पुण्य एवं ज्ञान सम्भारों को एक साथ अर्जन करना पड़ता है । प्रज्ञा और उपाय दोनों को सीखना अत्यावश्यक होता है । बोधिसत्त्वों की चर्या का भी प्रज्ञा और उपाय दोनों में विभाजन हो जाता है । दान, शील, क्षान्ति, वीर्य, ध्यान तथा प्रज्ञा ये छ पारमिताएँ हैं । प्रज्ञा विपश्यना में संग्रहित होती है । स्वचित्त का विपाक करने के लिए छः पारमिताओं को सीखना पड़ता है तथा अन्य सत्त्वों से मन को विपाक के लिए चारवस्तु संग्रह को बोधिचिसत्त्व चर्यावतार ग्रन्थ में छः पारमिताओं की चर्या हैं । वे बाल पृथक जन के लिए यानी जिन में बोधिचित्त उत्पन्न नहीं है, उन लोगों के लिये मानी जाती हैं । मध्यमकावतार में जो दस भूमियों में निवास करने वाले आर्य बोधिसत्त्वों के लिये हैं ।

छः पारमिताएँ

जो वस्तु समस्त प्राणियों को देंगे, उस से जो फल मिलेगा उसे भी प्राणियों को देना दान है । दान देकर फलकी आशा नहीं करना चाहिए । कुछ लोग इस जीवन में लोगों को दान देने से परलोक में उसका फल मिलेगा, ऐसा सोचकर दान देते हैं । यह भी उचित विचार नहीं है । इस के विषय में आचार्य शान्तिदेव ने बोधिसत्त्वचर्यावतार में कहा है -

फलाने सह सर्वस्व त्यागचित्ताज्जनेडखित्ते ।

छानपारमिता प्राक्ता तस्मात् सा चित्तमैवतु ॥ 6-60

सर्वप्रथम दान, शील, क्षान्ति, वीर्य, ध्यान तथा प्रज्ञा - इन छः पारमिताओं को सीखना आवश्यक होता है। वैसे बोधिसत्त्वों की चर्चा का अन्त नहीं होता। परन्तु छः पारमिताओं के भीतर उन की सभी चर्यायें सम्पन्न हो जाती है।

लोग दान देने के पात्रों के विषय में मतभेद रखते हैं, जो भी पात्र दान देने योग्य हैं, उसे देना उचित होता है। नाम, यश, प्रतिफल आदि की अभिलाषा से दान देना उचित नहीं है। सम्पत्ति, त्रिकाल (भूत, भविष्य तथा वर्तमान काल) के समस्त पुण्यों को देने की इच्छा दान का स्वरूप है। दान के मुख्य तीन भेद होते हैं, यथा आभिषदान, धर्मदान तथा अभयदान। इन की विस्तृत संक्षेप चर्या निम्नवत है :

1) आभिषदान :

अपनी सम्पत्ति को समस्त प्राणियों को देने को आभिषदान कहते हैं। आवश्यकता पड़ने पर अपने शरीर तथा प्राणों को भी दान देना होता है। पवित्र विचार से एक चम्मच सत्तू के दान से भी पुण्य होता है। दान न दे सकने पर यह सोचना चाहिए कि पूर्व, जन्मों में ब्रह्म, इन्द्र, चक्रवर्ती राजा, धनी व्यक्ति आदि के रूप में जन्म लेने पर तथा सम्पत्ति होने पर भी हम ने दान नहीं दिया है। त्रिरत्न की पूजा करना उत्तम दान है। दान देते समय प्रतिफल और विपाक की आशा नहीं करनी चाहिए। बुद्ध, धर्म और संघ (त्रिरत्न) को पूजा अर्पित करते समय हमने उत्तम दान दिया है। ऐसा सोचने के पश्चात् मैं ने अधिक दिया है, दान देने वाला पात्र गलत था, दान देने के पश्चात् पश्चाताप करना आदि उचित नहीं होता है। दान देते समय एवं प्रथम सभी सत्त्वों के लिए अच्छे विचार रख कर दान देना चाहिए। दान देने के बाद परिणामना करना होता है। परिणामना करने से दान का फल बढ़ जाता है। छोटा या बड़ा जो भी दान हो उस से धन, सत्कार, स्वार्थ की आशा तथा फल की अभिलाषा नहीं करना चाहिये। बौद्ध आगमों एवं शास्त्रों में त्रिमण्डल परिशुद्ध दान देने की प्रथा होती है। जैसे देय वस्तु, दायक तथा प्रतिग्राहक तीनों को निःस्वभाव समझकर या तीनों को शून्य समझकर दान देना होता है। इस विचार से दान देने से अधिक लाभ होता है।

2) धर्मदान :

धर्म की बातों को सुनने के अभिलाषियों को शुद्ध विचार से उन के हित के लिए एक श्लोक भी बताना धर्मदान है। अधिकार लोग अपने शिष्यों को बहुत प्यार और पवित्र विचार से पढ़ाते हैं। ऐसे विचार से शिष्यों को बहुत अच्छा प्रभाव पड़ता है।

धर्मगुरु कहला कर धर्म के आसन पर बैठकर केवल धर्मों का उपदेश प्रदान करने वाले को ही गुरु मानने की आवश्यकता नहीं है। धर्म दान सभीदानों से श्रेष्ठ दान माना जाता है। यही कारण है कि गुरुओं के उपदेश सुनने से मनुष्यों का लोभ कम हो जाता है।

3) अभयदान :

कारावास में रहने वाले दुःखी व्यक्तियों को मुक्त कराने के लिए कारावास से निकालना, पानी में रहने वाले कीड़ों को पानी से निकालना, सर्दियों और गर्मियों में शीत और ताप से कीड़ों को बचाना आदि भी अभयदान है। अभयदान के लिए बहुत दूर तक सोचने की आवश्यकता नहीं होती। खेतों को पानी से सींचते समय पानी में आने वाले जीवों को निकलने के लिए केवल अपने हाथ हिलाने मात्र से उसकी जान की रक्षा हो जाती है।

दान पारमिता की तरह शील, क्षान्ति, वीर्य, ध्यान तथा प्रज्ञा के भी तीन-तीन भेद होते हैं। इन पर चर्चा करना इस निबन्ध में संभव नहीं है। बोधिचित्त एवं बोधिचिसत्त्वों की चर्चा का प्रभाव मानव पर अवश्य पड़ता है। जिस के कारण लोगों के विचार एवं आचरण में बहुत परिवर्तन होते हैं। यदि बोधिसत्त्वों के उदार विचारों को सुनने को न मिलते तो मनुष्य हिंसक जानवरों की तरह हो सकता है। मनुष्यों न तथागत के उपदेशों का सार बोधिचित्त की बातों को साक्षात् या परोक्ष रूप में सुनकर अपने बुरे विचारों को उदार विचार में परिवर्तन करते रहे हैं। क्योंकि मानव का मन अनित्य और परिवर्तनशील है। आशा है इस लघु निबन्ध पर विचार करने से जो भी पुण्य प्राप्त होंगे उसे हम विश्व में सुख और शान्ति के लिए अनुमोदन करते हैं।

8. BUDDHAS OF BAMMIAN

Dr. S.K. Chakravarti

Lord Buddha was lucky in those days ! Young angry Devadatta his cousin, threw a stone at him. The Lord sustained injuries on his leg. His personal physician Jivak restored his leg injury by surgery. But this time his legs were severed by modern explosives. Lord Buddha stumbled and fell on the ground helplessly. No surgery could help him this time ! He was destroyed.

Back in the 7th Century, the dual statues of Buddha in Bammiyan were seen by the Chinese missionary Hie-en-Tsang who wrote – 'more than thousand Buddhist monks live there in ten or more monasteries'. He also found that the language, script, coins and religious belief of the Bammiyan resembled those of contemporary Turkistan. In this description he wrote that the dual statues of Buddha stood on the mountain by the southwest corner of the king's palace, almost eight and a half thousand feet above sea level. Hie-en-Tsang noticed that the statues were studded with gold and other engravings.

Bammiyan is actually the name of a river. In its lower course, this river is known as 'Surkhav'. In the north, this river met with river 'Kunduz' and finally merged into Amudaria. Amudaria and Sind rivers flow in the northern valley of the Hindukush mountain ranges. Between these rivers lies Bammiyan, a city of Afghanistan. Linguists maintain that the word Bammiyan came from the Iranian word *bamikan*. Except for a few coins of the Kushan era of the 1st and the 2nd century, no other archaeological discoveries of the 'Bamikan' times have been unearthed. The earliest historical reference of Bammiyan can be found in the 6th century Chinese document believed to have been recorded by *Fanyen-no* or *Far-yan*. In the year 632 A.D. Hiu-en-Tsang paid his respect to the golden Sun bathed dual images of Buddha. Two hundred years prior to his visit, the Hun dynasty invaded Kabul and the neighboring Indian valleys and severely destroyed the arcs. However, they did not touch the statues. Much later, the 'terror of Asia', Genghis Khan attempted invading Afghanistan but got tremendous resistance in Shahare-Zohak. But in the war of Shahar-e-Gol, after

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the loss of his grandson, Mutuzen, he turned the city of Bamiyan into a bloodbath. The dual states of Buddha remained unharmed this time too.

The dual statues of Bamiyan were - colossal. The smaller was 35 meters or 120 feet and the bigger one was 55 meters or 175 feet high. The images of Buddha were erected adjacent to the mountain, east and west of the entrance to the Bamiyan city. The eastern statue, smaller in size, has been well preserved, compared to the western one. It stood straight inside an eight meter niche. The cave ceiling was frescoed with the picture of Moon god in an Iranian dress. Artistically, the statue was not an eye catcher, but it appeared to have been well built as a heavy body with a large head. The oversized legs seemed somewhat disproportionate to the body. From shoulder to the knees, the body was dressed in a U-shaped folder plaster garment. The hair was styled after the Greek god Apollo. In another cave, approximately four hundred meter west of the small statue, another statue of Buddha stood 175 feet high. His body wrap was similar to the other Buddha. Thick ropes passing through wooden cleat like structures were placed over the body in a U-shape and then covered with lime and sand mixture to create a appearance. Apparently the face and the parts of two legs of the icon were completely missing. Although the hands appeared to have been broken, it can be imagined that this right hand was indicating *abhaya* pose and the left hand was holding *sanghati* or the end piece of his clothing. The statues had been the target of the cannons of Aurangzed's army – the last Mughal emperor of the Indian subcontinent. The statues were made of calcareous stone of the Hindukush Mountain, finished with sand and lime mixture and some metal sheet for a shiny finish.

Many other smaller size statues of Buddha were discovered in Bamiyan at different times. These statues were made of 'pise' i.e. mixture of stone dust, straw, horses hair, clay and water. Most notable in Bamiyan caves are the Buddhist paintings. These paintings reflect the confluence of art from Iran, India and Central Asia. The influence of Gandhara art is seen preserved in Bamiyan through paintings and images.

It is estimated that the smaller of the Buddha couple in Bamiyan was built in the 3rd or 4th century A.D. with inspiration from Gandhara art. The sculpture has a touch of Iranian and Roman art. The larger one is estimated to have been built in the 6th century A.D. During that time, the Gupta art from flourished all over India. Many art historians assume that the statistic peculiarities of the Gupta have prevailed on the bigger statue of Buddha in Bamiyan.

A poem written by a Bengali poet, Amiya Chakraborti seems very appropriate to mention :

Had been to Bamiyan ;
Were in mountain caves
Stand granite carved statue of Buddha
The wind blows icy air from the
Hindukush Mountain and the sunlight illuminates the image

China, Iran and Caspian trade ran through Bamiyan
It also witnessed cultural and religious influence
Above the mountains of the Indian subcontinent
The travelers witness a superhuman
Who assures peace to all humankind

To the ordinary residents of Bamiyan the sky high statues of Buddha were not awesome at all. The smaller statue was known to them as *shahmama* or queen mother and the bigger one as *solsol* or year after year. No one know why the smaller statue of Buddha had been thought of as female. However, the residents of Bamiyan could not ignore the presence of the giant statue of Buddha in the Hindukush mountain for thousands of years. Unfortunately, their *solsol* disappeared forever in 2001. Although some ill-tempered people destroyed their beloved queen mother *shahmama*, she will never be erased from their memories.

After all the Bamiyan Buddhas had always been the point of attraction for Chinese travellers like Fa-lien, Him-en-Tsang, Korean Buddhist monk Hni-Chao and even for the English explorer, Charles Mason. In 400 A.D. Fa-Hien wrote :

"Here I saw Lord Buddha's very personal stoneware which he used for his mouth rinsing. One of his teeth has been carefully preserved under the ground and the Bamiyan king built a monument over it. Thousands of Buddhist monks pay their respects and pray to him here. This country is situated in the middle of mountains of the onion range'. Whether it is summer or winter, the mountain is always covered with snow. A group of dangerous dragons live in that beautiful environment of the mountain. There will be no escape if they get angry. They will release a strong poisonous breath, which will instantly create snow and sand storm. Thousands could not escape in the past from the wrath of these killer dragons".

We understand that what Fa-Hien describes as 'Onion Range' is actually the Hindukush mountain range of Afghanistan. At the extreme north end of this range is the Bamiyan valley at an altitude of 8483 feet. About 80 miles away from Kabul, within the state of Parwan, is situated the small city of Al Bamiyan. It can be accessed from the capital Kabul through the Syber pass. The place is very cold in winter and is equally hot in summer. Rain brings hail and snow storm here. Tropical storm blows immense hot sand and pebbles in the air Fa-Hien described this as 'dragon's poisonous breath', after crossing the difficult snow covered mountainous roads when Fa-Hien first glanced at the two statues of Buddha, he felt that the golden rays emanating from the statues has lighted the entire surrounding. It is to be mentioned that the Prophet Muhammad expired in 632 A.D. the same year that Hu-en-Ysang was amazed by the extraordinary statues and paintings in the caves of Bamiyan.

The famous Buddhist monk of Korca, Hui-Chao reached Bamiyan in 722 A.D. through Kapisha. We get to know about the Bamiyan kingdom's culture life, their food habits, etc. from his writings. He described, 'the army of the king of Bamiyan is very strong, people use cotton garment, woolen long dresses and felt coats. People rear sheep and horses. They grow cotton (*karpas*) and plenty of grapes. People live on the mountain slopes where the climate is very cold and icy.

We learn from the history that in 970 A.D. Sabaktgin, a General under the Balkh or the primitive Balhik's Turk ruler Alptgin invaded Bamiyan by crossing the *Hindukush* Mountain. He was given initial resistance by the king, Sabaktgin who hid his 400 soldiers in a mountain cave and attacked the Bamiyan valley with 100 soldiers. The king of Bamiyan was apparently satisfied that his enemy had a small contingent of soldiers and advanced very comfortably to fight with the troop of Sabaktgin. When he reached near the cave all the hidden Turk soldiers surrounded his force and the king lost the war. A few years later Sabaktgin captured entire Afghanistan and the country came under Muslim rule for the first time.

As referred before, among the famous Buddhist statues of Bamiyan, the older statue was built sometime, between the 3rd and the 4th century A.D. But how did Buddhism reach there? Discovery of paintings that were executed during the Kushan era in the first century A.D. provides a convincing clue that Buddhism spread there almost at the beginning of the Christina era. But from the extant Buddhist texts we learn that Buddha's religious doctrine spread in Afghanistan, which was confined in the 'Gandhara' region, during his lifetime, in an ancient

text of '*Nidankatha*' it has been described that Buddha, on the 49th day of his attaining *nirvana* stood under a tree in the palace. Two businessmen from Uddiyan named Tapassu and Bhallika bent to touch his feet to pay respect. Although some historian considered Uddiyan as a city of kalinga (eastern part of India), researchers later confirmed the place as Balkh or Balhikadesha in Afghanistan. The two trader's requested Buddha to convert them to Buddhism. After the conversion, they became the first two disciples of Buddha. The disciple, Bhallika and Tapassu requested for to get a small amount of Buddha's scared hair. When they returned to Balkh in Afghanistan, they buried the hair in the ground and built a *stupa* on it. It is interesting to note that not only did Buddhism began spreading from Bamiyan in Afghanistan, but also Zorthustra, the pioneer of the fire worshipping sect, also started his religious preaching from here. The Islamic religion was introduced much later in 1140 A.D. The third Sultan of Shabsabanid Dynasty, a patron of poets, philosopher, and supporter of religious preachings took Bamiyan to new heights. Later on, the king of Khawarizm converted Bamiyan into a city of forts. He built big stonewalls to protect the statues of Buddha. But Mongols invaded Bamiyan and demolished the walls. However, the Buddhas of Bamiyan remained untouched though the whole valley was destroyed on a number of occasions.

In 18th century A.D. the English expeditioner Charles Mason reached Bamiyan and witnessed the huge Buddhist statues. On the walls of the cave he inscribed a poem.

"The moon, the queen of night is shining,
Its lights are all over the world.
The sacred light has also spread over the Bamiyan's mountain;
The statues in the darkened caves look mysterious,
An extra terrestrial energy is glowing in the darkness!"

Mulk Raj Anand ,the famous writer wrote in one of his articles – 'History can put Bamiyan in the laboratory and ask an important question – can a great artistic culture survive without the faith in which it was created ?

The word of the futurist writer has been proven to be a cruel truth. The mankind in Bamiyan, who kept the Buddha alive till 2000 A.D., has been destroyed by the Talibanese Bamiyan.

9. BUDDHIST REFLECTIONS ON A VIOLENT WORLD

Dr. Ramesh Chandra Tiwari

The primary aim of this paper is to understand the problem of violence from the traditional Buddhist point of view. It consists of two sections. The first section aims to serve as the necessary background for the analysis given in the second section. It gives a general picture of the extent, forms and consequences of the extreme manifestation of violence in the present age. It is presented in order to highlight and emphasise the poignancy of the situation. The second section contains the central theme of the paper. It presents an analysis of violence according to the teachings of Sakyamuni Buddha. It is presented with the fervent hope that it will make us realise that in the present context Buddha's teachings have acquired greater relevance than ever before.

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Today the spectre of violence is stalking the earth in the most menacing manner. We live under the constant fear of death, injury and destruction. One feels as if violence is in the very air we breathe. We very well know that the menace of violence has always dogged the human society and it is not a specific creation of a particular age, modern or otherwise. Yet, it has happened only in the modern age that violence has escalated to such a level and has so widely permeated every aspect of our existence that not only the humans but all life on our planet has been seriously endangered. The entire earth is bleeding from wounds inflicted by a humanity which boasts of its all round progress and epoch making achievements.

The unprecedented escalation of violence throughout the world signifies a deep malady that has been enveloping humanity during the past few centuries. It is not our task here to analyse the nature and genesis of this malady. Such

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an analysis requires a thorough, penetrating and systematic examination of the foundational principles, premises and telos of modern civilization and it is a task beyond the scope of this paper*. In this context it will suffice to say that the completely globalised modern western techno-industrial civilization is primarily based on the central idea that there is nothing beyond human reason and man can know and, sooner or later, shall know all that exists in the universe. This anthropo-centric all - encompassing belief in the power of human know ability has created a *weltanschauung* that has made modern men (particularly those who control and manipulate the levers of institutionalised power-economic, political, militaristic, scientific or technological) highly egotist or selfish, arrogant, haughty and cruel. Intoxicated by economic-militaristic power acquired through modern science - based technology they do not genuinely believe in any ineffable supreme truth which is the source of genuine and true human ethics. Hence, in the modern world all the ethical standards of good and evil or right and wrong are laid down by the mighty and the powerful according to their caprices, whims and highly narrow interests. Consequently, all form of violence and all varieties of cruelties and tyrannies are justified in the name of historical justice, economic development, technological progress, national prestige or on the pretext of unavoidable contingency. A truly modern individual does neither believe in any notion of life after death nor in the law of karma. The noble age-old ideals of love, friendliness, compassion and simplicity are dismissed as cheap sentimentalism. In such a world each individual tends to become highly egotist and self-centered.

The *weltanschauung* that characterises the modern civilization has given rise to a number of irresolvable contradictions and paradoxes. The biggest paradox lies in the fact that our age dominated by the mighty modern civilization claims to be the most progressive, rational, scientific, humanistic and the most developed in human history, whereas, at the same time, it is also an age of unprecedented violence, endless cruelty, indescribable agony, mindless

* However, there is no denying the fact that without undertaking such an analysis neither the roots of the malady can be examined nor any worthwhile effort can be made to counter violence in its present form. In the contemporary world there are some extremely rare intellectuals and thinkers who have undertaken such an endeavour. Prof. A.K. Saran is one of such exceptional thinkers and we are fortunate to have him amongst us. He has spent his entire life in analysing and scrutinising the major ideas and theories that sustain the modern civilization and in the process has relentlessly exposed their philosophical hollowness and gross logical inconsistencies. In his immutable abstract style he has presented a thoroughgoing and devastating critique of modern theories of man, society and culture. Through his logico-philosophical critique he has forcefully pleaded for the restoration of the perennial philosophy which presents the most authentic vision of man, nature and the universe.

exploitation of human beings and natural resources, widespread inequality and utter wastefulness.

Globalization of violence was the most distinguished feature of the twentieth century, a century considered to be the 'most advanced' among all the centuries known to history. It not only witnessed two world wars and numerous smaller wars but also went through Auschwitz and Hiroshima, Gulag and Tienanmen, Mylai and Apartheid butcheries, Noakhali and Bihar massacres, blood chilling tribal and racial holocausts, mass killings and brutal atrocities in Tibet, Cambodian or other similar bloodbaths and Naxalite or leftist violence in the name of revolutionary justice. Globalised terrorist violence of all varieties - religious, political, racial and ideological - was a later entry in this long list. If the escalating growth of all types of violent crimes including the violence perpetrated by mafia cartels and the manifold increase in domestic and similar other types of violence is also added to the list, the grimness of the situation becomes extremely alarming. In its expanse, virulence and cold-blooded cruelty the violence witnessed in the last century left behind all the previous centuries.

We have just entered the twenty first century with much fanfare. All the hype on global scale created by the shamelessly commercialized media on the 'glorious advent' of the new century has given an impression that we have ushered in an age of unimaginably superior technological revolution which will bring unheard of advances in various fields like cybernetics, informatics, genetics and space science. We are repeatedly told that mankind has entered an era of unimaginable all round progress, prosperity and happiness. Of course, there is nothing wrong in hoping for the best. It is always good to take an optimistic view of life and things. But, some of the most recent spine-chilling events have badly shattered all the media created pipe-dreams about the advent of the twenty first century. The most bizarre destruction of the twin W.T.C towers in New York and that of Pentagon in Washington on the 11th September, 2001 in which thousands of innocent human lives were lost and property worth billions and billions dollars was destroyed in a few minutes was like a bolt from the blue for the world community and the most horrifying experience for the U.S. This tragic event sent a terrific shock wave through the politico-economic systems all over the world. This shockingly tragic event has been followed by the retaliatory strike by the mightiest super power on the earth and its close allies in the form of round the clock rain of rockets and bombs all over Afghanistan for weeks after weeks has in its wake brought about incalculable loss of life, destruction, dislocation and untold agony, immense suffering and environmental destruction all around in that unfortunate country. Most recently, nearer home the most

shocking and appalling terrorist attack on our Parliament has shaken us to the core. These are the worst omens for the 21st century. To our dismay, we find that evil forces of hatred and violence are as strong in the new century as they were in the past century. If, most unfortunately, there occurs a nuclear war in future it will not be caused by technology, it will primarily be caused by our closed minds, which nurture nothing but hate and revengefulness. If we are unable to see the writings on the wall and fail to realize the serious implications of these distressing omens, in all likelihood no power on earth can stop the horrifying spread of intolerance, hatred and violence resulting in colossal loss of life at all levels - global, regional, national, provincial, local and interpersonal.

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Since ages in human societies the usual reaction to violence is to meet it with counter-violence. Responding to violence with violence is like a reflex action among individuals and groups. It is strongly felt, at the individual and collective level both, that all violence must be dealt with a heavy hand and the perpetrators of violence must be paid back in the same coin. Hence, we find that whenever an individual, or a group or a society faces violence there is a common tendency to meet it, sooner or later, with counter-violence. Revengefulness goads them to action. Today we can easily observe that the ruling establishments of the highly organized modern nation-states all over the world view all violence, of course other than the one caused by themselves, as a challenge which has to be met with coercive methods, strict policing, stringent punitive laws and highly effective armed might. By and large, this view is strongly supported by most of the citizens of a state. People get easily carried away by the rabble - rousing demagoguery of the irresponsible chauvinist or sectarian leaders and are readily mesmerised by the heart-throbbing sounds of war drums beating on the streets and television screens. As the things stand today, there is nothing wrong or unusual to have this attitude towards violence. One may even say that defensive violence is less objectionable than aggressive violence. But, if the problem of violence is given really serious consideration one can easily find that revengeful retaliation does not quell violence in the true sense. It may succeed for a shorter span of time but more often than not it raises its ugly head sooner or later. Retaliatory violence at its best succeeds in suppressing the outer expressions of violence as such. The suppressed violence has a tendency to burst forth in open with greater virulence than before. In this way, stoked by revengefulness, with the passage of time, fire of violence continues to simmer and in its wake destroys amity, friendliness, love, brotherhood and peace in society. Devoid of these human qualities we continue

to live amidst tensions, conflicts, wars and are never at peace not only with others, even with ourselves.

Do we really believe that strong security measures, powerful armies and Draconian laws are enough to stem the tide of violence within or outside a nation? Do we honestly think that if an individual, a family or a neighbourhood is well armed or well protected by armed guards the problem of violence withers away? Do we seriously hold that at the international level United Nations can tackle the grim situation created by violence across the nations and continents? Are we convinced that armed forces, powerful and formidable and stockpiles of latest deadly nuclear, chemical and biological weapons will deter the forces of evil from causing, death, destruction and disorder? Do we genuinely think violence is primarily a law and order problem or a problem of national security and is essentially not the manifestation of the most serious civilizational malady that has gripped modern world? If our answers are in the affirmative then we need not worry much and continue to act, react and behave as usual.

II

Buddhism views the entire problem of violence from a radically different angle. It holds that violence cannot be eliminated unless individuals overcome the reflex of responding to violence with violence. In one of his oft-quoted famous saying Sakyamuni Buddha declares, "Not by *vaira* (hatred / enmity) does *vaira* comes to an end. Only by *avaira* (love/non-hatred) is *vaira* ended. Such is the *Sanantana Dhamma* (Eternal Law)" (*Dhammapada*, 1.v). When violence is countered by violence one may succeed in subduing the enemy but such a victory brings lot of pain and suffering to both the parties and, particularly, to the defeated party.

During his lifetime on several occasions when two parties were engaged in bloody conflicts to eliminate each other, Buddha reflected on the outcome of such conflicts and saw the truth behind them. In this context the case of the two battles between King of Magadha, Ajatsatru and King Prasenjit, the King of Kosla, is most notable. King Ajatsatru was very ambitious and was so evil-natured that he had even committed patricide. Fired by his ambition to build a huge empire once he attacked the peace-loving Buddhist King Prasenjit who also happened to be his maternal uncle. Prasenjit was never expecting such an attack from his own nephew and, naturally, being unprepared he beat a retreat after getting defeated. He was left in an extremely miserable condition.

Buddha, who was camping in Jetavana during his annual rain-retreat came to know about it and after deep reflection he pronounced, "Victory breeds hatred; the defeated live in pain. Happily the peaceful live, giving up victory and defeat". (*Dhammapada*, ...201) Here Buddha clearly saw the end result of a violence. On the one hand violence brings humiliation, pain and suffering to the defeated party and, on the other hand, it kindles the fire of hatred in his/her heart against the victorious. Fired by hatred the vanquished waits for an opportunity to strike back in revenge. It so happened with King Prasenjit. Sometime after his defeat in the first battle he built up a formidable army and the second battle was fought between the two kings. This time Prasenjit was victorious and captured Ajatsatru. Being kind-hearted Prasenjit spared the life of Ajatsatru. But, at the same time he made Ajatsatru defenseless by confiscating all his weapons and soldiers. This time it was the turn of Ajatsatru to undergo immense humiliation, pain and suffering. Buddha saw it only as the result of the operation of the Law of *Karma* but also as the end result of hatred and violence. Thoughtfully he uttered these words :-

"A person may plunder
So long as it serves his ends,
But when they plunder others,
The plundered (then) plunder.
So long as evil's fruit is not matured,
The fool thinks he has an opportunity,
But when the evil matures, the fool suffers.
The slayers get a slayer (in his turn),
The conquerors gets a conqueror,
The abuser gets abuse,
The wrathful gets one who annoys.
Thus by the evolution of *Karma*
He who plunders is plundered".

(*Sangama Suttta, Samyutta Nikaya*, 1.85)

History bears witness to it that, time and again, the unending cycle of violence -> counter - violence -> violence -> counter - violence goes on and on at all levels in human society. If the wars between Ajatsatru and Prasenjit provide us an illustration from ancient history a fairly recent example is provided by modern history. The humiliating defeat of Germany at the hands of the Allied Forces led by U.K., France and others in the First World War made the Germans so revengeful that under the leadership of Hitler they started the

Second World War, the most cruel and horrifying war which mankind has ever witnessed and experienced. The World goes on like this. Who listens to Buddha?

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According to Buddha's teachings violence and non-violence are primarily states of human kind. In the case of violence the individual's consciousness is dominated by *dvesa* (hatred) and when *advesa* (love / non-hatred) predominates the individual thinks and acts in a non-violent manner. It is the state of mind that determines the ethical status of an action. The criterion for evaluating an action is nothing else than the purity or impurity of the mind of the human actor who performs it. A mind free from defilements is a pure mind. Buddha's teachings tell us that there are three basic defilements that pollute the mind, viz, *lobha* (desire, greed), *dvesa* and *moha* (ignorance, delusion). If an action is performed by a human actor whose mind is dominated by any one or more than one of these defiling elements, it will definitely be considered as impure or unwholesome. On the contrary, when the actor's mind is free of the three defiling elements here / his actions will be judged as pure or wholesome. In other words, when an individual's actions are guided by a mind which is dominated by *alobha* (desirelessness, non-desire), *advesa* and *amoha* (wisdom, non-ignorance) her / his actions will always be pure or ethical. Thus, from the Buddhist point of view ethics is not a just matter of a code of conduct or an inventory of do's and dont's but basically it is the question of human actor's consciousness which is the touchstone for determining the ethical status of an action. It need not be emphasized here that a non-violent action is always treated as ethical for the simple reason that a person whose mind is free from *dvesa* has performed it or, at least, it has not been overpowered by *dvesa*. In human societies nothing is more evil than *dvesa*. Buddha considered *dvesa* as the most dangerous mental poison because a person possessed by hate wants to hurt or eliminate others. Intensified hatred finds anger as its best partner and the two make a deadly combination. Hate combined with anger bring about nothing but destruction. Persons consumed by hate-generated anger lose self-control and thereby harm others as well as themselves. Truly they behave like mad people, no matter who they are - monarchs, presidents, prime ministers, politicians, bureaucrats, businessmen, peasants, workers or even religious leaders, preachers, teachers, students, parents, spouses, off-springs and, in short, anyone. If we try to find out the genesis of wars or conflicts we will find that almost in all cases hate is at the root of them. No soldier can perform in the battlefield with all vigor and force at his command if he has not developed hateful anger against his enemy. More he hates the opponent more deadly he becomes.

If *dvesa* were the motivating force behind violence it would be pertinent to probe its roots. The Buddha made such a probe and found that individual's attachment to anything - a person, a living being, an object or an idea - make him / her possessive. The more one is attached to something the more possessive he/she becomes. Whenever he sees or perceives that the thing that she/he possesses or to which he is attached is being taken away from him/her or finds that it is being threatened, he/she gets extremely annoyed, worried and agitated. Instantly, anger surges within him / her against the person or group that he/she believes, is depriving him/her of the precious possession or is endangering its existence. Gripped by hateful anger the person is bound to act in a violent manner. One of the worst forms of attachment is to adhere to any ideology, particularly of religious or political variety, has led to innumerable wars and conflicts and, history bears proof to it, some of the most horrendous acts of violence and cruelty were caused by the fanatic zeal to implement or defend the policies and actions based on certain ideology or belief system. Bloody revolutions, religious persecutions, crusades and jihads, racial holocausts and communal massacres were the direct results of total and blind attachment to certain ideology or belief.

Buddha's serious enquiry did not stop at finding attachment or clinging as the root cause of hatred leading to violence. He probed further and saw that a person gets attached to anything because of *moha*, i.e. According to the Buddha, *moha* is the root cause of not only the human proclivity towards attachment but also as the root cause of all human problems and all human suffering. If *moha* is removed, the sun of *prajna* (wisdom) shines forth with all its brilliance dissipating the dark clouds of pain, agony, deprivation, disappointment, danger, apprehensions etc. In short, that is the end of suffering. Hence, the Buddha declared that it is the bounden duty of an individual to channelise all his/her faculties and harness entire energy in the direction of the attainment of *prajna*. The attainment of *prajna* is also known as *bodhi* (enlightenment). One who attains *bodhi* is called a Buddha. Therefore, from the Buddhist point of view eradication of *moha* (ignorance) and the cultivation of *prajna* is the ultimate goal of life for man.

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The Buddha realized that if *moha* begets *labha* and *dvesa* then it is extremely important to clearly understand the root cause of ignorance. After the achievement of *bodhi* that made him the Buddha, the Sakyamuni throughout

the rest of his life affirmed, time and again, that the root cause of ignorance is the firmly ingrained belief that every individual has a separate self. There is a widespread general belief in society that every individual has a separate self, which is substantial and immutable. This strong belief makes one to nourish and protect his/her independent and unchanging selfhood at all costs. This feeling of selfhood is generally known as 'ego' and is best expressed in the words like 'I' or 'me'. The 'I' feelings entails a self-image which in its expansive mode identifies itself as 'my' or 'mine'. This self image as 'my' which can be attached to any entity e.g. 'my property', 'my prestige', 'my religion', 'my deity', 'my ideology', 'my country', 'my community' and so on. 'I' or the ego becomes the center of one's own universe. A well-nourished ego gets inflated and is offended even at the drop of a hat. The person with such an ego is totally preoccupied by his egocentricity. When everyone around believes she/he has a separate self or ego-identity it is natural that an 'impassable gulf of difference' will exist between her/his self and similar other selves. In the classical Buddhist terminology the deep-rooted belief in an independent and immutable selfhood is called *atmavada* (self-doctrine, philosophical egotism).

It is not difficult to understand that the person's belief in the existence of an independent self generates selfishness, which is manifested in myriad ways and forms. It is no exaggeration to say that egotism or human selfishness is the root cause of all wickedness and all suffering in the world. It is in the tightly held belief that we are separate selves that the seeds of *lobha* and *moha* are well embedded. Each individual with a separate self nurses his own interests and it is natural that the interests of different individuals will not only vary from each other but are liable to clash with each other.

The Buddha told people that they must realize that all the conflicts, all the mischief in the world and, in short, all suffering is generated by egotism. He also reminded us that we could never succeed in our efforts to find peace, freedom and liberation without forsaking and uprooting the tightly held belief in selfhood. Unless we realize that if we continue to cling to the belief in our separate and immutable selfhood we can never eradicate or effectively control violence and conflicts in society. Hence, the Buddha stressed that the most important thing which a true seeker of peace and non-violence must remember is that the eradication of the ego-sense is her/his ultimate task. It is in this context that the Buddha's doctrine of *anatta/anatma* (no-soul) is considered as one of the foundational element of Buddhist metaphysics. The most remarkable and deeply metaphysical flowering of this doctrine is contained in Nagarjuna's concept of *Sunyata* (emptiness). *Sunyata* in simplest term, means lack of

independent existence, inherent existence, or essence of things. Nagarjuna made it abundantly clear through his relentless logical analysis that all phenomena and all processes that appear to exist independently do not actually exist in such a way. Everything that exists in this world owes its existence not to itself but to many things other than itself. This is the iron law of dependent origination. From this point of view self or ego has neither any independent existence nor is immutable. When we analyse the nature of self we find that feeling of "I" or selfhood has no real basis, it is just a conception. When one completely relinquishes the view of self as an entity inherently existent and suffering is achieved. In his magnum opus, the *Mulamadhyamika Karika*, he says -

When views of "I" and "mine" are extinguished,
Whether with respect to the internal or external.
The appropriator ceases,
This having ceased, birth ceases.

(Ch. XVIII, Verse 4)

When the ego feeling is removed one possesses purified inner consciousness. Such a consciousness is not sullied by mental impurities like *lobha*, *dvesa* and *moha*. He/she behaves egolessly. Only a person who has realized the empty nature of all phenomena, including the sense of selfhood, can act egolessly. One who acts egolessly is always compassionate, kind, open hearted, peaceful and, above all, non-violent in his thought, words and deeds.

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Buddhism holds that if we genuinely realize that violence is an extremely serious problem and if we desire to control, reduce and, ultimately, eradicate this deadly poison from human mind then a radically different approach is needed. This approach does not start with the transformation of the overarching political, legal, administrative or militaristic structure. The Buddhist approach does not advocate raising larger and stronger armed forces, increasing nuclear stockpiles or inventing, deadlier weapons for offensive or defensive purposes. It also cannot approve of the promulgation of draconian or stringent laws or the creation of a mass psychology that stokes the fires of hatred and revengefulness in the name of an ideology, a religious creed or a nation's honour.

The Buddhist approach begins with the transformation of the outlook and behaviour of individuals in such a way that they become balanced, peaceful, joyful and compassionate human beings. *Shakyamuni* Buddha, the Enlightened One, saw that the best way to build a good society was not to start from the top down, i.e., not through changing the institutional structure of society. He found the best way was to start from the bottom up through the transformational development of the individual. As a great teacher and guide he also prescribed, in very clear terms, the path leading to such a transformation. When more and more individuals in a society are transformed in the manner suggested by the Buddha they are bound to bring about radical change at the collective level. Obviously, such a transformation can only be achieved through patience, perseverance and fortitude. The time-span necessary for such a transformation is bound to be longer. It cannot be something like a political revolution brought by a bloodbath, a political coup, a military takeover or an electoral victory.

One may argue that in the present day world the economic, technological, political, legal, administrative, educational and cultural structures are so closely intertwined and are so widespread, powerful and dominant that it is a Herculean task to bring about any major change. The modern techno-industrial and politico-militarist civilization is so powerful that it is not possible to effect any wholesome socio-cultural transformation. But, from the Buddhist point of view, it is precisely because the world appears to have reached a point of no return that one has to give a serious thought to the prevailing state of affairs. When in all seriousness men apply their minds to the basic problems being faced by humanity they will realize that nothing short than a complete transformation of human mind is the pre-requisite for building up a healthy society. The Sakyamuni showed us the way to such a transformation.

10. SECTS OF BUDDHISM IN ANDHRA

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The Second Buddhist Council was held at Pataliputra, after 116 years of the *Mahaparinirvana* of Buddha during the time of Kalasoka. In the Council Mahadeva put forward five new propositions regarding the *Arhats* who brought the division of the Sangha into two schools, viz., *Mahasanghikas* and *Staviravadins*. Some of the monks from Vaisali vehemently opposed the propositions of Mahadeva and separated themselves from the Sangha of the elders or *Sthaviras* and organised a new one of their own calling it a *Mahasangha* from which they came to be known as *Mahasanghikas*.

The *Sthaviravadins* were split up subsequently into eleven sects still remaining as *Hinayanists*. While the *Mahasanghikas* divided into seven sub sects gradually gave up their *Hinayanic* doctrine and paved the way to Mahayanism. Vinitadeva, the author of "*Bikshu Varshagra Prchcha*" grouped the 18 sects that included *Sthaviras* and *Mahasanghikas* into the following groups.

- A. The *Mahasanghikas* comprised 1) *Purvaselias* 2) the *Aparaselias* *Aparamahavinaselias* of Nagarjunakonda) 3) the *Haimavatas* 4) the *Lokottaravadins* and 5) the *Pragjnaptivadins*.
- B. *Sarvasthivadins* included 1) *Mula Sarvasthivadins* 2) *Kasyapiyas* 3) *Mahishasakas* 4) *Dharma Guptas* 5) *Bahusrutiyas* and 6) *Tamrasatiyas*
- C. *Sammattiyas* included 1) *Kurukullakas* 2) *Avantikas* and 3) *Vastiputriyas*.
- D. The *Staviras* comprised 1) *Jethavaniyas* 2) *Abhayagirivasins* and 3) *Mahaviharavasins*, Tatanatha identified the sects of *Chaityaka* and

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Purvaseliyas as belonging to the school of Mahadeva. As the *Chaityakas* and *Purvaseliyas* were based only in Andhra it is likely that Mahadeva, a contemporary of Ashoka or Kalasoka, might have been connected with Andhra. The *Mahasanghika* branches were again sub divided into two groups, the *Mahasanghikas* and the *Chaityakas* or *Lokottaravadins*. The *Chaityakas* became widely known as *Seliya* or the *Andhakaschools*. Out of a total of 18 sects of Buddhism² nine have bases in Andhra. They are 1) *Mahasanghiyas* or *Aryasanghiyas* (Nagarjunakonda), 2) *Purvaseliyas* (Amaravati and Alluru) 3) *Aparaseliyas* (Nagarjunakonda and Ghantasala), 4) *Rajagirika* (Amaravati), 5) *Chaityakas* (Amaravati) 6) *Bahusrutiyas* (Nagarjunakonda) 7) *Mahishasakas* (Nagarjunakonda) 8) *Uttarasailiyas* (Kalinga region as at Bavikonda, Totlakonda etc) and 9) *Saiddhantikas*. Let us make attempt to identify the respective headquarters of some of the sects.

The *Mahasanghiya* or the *Aryasanghiya* sect may be direct offshoot of the original *Mahasanghika* that drifted from the north and from which several of the *Andhakasects* had emanated. In the pillar inscription of Nagarjunakonda dated to the 6th regnal year of the King Siri Virapurusa datta, Bhadanta Ananda who presided over the ceremony of renovating the *Mahacaitya* that belonged to the *Aparasaila* sect is said to be the disciple of the teachers of *Aryasangha*. Thus there appears to no restriction during the Ikshvaku times for the acaryas of *Aryasangha* to preside over the functions of *Apara* or *Purva seliyas*. Inscriptions mentioning *Aryasanghiya* are found, besides Nagarjunakonda³, at Salihundam in Srikakulam district⁴ and Guntupalli in West Godavari⁵.

The Mahishasaka Sect

The *Mahishasakas* became famous even from the first Buddhist Council (483 or 487 BC) held at Rajagriha. As such its origin was definitely anterior to *Mahasanghika*. The *Mahishasaka* Vinaya attached special importance to a person by name *Purana*⁶ who formed a group with his followers known as *Mahishasaka*.

It is interesting that among the disciples of Bavari⁷ dispatched to Buddha there was one Punna or Purna or Punnaga who could be identified with *Purana* the founder of *Mahishasaka* sect. It may be recalled here that among the 16 disciples deputed by Bavari to Buddha only Pingiya returned and the fate of others is not clear. *Punna* or *Purna* or *Purana* might have remained

at Sravasti and subsequently became important in the hierarchy with a large group of followers to establish a clique known by the name of the region from which he hailed, i.e., the *Mahisaka*. The earlier school also reached Ceylon, evidently through Andhra. The *Mahisasakas* mentioned in the inscription at Nagarjunakonda⁸ might be the successors of the earlier school. As the *Mahisasaka* region is to be identified with the territory between the Godavari and Krishna rivers the origin of both the sects, the earlier and the later *Mahisasaka* should naturally be traced therefrom. Then the Dakshinagiri from which *Purana* or *Punna* hailed should be traced from the *Mahisasaka* region.

The hill over which over the stupendous rock cut Buddhist caves, near the village Guntupalli also Jeelakarragudem in the present West Godavari district is known as *Mahanagaparvata* in the inscriptions. On the basis of an inscription dated to 4th-3rd centuries BC and the existence of an horse-shoe shaped rock cut *Chaitya* cave similar to Barabar caves of the Ashokan times the beginnings of the Buddhist establishment at Guntupalli may safely be dated to the Asokan or even Pre-Ashokan times, (4th Cent. BC). During the recent times an inscription in Brahmi characters of circa 2nd century BC was noticed at Guntupalli⁹. It records the gift of a *mandapa* (pavilion) by Culagoma. He was the scribe of Maharaja Siri Sada, of the family of *Mahameghavahana*, the lord of Kalinga and *Mahisaka*, the region from Bhuvanewar to Vijayawada. Kharavela, either the father or the grandfather of Siri Sada annexed the region of *Mahisasaka* after subduing its capital, *Pithuda nagara*.

As Prof. R. Subrahmanyam¹⁰ had rightly suggested the Buddhist monastery at Guntupalli may be identified with Pithundanagara, the mention of which is found in a copper plate grant of the of the time of the Ikshvaku King Ehuvala Chamtamula (3rd Cent AD) found recently at Pantangigudem, a hamlet of Kallacheruvu in the vicinity of Guntupalli. The rock cut Buddhist caves and *vihara* complex at Gunutupalli and its surroundings might have formed part of Pithundanagara, (Pithynda of Ptolemy), the capital of *Mahisasaka* during the Pre and early Christian times claimed to have been razed to the ground and got ploughed with donkeys by Kharavela, a Jaina by affiliation. The Dakshinagiri of *Purana* might be the same as Mahanagaparvata at Guntupalli and it was probably the headquarters of the *Mahishasaka* sect.

The Caityaka Sect

In the commentary of *Kathavastu* the sects of *Rajagirika*, *Saiddahntika*, the *Purvaseliyas*, the *Aparaseliyas* are said to be the *Andhaka* or the Andhra sects¹¹ *Chetika* or *Chetikiya*, *Purvaseliyas* and *Aparaseliyas* were also the offshoots of the *Mahasanghikas*. The sect *Chetika*¹² was known as such because of a *Chaitya* situated on a mountain where its founder Mahadeva lived and also due to their insistence on the erection, decoration and worship of the *Chaityas*. In western India the sect has been mentioned in a cave at Nasik, which records carving of a cave, by an *Upasaka* of the *Chetiya* sect (*Chetikupasaka*). The *Mahachaitya* at Dhanakataka (Amaravati) was the exclusive property of the *Chaityaka* sect as revealed through several inscriptions thereat. If the belief that Mahadeva founded the sect must have stayed at Dhanakataka where the *MahaChaitya* nestles not on a mountain but over a plain. It may be possible that Mahadeva might initially have stayed at *Mahanagapurvata* (Guntupalli) and subsequently shifted to Dhanakataka where he organised his own faction. If he was the same Mahadeva¹³ deputed by the Mauryan Emperor Ashoka to *Mahisamandala* for propagation of the Buddhist creed, then the above presumption is authentic.

The *Purva seliya* and the *Aparaseliya* Sects:

According to *Mahavamsa*, also *Dipavamsa*, the sects of *Purvasaila* and *Aparasaila* arose during the second century after Buddha's death, possibly around 340 BC. History, so far, knows no pre-Asokan king who ruled Vijayavada-Dhanakataka area in the Mahishaka region during the 4th century BC. He may be Kubhiraka of the Bhattiprolu relic caskets, or Somaka of the Vaddamanu cave label inscription.

Let us now examine the account of Hieun Tsang¹⁴ regarding the location of the above two sects. After traveling a distance of 1000 Li or 270 Kms through desert and forest towards south from A to lo (Andhra or the present telingana) Hieun Tsang reached Dhanyakataka where there were numerous *sangharamas* but mostly deserted and ruined. Of those preserved there were about 20 with 1000 or so priests. They were all studying the Great Vehicle (Mahayana). To the east of the capital leaning against a mountain was a *sangharama* known as *Purvasaila*. Similarly to the west of the city leaning against a mountain was another *sangharama* known as *Aparasaila*. These two convents were built by a former king, who cleared the valley,

made a road by the side of the river, opened the mountain crags, constructed pavilions and long galleries. During the thousand years immediately following Buddha's death thousands of lay Buddhists came there year after year to spend the *Vassavasa* (rainy season). All these became *Arhats* and went away through the air. For the last hundred years before Hieu Tsang's visit (a century before 639-40 AD) there were no priests dwelling there due to the mountain gods changing shapes and assuming the forms the wild animals. As a result the place had become deserted and wild, with no priests dwelling there.

If Hieun Tsang's *Purvasaila* is to identified with the present Amaravati *Maha Stupa*, which is 2 Kms west of Dhanakataka, it neither stands on the slopes of a hill nor was it deserted at the time of his visit. Inscriptions inform that it was under worship till 14th century if not later. Basing on the discovery of NBP¹⁵ ware and fragmentary Asokan edict¹⁶, in which the sacred relics of Buddha were, enshrined the Amaravati Stupa is supposed to have been built by Ashoka or earlier. It was the most popular of all Andhra Stupas through the ages. It is evident that Hieun Tsang never visited Dhanakataka, but sojourned at some other *viharas* nearby and recorded the same under the name Dhanyakataka.

This description almost suits to Vijayavada. The rock cut caves, popularly known Akkanna- Madanna caves situated on the west having "pavilions, long galleries, with wide chambers connecting the caverns " as Ferguson described, found at the foot of the Indrakiladri hill at the foot of the famous Kanaka Durga and Malleswara temples might be the *Aparasaila vihara*. Towards northwest of these cave shrines, at the middle height and adjoining them, a Buddhist Stupa and the remains of a *vihara* were recently exposed. A label inscription dated to 3rd or 4th cent. BC date Undoubtedly this might be the *Aparasaila vihara*. The group of caves towards east of the Vijayavada town situated ion the suburb known as Moghalrajapuram comprising the Nataraja, Durga and others might be the *Purvasaila*. A Buddhist Stupa recently exposed on one the hills near Moghalrajapuram further strengthens our premise.

These caves on the west and east might have been converted as Brahmanical shrines during 7-8th centuries AD under the Eastern Chalukyan hegemony, after they fell into disuse during 6th century, a hundred years before Hieun Tsang visited. The Eastern Chalukyan king, Mangi Yuvaraja, who had the title of Vijayasiddhi, ruled from 682 to 706 AD with Vijayavada

as his capital. Being a great scholar in Metaphysics and Nyaya. He used to defeat the exponents of Buddhist philosophy and turned them out of the Vengi country. This may be the probable period when the *sangharamas* of *Purvasaila* and *Aparasaila* at Vijayavada were converted as Hindu shrines.

It is certain that the itinerary of Hieun Tsiang did not include either Dhanakataka or Sriparvata at Nagarjunakonda. Even presuming that he had visited Dhanakataka, which was not identical with the *Purva* and *Aparasaila viharas*, it is certain that his itinerary didn't include the present Nagarjunakonda or the Sriparvata another most important Buddhist site that contained a *Maha stupa* enshrining the relics of Buddha besides having over thirty other Buddhist establishments. By the time of his visit, it is possible that Nagarjunakonda had already sunk to oblivion.

The Kukkutika Sect

Among the *Mahasanghikas* there was another sect by name *Kukkutikas*¹⁷, also known as *Gokulikas (Kathavathu)*, who believed that the entire world is red hot (like *kukkula*), i.e. fire brand or live coal and therefore is full of misery. Several of the views held by this School are found among those ascribed by *Kathavathu* to the *Andhakas* (Andhras), who appear to be a powerful section among the *Mahasanghikas*. School Prof.P.V. Bapat¹⁸ informs that during the second century after Buddha's death the *Mahasanghika* sect was split up into *Ekavyavaharika*, *Lokottara*, *Kukkutika (Gokulia)*, *Bahusrutiya* and *Prajnaptivada* and shortly after these appeared the *Saila* schools. Pithapura or Pistapura of the early inscriptions, might be the Asanapura of the above stated Ehuvala Chantamula inscription, in the present East Godavari district of Andhra Pradesh appears to be the headquarters of this School. The *Kukkuteswara* temple dedicated to Siva at Pithapur might be identified with the earlier *Kukkutapada vihara*¹⁹ of Pistapura. This view is strengthened by the discovery of huge stone images of Buddha inside the town. The ruins of a Buddhist monastery were found near a village by name Timmapur, situated in the middle distance between Kakinada and Pithapur.

The Bahusrutiya Sect

The *Bahusrutiya* Sect or the *Bahuliyas* of the Pali sources, which is a later branch of the *Mahasanghikas* found mentioned in the inscriptions at Nagarjunakonda²⁰. This school might have emanated from the They, was

regarded as the precursors of the Mahayana teachings. They incorporated the famous five propositions of Mahadeva in the first Buddhist Council, which brought a major schism in the Buddhist order. In some doctrinal matters they had a great deal in common with the Sallia schools of Andhra. They were often described as a bridge between the orthodox and Mahayana schools. But Nalinaksha Dutt²¹ compares the views of *Bahusrutiyas* to that of *Styasiddhi* school of Harivarman who founded the school 900 years after the *mahaparinirvana* of Buddha, roughly 3rd century AD. If the *Bahusrutiyas* were the precursors of the Mahayana teachings its origin may have happened in the pre-Christian era and the Harivarman might have rehabilitated the ancient faith.

Rajagirika Sect

In one of the inscriptions of Amaravati there is mention of a resident of Rajagiri²² by name Budha rakshita, who was probably a superintendent of renovation (*Vedika navakamakasa*). Some scholars identified Rajagiri with Gudivada. In Krishna district having a Buddhist Stupa. But its ancient name appears to be *Gridhravatika*. There is a place by name Rajagiri in Nalgonda district of AP, though no Buddhist remains are not so far identified thereat. No doubt a large number megalithic burials of the Iron Age were traced here and some excavated in the past. Future exploration may result in the discovery of Buddhist establishment at Rajagiri now popular as Rayagiri. As it is surrounded by a string of Buddhist sites such as Phanigiri, Gajulabanda, Vardhamanakota, Tirumalagiri etc the claim of Rayagiri cannot be ruled out.

The paper is intended to make preliminary attempt for identification of the seats or the headquarters of some of the Buddhist schools that existed in Andhra during Pre and early Christian Era. The identifications are purely tentative and subject to further research by more competent scholars.

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11. BUDDHISM – ITS CONTRIBUTION AND IMPACT ON THE SOCIO-RELEGIOUS AND CULTURAL LIFE OF MANKIND

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Buddhism is Dhamma proclaimed by the Buddha. It explains the law of cause and effect of mind and matter in the phenomenal cosmos and beyond. For the first time in the human history, a man, Siddhartha, born as a prince comprehended universal suffering. He made pragmatic approach to the life based on the law of nature. He recognised the natural ills like birth, decay, disease, death and man made evils like greed, hatred and delusion. He did not become a prey for it. Prince Sidhhartha recounted the luxury and sovereign Kingdom and walked into the adobe of homelessness in quest of Knowledge to end suffering. With this tremendous effort he attained the omniscient Knowledge and became a Buddha.

The Buddha found solution to every problem of mankind by identifying the cause of suffering as ignorance. He declared that man has ultimate power within himself to eradicate suffering of practice of morality, development of mind, and wisdom. The enlightened one emphasized the need to follow the middle path avoiding extremes likes torture to the body or indulgence in sensual pleasure. This teaching is depicted in the holy scriptures known as the *Tipitaka*. The adherents of the Buddha handed it down to the generation since two thousand and five hundred years. The Buddha remains in the form of *Dhamma* so long as the Buddha *sasana* exists. In the light of this enlightened teaching the ideal human society has emerged. Its impact on religious and cultural life of mankind is surpassing.

Buddhism aims to develop social humanism. The concept of the society is the union of individuals and its interrelationship and in the ultimate sense social humanism. It recognised the individual freedom as well as common good

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to develop an ideal society. An individual is an end in himself at the same time he is not in isolation but depends on another. He has moral obligation to the common good. He is not to indulge in killing, stealing, sensual misconduct, false and harsh speech and intoxicating drugs and drinks. He is advised to remain in sublime state of mind with compassion, loving kindness, sharing joy with others and in equanimity. The society in turn must recognize certain inalienable rights of an individual like liberty of expression, life of happiness, possession of property, religious practice, movements, the equality of opportunity and consideration and fraternity in brotherhood, respect, reverence, and dignity of fellow human beings and natural justice. The Buddhism advocates the relationship between man and man rather than man and god.

The Buddhism rejects the discrimination and ill treatment of fellow human being on basis of race, *varna*, caste, creed, untouchability, gender, nationality and language. All human beings are one in the ocean of Buddhism.

The racial distinction is owing to man's ignorance of biology and dispiteous behaviour. All human beings are composition of mind and matter and are equally subjected to birth, decay, disease and death.

The *varna* or graded inequality is born out of man's hypocrisy rather than the divine will. The justification on human quality, division of labour, purity of blood is not sustainable. All these are subjected to change as per the law of impermanence. The division of labour should be on the basis of birth as Buddhism emphasises. An ideal society is possible only by discarding the faith in false system.

The hierarchical caste system is merely national rather than rational. The rule of endogamy over exogamy is not in accordance with law of nature. This watertight compartment does not promote liberty, equality and fraternity and thereby neither unity nor mobility in the society. In Buddhism there is no caste system, hence it is welcome all over the world.

The practice of untouchability where human beings are treated worse than animals is based on contempt and hatredness. There is social suffering due to social stagnation, communal aggression, national frustration. Buddhism preaches that love begets love, hatred generates contempt.

The gender discrimination is based on bias. The Buddha has said that the female child can prove better than male. So many woman attained *arahantship* in Buddhism.

An ideal society can grow under the guidance of true religion, where four noble truths and eight fold path are taught. Buddhism recognizes universal suffering, It aims to eradicate through reformation of mind by spiritual development which leads to social, economical and political freedom and intellectual harmony. It is love not violence that can bring about prosperity to the poor, the fallen, and the weak.

God never punishes or rewards the man. It is one's own action that brings result. The evil action brings sorrow on the individual as well as to society. The wholesome deeds result in happiness. It is declared in Buddhism be good, do good, cause no hurt, ill/will, forget enmity, win enemies by love. Killing, loving being, depriving others, drinking intoxicants, going to another man's wife are unwholesome bodily deeds; untruth words, false and harsh speech, tale telling and gossiping are verbal evil deeds; greed, hatred and delusion are mental unwholesome deeds; they are followed by painful results. If one has self conquest, uncontrolled and immoderate in food, idle and weak will certainly be over thrown as the wind throws the weak tree.

Man in whom there is truth, virtue, pity, restrain moderation, free from impurities is truly a wise elder. A man who is envious, stingy, dishonest does not become respectable or wise. The company of learned as well as just man is good, the company of fools is always painful.

Man is result of his own thoughts. With evil thought the result is painful, with the pure thought happiness follows like his own shadow. Guard own thoughts carefully in every thing be thoughtful, mindful, earnest and bold, vigilance never dies.

The mans lags behind in the human race because of timidity and inertia caused by ignorance, poverty which gives rise to sorrow. Health is the greatest of gifts, contentedness is the best riches, truth is the relationship, *Nibbana* is the highest happiness, practice no hypocracy. The perfected one speaks as he acts and he acts as he speaks.

Follow the right way, eight fold path : right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. The Buddhist way of life leads to moral regeneration and social emancipation of human beings.

The house holder should practice virtuous conduct, be liberal, be generous, give gifts to holymen, be wise, free from lust, avarice, ill will, sloth,

drowsiness, distraction, flurry and doubt. He should observe morality, not to dissipate wealth in gambling or hunting the street at odd hours, consuming drugs and intoxicants. He should cultivate true friendship.

Buddhism provides that the parents are of supreme value for the children. The parents show their love for the children, they restrain them from vice, they exhort them to virtue, they train them to profession, they contract suitable marriage for them, and in due time they hand over their inheritance to them. Then a child should minister to his parents saying : " once supported by them I will now be their support, I will perform duties incumbent on them; I will keep up the lineage and tradition of my family, I will make myself worthy of my heritage,"

A husband should minister his wife showing respect by courtesy, by truthfulness, by handing over authority to her, by providing her with adornment. For, the wife loves him and her duties are well performed, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings and by skill and industry in discharging all her business. A well organised family is beneficial to its own members and also to the society.

Further all clansman should minister to religious teachers by affection in acts, and speech and mind by keeping an open house to them, by supplying their temporal needs, for religious teachers restrain us from evil, they exhort us to do good, they love us with kindly thoughts, they teach us what we had not heard and they correct and purify what we have heard.

The *Vinaya* in Buddhism is that a master should minister to his servants and employees assigning them work according to their strength by supplying them with food and wages by tending them in sickness by sharing with their unusual delicacies, by granting leave at times. Similarly the servants and employees should love their master, they should rise before him, they should do every thing for him.

Vinaya for pupils is that all students should minister to their teachers by rising from their seats in salutation by waiting upon them by eagerness to learn, by personal service and by attention when receiving their teaching. For the teachers love their students, they train instruct and provide them in all spheres of life. The true relations based on love and sympathy, respect and cooperation between the teacher and taught can put an end to the indiscipline which is now quite visible in our student community.

Vinaya for the girls require girls to obey their parents, going to their husband's family, they should rise up early and should be the last to retire. They should work and order all things sweetly, they should be gentle voiced. They should honour, revere, and esteem all who are their husband's relatives. To newcomers, they should offer a seat and water. They should learn home crafts. They should know all about their social environment, strictly the girls should keep safe the money, corn, silver and gold that their husbands bring home and thus watch and ward over them.

There is a *Bhikkhu* in society who is not ascetic nor beggar nor priest. He is one who has renounced the household life to practice ten precepts on the path of spiritual excellence depending on society for temporal needs. The Buddha admonished : the *Bhikkhu* let him live on charity, let him be perfect in his duties, then in the fullness of delight he will make an end of suffering, *Bhikkhus* do not own private property. The *Sangha* is worthy of solution and gift.

Buddhism is religion, philosophy, psychology, science and way of life. It is not concerned with god, soul, sin theories but with morality and nature. It preaches that the world is not created by supernatural being but evolving continuously as per the law of cause and effect. It does not subscribe to the school of theist or atheist. However it tells us that there are divine beings in the universe.

Buddhism does not accept the theory of '*Atman*'. It specifically declares '*Anatta*' Substancelessness. There is no indestructible permanent entity in the living being or transformation of soul from life to life. Buddhism also does not support the theory of eternalism or nihilism but declares changefulness. Suffering or happiness is felt perceived, experienced, willed and understood by the mind. Body and mind are in continuous flux. Death is a continuous process.

There is no such thing as sin, in Buddhism. It preaches the law of *kamma*. Every act produces the result. Act may be wholesome or unwholesome so also the result. Again every act is preceded by the mind, the result of unwholesome act is sorrow, the fruit of wholesome act is happiness. The strong and positive action can overcome the weak and negative action. The result of some action is in proximity and instantaneous and of some actions is for and long run.

Man is not product of predestiny nor accidental but he is heir to *kamma*. Sometime the *kamma* of others also effect the individual. It is not safe to justify that the poor, weak and destitute is the outcome of his *kamma*. There are laws

of *Karmic* action in the universe. Act of seasonal changes, spouting of seeds, action of animates, valutional action, action of phenomenal cosmos effect the man in micro or macro degree. The man by his own *kamma* only can attain the state of deathlessness.

The theory of '*Ahinsa*' in Buddhism is entirely different, kill none, love all. If vile destroys the *Dhamma* the king kills him by applying the test of need to kill or will to kill. There cannot be mercy killing for mercy and killing do not go together. Man to love man rather than to please God. There is no truth in the efficiency of animal scarifies. No God is pleased for inflicting pain on innocent beings It does not make men pure or impure by eating the meat or fish. The sin is not washed away by holy dip in Ganges or going up in the mountain or by matted hairs, or by going naked, Astrological speculation, fortune telling, charms making, consulting mediums, faith healing superstition, dogmas are not going to help in eradicating suffering. Buddhism is open to scientific investigation.

An ideal society needs an ideal form of government. "Anarchism, dictatorship, authoritarianism, imperialism, politarianism are most of the time based on the theory of survival of fittest. There is no difference in dog's fighting or man's fighting in war, only difference is in organization. This is the law of jungle. What is required is survival of the best, political democracy can up-hold the social democracy.

There is poverty in the world, lack of food, clothing and housing, it is obstacle to peace of mind. The man in poverty is neither useful to himself nor to the society. Poverty gives rise to illiteracy, disease, immoral acts and hampers democratic humanistic outlook. Poverty is not the blessed state or life, poor need not be content riches are welcome with *Vinaya*.

In Buddhism poverty is *Dhukha*. The Buddha has taught the national economic relationship, concept of state socialism, need for economic realism. It advocates social harmony and economic relationship. It rejects economic exploitation or social injustice.

There is often clash between the class and mass; because tyranny, vanity, pride, arrogance, greed, selfishness is on one hand and insecurity, poverty, degradation, loss of liberty of self reliance, dignity and self respect on the other. It is to be diminished by rational and human principal of justice, equity and social brother hood. The state shall safeguard the private property of haves and give subsidy to have nots. The Buddha recognized socio-economic misery.

There cannot be any private ownership on natural resources like land, water, air and light as they are basic elements, which make man.

Buddhism is strong enough to face any modern views, which pose challenge to Buddhism. Religion without science is crippled, while science without religion is blind and poses danger to mankind. If there is any religion that would cope with modern scientific need it would be Buddhism.

The social ethics and spiritual values are woven, warp and weft in Buddhism. *Dhamma* preaches purity of life to reach perfection, to live in *Nibbana*, to give up craving, to believe all compound things are impermanent and the *Kamma* is instrument of the moral order. It promotes compassion, loving kindness and wisdom and pulls down social barriers and develops spiritual values. Without Spirituality man has no moral responsibility; man without moral responsibility poses a danger to society.

Buddhism is open to traditions and customs provided they are not harmful to the welfare of others. The rites and rituals are ornamentation or a decoration to beautify a religion in order to attract the public. On festival days Buddhists devote their time to abstain from all evil, give charity and help others to relieve of their suffering.

In Buddhism marriage is regarded as entirely a personal, individual concern not as a religious duty. One may enter into married life or go homeless. Divorce and widow marriage are made permissible. Although man has freedom to plan his family according to his convenience, abortion is not justifiable.

Nature is impartial, it cannot be flattered by prayers, it does not grant any special favours on request. Prayer is to strengthen the mind, it is meditation. Meditation is the psychological approach to mental culture, training and purification; *paritta* chanting is the recital of some of the *suttas* uttered by the Buddha for the blessing and protection of the devotees. Buddhists are not idol worshippers but ideal worshippers.

Buddhism is noble and timeless truth. After hearing the Buddha many decided to give up the wrong views they previously held regarding their religious way of life. Today Buddhism remains as a great civilizing force in the modern world. Buddhism awakens the self-respect and feeling of self-responsibility of countless people and stirs up the energy of many a nation. Buddhism has satisfied the spiritual needs of many, nearly one third of mankind.

The Buddha advised not to believe any thing without considering it properly. "Do not accept any thing based upon mere report traditions or hearsay, nor upon the authority of religious text, nor upon mere reasons and arguments, nor upon one's own speculative opinions, nor upon another's seeming ability, nor upon the consideration. This is our teacher, but when you know for yourselves that certain things are unwholesome and bad; tending to harm yourself or others, reject them. And when you know for yourselves that certain things are wholesome and good; conducive to the spiritual welfare of yourself as well as others, accept and follow them".

If a person foolishly does me wrong I will return to him the protection of my boundless love. The more evils come from him the more good will go from me. I will always give off only the fragrance of goodness"(Buddha)

Buddhists take refuge in Buddha not out of fear of him but to gain inspiration and right understanding for their self purification. In this regard Sri Ramachandhra Bharti explains as

"I seek not thy refuge for the sake of gain,
Nor fear of thee, nor for the love of fame,
Not has thou hails from the Solar race,
Not for the sake of gaining knowledge vast,
But drawn by the power of the boundless love,
And thy all embracing peerless kin,
The vast sansara's sea safe to cross,
I bend low, O lord, and become thy devotee".

BHAVATU SABBA MANGALAM

12. SIGNIFICANCE OF TAKING REFUGE IN TRIPLE-GEM IN BUDDHISM

Dr. Konchok Rigzen

Taking refuge in the Triple-Gems is a major foundation of the Buddhist path. It signifies our determination to turn away from the endless cycle of confusion and dissatisfaction. During one's past life accumulation of negative actions of body, speech and is responsible both for our present, day to day confusion and unhappiness as well as for our difficulty in gaining realization along the spiritual path¹.

A person is identified as a Buddhist by taking refuge in the Triple-Gem². Even though a person is born in the Buddhist family, and has a Buddhist name, living in the Buddhist community, he does not necessarily become a true Buddhist. To become a true Buddhist one has to take refuge in the Triple-Gems. So the differentiation between a Buddhist and non-Buddhist is distinguished by taking refuge in the Triple-Gems. In the beginning it is important to understand the qualities of the Buddha, *Dharma*³ and *Sangha*⁴ and cultivate faith, by taking refuge in the Triple-Gems, to become a true Buddhist. The person who does not comprehend and realize the extraordinary meaning of the Buddha, *Dharma* and *Sangha*, does not become a Buddhist, even if he takes refuge in the Triple-Gem. Though taking refuge in Triple-Gem is like the main gate-way in order to obtain entry into the Buddha, *Dharma* and *Sangha*.

Why We need to take refuge in the Triple-Gem ?

The reasons for take refuge in the triple-Gem, is that only the material progress cannot generate adequate and lasting peace. Indeed material prosperity invites fears and anxiety. In any case, material progress can never bring natural and lasting happiness in human beings. Even though, one enjoys the physical pleasure, he cannot achieve the permanent peace

in mind, and so long one remains in cyclic-existence he/she must suffer. There are six different types of *Samsaric* existences in which a sentient being migrates and encounters only miseries. The cause of the suffering is ignorance⁵ and contaminated actions⁶ and afflictions⁷.

Among the varieties of afflictions, the chief are the desire, hatred and ignorance, which are called three poisons. By possessing these three poisons in our mind, the chance of better and more comfortable life is very little. By negative actions human beings are forced to take birth in the *Samsara*⁸ and experience unavoidable miseries. There are three types of miseries: The misery of misery (*dukha dukhata*), the misery of change (*viparainama*) and the misery of conditioned existence (*Samskara dukhata*). The first is sickness, both mental and physical pain, hunger and thirst are the examples of this suffering. This suffering is due to the impermanence of all things in *Samsara*. For example, if we move from shade to the sunshine, we enjoy warmth at first but then, soon becomes too hot, and we once again seek the shade. All *Samsaric* pleasure has this aspect of impermanence, the nature of which is suffering or dissatisfaction which causes us ever to seek new sources of unhappiness. The suffering of conditioned existence (*Samskara dukhata*). This type of suffering is experienced not only in life, but on all levels of *Samsaric* existence. As soon as we take on our body, it acts like a magnet which attracts suffering. In hell, one suffers heat and cold, *Pretas* (Hungry Ghost)⁹ suffer from hunger and thirst, and animals suffer from ignorance and stupidity. In the higher realms (*Sugata*) mankind suffers from birth, old age, sickness, and death. Demi-gods suffer from jealousy and continuous disappointment, and *Devas* suffer during the last seven days of their lives when they become aware that they are about to die.

For-example, a single strand of hair placed on the palm of the hand gives neither pleasure nor displeasure feeling, but if the same enters the eyes it becomes a cause of displeasure and great pain. Similarly the misery of conditioned existence¹⁰, although it is present in ordinary beings is not felt by them. But the *Aryas*¹⁰ who are like the eye experience it as misery.

There are eight types of human miseries, stated in the *Sutra*: birth, old age, illness and death, separation from near and dear ones, meeting those who are not dear to us, not to obtain what we want and great difficulty in guarding our possessions. No one like to become ill, but the person develops such physical condition and becomes ill. Sometimes, a serious

illness, is not cured by medical treatment. Growing old is one of the unavoidable miseries, gradually one loses eye-sight, becomes hard of hearing and gradually each part of the body starts failing. An old and feeble father is not liked even by his own son. At a certain stage the person wishes to die soon rather to live long. Besides there are numerous sufferings which could create problems.

What is the main cause of refuge ? ¹¹

There are two causes, of taking refuge in Triple-Gem. Firstly, awareness of the miserable state of samsaric existence towards which our body, speech and mind are involuntarily drawn. Hence, to tear ourselves from these samsaric miseries, for protection we seek refuge in Triple gem.

So naturally when we look into these continuing sufferings one desires to seek complete freedom from unhappy cycle of six realms. What can give freedom to us ? Who can provide the necessary guidance to escape from sufferings? The Buddha declared that there is a way to freedom. The Dharma is the only refuge and path thereby. There is *Sangha* which can help us on this way. Therefore we seek refuge in the Buddha, *Dharma* and *Sangha*. Without experiencing the suffering we would never seek this kind of help. In order to take true refuge, one must dedicate oneself completely to the Triple-Gems.

Whom do we take refuge in?

The common man takes refuge in mountains, forests and powerful deities. But these are no proper places of refuge. They all are unable to protect us.¹² We take refuge in our father, mother, friends, relatives, but again they are also unable to protect us.¹³ Because we need a protector who himself must be free from all fears and miseries.

Since, only the Buddha is capable of getting perfectly free from misery, *Dharma* provides a means to attainment of Buddhahood and *Sangha* alone can help together with Dharma. So we must seek refuge in the Buddha, Dharma and Sangha. It is said in the *Sutra*:

**"He who takes refuge in the Triple-Gem,
Will gain fearlessness"¹⁴**

So for the serious patients of samsaric beings, the Buddha is often like a physician, the *Dharma* is like medicine, and the *Sangha* is like the nurse to help the patients from time to time.

Categories of refuge¹⁵

1. Classification : There are two kinds of classification in taking refuge taking refuge in an ordinary way and 2) taking refuge in a particular way.
2. Individual : The ordinary persons who undergoes, suffering of the world are frightened by the misery of *samsara* and seek Triple-Gem. Secondly a particular person who belong to the Mahayana family and have obtained the pure body of either gods or men.
3. Objects : Two objects are mentioned in the *sutra*, the ordinary objects are the Jewels of the Buddha. The Buddha with the excellence of renunciation, knowledge and spiritual greatness. The *Dharma* is its two aspects as taught in the twelve divisions of the verbal teaching¹⁶ and as understood. In other words the truth of the path and of cessation. The *Sanghas* are of two kinds. The ordinary beings assembly of more than four fully ordained *Bhikshu* and the noble *Sangha*, the eight worthy individuals.¹⁷
4. The special objects : Those in front of us are the Buddha in the image of the *Tathagatha*, (possessor of *Trikyā* body). The *Dharma* as the Mahayana scriptures and lofty experience of tranquility and the *Sangha* or the assembly of Buddhisattavas living on a high level of spirituality. The four qualifications of true objects of refuge are as follows :
 - (i) Being free from all kinds of fear (e.g. a person who saves another from drowning must be strong and not afraid of water)
 - (ii) Having skillful means to liberate others (if one cannot swim or know how to save another, one can be of little aid)
 - (iii) Having even-mindedness, or impartiality, towards all living beings.
 - (iv) Having the will to help other, regardless, of what they may have done to oneself.¹⁸

Why is the Buddha considered as the ultimate refuge ?

Because the Buddha possess the *Dharmakaya*,¹⁹ the devotees find their fulfillment by obtaining the final pure *Dharmakaya*. In the ultimate sense, the refuge for the world is the Buddha alone.

Why are *Dharma* and *Sangha* not the ultimate refuge ?

The *Dharma* that is taught is only a collection of words and letters given when we reached the path. The *Dharma* has two aspects, the truth of path and the truth of cessation of misery. The former is a produce and refuge which is not deceptive (illusory) and hence no refuge, while the latter has no real existence being compared by *Sravakas* to the extinction of a lamp. The *Sangha* itself has taken refuge in the Buddha, because it was afraid of *Samsara*.

The reasons behind the three forms of refuge

In reality the only refuge is the Buddha, but his means came through the forms of three kinds of refuge declared with respect to the three kinds of quality found in the Buddha, his Doctrine, his Discipline and the *Sangha*. The three types of active individuals being *Buddhisattavas*, *Pratyekabuddhas* and *Sravakas*.

In order to reveal the qualities of the Teacher, the Buddha is the refuge for those who are working to become *Buddhisattavas*²⁰ and who are interested in the excellent career of Buddha. They say, "I take refuge in the Buddha, the most lofty (sublime) being among men."

In order to reveal the qualities of the Doctrine, the *Dharma* is the refuge for those who wish to be *Pratyekabuddhas* and who are interested in the good work of the *Dharma*. They say, "I take refuge in the *Dharma*, the most excellent refuge for those who are desireless."

In order to reveal the qualities of the Discipline, the *Sangha* is the refuge for those who follow the *Sravakas* way of life and are interested in the work of *Sangha*. They say, "I take refuge in the *Sangha*, the most excellent refuge for devotees."

The duration of taking refuge

The time - duration, of the refuge is of two kinds: ordinary and particular. The former means from now on as long as "I live" "I take refuge", the later from now on until I have attained enlightenment "I take refuge".

Intention behind the two forms of refuge :

The ordinary refuge means that 'I take refuge because I cannot bear my individual misery'. Particular refuge means 'that I take it refuge because I cannot bear the misery of others'.

Types of refuge

There are three types of training : (i) Three general (ii) Three special kinds and (iii) Three common to the other two. The first three general refuge venerate the Triple-Gem, even by making offerings of our food, not forsaking the Triple-Gem even for the sake of our life or on account of bribery. Taking refuge again and again by remembering the qualities of the Triple-Gem.

Three special kinds of refuge, when we have taken refuge in the Buddha we do not go to other gods. As said in the *Sutra* :

He who has taken refuge in the Buddhas
Relies on the really wholesome
And need not go for refuge²¹
To other gods.

Having taken refuge in the *Dharma* we do not hurt other beings. As said in the *Sutra*:

He who has taken refuge in the noble-*Dharma*.²²
Does not think of hurting and destroying.

Having taking refuge in the *Sangha* we do not rely on realists. As said in the *Sutra*:

He who has taken refuge in the *Sangha*,²³
Does not rely (depend) on realists.

Three kinds of common refuge, even at a clay figure of *Tathagatha* as the representative of the Buddhas-Jewel; at a letter from scriptures and books of the noble-Doctrine as the *Dharma-Jewel*, and at a piece from the yellow robes of spiritual friends as representative of the *Sangha-Jewel*.

What is the meaning of the gems/jewels ?

There are six different similar qualities of precious gem in the Triple-Gems.

1. In general in this world, a precious jewel is difficult to procure and is a rarity, that which is much rarer still than any rarity is the Triple-Gem.
2. The nature of the wishing gem is to purify and not to contaminate. Similarly, there is no afflictions in the Triple-Gem.
3. The gem possessing the special quality of welfare and removal of poverty, like wise the Triple-Gem can free all from the suffering of the sentient beings.
4. The gem is the ornament of the world, similarly the Triple-Gem is the ornament of those wishing *Nirvana*.
5. The gem is the chief ornament, similarly Triple-Gem is the chief refuge, than other refuges.
6. The nature of the gem is never changed by praise (honour) and dishonour, similarly by the same treatment the Triple-Gem cannot change it's qualities.

Benefits of taking refuge : There are eight different benefits of taking refuge²³

1. The person becomes a Buddhist. This is quite obvious as stated before,
2. We become the foundation of all disciplines.
3. All evil we have done formerly, fades away.
4. We are not hindered by obstacles raised either by men or demons.

5. We achieve everything which we wish.
6. We acquire great merits which are the cause for further spiritual development.
7. We do not fall into evil existences.
8. We become the foundation of three *Yanas* (Vehicles) and
9. We quickly attain perfect Buddhahood.

Conclusion :

Any effect, whether good or bad, must arise in dependence on causes and conditions. Thus, at present one must actually achieve in one's own continuum the causes that are similar in type to a Doctrine Jewel, the actual refuge.

The Buddha said :

Buddhas neither washes sins away with water,
Nor removes beings sufferings with their hands,
Nor transfer their realizations to others beings,
Are freed through the teachings of the
truth, the nature of things.²⁵

So the sentient beings can be freed through teachings as what is to be adopted and what is to be discarded. Therefore, one must practice the path of Dharma that are included in the three refuge.

Notes and References:

1. The path of preparation (*Sambhar-marg*), the path of application (*Prayug-marg*), the path of seeing (*darshan-marg*), the path of practice (*bhavna-marg*) and the path of fulfillment (*ashikshit-marg*).
2. Gongs-chik: by Ratna Siri, the founder of Drikung Kagyud school in Tibetan Buddhism.
3. **Dharma:** The word *dharma* in Sanskrit means that which holds; all existents are *dharma*, phenomena, in the sense that they hold or bear their own entity

or character. Also, a religion is a dharma in the sense that holds persons back or protects them from disasters.

4. **Sangha**: The community jewel is all persons, whether lay or ordained, who have generated a superior path in their continuum.
5. Ignorance in general, with respect to ignorance, there is a factor that is a mere non-knowing of how things actually exist, a factor of mere obscuration. Also, in sutra, nineteen different types of wrong views related with extreme positions. In other word, the ignorance according to this school of philosophy ignorance is mainly recognized as (dag-tu-mongs-pa) (ignorance of self) which is a part of the Klesha mind. Ignorance can be two kinds. One is the passionless and the other passionate. The former obstructs the attainment of enlightenment while the latter obstructs that of detachment.
6. **Karma** : means the secondary consciousness belonging to the primary stream of consciousness (Tso-Sems) and it automatically moves the latter like a magnet attracting a piece of metal.
7. **Klesha** : The mind clouded by illusion. It is important to understand that the root of virtue and non virtue is the mind and that it is the power of the mind which motivates all acts. The root of Klesha is anger, ignorance and desires etc.
8. **Samsara**: Means the cyclic-existence which is divided into three types by way of different types of abodes: these are a desire realms, a form realms and a formless realms. The essential meaning of cyclic-existence is a process outside one's control, that proceeds in accordance with contaminated actions and afflictions.
9. There are six realms in the wheel of life: Gods, Devil-gods, Men, Pretas, Animals, Hells.
10. **Arya**: a noble being, one who have attained the third path, i.e. the path of seeing on which a person becomes a real Sangha refuge.
11. There are three levels of taking refuge. A person of small or initial scope dose so from fear of suffering in the three lower realms; in seeking freedom from suffering, he recognizes that the Triple-Gem is the only means of escape. One of medium scope fears the sufferings of all realms in *samsara* (including

that of the *Deva* realm) and seeks his own Liberation. A person of great scope, or a Mahayanist, take refuge because he seeks freedom from all the sufferings of *samsar*, has strong faith in the Triple Gem as the guide, and a strong compassion for all sentient beings.

12. *Manjusrivikridita Sutra.*
13. *Manjusrivikridita Sutra.*
14. *Mahaparinirvana Sutra.*
15. Jewel ornament of liberation Pager 100..
16. Twelve scriptural categories : Brief discourse (sutra), Discourse in the form of songs, prophetic teachings (*vyakaranam*), Verses (*Gatha*), Specific utterances (*Udanam*), Life stories of Buddha (*Jataka*), Extensive doctrine (*Vipulyam*), Marvellous doctrine (*Abhutadharmā*), Definite instruction (*Upadesha*), history (*Vedanta*), Story etc.
17. They are the *Bhikshu*, the *bhikshuni*, the *sikramana*, the *sramnera*, the *sramanerika*, the *Upasaka* and the *Upasika*.
18. *Mahayana sutralakara.*
19. The three bodies of Buddha : (1) *Dhramakaya* (Truth body), *Sambokaya* (Complete enjoyment body) and *Nirmanakaya* (Emanation body).
20. Mahayanists who cultivate the *Bodhichitta*. The generation of the mind of enlightenment (*Bodhichitta*) and altruistic mind qualified by a strong wish to attain enlightenment for the sake of other sentient beings (*Abhisamayalankara*).
21. *Mahaparinirvana Sutra.*
22. *Ibid.*
23. *Ibid..*
24. *Skyabdro dunchu pa.*
25. *Sutra.*

13. भगवान बुद्ध की शिक्षा तथा उसकी उपयोगिता

उर्ज़न डादूल

सृष्टि के प्रारम्भ से ही मानव मन में भिन्न-भिन्न विचार उत्पन्न होते रहे हैं, जिसके कारण समाज में विभिन्न प्रकार की विचारधाराओं ने जन्म लिया है। हम सब प्रायः सर्वदा किसी न किसी समस्या से घिरे रहते हैं, चाहे वह छोटी हो अथवा बड़ी। कभी हम प्राकृतिक आपदाओं का शिकार बनते हैं तो कभी मानवजात समस्याओं से ग्रसित होते हैं। हम प्रायः सोचते हैं कि हम से हमारे पूर्वज अधिक सुखी थे। उस का सब से बड़ा कारण यह था कि उनकी आवश्यकतायें अत्यन्त सीमित थीं तथा वे बाहरी सुख सुविधाओं से प्रायः निर्लिप्त थे। जिसके कारण वे मानसिक रूप से सुखी थे। आज विज्ञान ने इतनी उन्नति कर ली है कि सम्पूर्ण संसार एक परिवार बनता जा रहा है। आज यदि संसार के किसी भी कोने में कोई घटना घटती है तो उस से सम्पूर्ण संसार प्रभावित होता है। विज्ञान द्वारा की गई तरक्की प्राणिमात्र के सुख के लिए है, किन्तु यह अब दुःख का कारण बनता जा रहा है। अतः आज आवश्यक है कि विज्ञान को अधिक से अधिक अच्छे कार्यों के प्रयोग में लाया जाये। पहले जब राजा और महाराजाओं के समय में युद्ध होता था तो उस समय में भी सैनिक मरते थे। परन्तु आज धीर-धीरे ऐसा समय आता जा रहा है कि तोप के गोलों और सैनिकों की लड़ाई का स्थान जैविक और परमाणु हथियार लेने की तैयारी कर रहे हैं। अब ऐसा समय आ गया है कि पत्र के स्थान पर भेजा गया थोड़ा सा पाउडर ही अनेकों लोगों के जान ले रहा है। मेरे विचार में यह सब विज्ञान की उन्नति का दोष नहीं है, बल्कि उस के प्रयोग करने के विचार और दृष्टि में परिवर्तन की आवश्यकता है। जैसे कि किसी चाकू से किसी की जान भी ली जा सकती है और उसी से किसी का बन्धान काट कर बन्धन मुक्त भी किया जा सकता है और उसकी जान बचाई जा सकती है। विचार और दृष्टि क्या है इस के विषय में मैं कुछ वर्णन करना चाहता हूँ। मैंने ऊपर भी लिखा है कि इस संसार में रहने वालों के विचार भिन्न-भिन्न होते हैं। फिर भी कुछ विषयों पर अनेक लोग एक मत होते हैं। उस का कारण यह है कि एक तो विचार संस्कार से बनता है और दूसरा हमारे अपने सोचने के ढंग पर निर्भर करता है। जिन साधनों के द्वारा लोगों के संस्कार बनते हैं या जिनके माध्यम से

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हमारे सोचने के ढंग और तौर तरीके को सिखाया जाता है, उसे धर्म का नाम दिया गया है।

बौद्ध धर्म भी इस धरती के लोगों के सोचने और समझने के तौर तरीके को सिखाने का एक साधन है। जिन विचारों और मान्यताओं को महात्मा बुद्ध ने लोगों के सामने रखा था उसी का नाम बौद्ध धर्म है। इस परिसंवाद गोष्ठी में आयोजकों ने विषय सूची में बौद्ध धर्म की उपयोगिता को भी अपनी शीर्षकों में सम्मिलित किया है और आधुनिक युग में इस शीर्षक की उपयोगिता अधिक है।

मैं स्वयं बौद्ध धर्म और दर्शन का एक छात्र तथा अध्यापक हूँ। अतः साथियों से प्रायः इस विषय पर विचार विमर्श करता रहता हूँ, और इस निष्कर्ष पर पहुँचा हूँ कि आज के युग में बौद्ध धर्म की उपयोगिता भगवान् बुद्ध के काल से भी कहीं अधिक है। कुछ लोग परिहासवश यह भी कहते हैं कि भगवान् बुद्ध के काल का शान्ति और अहिंसा का पाठ इतना उपयोगी नहीं रह गया है क्योंकि आज दुष्ट को दण्ड देकर ही सीधा किया जा सकता है न कि प्रेम से जैसा कि आज अमेरिका ने तालिबान के साथ किया है। जिस तालिबान से बचने के लिए लोग परेशान थे, आज वही तालिबान अपनी रक्षा और जिन्दगी के लिए भागता नजर हा रहा है। लेकिन बौद्ध धर्म में इस का उत्तर दूसरी ढंग से दिया जाता है। बौद्ध धर्म में इस लोक के सुख और शान्ति की पूरी तरह से अनदेखी तो नहीं करता फिर भी बौद्ध धर्म का उद्देश्य इस लोक की सुख और शान्ति तक सीमित नहीं है। भगवान् बुद्ध ने लोगों को अच्छे विचारों और आचरणों पर चलते हुए परलोक में सुगति में जन्म लेने तथा अन्त में निर्वाण तथा बुद्धत्व को प्राप्त करने का मार्ग दिखाया है। मेरे विचार में यह शायद ही सम्भव हो कि विश्व के सब लोग भगवान् बुद्ध के विचारों से पूरी तरह सहमत हों। भगवान् के स्वयं जीते समय भी अनेक लोगों ने उनके विचारों का खण्डन किया था। लेकिन हमारी यह पूरी कोशिश होनी चाहिए कि जितना हो सके कि उनके विचारों को हम ठीक-ठीक रूप से समझ सकें।

मेरा अपना विचार है कि आज के युग में बौद्ध धर्म की आवश्यकता पहले से कहीं अधिक है क्योंकि आजकल हर जगह अशान्ति का वातावरण बना हुआ है। जिस प्रकार अंधेरे को हटाने के लिए प्रकाश की जरूरत होती है उसी प्रकार अशान्ति को मिटाने के लिए शान्ति की अत्यन्त आवश्यकता पड़ती है। किसी के क्रोध को शान्त करने के लिए हम क्रोध दिखायें तो उस से क्रोध शान्त होने के स्थान पर बढ़ जाता है। यदि उस क्रोधी के साथ शान्ति से बातचीत करके उसके क्रोध को शान्त करने की कोशिश करें तो

देर से ही सही उस क्रोधी के मुख पर भी हम प्रसन्नता के भावों को देख सकते हैं। दूसरी बात यह कि कोई किसी तरह भी शान्ति के पथ पर नहीं चलता और शान्ति से रहने वालों को डरपोक समझ कर उन पर प्रहार करने लगे तो भगवान् बुद्ध के विचारों का सम्मान करने वाले उस समय हार मानना ही पसन्द करेंगे क्योंकि उस को नाम से तो हार कहा जायेगा फिर भी वास्तव में यह उसकी जीत हुई है। क्योंकि हारजीत के मट में सोच विचार का होश खोकर अनेक लोगों की हिंसा करने तथा पापों के फलस्वरूप दूसरे जन्म में नरक आदि दुर्गति में जाने से तो वह मुक्त रहता है। इस लिए भगवान् बुद्ध के उपदेशों का पालन करते हुए शान्ति के पथ पर चलने वाले लोग मरकर भी जिवित तथा हार कर भी जीते हुए ही है।

भगवान् बुद्ध का उपदेश :

भगवान् बुद्ध का उपदेश क्या है इस पर मैं थोड़ी चर्चा करना चाहूँगा। तथागत ने 29 वर्ष की आयु में राजपद (राजगृह) त्याग करके नेरांजना नदी के तट पर छः वर्षों तक कठिन तपस्या की थी। अन्त में उन्हें बोधगया में बोधि वृक्ष के नीचे बुद्धत्व की प्राप्ति हुई थी। जब भगवान् को बुद्धत्व की प्राप्ति हुई तो उन्होंने सोचा कि अब मैं ने उस साधन को प्राप्त किया है जिसके माध्यम से मैं लोगों का कल्याण कर सकूँगा। इन्द्र और ब्रह्म के निवेदन पर उन्होंने धम्मचक्र प्रवर्तन का निश्चय किया। बुद्धत्व प्राप्ति के उन्चास दिन के बाद उन्होंने काशी में मृगदाय वन में जा कर पाँच वर्गीय भिक्षुओं को चार आर्य सत्त्यों का उपदेश देकर प्रथम धर्मचक्र प्रवर्तन किया था।

दुःख आर्य सत्य :

दुःख आर्य सत्य वह है जो समुदय से उत्पन्न होता है। आर्य सत्य कहने का अर्थ यह है कि हम पृथग्जन तो केवल स्थूल दुःखों को ही समझ पाते हैं। लेकिन जो समुदय सत्य से उत्पन्न होता है वह सभी दुःख आर्य सत्य है। इसे आर्य लोग ही पूर्ण रूप से समझते हैं। इस लिए दुःख आर्य सत्या बताया गया है। इस का उदाहरण सूत्र में इस प्रकार दिया गया है कि यदि किसी रोम को हथेली पर रखा जाता है तो उसकी वेदना का उतना अनुभव नहीं होता। यदि वहीं रोम आँख में चला जाता है तो उसकी वेदना का अनुभव अधिक होता है। इस प्रकार हथेली जैसे पृथग्जन संस्कार दुःख का अनुभव नहीं कर पाते। लेकिन आँख जैसे आर्य लोग संस्कार दुःख को समझते ही नहीं बल्कि उस से निवृत्त भी रहते हैं। दुःख अनेक प्रकार के हो सकते हैं। लेकिन मुख्य रूप से इस को तीन भागों में विभाजित किया जा सकता है। दुःख दुःखता, परिणाम दुःखता

और संस्कार दुःखता दुःख । दुःख दुःखता दुःख वह है जिसके होने पर सब लोग उस से मुक्त होने की इच्छा रखते हैं । जैसे बीमार पडना, इच्छित वस्तुओं को न मिलना और अनचाही स्थितियों में फंस जाना आदि । दुःख दुःखता दुःख के विषय में उपदेश रूपी ग्रन्थों तथा पथकर्मों में विस्तृत रूप से चर्चा मिलती है । इस सम्बन्ध में अनेक सूत्रों तथा शास्त्रों में छः योनियों के अलग अलग दुःखों पर विस्तार से प्रकाश डला है । कई सूत्रों में आठ प्रकार के दुःखों की चर्चा भी मिलती है । वह है जाति दुःख, जरा दुःख व्याधि दुःख, मरण दुःख, प्रिय जनों की वियोग दुःख अप्रियजनों से संयोग दुःख, इच्छित वस्तुओं के न मिलने का दुःख तथा अनिच्छित वस्तुओं के प्रकट होने का दुःख । संक्षेप में कहे तो यह पाँच उपादान स्कन्ध ही दुःख है ।

समुदय आर्य सत्य :

बौद्ध धर्म की यह मान्यता है कि इस संसार में ऐसी कोई वस्तु नहीं है जो बिना कारण के हो । मैंने पहले भी कहा था कि दुःख का कारण समुदय है । अतः यह कहा जा सकता है कि जिनके कारण दुःख की उत्पत्ति होती है वही समुदय कहलाता है । समुदय दो प्रकार के होते हैं, यथा :- कर्म तथा क्लेश । जैसे नमी वाली जमीन में बीज बोने पर अंकुर उगता है उसी प्रकार कर्म और क्लेश के संयोग से दुःख की उत्पत्ति होती है । यदि किसी ने क्लेशों का समूल त्याग कर दिया तो उस स्थिति में कर्म निष्क्रिय हो जाता है । जैसे नमी के अभाव में सूखी जमीन में बीज बोने पर भी अंकुर नहीं उगता । इसी लिए हमारी यही कोशिश होनी चाहिए कि जितना हो सके क्लेशों से दूर रहें । क्लेशों के परित्याग से कर्म का संचय भी समाप्त हो जाता है । उदाहरण के तौर पर हमें किसी चीज से अधिक लगाव है । इस लिए उस की प्राप्ति के लिए हम चोरी तक भी कर लेते हैं । हमें किसी से वैर है इस लिए उस के प्राण भी ले लेते हैं । यही चोरी करना तथा जान लेना कर्म संचय है जिनके कारण हैं लगाव तथा वैर, जिन को क्लेश के नाम से जाना जाता है । क्लेशों का मूल अविद्या है । उसी से सभी क्लेशों की उत्पत्ति होती है । क्लेश दो प्रकार के बताये गये हैं मूल क्लेश तथा उपक्लेश । मूलक्लेश छः है यथा - राग, प्रतिध, मान, अविद्या, दृष्टि और विचिकित्स । शास्त्रों में कर्म के भी अनेक प्रकार बताये गये हैं । जिन में कुशल और अकुशल भी एक है । कुशल तथा अकुशल कर्म अनेक होते हैं । लेकिन कई शास्त्रों में स्थूल रूप से दस कुशल कर्म तथा दस अकुशल कर्मों की वर्णन मिलता है, जो कायिक रूप से तीन, वाचिक रूप से चार तथा मानसिक रूप से तीन-तीन भागों में विभक्त है । कुशल तथा अकुशल कर्मों की परिभाषा इस प्रकार दी गयी है । जिन कर्मों के फलस्वरूप सुख मिलता है वे कुशल कर्म हैं । जिन कर्मों के

परिणाम में दुःख मिलता है वि अकुशल कर्म तथा मोह निहित है वे अकुशल कर्म कहलाते हैं तथा जो राग, द्वेष तथा मोह से रहित हैं वे कुशल कर्म कहलाते हैं। फल के परिपाक के काल के निर्धारण की दृष्टि से कर्म को तीन भागों में विभाजित किया जाता है। प्रथम दृष्टधर्म वेदनीय कर्म, दूसरा उत्पाद्य वेदनीय कर्म तथा तीसरा अपर वेदनीय कर्म। दृष्ट धर्म वेदनीय कर्म वे हैं जिनके फल इसी जीवन में प्राप्त होते हैं। उत्पाद्यवेदीय कर्म वे हैं जिन के फल मरणोपरन्त मिलते हैं। पाँच अनन्तर जैसे उत्पद्यवेदनीय कर्म है। अपर वेदनीय कर्म वे हैं जिन के फल तीसरे, चौथे या अनेक जन्मों के पश्चात् ही मिलते हैं।

दुःख निरोध आर्य सत्य :

मार्ग द्वारा राग, द्वेष के समूल परित्याग के बाद दुःख और क्लेशों का अभाव ही निरोध कहालाता है। दुःख निरोध आर्य सत्य को तीन भागों में विभाजित किया जा सकता है। वे हैं श्रावक निरोध, प्रत्येक बुद्ध निरोध तथा महायान निरोध या बोधिसत्व निरोध।

मार्ग आर्य सत्य :

मार्ग आर्य सत्य वह है जिसके द्वारा निरोध की प्राप्ति होती है। मार्ग को हम तीन भागों में विभाजित कर सकते हैं। श्रावक मार्ग, प्रत्येक बुद्ध मार्ग तथा बोधिसत्व मार्ग। इन तीनों के पाँच-पाँच भेद होते हैं यथा - सम्भार मार्ग, प्रयोग मार्ग, दर्शन मार्ग, भावना मार्ग तथा अशैक्ष मार्ग। लेकिन पाँचों मार्गों के मार्ग आर्य सत्या होने में या न होने में विद्वानों में मतभेद है। मार्ग आर्य सत्य को हम आर्याष्टांगमार्ग के रूप में भी प्रस्तुत कर सकते हैं। अष्टांगमार्ग के गौण तथा सामान्य दो अर्थ हो सकते हैं। अतः हम यहाँ पर उनके सामान्य अर्थों को प्रस्तुत करते हैं।

सम्यग् दृष्टि :

किसी के अच्छे विचारों को ही सम्यग् दृष्टि कहा जा सकता है। जैसे कर्म फल पर विश्वास रखना, पूर्व तथा पुनर्जन्म में विश्वास रखना। सम्यग् दृष्टि का होना हर एक के लिए अत्यन्त आवश्यक है क्योंकि मनुष्य जो भी काम करता है उसकी दृष्टि का उस पर बहुत प्रभाव पड़ता है।

सम्यक् वाक् :

मधुर और सत्य वचन ही सम्यक् वाक् है। क्योंकि वचनों के द्वारा हम किसी को दुःखी भी कर सकते हैं और सुखी भी। झूठ नहीं बोलना, कटुवचन नहीं बोलना, चुगली नहीं करना आदि सम्यक् वाक् है।

सम्यक् कर्मान्त :

शारीरिक तथा वाचिक अच्छे क्रियाओं को ही सम्यक् कर्मान्त कहा जाता है । हिंसा नहीं करना, चोरी तथा व्यभिचार से दूर रहना आदि सम्यक् कर्मान्त हैं । उपर्युक्त वाचिक कर्म झूठ नहीं बोलना आदि भी सम्यक् कर्मान्त हैं । अतः सम्यक् वाक् और सम्यक् कर्मान्त में कोई विरोध नहीं है अपितु सम्यक् वाक् सम्यक् कर्मान्त भी है ।

सम्यगाजीविका :

मिथ्याजीविकाओं के त्याग कर सम्यक् मार्ग से जीविका कमाना ही सम्यगाजीविका है । धार्मिक तथा सांसारिक दोनों के अनुसार अनुचित ढंग से कमायी गयी आजीविका ही मिथ्याजीविका होती है । उस से मुक्त हो कर उचित रूप से कमायी गयी आजीविका ही सम्यक् आजीविका कहलाती है । यदि लोग सम्यगाजीविका के महत्त्व को अच्छी तरह समझें तो घूसखोरी आदि के अपराध से बहुत हदतक मुक्त हो सकते हैं ।

सम्यक् व्यायाम :

कुशल कामों के प्रति अधिक से अधिक प्रयत्नशील होना ही सम्यक् व्यायाम है । जिस प्रकार शारीरिक व्यायाम के आभाव से शरीर में भारीपन आ जाता है । उसी प्रकार सम्यक् व्यायाम के अभाव से मन क्लेशों से भारी हो जाता है तथा सांसारिक बन्धनों में बन्ध जाता है । अतः साधकों के लिए सम्यक् व्यायाम अति आवश्यक है ।

सम्यक्स्मृति :

अच्छी भावनाओं का बार-बार स्मरण करना ही सम्यक् स्मृति कहलती है । कौन सा काम करना चाहिए और कौन सा नहीं करना चाहिए यह हमेशा याद रखना चाहिए । यदि हम कामों में स्मरण खो बैठते हैं तो हम बुरे से बुरे काम भी कर बैठते हैं । जिस से हमें पाश्चात्ताप होता है । अतः पाप और क्लेशों से दूर रहने के लिए उनके दोषों को स्मरण करना चाहिए । अच्छे कामों के गुण तथा बुरे कामों के दोषों का स्मरण करना सम्यक् स्मृति है ।

सम्यक् समाधि :

मन को एकाग्र करना ही सम्यक् समाधि है । मन ही ऐसी चीज है जो बहुत चंचल है और उसको एक स्थान पर बिठाना बहुत कठिन है । बौद्ध धर्म के अनुसार मन के द्वारा ही हम अच्छे और बुरे कामों का संचय करते हैं जिनके फलस्वरूप सुगति तथा दुर्गति की रचना होती है । भगवान बुद्ध ने जो भी उपदेश दिया था उन सबका अन्तिम लक्ष्य मन को अपने अधीन करना है । अतः हम कह सकते हैं कि मन को एकाग्र करना ही सम्यक् समाधि है ।

14. BUDDHISM IN MODERN TIMES

S. Narsimhaiah

Buddhism in the strict sense of the word is not a religion but a way of life and an Art of living as a rational human being.

Buddhism is a living religion in contemporary India, Srilanka, Burma, Thailand, Kampuchea, Vietnam, Laos, Japan, Korea, China, Russia, Far East and Mangolia. In other words it is a dominant religion in East and South East Asia. It is also gradually but steadily spreading in Europe and North America.

The geographical spread of Buddhism speaks of its expanse and acceptance of teachings of Sakyamuni with love and reverence. Cutting across all cultural, national barriers, Buddhism is practised not only in East and South East Asia but it is also gradually being accepted by modern rational scientific minded west. The various schools of Buddhism such as Theravada, Mahayana, Vajrayana, Zen and Sri. S.N.Goenka's Vipassana Movement have their net work of Viharas and Meditation Centers through out the world and more so in Western Europe and North America. In India it is gradually but steadily gaining ground among the intellectuals and the large section of under privileged sections of population due to Dr. B.R. Ambedkar's influence.

The reasons behind Buddhism's increasing attraction in India and abroad and its relevance to the modern contemporary world needs to be examined.

The reasons may be attributed to ;Buddhism's spiritual nature and scientific, rational, humanistic approach to human problems based on enquiry and insight. Though very ancient in origin Buddhism is amazingly, modern and scientific .Further it does not recognize any barriers such as culture, caste, race, colour, language, etc. because of its universal character. During the course of history, it has harmoniously blended into the cultures peacefully without ever

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shedding a drop of blood across the Asian countries and took deep roots. Moreover, when we look at ourselves and our surroundings, individuals, communities, societies, nations we notice that we are passing through complex and varied problems such as wars, conflicts, terrorism, religious fanaticism and fundamentalism, poverty, illiteracy, deprivation and disease, crime, corruption, alcoholism drugs, rampant materialism, consumerism, and stress which are causing psychological, social and health problems. All these problems can be broadly grouped under word '*Dukkha*' - suffering.

The Buddha's teaching primarily aims at removing suffering and bringing happiness here and now. The four noble truths taught by Buddha helps us in understanding the suffering to which we are all in one way or the other subjected to. *Dukkha* originates from the mind. The Buddhist system of meditation is one of the greatest contributions of India to the mankind. Through meditation suffering can be removed .

Buddhist System of Meditation (*Samatha* and *Vipassana*)

This ancient tool of meditation is very scientific, it is the only way through which mind is purified and cleansed of all its accumulated dirt, such as hatred, greed, delusion, etc. With purification, the mind becomes calm, peaceful, pure, wise and compassionate. *Vipassana* meditation transforms, man into a refined cultured human being who sees the truth and realises that he is responsible for his own actions. The popularity of the *Vipassana* meditation in the great tradition of Burmese teacher Sayagi Ubakin as expounded by Sri.S.N.Goyenka through out the world , proves beyond doubt that Buddhism is relevant to contemporary world. He was invited to the Davos meeting to address the World Economic Summit. In *Vipassana* system of meditation, one can actually experience the impermanent nature of the matter and the phenomena of arising and fall of body sensations both subtle and gross. When practiced under an experienced teacher one can successfully experience the peace, tranquility and happiness. Through *Vipassana* meditation, man can be transformed and he can live in peace, harmony, love, compassion with all living beings wishing and working for the well being of one and another.

Buddhism and Education

Buddhism from its very beginning played the role of an educator in ancient India by throwing open the doors of knowledge to one and all irrespective of class and caste. All *Viharas* were centers of learning and teaching. In fact,

Nalanda, Takshila, Vikramasheela are some of the important Buddhist Universities of ancient India. They attracted best teachers and students, not only from India but from different parts of Asia.

Venerable Master Chin Kung writes that till 18th Century Buddhism played a role of an educator in China. In every village, the Chinese Emperors encouraged Buddhist Monasteries to open "SI" i.e., Schools and impart education to the villagers. With the result the literacy rate among common people of China was very high when compared to the West. The Buddhist monasteries also replicated the Chinese SI in Korea and Japan in imparting education to the common people. For the last 2000 years up to the modern times in Burma, Buddhist *Viharas*/Temples are imparting *Dhamma* education to the common people. With the result the literacy rate among the Burmese is very high when compared to other developing countries. Nearer home Ladakh is a classic example where every common Ladakhi knows how to read and write *Dhamma*. This education is imparted to the common people by the Buddhist *gonpas*, which dot the landscape of Ladakh. This educative role of Buddhism in the Buddhist countries could be seen in absence of conflicts, social unrest, fundamentalism, blind beliefs and religious intolerance and illiteracy.

Science and Buddhism

Buddhism and modern science share many a common ground. From the very beginning Buddhism has been flexible, open, and has always stood for enquiry, truth and wisdom. Further it is analytical and logical in its character and approach. It never believed anything, which is based on blind faith and beliefs. Buddhism goes beyond science and combines itself with ethics and humanism. Albert Einstein admired Buddhism for its scientific spirit. Bertrand Russell, the great English philosopher and mathematician always admired the scientific nature of Buddhism. Buddhism succeeds in bridging the gap between science and religion with spiritual quest. Buddha in his talk to Kalamas clearly emphasizes the spirit of enquiry in arriving at truth and nothing to be believed on mere blind faith and belief. Further he cautions Venerable Upali to test and verify his teaching before he becomes his disciple.

Buddhism and Democracy

Buddhist *Sanghas* or Monastic Orders have always functioned from the ancient days as democratic institutions. The kind of parliamentary system of Governments that we see in the modern world has in fact originated in ancient

Indian Buddhist monasteries. In the *Sanghas* both monks and nuns have deliberated various issues pertaining to *Dhamma* and arrived at common understanding which are based on truth and spirit of enquiry. Buddha preached equality of all men irrespective of birth, sex, wealth, caste and class. He is the first great teacher in the ancient world who gave equal status to woman by admitting them to the ranks of monastic order. Buddha before his *MahaParinibbana* at Kusinagara refused to nominate a successor. He in fact advises his disciples to take refuge in themselves and also in Buddha, *Dhamma* and *Sangha*. The Buddhist monasteries/*Sanghas* since the time of Buddha have scrupulously adhered to the democratic origin and traditions, which is a model to all democratic political systems in contemporary world.

Buddhism and Society

Buddhism believes in equality of all men and preached egalitarian liberal principles. It does not recognize any social barriers such as caste, class, and colour. It also believes in gender equality. The monastic order of Buddha was a mix of all classes of people drawn from various caste and creeds. No one was ever discriminated based on birth and status. Every one enjoyed equal status lived and pursued together for their spiritual quest.

Thus Buddhism not only purified man but also the society of its ills such as crime, corruption, poverty, disease and deprivation. It played a role of educator, healer and transformer of mankind. Buddhism is a human-centered religion. It shows the path of self-reliance, self help, self-effort and ultimately liberation. The universal message of loving kindness, compassion, altruistic joy and equanimity transcends all known limitations, barriers and takes man into infinite sublime states, which ushers in happiness and progress. Thus Buddhism is relevant for all times - past, present and future. It is indeed timeless, universal and infinite.

15. BUDDHISM IN THE LAND OF THE SEVEN-SISTERS

Ven. Bhikhu Bodhipala

India - a great country with diverse cultures, languages and philosophies has also given birth to the personalities who have changed the course and character of the land and its people but have also influenced countries beyond its shores. One such personality was Siddhartha Gautama the Buddha who after attaining Enlightenment at Buddha Gaya spread his teachings to various parts of the country. His dictum of *Bahujana Hitaya, Bahujana Sukhaya* held sway over the hearts and minds of not only the commoners but had attracted the monarchs and merchants too. It is this dictum which enchanted *Devanampriya Priyadarshi* Ashoka of the great Mauryan dynasty who had his capital at Pataliputra who during his reign and patronage propagated Buddhism not only in his Empire but also his neighbouring countries which still continues to flourish.

A time came when Buddhism nearly disappeared from the land of its birth but gained strong foot-hold outside the Indian sub-continent. With change of time, Buddhism was kept alive reviving its past glory when people of the '**North-East India, i.e., the Land of Seven-Sisters**' had kept contact with the other Buddhist strongholds of the neighbouring countries. The seven-sisters states are:-

Arunachal Pradesh	-	the Land of the Rising Sun
Assam	-	the Light of the East
Manipur	-	the Jewel of India
Meghalaya	-	the Abode of Clouds
Mizoram	-	the Land of the Highlanders
Nagaland	-	the Land where clouds sleep till dawn
Tripura	-	the Princely State

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The seven-sisters as these states of north-east India are called blossomed with the ideas of Buddhism for its vast and splendid richness of Buddhist culture and an unfathomable wealth of Buddhist antiquities, cultural opulence and artistic affluence which has deep-rooted, wide and popular image always enchanting the outer world. Buddhism here, managed not only to survive but exercised considerable influence in the north-east India when it had lost its glorious past in the mainland of India.

Buddhism in the land of the seven-sisters was nourished by the *Mons, Khamptis, Shyamis, Simphos, Pakheyals, Turungs, Aitons, Dowanias, Maghs, Baruas, Chakmas, Sherdukpens, Monpas, Membas, Khembas* and many other minor aborigines. All these tribes project the rich and varied roots that these different denominations project and maintain.

The land of the seven-sisters have many Buddhist *Viharas*, monastic establishments where Buddhist study in Pali, and Sanskrit is taught and cultivated. These are also strong cultural centres and society is responsible for its maintenance and these monasteries guide the social system of the villages. These Buddhist tribes have migrated from Tibet, Bhutan, Nepal (*Sherdukpens, Monpas, Membas, Khembas*) and the Shan states, Arakans (*Mans, Khamptis, Shyamis, Turungs, Pakheyals, Aitons, Dowanias, Maghs*) and Chittagong, (*Chakmas, Baruas* and *Maghs*) under changing circumstances. Many have preserved their customs, traditions, languages, scripts and religion whereas some have adopted the customs and languages barring religion. Their habits, religious practices, social systems, customs, political base, economic activity, dialects, scripts, languages, exquisite archaeological sites and historic places of worship have to be seen to be believed and felt to be experienced. Such has been the religious and cultural stronghold that this place is the home of the sixth Dalai Lama who hailed from Tawang district of Arunachal Pradesh. Tawang also has one of the biggest Buddhist monastery named the Tawang monastery which has a marvelous architectural importance and at the same time maintains the rich cultural and religious traditions. Its library is unique as it houses innumerable manuscripts printed here itself on paper made from the barks of trees. The 15 feet high Buddha image is an attraction in itself.

The Chinese monk-scholar and pilgrim Hiuen-tsang visited Kamarupa (Assam) in the 7th Century A.D. on the invitation of King Bhaskaravarman who was keen to know more about Buddhism. He also records to have seen a big chariot festival linked with the Buddha while crossing the Hindukush.

The north-east (seven-sisters) is also very rich from the archaeological point of view. Hajo in Assam has a temple of antiquity highly venerated by the Buddhists, Hindus and Muslims. Excavations at Goalpara reveal exquisite sites and recently too there have been discoveries there which date back to the 8th-9th century A.D. Excavations earlier revealed sites attached to Mahayana Buddhism but the discovery of a site in 1999 reveals the prevalence of *Theravada* Buddhism opening more vistas of research of Buddhism here. In Tripura (North) too excavations reveal Buddhist antiquities as quite a number of sites have been discovered. The maharaja of Tripura who was a Hindu had built and donated a *Vihara* in the heart of his capital Agartala on the main road named *Venuvan Vihara* in the year 1947 and consecrated it by inviting monks from Bangladesh and gave it to the *Sangha*.

The states of North-East find mention in the Epics, *Puranas* and Inscriptions and with this we can conclude that although it remained outside the domain of the Indian rulers-ancient and mediaeval, the seven-sisters had kept cultural and religious contact with India.

The tribes that are found in the north-east have all migrated at different points of times. The Sherdukpens, Monpas, Khembas, Membas have migrated from Tibet, Bhutan, Nepal and follow Mahayana Buddhism of the Tibetan tradition. The sixth Dalai Lama hailed from a Monpa family of Arunachal Pradesh. The Khamptis, Shyamis, Simphos, Pakheyals, Turungs, Dowaniyas all hail from the original Tripura and have a script of their own. These tribes are found in Assam and Arunachal Pradesh. The Chakmas, a tribe which has its homeland in the Chittagong Hill Tracts trace their roots to the *Sakya* clan to which the Buddha belonged. They have since then migrated from Nepal to Burma and Arakan and finally settled in the hill tracts of Chittagong. Being practitioners of *Theravada* Buddhism, they speak their own dialect and have a script of their own which is quite similar to that of Burma but different in tenor. Chakmas can be found in Mizoram where they also possess political rights. To safeguard their culture and tradition the government has created in the region of Chakmas an Autonomous District Council.

The Maghs and Arakanese who were found in Tripura and Manipur and in parts of Nagaland hail from Arakan and Burma. They speak Arakanese and follow *Theravada* Buddhism. Their culture and customs are quite akin to that of the Arakanese. The Mons are a sub-sect of the Shan race who came to Assam during the invasion of Assam by the Burmese and they have remained back since. They practice *Theravada* Buddhism and are found in the Garo Hills District of Meghalaya. They have almost lost their customs and traditional beliefs

as they have assimilated to the local customs. The Baruas migrated from Chittagong but trace their roots to Magadha in Bihar from where they immigrated during the Muslim onslaught. They took with them their religion *Theravada* Buddhism and have since then continued to do so. They call themselves the traditional Buddhists. They are today found all over the north-east. All the Buddhist tribes of the north-east have a *Buddha Vihara* in all their villages which is a must and with a monk and samaneras. In the bigger villages and viharas provision for Buddhist studies, Pali and Sanskrit is also taught. The Government of Assam has constituted a Pali and Sanskrit Board which runs Tols to impart education in Pali and Sanskrit. The Baruas speak corrupt Bengali or ethnic Bengali as it is spoken in Chittagong and use the Bengali script to write. Their culture has assimilated with that of the Bengalis due to its long association with them but follow Buddhism which they have kept intact.

This is the tribe which has lend a helping hand for the revival of Buddhism in India which was started by Anagarika Dhammapala from Sri Lanka. The Barua monk Ven. Kripasaran Mahasthavir who was a contemporary to the Anagarika started the revival movement in the eastern India, the north-east and the then undivided Bengal. Credit goes to both of them for giving us this wonderful opportunity to celebrate the different Buddhist Festivals today or else there would have remained no Buddhists in India and whatever would have been were the ruins of the days ancient to remind us of the glorious days gone-by. The first Asian to receive a D.Litt. degree from the University of London in the year 1917 was a Barua named Dr. Benimadhab Barua, a renowned Indologist.

We hope the Buddhist activities will also create awareness to propagate the teachings of the Buddha for the generations to come so that we can have peace, brotherhood, unity and integrity in this great country - INDIA.

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16. RELEVANCE OF BUDDHISM TO THE CONTEMPORARY WORLD.

Dr. G. Satyanarayana

The phenomenon of religion, its sources, types, forms, facades and relevance has been always a debating point among the intelligentsia of the world in all times, since the dawn of human civilization. It is not surprising to say that the phenomenon of religion has been dominating the human mind, psyche and life since the origin of reason than any other phenomena. Further, even in terms of literature, no other phenomenon has got so much of text than this religion. It has been also reflecting the intellectual imagination of the man, his various stages of reasoning, visualization and experience of supernatural power, man and his relation with God, purpose of life conditions of living, the reason for various forms of life, duration of life, the relation between man and society , man and nature etc.

Further, the institution of religion has also played and is playing a very important role in the organization of human society since the dawn of human reasoning. However, even today there are number of questions which are unanswered in relation to supernatural power and the Almighty, in spite of tremendous progress in science and technology. Though, man now travels from one planet to another yet he cannot explain the reasons behind the existence of the universe and how long it would continue to exist ,the difference between the real and ultimate? etc. All these questions have been puzzling mankind since time immemorial.

In the course of Indian religious history though there were a number of sages and saints, prophets and philosophers who tried to explain these phenomenons ,yet it was not very convincing. The prominent among those prophets, sages and saints are Gautama Buddha, Vardhamana Mahaveera, Adi Shankara, Jesus Christ, Prophet Mohammed, Zarthusra etc. There are also number of sages and saints who were born in various part of the world at

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various times who have tried to interpret these prophesies and explained in their own way the mystery of the universe.

Among those great spiritual personalities, the Gautama Buddha who lived in about 2600 years ago, explained the mystery of universe in a more scientific manner. Hence, Buddhism has been considered by eminent personalities of the world as a "Scientific Religion". This scientific spirit has made the religion acceptable to most of the people in the world.

Nature and Feature of the Buddhism

The main tenets of Buddhism are no God, no guru, all are equal. Be thy lamp by yourself, self illumination is the ultimate goal, one should not be like a satellite, self exertion leads to realization, for which there is a way i.e. practice of *Sheela* and meditation.

It is possible to attain nirvana in this life and in this world by once own effort. No one can make any one to realize, unless one makes, once own effort. Unlike other religious sages and saints, Buddha practiced what he preached and what he preached he practiced. There was no secrecy in his approach. What is known to one is made known to all.

The main tenets of this religion is '*Chatura Araya Satyalu*', practice of *PanchaSheela*, *Astangeeka Marga*, *Dasa Para Mitulu*, middle path and meditation which in essence is the characteristic feature of Buddhism which is based on *Sheela*, *Samadhi* and *Pragyna* or *Panna*.

The dominant feature of Buddhism is faith in *karma* and rebirth, which has been more scientifically more logically and elaborately explained by Buddha. The popular quote which explains the concept of karma is that the present is the result of past karma and the future depends on the present karma. In other words *Pratitya Samutpada* which means dependent origination. There is no place in this religion for practice of miracles and belief in illusions as they are main tenets in other religion. Reverence to all living beings is the most important tenet in Buddhism. *Himsa* in all forms such as thought, talk and action have no place in Buddhism.

The method of teaching in Buddhism, is question and answer method, unlike in other religions where faith and belief dominate the mind, thought and practice. Fact, reasoning and logic have no place in other religions.

The ultimate goal of Buddhism is to attain, “*Nibbana*” or *Nirvana* i.e. liberation of self.

The ultimate goal of man is to take refuge in “*Buddha, Dharma and Sangha*” which have been given highest and ultimate importance. Hence the followers of Buddha recite the sloka “*Buddham Saranam Gachammi, Dhammam Saranam Gachammiu and Sangam Saranam Gachammi*” which is unique in this religion. It means to follow the enlightened one, to follow his doctrine or *Dhamma* and follow the *Sangha* i.e. his disciples. But in other religions, it is essential to surrender to the guru or god blindly. There is no place for ignorance in Buddhism but to remove the ignorance is the ultimate goal. The interest in self, ultimately shall be the interest of all i.e., society. There is absolute harmony between man and society in Buddhism.

The above tenets or main features of Buddhism are to be examined in terms of scientific meaning of religion and its sphere and purpose.

Though, there are a number of social philosophers and scientist who have defined religion differently but many of those in content are essentially one and the same, except the materialistic and dialectic German philosopher and thinker of the 19th century Karl Marx and his subsequent followers, who characterized the religion as “Opium of the Masses”. The other German social philosopher Max Weber who was a severe critic of Karl Marx, characterized the religion, in his study on religion entitled “*Protestant Ethics is the Spirit, of Capitalism*” proves that religion leads to development or progress of the society. The other French philosopher Emile, Durkheim in his study of “*Elementary Forms of Religious life*” stated that it leads to ‘Social Solidarity’.

In ancient scriptures of Hinduism it is amply mentioned that religion is a unifying force but not divisive force. The main tenet of every religion is normally essentially, reverence to all living beings, non violence, charity and providing alms to the needy, poor and helpless. In the words of Swami Vivekananda “*Manava Sevaye Madhava Seva*” is similar to the emphasis given to human service in Hindu religion. While explaining the religion and its spirit, Dr. B.R. Ambedkar stated that religion is essential for man to become complete and perfect. It leads man in material and spiritual advancement. Like wise, religion is the one of the major few social institutions which has its influence tremendously on human life and psyche. However there are number of unscientific beliefs and practices within various religions in the course of human history which have disfigured their original spirit.

In spite of various movements and attacks in human and world history the features, tenets and practices of Buddhism have not been eroded. Even today its relevance has been increasing tremendously where as other religions are becoming troublesome detrimental to the human progress, peace and solidarity, due obvious reasons. There is a need for introspection. There is so much of violence, wars and destruction in the name of religion. The spirit of religion is universal love, brotherhood and compassion towards unfortunate people. But where as religions have become a tool for division, destruction and violence.

In the name of religion, organized terrorism, massacring of people, enslaving the people, exploiting the nations, initiating wars, ruling the people by imposing the governments, domination over various sections of society, feelings of Caste, Race, Religion are encouraged..

Religion conceptually as defined by a French social philosopher Emile Durkheim in his *Elementary Forms of Religions Life*. It is, "a unified system of belief and practices relative to sacred things; that is to say, things set apart and forbidden-beliefs and practices which unite into one single moral community called a church, all those who adhere to them" (Bogardus, P. 422).

Max Weber wrote extensively on the subject of religion. He perceived a close connection between religious and economic forces. Neither one comes first and dominated the other. They are interactive. His concept of religion is more ethical than theological. Religion is vital influence in every day life. Weber examined at length the influence of each of the major religions upon the life of its people concerned including Buddhism (Bogardus, P. 480).

The aim and objective of religion is to eliminate the suffering. In comparison to other religions, Buddhism has answered the question of reason for suffering . In fact the search or quest for elimination of suffering has become the root cause for the origin or foundation of Buddhism.

The religious practices are also very simple in comparison to other religions. There are no beliefs in rituals and sacrifices. The Buddhist monks and *Viharas* are freely accessible to all, at all times, without any restriction such as natural human defilements to all category of people. Buddhism can be practiced individually and collectively. The aim of this religion is cessation of suffering by dropping desire through continuous meditation which leads to attainment of liberation or *Nibbana*. Morality and *sheela* has been given highest

importance in this religion. Unlike in other religions the founder of this religion was prince Siddhartha, the only son of a Sakya king who at the age of 29 years, renounced the world and started his journey in search of the truth. It gives a message to the people of the contemporary world that material things could not give self-satisfaction; nonmaterial things ultimately decide the goal of life.

Buddhism is the only religion in this world which allows freedom and happiness without any differentiation of race, caste, sex or sect. It is a way of life based on non-violence, which has been the inspirational spirit and method adopted by the greatest sons of the world such as Mahatma Gandhi who was influenced by Buddhism and in turn who influenced the most of the liberation movement leaders of the world such as Nelson Mandela, Khan Abdul Gaffar Khan (Frontier Gandhi) and recent Nobel peace laureate Mr. John Hume, a civil rights leader of Ireland.

This religion gives more importance to education, enlightenment, unity in diversity, *dana*, tolerance to fellow human beings, self sacrifice, individual elevation of mind, transformation of one self, and ultimate attainment of *Nirvana* or *Nibbana*.

Buddhism has thus played a very effective role in the past 2600 years in shaping human thought and action, and its contribution to human civilization and culture undoubtedly has been growing more and more than any other religions in the contemporary world.

17. SOME BUDDHIST SCULPTURES IN THE BRITISH MUSEUM AND THE NATIONAL MUSEUMS OF SCOTLAND, U.K.

Dr. J. Kedareshwari

The Great Indian Civilization gave to the world-Buddhism, creating a worldwide brotherhood, the art of mindful living, a cure for the tensions and tragedies – *dukkha* inherent in the human condition. India also gave a universal Buddhist art form - an eternal adornment of its civilization, an expression of the highest qualities of Buddhist thought and philosophy, which had an extraordinary influence beyond its frontiers. Hence an understanding of Buddhist thought and art must come 'from within' as it is not simply an intellectual or aesthetic exercise.

Indian Buddhist art draws its theme from the legends connected with the life of Siddhartha, his earlier incarnations, the decisive moments of his life, such as birth, enlightenment, *nirvana*, including impersonal symbols signifying the Buddha, the places, the monasteries playing a part in the development of creed. All these are manifested on the different architectural fragments, around the stupa; the most important among them are Bharut, Bodhgaya, Sanchi, Amarvati, Nagarjunakonda and other cognate Andhra sites. Such an art form appeared two or three centuries after the period of Asoka. The development of the Mahayana doctrine during the first century AD., personifying the highest truth, wisdom, compassion as a sacred person, brought a radical change in Buddhist art. The process took place simultaneously in two places; Mathura and Gandhara, and later on in Nagarjunakonda, the home of Nagarjuna, one of the church fathers of Mahayana Buddhism which became an important Mahayana center.

The Mahayana doctrine with its imageries spread rapidly across India in two main streams ; One from North Western India through Central Asia to China, Korea Japan; the second from the ports of the eastern coast of south India to Sri Lanka and southern Asia. According to Prof. A. Ray 'Influence of the

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of the art of Nagarjunakonda particularly on the type of Buddha figures is evident in Sri Lanka, Indonesia and Sumatra'. Meanwhile during the Gupta period, the classical model of Buddha reached at Sarnath and Mathura began to exert its influence not only in India, but over the vast expanse of Asia. One thing that stands out clear and unmistakable is that the Amaravati types of figures depicting close affinity with Mathura Buddha of Gupta period, were the standing points from which Buddha image of southern Asia developed. Whereas the Gandhara style provided the main stimulus for Central and eastern Asia-a trend later developed along quite on independent lines.

The influence of mural paintings of Ajanta that decorate the stupas and the monasteries made itself felt in Central Asia, China, Japan, and Ceylon as a mode of narration. In Central Asia, Buddhist art shows influence of Ajanta, but under heavy pressure of different art impulses, in conjunction with late antique Iranian and Chinese styles. In the mean time development in Buddhist religion was achieved in Bihar and Bengal, centering Nalanda, Vikramsila, during the 8th - 9th centuries AD. These two scholastic universities, -the renounced Tantrayana – Vajrayana centers visited by Buddhist scholars and pilgrims from all over Asia, radiated the new doctrine and its complex imageries not only to Tibet and Nepal, but exerted a great influence on Buddhism and Buddhist art of South East Asia. However it is interesting to note that despite geographical variations and a consistent process of formal evolution in local expressions, the homogeneity and inner constancy of Buddhist art remained unchanged

Buddhist art enamored the west and the Asian subcontinent became an important and exciting hunting grounds for European archaeologists and colonialists resulting in a profuse collection of Buddhist artifacts, some of which are displayed in the museums abroad. The focus of this paper is to portray some images of the Buddha and Amaravati sculptures displayed in the museums abroad.

Amaravati Sculptures in the British Museum displayed in the Asahi Shimbun gallery of Amaravati Sculpture, are probably the most important single collection of a particular school of Indian sculpture outside India. They consist of over 130 slabs from the great stupa at Amaravati in Andhra Pradesh, south eastern India. Most date from the first to the third centuries AD. The stupa at Amaravati was built during the reign of the Satavahana (or Andhra) dynasty, whose rulers emerged about the first century BC to hold power for three, perhaps even four and half centuries. The dome was 18.25 m (60 ft) high with a diameter of 39.6 m (130 ft) and was carved from limestone. One hundred



PI-I



PI-II



PI-III



PI-IV



PI-V



PI-VI



PI-VII



PI-VIII

carved slabs were placed against it and the dome was decorated at its lower edge by a further series of high, rectangular carved slabs. At the summit was a square rail with sides. The dome was encircled at the base by an elaborate and richly decorated stone rail.

Consisting of some 136 pillars 2.74 m (9 ft) high with three circular cross - bars between each. The inner faces of the railing slabs carried detailed sculptures illustrating stories from the life of Buddha, which could be read by devotees as they proceeded around the shrine. Entrances at the four points of the compass were crowned by seated lions .The rail was topped by thick coping stone and its inner face was elaborately carved (Pls. I - VIII).

Sri Lanka: Buddhism in Sri Lanka. Buddhism spread from India to Sri Lanka during the 3rd century BC. A vigorous style of Buddhist art developed in which Indian influences were absorbed and adapted. Fine sculptures in bronze depict the Buddha as a powerful yet serene figure with strong features. Sri Lanka is a bastion of Theravada Buddhism, which lays primary emphasis on the historical Buddha and the spiritual succession of his enlightened followers. These perfected individuals are known as *arhats*. In contrast, Mahayana schools of Buddhism, associated most commonly with Tibet but found in Sri Lanka before the twelfth century, emphasize ideal heavenly worlds, transcendent cosmic Buddhas and semi – divine incarnations known as *bodhisattvas*. The *bodhisattvas* serve as intermediaries between the human and divine and often have female counterparts or consorts .These consorts are worshipped as ‘saviouresses’ in their own right.

The life size image of the Buddha (Pl. IX) in bronze from Sri Lanka (Kandy), belonging to the 14th century is an extraordinary sculptural piece. The Buddha is seated with legs crossed in the *padmasana* or yoga position. His hands lie in *Dhyana mudra* the gesture of meditation. He wears monastic robes, *sanghati* which is wound tightly round the body leaving the right shoulder bare. The flame finial *Ketumala*, symbolizes the flame which is said to arise from the Buddha's head. This artifact is displayed in one of the galleries the National Museums of Scotland, Edinburgh, Scotland.

Figure of the Goddess Tara (Pl. X) in gilded bronze measuring 1.43 m in height belongs to the 8th century AD and is from Sri Lanka ,presently in the collection of the British Museum, London. The Tara has a tall tubular mass of hair. On the front of her tied – up locks is a fancy medallion. This image itself has no specific features which tell us who she is. In colossal rock – cut images

at Buduruvagala in Sri Lanka, a female figure in a similar pose (Pl. X) appears beside the *bodhisattva* Avalokiteshvara. This is the sole surviving sculpture in Sri Lanka which points to the identity of the British Museum's image.

Burma ; Buddhism was introduced to Burma during the 5th century AD where a rich varied art developed. One of its most distinctive features was the creation of the image of Buddha wearing an elaborate winged crown

The lacquered and gilded image of Buddha (Pl. XI) in teakwood is from Mynamar (Burma) and belongs to the early 19th century .The Buddha is represented here as an austere standing image with an angular treatment of hands and drapery. Images of the Buddha in Burmese shrines often stand on elaborate thrones, *palin*. This image is displayed in the National Museums of Scotland, Edinburgh, Scotland

Thailand: From the 6th century AD. Thailand produced distinctive works of art based on Indian examples, especially in metalwork. The graceful and fluent Sukhodaya style of the 13th or 15th centuries invented the walking Buddha image unique to Thai Art .The last period of Thai Art, the Bangkok period extends from the 18th century to the present day, is notable for meticulously worked small bronzes.

The 18th Century image of Buddha in bronze (Pl. XII) belongs to the Bangkok School of Art, Thailand. The Buddha is shown walking –an image unique to Thai art. The statue is on display in the National Museum of Scotland, Edinburgh, Scotland

The figure of Buddha in bronze (Pl. XIII) belongs to the Bangkok Period, 18th Century Thailand. The reclining Buddha is an image which was popular in south east Asia and it is on display in the National Museums of Scotland, Edinburgh, Scotland

Buddhism in Tibet ; Introduced into Tibet in the 7th Century AD, Buddhism stimulated the development of a remarkable culture. New elements were added to the teachings of the Buddha .which include the concepts of *Dhyani* – Buddhas - five Buddhas which are depicted in Tibetan art according to a strict scheme of relationship and symbols. One Buddha-Vairochana holds a central position among the other four, Amoghasiddhi, Ratnasambhava, Akshobhya and Amitabha who each face a direction of the compass. While they all share the common features associated with the Buddha, the cross – legged seated pose,



PI-IX



PI-X



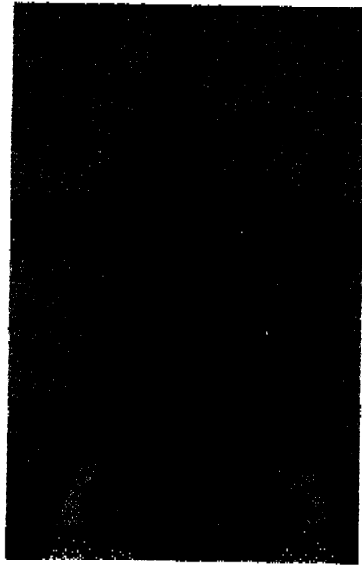
PI-XI



PI-XII



PI-XIII



PI-XIV



PI-XV



PI-XVI

the monk's garments, curly hair drawn into a top knot or *ushnisha* and the sign of knowledge or *una* on the forehead, they all have special features such as ritual, colors and positions of the hands, or *mudra*. Mysticism also played an important role in Buddhism as means of reaching salvation. Special textbooks – *Tantras* – give detailed instructions for achieving this. The teaching of Tibetan Buddhism are expressed in a rich formalized art in which correct symbolic conventions are followed with exactitude.

The standing Tibetan image of Avalokiteshvara in gilt bronze (Pl. XIV) is an excellent piece, reflecting the Tibetan Buddhist art in all its glory. The image depicts a *bodhisattva* represented with eleven heads to enable him to look in every direction and save all mankind. He has eight hands, the principal pair in gesture of prayer, the others holding attributes of a wheel, a symbol of charity and a bow, vase, rosary and lotus. Eleven-Headed Avalokitesvara also known as Chenresigs, Kuan-yin or Kannon Bodhisattva may have "many origins that may have played a part in arriving at this number of heads, based on forms and powers : male and female forms ; origins based on name; in scriptural evidence and images, as well as Hindu deities, and finally origin is seen in Rock-cut litanies in caves of India. Manifold as the sources are, they led to consideration of this Bodhisattva as the highest form of compassion in the widest sense of the word, the savior for humanity of eight to ten dreads, which assail and defeat humankind, especially for exposed travelers, be they pilgrims going to visit and pray at Buddhist shrines, or monks seeking new temples or to find new masters to teach them."¹

The image is displayed in the National Museums of Scotland, Edinburgh, Scotland.

This beautiful image of Ushnishavijaya in silver (Pl. XV) is a fine example of Tibetan Buddhist art. This graceful three headed figure represents one of the earliest and most popular goddesses of Tibetan Buddhism, who is associated with intelligence and perfection. Dedicatory inscriptions written on scrolls kept within the statue suggest a date of 1720-27. The image is in the collection of the National Museums of Scotland Edinburgh, Scotland.

The bronze figure of Akshobya (Pl. XVI) represents the *Dhyani* Buddha of the East, one of the five meditative Buddha's of Tibetan Buddhism He is seated in *bhumisparsha mudra*, the earth touching pose, symbolizing unselfishness, in which the right hand hangs with palm turned inwards over the right knee. The image is in the collection of the National Museums of Scotland, Edinburgh, Scotland.

The figure of *Bodhisattva*, in gilt bronze (Pl. XVII) is a 19th Century Tibetan sculpture. The identity of this *bodhisattva* is uncertain. He possibly represents Maitreya, the future Buddha. He is shown seated with his hands in *dharmachakra mudra* – the gesture of preaching. The style of this costume shows Chinese influence and it is possible that the image was made in China for Tibetan use. The image is displayed in the National Museums of Scotland, Edinburgh, Scotland

The image of the Tibetan Buddha (Pl. XVIII) in gilt bronze is a 19th Century piece which represents the life size Buddha, seated with hands clasped in the gesture of meditation -*Dhyana mudra*. The short curly hair is drawn up into a knot, *unisha*. The treatment of facial details and costume shows Chinese influence. It is possible that the image was made in China for Tibetan use. The figure is displayed in the National Museums of Scotland, Edinburgh, Scotland

The Tibetan image of Buddha in gilt bronze (Pl. XIX) is an excellent piece belonging to the 19th Century. This image possibly represents Amitayus, the Buddha of eternal life. He is always represented seated and dressed in the clothes and jewels of *Bodhisattva*. He is holding a small jar container, *amrita*, the water of life. His right hand is raised in *abhaya mudra*-the gesture of blessing. The style of the costume shows Chinese influence and it is possible that the image was made in China for Tibetan use. The image is displayed in the National Museums of Scotland, Edinburgh, Scotland

The 6 feet high, seated bronze image of Sho-Kwannon (Pl. XX) from the Choshoji Temple, Edo of the Tokugawa period from Japan, 1787 was given to the National museums of Scotland by the Wellcome Institute for the History of Medicine, London. Sho-Kwannon is the Buddhist deity of mercy, whose right hand stretches out in *abhaya mudra* –the gesture of blessing. An inscription records the maker's name – Kanagawa Ichimasa.

The Amida Buddha in Bronze (Pl. XXI) belonging to the 18th century, Tokugawa Period, Japan, is the Lord of pure light and of the western Paradise. He sits here measuring more than six feet in height, with his hands in *dhyana mudra*- the gesture of meditation before a halo in the form of a stylized leaf. The image was given to the National Museums of Scotland, Edinburgh, Scotland by Mrs. Lilian Shaw of Tordarroch.

It shall always be a wonderment at the myriad forms which the Buddha assumed as his *Dharma* crossed the Indian sub-continent. These images not



PI-XVII



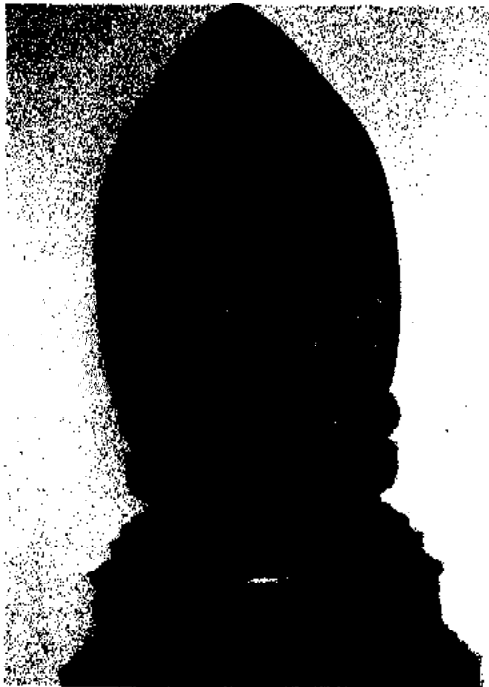
PI-XVIII



PI-XIX



PI-XX



PI-XXI

only portray in varied media and material, the sculptural styles of the respective traditions of the country of origin but also portray, the most profound systems of thought in the history of humanity, an inflexible spirit of a historical Figure, the Greatest Sons of India. Though some opine that India lost Buddhism after having given it to the world. This is not so. There was only a temporary diversion due to many reasons, known and unknown. The Asokan wheel, *Dharma Chakra* adorning the Indian Tri Color will continue to remind the humanity about the values it upholds. The *Dharmachakrapravartana* of the lord Buddha continues teaching piety, compassion, offering shelter to the universe.

' - - - - He was a praying Buddha.
Look at his statues.
Buddhism is one long prayer'.

Mahatma Gandhi

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18. आधुनिक युग में बुद्ध के उपदेशों की प्रासंगिकता

डॉ. सत्यदेव कौशिक

ईसा पूर्व छठीं शताब्दी सम्पूर्ण विश्व में आध्यात्मिक जागृति एवं वैचारिक क्रान्ति के लिए प्रसिद्ध है। इसी समय चीन में कन्फ्यूशियस और लाओत्से का, यूनान में पाइथोगोरस, सुकरात और अफलातून का, ईरान में जरथुस्त्र, इजराइल में नवियों का तथा भारत में महावीर और बुद्ध का प्रादुर्भाव हुआ। ये सभी विचारक अपने अपने भू-प्रदेश में जनमानस को आध्यात्मिक चेतना से उद्धेलित करने में प्रवृत्त थे। बुद्ध का संदेश चीन, तिब्बत, मंगोलिया, इण्डोनेशिया, बर्मा (म्यांमर), कम्बोडिया, वियतनाम, लाओत्स, कोरिया तथा थाइलैण्ड आदि देशों तक फैला। बौद्धधर्म की यह विश्व व्यापकता भगवान बुद्ध के असाधारण व्यक्तित्व की परिचायिका है। बौद्धधर्म, दर्शन, साहित्य और कला ने त्रस्त मानव जाति का बड़ा उपकार किया है। आज सम्पूर्ण विश्व में हिंसा एवं आतंकवाद, साम्प्रदायिकता एवं धर्मोन्माद, जातिवाद और दरिद्रता का बोलबाला है। बुद्ध ने समाज में प्रचलित इन बुराईयों का खुलकर विरोध किया। समाज में इन बुराईयों का आज क्यों बोलबाला है? इसका उत्तर है - मनुष्य की स्वार्थपरता और धर्मोन्माद। त्रस्त मानव जाति के लिए ये समस्यायें आज बहुत बड़ी चुनौती बनी हुई हैं। इन समस्याओं का निराकरण बुद्ध के उपदेशों से सम्भव है। इन समस्याओं से मुक्ति दिलाने वाले बुद्ध के उपदेशों की चर्चा यहाँ इष्ट है -

1) अहिंसा का उपदेश :

अहिंसा बौद्ध धर्म का मेरुदण्ड है। इसके बिना नैतिक और आध्यात्मिक विकास सम्भव नहीं है। भगवान बुद्ध का धम्मपद में कथन है कि जो सभी प्राणियों के प्रति वैर विहीन होते हुए विचरण करता है, उसे परम पद की प्राप्ति होती है -

अहिंसा का ये मुनयो, निच्चं कायेन सुंवता ।

ये यन्ति अच्चुतं ठानं, यत्थ गन्त्वा न सोचरे ॥'

बौद्ध देवोपासक के स्थान पर शीलोपासक हैं। बौद्ध शीलों में व्यापक स्थान अहिंसा का है। आचार्य आर्यदेव ने सार रूप में अहिंसा को धर्म कहा है :

डॉ. सत्यदेव कौशिक, रीडर (पालि), संस्कृत विभाग, अलीगढ़ मुस्लिम विश्वविद्यालय, अलीगढ़

धर्मसमासतोऽहिंसा वर्णयन्ति तथागताः ।
शून्यतामेव निर्वाणं केवलं तदिहोभयम् ॥²

भगवान् बुद्ध ने व्यक्ति, समाज और धर्म के क्षेत्र में प्रचलित हिंसा का एक साथ विरोध किया। उन्होंने हिंसक राजन्यों और ब्राह्मणों के मध्य स्वयं उपस्थित होकर हजारों यज्ञीय पशुओं को मुक्त करवाया। यज्ञ यूपों को तुड़वाया और पशु बलि को बन्द करा दिया³। बुद्ध ने यह भी बताया कि प्राचीन काल में हिंसामय यज्ञ नहीं होते थे। हिंसा के अभाव में संसार सुखी था किन्तु जब यज्ञ स्थल पर पशु बलि दी जाने लगी, तब से दुःख दारिद्र्य में वृद्धि हुई। पहले संसार में तीन रोग-इच्छा, क्षुधा और बुढ़ापा थे किन्तु पशु हिंसा से उनकी संख्या अठ्ठानवें हो गयी -

तयो रोगा पुरे आसुं, इच्छा
अनसन जरा ।
पसूनं च समारम्भा,
अठ्ठानवृत्तिमागमुं ॥⁴

उक्त कथन से स्पष्ट है कि वैदिक कर्मकाण्ड में बुद्ध की आस्था नहीं थी। जब उनसे कर्म काण्ड करने के लिए कहा गया, तब उन्होंने कहा कि यदि कोई कहता है कि मुझे धर्म के लिए इष्ट फल देने वाले और अपने कुलोचित यज्ञों को करना चाहिए तो मैं यज्ञों को दूर से ही नमस्कार करना चाहता हूँ क्योंकि दूसरों को दुःख देकर अपने सुख की कामना मुझमें नहीं है -

यदात्थ चापीष्टफलां कुलोचितां, कुरुष्व धर्माय
मखाक्रियामिति ।
नमो मखभ्यो न हि कामये सुखं, परस्य दुःखक्रियया
यदिष्यते ॥⁵

वैदिक यज्ञीय हिंसा को जहाँ तथागत मानव जाति के लिए हितकारी नहीं मानते, वहीं युद्ध की विभीषिका से भी वे अनभिज्ञ नहीं थे। आज सम्पूर्ण विश्व युद्ध की विभीषिका एवं हिंसा से त्रस्त है। यह हम सभी भलि-भाँति जानते हैं। आतंकवादियों को कश्मीर की स्वतन्त्रता के नाम पर दिल्ली में लाल किला, कश्मीर में विधान सभा और नई दिल्ली में संसद् भवन पर आक्रमण इसके ताजा उदाहरण हैं। अमरीका पर 11 सितम्बर को किया गया आतंकवादियों का आक्रमण निर्दोष मानव जाति के विनाश का उदाहरण है। आज अमरीका और उसके मित्र देशों द्वारा अफगानिस्तान पर किया हुआ

आक्रमण मानव जाति का विनाश ही तो है। ऐसे समय में तथागत का अहिंसा का संदेश मानव जाति की रक्षा के लिए अमोघ मन्त्र है। बुद्ध ने अपने उपदेश में कहा है कि युद्ध के द्वारा शान्ति सम्भव नहीं है। युद्ध का दुष्परिणाम घृणा, अत्याचार, विनाशक आन्दोलन, पुनः शास्त्रीकरण और नये-नये आयुधों में प्रकट होता है। युद्ध में विजय घृणा को जन्म देती है, पराजित होने वाला दुःखाभिभूत हो जाता है -

जयं वेरं पसवति दुक्खं सेति
पराजितो ।
उपसन्तो सुखं सेति हित्वा
जयपराजयं ॥⁶

घृणा का अन्त करने का उपाय है प्रेम। मनुष्य द्वारा युद्धप्रयत्न को त्यागकर अहिंसा को अपनाना होगा, तभी मानव जाति की रक्षा हो सकेगी। भगवान् बुद्ध ने धम्मपद में ठीक ही कहा है कि कभी भी वैर से वैर यहाँ शान्त नहीं होते -

न हि वेरेन वेरानि सम्मन्तीध
वुदाचनं ।
अवेरेन च सम्मन्ति एस धम्मो
सानन्तानो ॥⁷

बुद्ध का यह उपदेश मानव जाति को युद्ध में विनाश से त्राण पाने का अमोघ मन्त्र है।

आज हमारे देश भारत में ही नहीं अपितु सम्पूर्ण विश्व में छोटी-छोटी बातों पर सीमा विवाद चल रहे हैं। ये सीमा विवाद कभी-कभी युद्ध का रूप ले लेते हैं, जिससे निर्दोष मानव जाति का संहार स्वाभाविक है। इसके समर्थन में अड्डकथा का सन्दर्भ उद्धृत करना उचित होगा -

“शाक्य और कोलिय देशों के बीच में रोहिणी नदी पर एक ही बाँध बाँधकर शाक्य और कोलिय खेती करते थे। एक बार ज्येष्ठ मास में सूखा पड़ गया। दोनों पक्षों के मजदूरों ने अपने-अपने खेतों का मन बना लिया, जिससे हिंसामय विवाद बढ़ गया। मजदूरों ने अमात्यों से, अमात्यों ने राजा से कहा। इस पर शाक्य और कोलिय परस्पर युद्ध के लिए तैयार हो गये। बुद्ध आकाश मार्ग से वहाँ गये और रोहिणी नदी के बीच में पालथी लगाकर बैठ गये। शाक्यों ने उन्हें वहाँ देखकर अपने हथियारों को छोड़कर बुद्ध की वन्दना की। बुद्ध ने दोनों पक्षों के राजाओं से कहा कि थोड़े से पानी

के लिए अमूल्य क्षत्रिय जाति का विनाश उचित नहीं है⁹। दोनों पक्षों ने बुद्ध की बात मानकर युद्ध का विचार त्याग दिया। बुद्ध का यह उपदेश छोटी-छोटी बातों पर होने वाली युद्ध विभीषिका, आतंकवाद एवं मानवजाति के संहार को रोकने में औषध का कार्य करेगा।¹⁰

2) साम्प्रदायिकता एवं धर्मोन्माद का विरोध :

आज सम्पूर्ण विश्व साम्प्रदायिक शक्तियों एवं धर्मोन्माद से आहत है। साम्प्रदायिक शक्तियाँ अपना सिर उठा रही हैं। ऐसे समय में बुद्ध के उपदेशों को व्यवहार में लाने से साम्प्रदायिकता का अन्त किया जा सकता है। बुद्ध साम्प्रदायिकता के विरोधी और धार्मिक सहिष्णुता के प्रबल समर्थक थे। उनके अनुसार जो दूसरों के धर्म को स्थान नहीं देता, वह मूर्ख, पशु और प्रजाहीन होता है¹¹ -

परस्स वे धम्ममनाजुजानं, बालो मगो होति निहीनपज्जो ।

सब्बेव बाला सुनिहीनपज्जा सब्बेविमे दिट्ठिपरिब्बसाना ॥

आज साम्प्रदायिकता शत्रुता का प्रमुख कारण बनती जा रही है। बुद्ध ने धम्मपद में उपदेश दिया है कि शत्रुभाव से कदापि शत्रुभाव को शान्त नहीं किया जा सकता है।¹²

न हि वेरेन वेरानी, सम्मन्तीध कुदाचनं ।

अवेरेन च सम्मन्ति, एस धम्मो सनन्तनो ।

उपालिसुत्त और सीहसुत्त बुद्ध की महान् धार्मिक सहिष्णुता के परिचायक हैं। उपालि गृहस्थ तथा सेनापति सिंह दोनों पहले महावीर के श्रावक थे। दोनों ही बुद्धोपदेश को सुनकर बुद्ध के अनुयायी हो गये। बुद्ध ने दोनों से कहा कि गृहपति दीर्घकाल से तुम्हारा कुल निग्रन्थों के लिए प्याऊ की तरह रहा है। निग्रन्थों के आने पर पिण्ड नहीं देना चाहिए - ऐसा कदापि नहीं सोचना चाहिए।¹³

इससे स्पष्ट है कि बुद्ध की दूसरे धार्मिक सम्प्रदायों के प्रति भी सहानुभूति थी। धर्म में सबका समान अधिकार है, अपनी इच्छा से इसे ग्रहण करने की स्वतन्त्रता उन्होंने दी। उन्होंने कहा कि, जिस प्रकार अनेक नदियाँ (जैसे-गंगा, यमुना, अचिस्खती, सरयू, मही) महासमुद्र में पड़कर अपने पूर्व के नाम और गोत्र को छोड़ देती हैं और वे सभी महासमुद्र कहलाती हैं। इसी प्रकार बौद्ध संघ में प्रवेश करने पर लोग अपनी जाति के अस्तित्व को खो देते हैं।¹⁴

3) जातिवाद का विरोध एवं समानाधिकार के प्रबल समर्थक :

बुद्ध ने जन्मना जातिवाद की कुरीति की भर्त्सना की है। बौद्ध धर्म में मानव-मानव समान हैं। राजा और रंक में कोई भी भेद नहीं है। बुद्ध ने यह सिद्ध करने का प्रयास किया है कि उच्च वर्ण में जन्म लेने से कोई मनुष्य महान् नहीं होता अपितु अपने सत्कर्मों से ही महान् होता है। बुद्ध ने वासेट्ट सुत्त में जाति कथा का विस्तार से कथन किया है। वहाँ उनका कथन है कि पशु-पक्षी तथा प्राणियों में भिन्न-भिन्न जातियाँ होती हैं, जैसे जो जल में विचरण करता है, वह मत्स्य है, जो पंख की सवारी पर विचरण करता है, वह विहंगम अथवा पक्षी है। जिस प्रकार इन जातियों में भिन्न-भिन्न जातिमय लक्षण हैं, उसीप्रकार मनुष्यों में भिन्न-भिन्न जातिमय लक्षण नहीं हैं। मनुष्य में जो गोरक्षा से जीविका चलाता है, वह गोपालक है, जो व्यापार करता है, वह बणिक है, जो विना दिए ग्रहण करता है, वह चोर है। इस प्रकार जन्मना न कोई श्रेष्ठ होता है और न कोई वृषल अपितु कर्म से वृषल होता है और कर्म से ही श्रेष्ठ होता है।¹³ ऋग्वेद के पुरुषसूक्त (10/90/12) के आधार पर ब्राह्मणों का कहना है कि वे ब्रह्मा के मुखसे उत्पन्न हुए हैं। बुद्ध ने इस तर्क का प्रत्याख्यान करते हुए कहा - हे आश्वलायन ! तुमने अवश्य देखा होगा कि ब्राह्मणों के घर ब्राह्मण स्त्रियाँ ऋतुमती होती हैं, गर्भ धारण करती हैं, प्रसव करती हैं, अपने शिशुओं को दूध पिलाती हैं। तब इस प्रकार स्त्री की योनि से उत्पन्न होते हुए भी ब्राह्मण ब्रह्मा के मुख से उत्पन्न होने का बडप्पन और अहंकार क्यों करते हैं ? बुद्ध ने 'न जच्चा वसलो होति....।' 'मा जाति पुच्छ.....।' 'विज्जाचरणसम्पन्नो.....' आदि वचनो से¹⁵ वैदिक वर्णव्यवस्था एवं जातिवाद पर कटु प्रहार किया है।

आज समाज में समानाधिकार की चर्चा सुनाई देती है। समानाधिकार की स्थापना सर्वप्रथम बुद्ध ने ही की थी। उन्होंने अपने उपदेश को केवल सिद्धान्त रूप में ही नहीं रखा बल्कि उसे व्यवहार रूप में भी परिणित किया। उन्होंने भदीय, अनुरुद्ध, आनन्द आदि छह शाक्य कुमारों को छोड़ नीच जाति में उत्पन्न उपालि नाई को पहले प्रब्रजित किया। शाक्य वंश में उत्पन्न इन शाक्य कुमारों के अभियान का मर्दन बुद्ध ने कर दिया। बुद्ध ने उपालि नाई को पहले प्रब्रजित किया।¹⁶ इस प्रकार उपालि ने शाक्य राजकुमारों में वरीयता प्राप्त कर ली। संघ के नियमानुसार इन भिक्षुओं को उपालि का अभिवादन एवं सम्मान करना था। बुद्ध ने समाज में हेय दृष्टि से देखी जानेवाली आम्रपाली वेश्या के यहाँ भोजन स्वीकार किया। उन्होंने वैशाली गणराज्य के श्रेष्ठ लिच्छवियों का निमन्त्रण टुकराकर आम्रपालि को समाज में सम्मान दिलाया।

4) दरिद्रता के दबाव कम करने के लिए उचित आर्थिक नीति के समर्थक :

पालि के ग्रन्थों के अध्ययन से यह पता चलता है कि जो भी उस समय की आर्थिक व्यवस्था थी, बुद्ध ने उसे मान्यता दी थी। राज्य के कोषागार करों से आपूरित थे, व्यापारी वर्ग अधिकाधिक लाभ अर्जन करके धनवान् होते जा रहे थे, किन्तु दूसरी ओर जनसामान्य की स्थिति उत्साहवर्द्धक नहीं थी। दीघनिकाय के 'चक्कवत्तिसीहनादसुत्त' में उल्लेख है कि धनाभाव के कारण दरिद्रों में चोरी, हत्या, मृषावाद, लूटपाट आदि दुर्व्यसन पनपने लगे थे। इन अकुशल कर्मों को लोग विवशता वश करते थे। इससे ऐसा प्रतीत होता है कि यह सामान्य वर्ग मजदूर वर्ग था और इस वर्ग को अपनी न्यायोचित मजदूरी नहीं मिलती थी। बुद्ध यह भलीभाँति जानते थे कि किसी राष्ट्र का विकास उसकी आर्थिक नीति पर निर्भर करता है। उनके समय में भी ऐसी अनेक बातें थी, जो राष्ट्र की आर्थिक संरचना को प्रभावित कर सकती थी। आर्थिक संरचना को विखण्डन से बचाने के लिए बुद्ध के विचार आज से ढाई हजार वर्ष पूर्व जितने प्रासंगिक थे, उतने आज भी हैं।

बुद्ध की मान्यता है कि अर्थ-व्यवस्था का विखण्डन अथवा दरिद्रता का दबाव लोगों, समाजों और राष्ट्रों के लिए अभिशाप है। सर्वप्रथम 'कूटदन्तसुत्त' से उदाहरण देना चाहूँगा, जहाँ बुद्ध ने बताया है कि राष्ट्रिय सम्पत्ति को समारोह आदि में व्यय करना कितनी बड़ी मूर्खता है? जब देश मुद्रास्फीति के संकट से गुजर रहा हो, तब समारोह तथा उत्सवों की परम्परा उत्पादकता को ही प्रभावित नहीं करती वरन् दीर्घावधि के लिए विनाशी भी बन जाती है। इस विचारधारा को समझने के लिए प्रस्तुत सुत्त में एक कथा उद्धृत है, जिसमें महावजित नामक राजा का उल्लेख है, जो सम्पूर्ण सुख-समृद्धि से युक्त था, उसने सम्पत्ति की आहूति देनी थी। इस सारे व्यय का भार जनता पर ही पड़ता क्योंकि अधिक कर लगाकर ही इन व्यर्थ के कार्यकलापों का व्यय निकाला जाता। कथा से यह भी संकेत मिलता है कि राज्य सत्ता की अनभिज्ञता के कारण राज्य की बिगड़ती हुई आर्थिक स्थिति ऐसे व्यर्थ के व्यय में और अधिक जर्जर हो जाती है। इस कथानुसार राजा के पुरोहित ने उन्हें परामर्श दिया कि इस प्रकार के प्रयोजन रहित कार्य करने के स्थान पर आर्थिक स्थिति को सुधारने वाली अधिक कारगर नीतियाँ बनायी जायें। पुरोहित के द्वारा राजा महाविजित को दी गयी परामर्श हमारे आर्थिक नीति निर्माताओं के लिए ग्रहण करने योग्य है। पुरोहित राजा को परामर्श देते हुए कहता है।

“आपका राज्य कण्टकाकीर्ण तथा पीड़ा युक्त है, जिसमें निगमों और नगरों में

लूट दिखाई दे रही है, बटमारी भी देखी जाती है। आप दुर्दशा युक्त राज्य से कर लेते हैं। इसलिए आप अकृत्यकारी हैं। आपका यह विचार हो सकता है कि लूट-पाट रूपी कील कां बध बन्धन, हानि और निर्वासन से उन्मूलन हो जायेगा किन्तु इस लूटपाट रूपी कील का उन्मूलन सम्भव नहीं है क्योंकि ऐसे दुष्ट लोगों में से कुछ अवशिष्ट रहने पर वे कालान्तर में राज्य को उत्पीड़ित करेंगे।” इस लूट-पाट रूपी कील का उपाय बताते हुए पुरोहित कहते हैं कि- “जो व्यक्ति राजा के राज्य में पशुपालन और कृषि कार्य करने के लिए उत्सुक हैं, उन्हें राजा भोजन और बीज प्रदान करे, जो वाणिज्य में उत्साहित हैं, उन्हें राजा पूँजी प्रदान करे, जो राज्य की सेवा के लिए उत्साहित हैं, उन्हें आप वेतन दें। इस प्रकार अपने-अपने कार्यों में निरत व्यक्ति राजा के राज्य को नहीं सतायेंगे। इस प्रकार राज्य क्षेमयुक्त, अकण्टक तथा पीड़ा विहीन हो जायेगा। पुरोहित की परामर्श को मानते हुए राजा ने वैसा ही किया। इस प्रकार समग्र राज्य समृद्ध अकण्टक एवं पीड़ा विहीन हो गया।” पुरोहित का यह सन्देश भारत जैसे आर्थिक संकट-ग्रस्त देश के राजनेताओं एवं आर्थिक नीति निर्माताओं के लिए भी ग्रहण करने योग्य है। जैसा कि हम सभी जानते हैं कि आज विश्व के अधिकाँश देश आर्थिक संकट से गुजर रहे हैं। ऐसी स्थिति में पुरोहित का यह सन्देश बुद्ध के समय में जितना प्रासंगिक था, उससे भी कहीं अधिक आज यह प्रासंगिक है।

अन्त में निष्कर्ष रूप से कहा जा सकता है कि बुद्ध के उपदेश अनेक प्रकार की संकीर्णताओं से रहित हैं। वर्णभेद या रंगभेद को इसमें कहीं भी स्थान नहीं दिया गया है। इसमें समूचे समाज को “वसुधैव कुटुम्बकम्” बनाने की प्रेरणा है। यह शान्ति का समर्थक है। हिंसा भाव के उपशमन का इसमें पूर्ण विधान पाया जाता है। जिस दिन से भगवान् तथागत का अहिंसा का सन्देश हमारे द्वारा भुला दिया गया है, उसी दिन से हमारा चित्त संकीर्ण हो गया है, हृदय अपवित्र, नीच और मलीन हो गया है। भेदबुद्धि, हिंसा, क्षुद्रता और मत्सरता से चित्त जर्जरित हो गया है, जिससे सम्पूर्ण विश्व में हिंसा, आतंकवाद, शोषण और असहिष्णुता को बल मिला है। यदि प्रस्तुत शोध पत्र में चर्चित बुद्ध के इन उपदेशों का परिपालन किया जाये तो उक्त सभी समस्याओं का निराकरण सम्भव है। तभी त्रस्त मानव जाति की संरक्षा हो सकेगी और वह शत्रुओं में भी मित्रवत् हो उक्त सभी समस्याओं का निराकरण सम्भव है। तभी त्रस्त मानवजाति शत्रुओं में मित्रवत् सुखपूर्वक जीवित रह सकती है, जिसकी सम्पुष्टि धम्मपद की अधोलिखित गाथा से हो जाती है।¹⁰

सुसुखं वत जीवाम वेरिनेसु अवेरिनो ।

वेरिनेसु मनुस्सेसु विहराम अवेरिनो ॥

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19. DRIGUNG PA ORDER : ITS CONTRIBUTION AND IMPACT ON THE SOCIO-RELIGIOUS CULTURAL LIFE OF LADAKH

Dr. Prem Singh Jina

Introduction

Drigung Pa order of Buddhism is the suborder of 1 Kagyu – Pa tradition. In 1179 Skyoha Jig rten mgon po² established Brigung³ Monastery, 128 Kms northeast of lhasa in Tibet. The sect later took its name from this monastery. In ladakh. This tradition was adopted during 16th century when Lama Denma visited Ladakh.

Cultural History

The first large monastery of Drigung pa order in Ladakh is undoubtedly 'Phyang', but there are two opinions about its establishment :Dr. Prem Singh Jina and Dr. A.H. Franks opine that Phyang Monastery was built by king Bkra-Shis-Rnam-Rgyal.Ladakh historians belief that King Jam Dbyangs rnam-rgyal built the monastery. Now let us discuss both the above statements in the following paragraphs ;

Statements in favor of king Bkra-rnam-rgyal (1500-1532 A.D.)

King Bkra rnam-rgyal erected flagstaff to get rid of the sin and later established monastery there as cleared by the following statement." Phyang Monastery comes into view when we reach the plain on the right bank of the Phyang Brook. There king Bkra-shis-rnam-rgyal erected a long flagstaff on an elaborate pedestal. In fact, this flagstaff was intended to serve as a refuge for all those who were guilty of crime Lhase majestalis. Thus, there is some possibility that king Bkra-Shis was then influenced by a Tibetan legend concerning the flagstaff, and therefore thought of the sin committed by him. So, when he erected the flagstaff he thought that he could get rid of this . In the end, the king decided to erect a tall prayer flag. This spot was later chosen for Phyang

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Monastery and the King ordered that any offender, who escapes thither should be set free. He made a rule about the number of children who were to be sent by the village for being ordained as monks"⁴.

Old monastery ruins at the upper end of Phyagn Village also surmise that there must have been monastery at Tashi Jing-rub-Nan-kadamp before Tshewang Namgyal⁵.

During 1983-84 I visited Shyang Monastery and found one manuscript related to the history of Shyang according to which the Shyang Monastery was established during king Bkra-shis-rnam-rgyal period as a branch of Phyang.

Statement in favor of King Jam dbyangs rnam – rgyal

Once King Jam dbyangs rnam-rgyal fell ill. Lama Denma Kunga Trakpa was called for the treating him, who came to Ladakh later through his spiritual power. The King became perfectly healthy. Thereafter on the request of king Jam dbyangs, lama Denme founded Phyang Monastery.

Besides the above historical facts regarding the establishment of the Phyang Monastery I agree that the monastery was founded during Bkra – shis-rnam-rgyal period. No doubt Dukhang and Gon Khang were also built before King Trewang Namgyal. But, the present existing monastic structure of Phyang came into the picture during King Jam dbyangs rnam-rgyal period.

Contribution of Lama Denma Kunga Trakpa

According to the account continued in the chronicle of kings of Ladakh, Lama Desima Kunga Trakpa founded Phyang Monastery and later propagated Drigung pa order in Ladakh. The following legend enlightens us with the details.

"It is said that King Jam dbyangs rnam-rgyal once decided to establish a new colony for public welfare. He chose the 'Gun-Ser-Thang'⁶ field for this purpose. To solve the water problem king ordered his countrymen to dig a long canal from Hemis Sukpachan⁷ to 'Gun-Ser-Thang', the villagers of Hemis Sukpachan voluntarily came forward and started to dig the canal along with people employed by the King.

When the work was in progress, all of a sudden a lizard appeared from under the earth. It was not an ordinary one. It was strange-looking and a large

one. To see the lizard people began shouting during this time a man came out from the group and killed the lizard with his shovel. As the lizard died King Jam dbyangs nam-rgyal fell ill at his place. Many Ladakhi doctors called Amchis were called for the treatment, but nobody could cure him. At last the king prayed his family deity to give him relief from illness. The deity later forecasted, if he called Lama Denma Kunga Trakpa, his health may improve.

Later the messengers of King Jam dhyangs nam rgyal went to the Mount Kailash Mansarovar region, where Denma was sitting in meditation. When Denma came out of the cave, King's messengers requested him to come to Ladakh for the treatment of King Jam dbyangs nam-rgyal.

"Lama Denma agreed and was warmly welcomed by the people and ministers of Ladakh. Later for the treatment of King Jam dhyangs nam-rgyal, he sat and meditated and worshipped for some time. His meditation improved the King's health. Later he became perfectly healthy. King profusely thanked Lama Denma and requested him to live in Ladakh as a royal teacher⁸.

Lama Denma did not agree to become the royal teacher, but pleased to establish a Drigung monastery in Ladakh. Later he went out in search of place for monastery. When he reached at a big field called 'Thankar-Thannak'⁹ he saw 'Achi-Chos-Don'¹⁰ atop the hillock. He stopped there for some time then went towards hillock¹¹. After chanting some mantra he decided to establish monastery on the hillock.

To know Lama Denma Kunga Trakpa's decision King Jam dbyangs nam-rgyal became very happy, and immediately ordered his ministers to give their full support to Lama Denma for the construction of a monastery. In addition he bequeathed three regions; Shyang¹² Sagmang¹³ and Yuru¹⁴ to Denma for religious activities¹⁵.

After the establishment of Drigung order monastery called Phyang, he founded Bhikshu Sanga. Gradually Shyang, Sara¹⁶ and 'Sechukul'¹⁷ monasteries were also being constructed under his direction. Subsequently, Lamayuru, then the largest monastery in Shyam region¹⁸ of Ladakh also followed Drigung tradition. Thereafter Phyang monastery acted as a center nodal monastery of Drigung order. It started to control the administration of the main branch Drigung tradition monasteries in Ladakh (Fig.1).

In conclusion it may be clear from the above details that lama Denma was the first choje¹⁹ who initiated to established Drigung order monastery in Ladakh and later propagated this order throughout Ladakh.

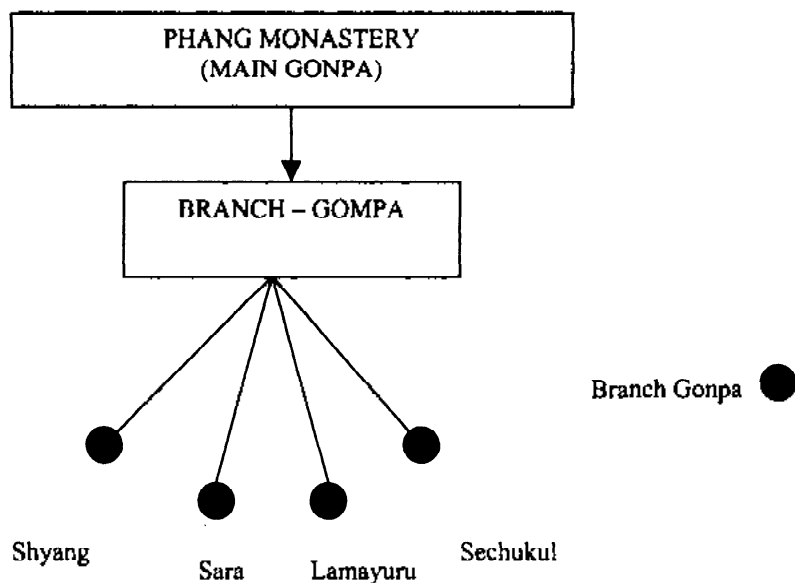


Fig.1 Phyang monastery - and its main branch Gonpas in Ladakh

Impact of Drigung pa order on the Socio-Religious Cultural life :

Today Drigung order monasteries have hundred acres of land which in olden days was cultivated by lamas of the concerned monasteries. This tradition now stopped. No lama cultivates the gonpa land. The gonpa lets out its land on contract. Besides, monasteries get revenue from buildings, which are given on rent, in addition monasteries get Government grant for the preservation and protection of monastic culture (Fig.2).

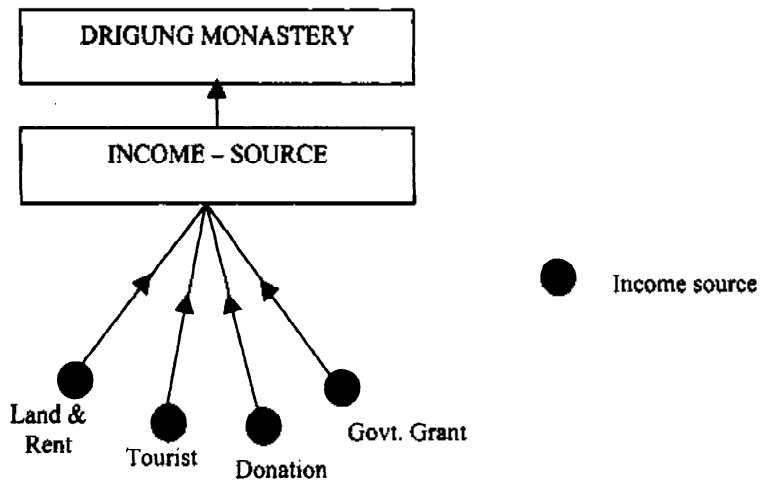


Fig. 2. Sources of Income of Drigung order monasteries in Ladakh

To fulfil the ritual needs, each monastery of the above order constitutes its own society, under which some experienced lamas look after the administration of their respective monasteries. In the monastery they are responsible for the duties which are given to them. They work as ; *Chopon* (Pron. *Lhaspon*), *Umjat*, *Gyeskos* etc.

Thus through monasteries, lamas visit concerned families and fulfil ritual needs. In response families offer *daksina* in cash and kind form. In order to continue the lama tradition they offer their young child to monasteries as and when they feel (Fig.3) Besides, monasteries time and again organise festivals for public welfare.

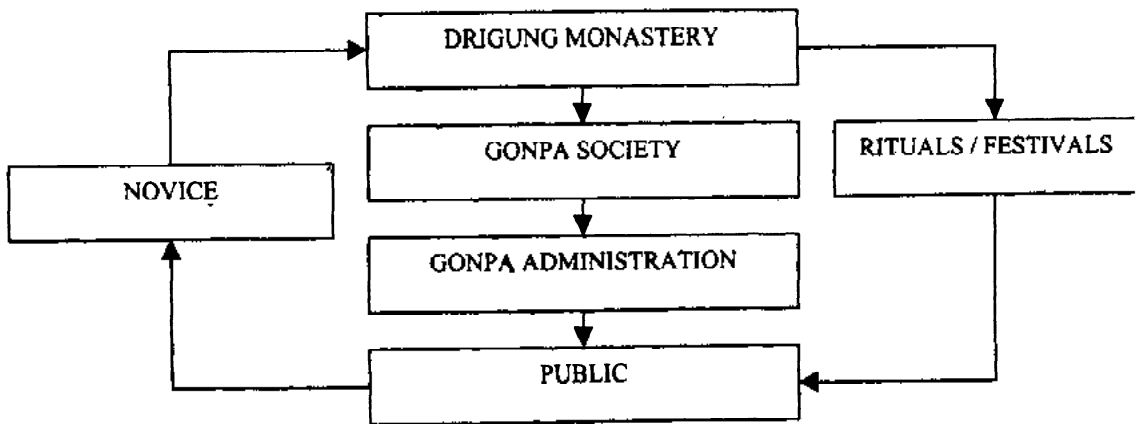


Fig. 3 : Socio - Cultural relations of Drigung order monasteries in Ladakh

To fulfil ritual demands of public the Drigung order has a net working system in Ladakh, where the Phyang monastery acts as the nodal agency (Fig. 4).

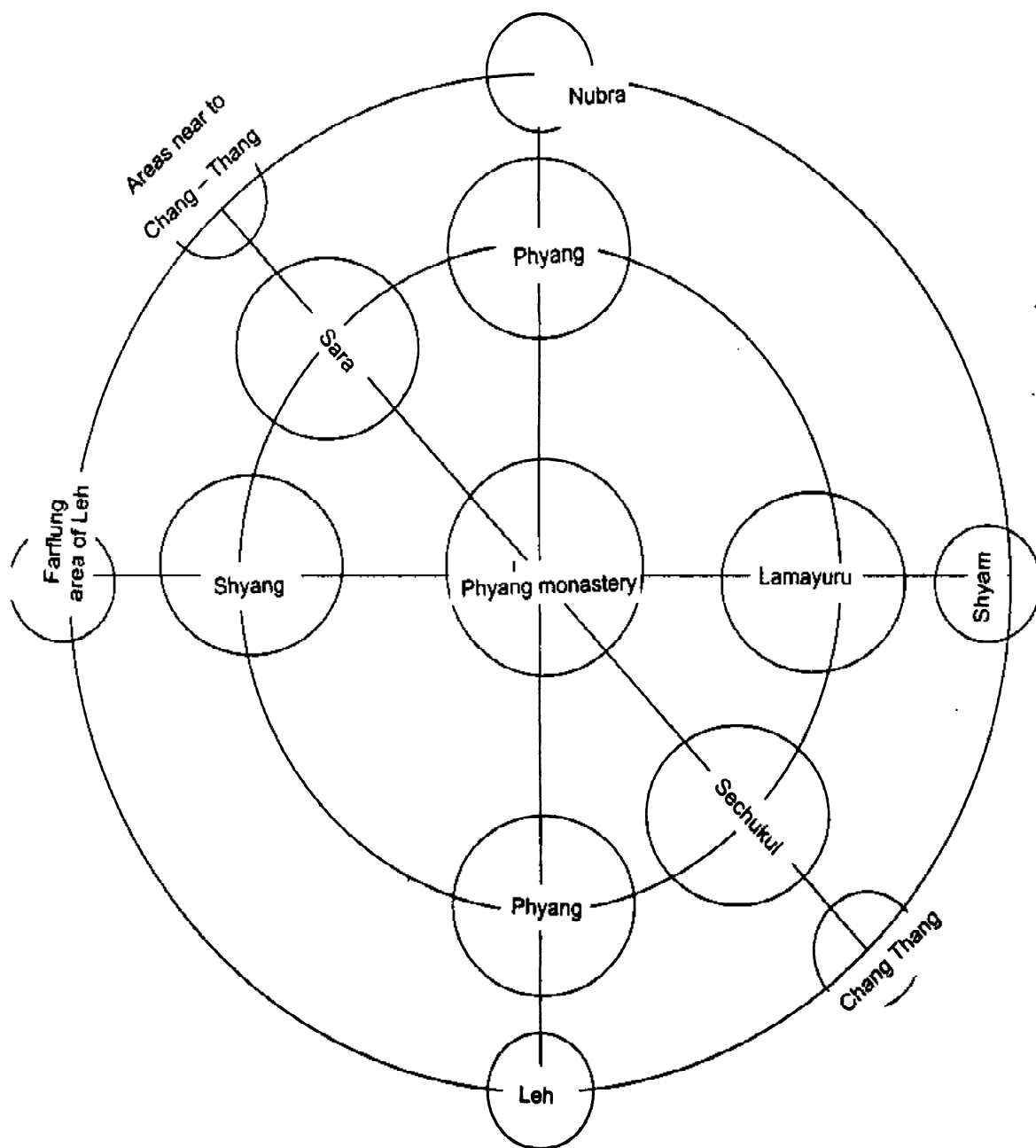


Fig. 4 : The Network of Drigung order in Ladakh

Thus in Ladakh each Drigung order monastery observes rituals for the welfare of human beings. Some big monasteries viz. Phyang, Lamayuru etc. also observe *cham* for the same purpose as well as for the public entertainment. During festival (*Cham*) lamas practice the *tantra* with the corresponding *mudras*. They come out from *Dukhang* with masks and dress of the concerned gods, goddesses and *dakinis* at *chamra* and perform as gods, goddesses and *dakinis* at *chamra* and perform as gods, goddesses and *dakinis*. Till 1979 this festival was organised during the winter season, but because of tourists demands it was shifted to summer.

In conclusion I may say that each Drigung monastery provides ritual services to concerned families immediately as and when required. Besides economic development and modernization are equally responsible for Ladakhis to adopt modern culture. Therefore, to make the younger generation of the Ladakhis with their traditional monastic cultures, rinpoches VIZ Duwang, Togdan, Che, Chang etc. should come forward and preach them from time to time. This tradition may help to preserve the traditional, ancient culture of Ladakh.

Note and references ;

1. *Kagya – pa Tradition* : it is the command lineage, where bka (pron ka meaning speech) refers to the oral instructions of the guru to his pupil. This tradition described as the relationship between the spiritual father and son, however, the spiritual lineage of kagyu – pa is usually traced back to the Adi Buddha by the name of Vajradhara (Tib : rDa rja chang, pron, dorji chang) or sometimes to heruka (or Herukha) or tutelary deity (yidam) chakrasamvara (Tib : Khor lo bDo mchog pron Khorlo Demchhok) with his dakini consort vajra yogini (Tib. rDo rje Phag mo, pron Dorji, Phkmo). Cf. Jina Prem Singh & Konchok Namgyal ; 'Phyang Monastery of Ladakh, Indus Pub. Co., 1995. P.13.
2. Skyoba Jig rten mgon po (Pron. Jigten Gonpo) ; The founder of Drigung pa order of Buddhism.
3. Brigung (Pron. Drigung) : It was the first monastery of Drigung order, established in 1179.
4. Jina, Prem Sing ; *Op. Cit* . p. 28
5. *Ibid*. P. 29
6. Gun – Ser – Thang : Wast desert area beyond Hemis Sukpachan village

7. Hemis Sukpachan : *A Village of Shyam region in Leh district*
8. Jina, Prem Singh ; *Op. Cit.*, pp. 31-32
9. Thankar – Than – Nak : Desert field 16 Kms away from Leh towards Leh – Srinagar Highway.
10. Achi – Chos – Don : Protector deity of Drigung order
11. Jina, Prem Singh, *Op. Cit.* P. 32
12. Shyang : A village about 110 Kms away from Leh towards Hemis
13. Sagmang (Sgang – sNon) : A remote region of Leh district
14. Yuru (Prop Lamayuru) : A village beyond Khalatse towards Leh – Srinagar Highway.
15. Jina, Prem Singh, *Op Cit.* P. 38
16. Sara : A village near Nyoma of Leh district.
17. Sechukul : Here Drigung order monastery is located. This monastery is near Tauch' in Leh district.
18. Shyam region : The Region Beyond 'Taru Village' in Leh district
19. Choje : "Skyab – Gori' representative.

20. CONTRIBUTION OF BUDDHISM FOR DEVELOPMENT OF TRUE LOVE IN MANKIND

B.Devender

Dukha or suffering is the common experience of all, irrespective of caste, creed, religion, nationality, sex, age etc. *Dukha* manifests in various forms and shapes, making people so miserable, that there is no room in their hearts for love. Hence *Dukha* is a universal malady and as the malady is universal, the remedy should also be universal, it can not be otherwise.

Out of all the great prophets of the world, it was Buddha who tackled the problem of *Dukha* in a systematic way. He found that if man wants to live peacefully with a loving heart, he should get rid of *Dukha*. Hence, Buddha's Teaching, known as *Dhamma*, Popularly called Buddhism, begins with *Dukha* and its end is to end *Dukha*.

Buddha found a universal remedy for a universal malady. The truths regarding *Dukha* were explained by Buddha by means of the four Noble Truths, viz, the Noble Truth of suffering, the Noble Truth of the cause of suffering, the Noble Truth of the cessation of suffering and the Noble Truth of the path that leads to cessation of suffering.

As a doctor who first diagnoses a patient, finds out his disease, the cause of the disease and then prescribes a suitable and correct medicine to cure the illness, similarly Buddha found that mankind experience *Dukha* (suffering). He found that the cause of *Dukha* is "*Tanha*" which is called "*Trishna*" in Sanskrit and the nearest English translation is "Craving". He found that craving can be eliminated and he evolved the eight fold noble path comprising of Right View point, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration, for the cessation of *Dukha*.

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Rhys Davids said that, Buddhist or non Buddhist, the eight fold path is the best path and nothing surpasses it. Pandit Jawaharlal Nehru wrote in his famous book "The Discovery of India", in the following words : "His (Buddha's) whole approach comes like the breadth of the fresh wind from the mountain, after the stale air of metaphysical speculations. His eternal message has thrilled humanity through the ages".

In reality, Buddha did not teach any religion. He taught people the art of living, how to love peacefully and happily within oneself and how to become the cause of peace and happiness to others. Buddha did not give any importance to rites and rituals and ceremonies. His teaching is devoid of dogmatism and fanaticism.

Love is the most talked about subject in human life. Parents love their children. There is love between brothers and sisters. There is love between friends. There is love between husband and wife. There is love between lovers.

But in most cases, the love of man is not real love. In reality, man loves himself only and he loves all those who are helpful to him, in realising his desires, his dreams, his intentions, his ambitions, his aims, his wants, his needs and his wishes. That means his love towards others is also for his own sake. The moment when a man realises that those whom he loves are not helpful in fulfilling his desires, aims etc., his love vanishes towards that person.

All human relationships, viz, the relationships between parents and children, husband and wife, brothers and sisters, friends and lovers etc, are all based on this self-centered and selfish love. Because of this self-centered love, the bonds of affection between parents and children, husband and wife, brothers and sisters, friends and lovers etc, breakup, whenever there is a clash of interest between them.

We hear of young men and women falling in love with each other and getting married. That is they become coupled by love marriage. It means their's is not an arranged marriage. But we hear that after a few years, they are at odds with each other, they get separated and even get divorced. What happened to their love ? What sort of love is their's ?

We also hear of two brothers who are so intimate and love each other so much, that they eat in a single plate and sleep on a single cot. But at the time of sharing their father's property they quarrel with each other and each becomes the arch enemy for the other. Where has their love vanished ?

Some of the motion pictures, cinemas, Telefilms and T.V. episodes that are telecast by the electronic media, now a days, are based on love, that is normal love. If the popularity of such shows enjoy among the people, is taken as an indication of the mental makeup of the contemporary society, then these become "visible proofs", Sufficient enough to prove that normal love is not true love.

The truth that man loves himself only and none else can be realised by any body when he practices the insight meditation called *Vipassana* meditation taught by Buddha. This *Vipassana* meditation is unique to Buddhism. By practising *Vipassana* Meditation one realises at the experimental level, the three characteristics of existence, namely, *Anicca*, (*Anitya* in Sanskrit) or impermanance, *Dukha* or unsatisfactoriness and *Anatta* (*Anatma* in Sanskrit) or lack in self enduring essence. At this stage, the ego starts melting and as the mediator progresses in his practice of *Vipassana* meditation, his negative emotions get eradicated, he realises the ignoble intentions of his self-centered love and feels ashamed and at his moment a fountain of love, that is true love, which is unconditional, non discriminative and passionless, erupts in his heart and embraces the whole universe with thoughts of loving kindness.

This love that springs up in his heart now, is love out of compassion, without a trace a passion, love without ifs and buts, love that is sublime, love that is spontaneous, love that does not expect anything in return, love that has become one way matter, love that knows only to give, love that has become one's second nature and love that gives great joy to one who practices it and also to one who receives it.

The cultivation of this true love, that is universal loving kindness which is called *Metta* in Pali language and *Maitri* in Sanskrit was taught about five hundred years before the birth of Christ, by Buddha. His heart melted when he saw the suffering humanity. He wanted to find out a way which frees man from all suffering. To achieve this objective, one night, in the prime of His youth, at the twenty nine years, He left His wife and child and all those who were near and dear to Him. He left His wife and child and all those dearer to Him, not because He loved them less, but because He loved humanity more.

For six long years, He practised all sorts of penances and finally on the full moon day *Vaisakha* month without any external aid of what so ever and with His own self efforts, He obtained supreme enlightenment. From then onwards, He taught people, the way of light and love, compassion and wisdom which

frees them from all *Dukha*, generates joyous love in them and eventually leads to *Nibbana* (*Nirvana* in Sanskrit), the nearest English translation of which is, emancipation. Swamy Vivekananda described Buddha as the greatest man ever born.

The life of Ashoka, the Great, from India history, is a classic example of true love which is with out a trace of passion. Ashoka was ferocious and waged a war with Kalinga, killing thousands of innocent people. But when he came under the influence of Buddhism, a complete transformation took place in him. '*Chanda Ashoka*' meaning Ashoka, the cruel, transformed into "*Dharma Ashoka*" meaning Ashoka, the pious. From then onwards Ashoka worked relentlessly for the well being of his people. So intense was the true love of Ashoka that he declared that "The welfare of whole world is my business." Time and space do not permit me to enumerate all the welfare measures carried out by Ashoka for the benefit of man kind and other living beings, but it is sufficient to say that the first veterinary hospitals in the world were built by Ashoka.

Historians the world over like H.G. Wells, V.A. Smith etc, considered Ashoka, as the greatest monarch in world history. The people under Ashoka's benevolent rule were so much exhilarated, that they fondly addressed him as '*Deva Nam Piya*', meaning "Beloved of the Gods". The influence of Ashoka's love is so great that when India attained independence, it chose the Lion Capital of Ashoka, as its National Emblem and adorned its tricolour National Flag with Ashoka *chakra*.

The story of Angulimala, the bandit, is another glaring example of true love. Angulimala was so stone hearted that he killed mercilessly nine hundred and ninety nine people and wore a garland of their fingers. He was eager to kill one more person to make a round figure of one thousand. But before he could commit that dastardly act, he came under the influence of Buddha and got metamorphosises so much that the sinner turned into a saint. Later on Angulimala became a monk and an *Arahat* (he who attained emancipation). So great was the change in Angulimala, that he who once killed nine hundred and ninety nine people brutally, now under the influence of Buddha's love, wept when he heard the agonising cries of labour pains of a pregnant woman who was about to deliver. So intense was his compassion towards that pregnant woman, that he made solemn vow wishing for an easy and painless delivery for the pregnant woman. The power of true love of Angulimala was so great that the pregnant woman's suffering stopped instantly and she had an easy and safe delivery.

Buddhism spread peacefully and not a single drop of blood was shed for its propagation. Such clean record of Buddhism in the annals of world history is due to its appeal for universal loving kindness. Alexander Cunningham, a famous archaeologist made the following observations :-

"Buddhists propagated their religion by the persuasive voice of the missionary, many others by the merciless edge of the sword. The peaceful progress of Buddhism was illuminated by the cheerful faces of the sick in monastic hospitals, by the happy smiles of travellers reposing in rest houses by the road-side".

In depicting the true love developed in mankind, under the influence of Buddhism, Sir Edwin Arnold, in his classic "The light of Asia" remarked that Buddhism had made Asia mild.

Service is the corollary of true love and Buddha advised Buddhist monks and nuns and all His followers to work diligently for "*Bahu Jana Hitaya, Bahu Jana Sukhaya*", meaning "For the welfare of the many, for the happiness of the many". The history of Buddhism is rich with the life stories of many great men and great women who made great sacrifices and travelled to distant lands, facing many hardships cheerfully on their way at a time, when travel was difficult and unsafe and when the modern modes of transport and communication were not available, to serve people with selfless love. A noteworthy shining example is that of Mahendra and Sanghamitra, the son and daughter of Emperor Ashoka. Mahendra became a Buddhist monk and Sanghamitra, a Buddhist nun and both of them went to Ceylon, modern Sri Lanka, and lived there for the rest of their lives in serving the people there for their spiritual and cultural development and their life stories prove that true love is boundless!

In recent times, Dr.B.R. Ambedkar, the great man who drafted the Constitution of India, and who was honoured Posthumously, with 'Bharat Ratna' the highest civilian award of India, and who was the champion of the oppressed and the down trodden people of India, known as "The untouchables", strongly felt that only Buddhism can bring light and love, hope and happiness into the lives of the downtrodden people and he therefore embraced Buddhism and he advised all the downtrodden people of India to do so.

Modern Science has established that about eighty percent of the ailments both physical and mental, from which man suffers are due to his mental defilements such as hatred, jealousy, anger, vengeance etc. These mental

defilements produce toxins and certain bio-chemical reactions in the body which damage the health of the body.

When one's mental defilements get diminished under the influence of *Vipassana* and other Buddhist meditational practices, his physical health improves. He sleeps happily, wakes up happily. He does not suffer from bad dreams. His features become bright. At this stage his mind is so serene that, he pardons all those who might have harmed him knowingly or unknowingly and at the same time he seeks pardon from all those whom he might have harmed knowingly or unknowingly. Then he makes the resolve "From now onwards, every body in the world is my friend. No one is my enemy". After this resolve all his actions become wholesome and he becomes a blessing to himself and to society.

Reports are being received by the Vipassana Research Institute, Igatpuri, Maharashtra, India from various Institutions for mental health in India and abroad that *Vipassana* meditation which is the practical aspect of Buddhism, brought positive changes in the mentally retarded people and their recovery has become easier.

Start Again Addiction Therapy Centre for Drug Dependents, Zurich, Switzerland, in their 3-year evaluation project report, for the period January 1995 to December 1997 reported in February 1998, that *Vipassana* Meditation benefited the Drug Addicts in their Drug Addiction Therapy and the practice of *Vipassana* helped to prevent relapses and improved the process of recovery from addiction.

Latest reports indicate that when some of the hard core criminals undergoing imprisonment in the various prisons in India (Tihar Jail, Delhi, Yerawada Jail, Pune, Sangrur Jail, Punjab etc.) and abroad (Lancaster Castle Prison in Europe, North Rehabilitation Facility (NRF) Seattle, U.S.A, Te Ihi Tu rehabilitation centre in New Plymouth, New Zealand etc.) practiced *Vipassana* meditation, a marked change for the better, has taken place in their behaviour and they started living cheerfully and with love and affection with their fellow prisoners and Jail Staff.

It is reported that some of the prisoners who practiced *Vipassana* meditation, expressed the feeling that if they had known *Vipassana* before, they could not have committed the crimes and could have avoided coming to the jails and all the prisoners who practiced *Vipassana*, expressed their resolve

that when they go out of prison, after completion of their jail term, they would live peacefully and with love towards all people, without harbouring vengeance, revenge, anger and any other sort of ill feeling towards anybody.

When the award winning documentary film on the impact of *Vipassana* in prisons, "Doing time, Doing *Vipassana*" was viewed by a group of psychiatrists, psychologists and other medical, social workers, members of the Bombay Psychiatric society on 20 August 2000 at Igatpuri-India, it brought tears to their eyes, and they felt that *Vipassana* meditation made them view life differently.

All these facts reveal that *Vipassana* meditation brought cheers and succeeded in generating love in those people also, who were condemned as criminals, drug addicts and mentally retarded persons.

The intensity with which Buddha loved all beings can be assessed from His *Karaniya Metta Sutta*, that is, Hymn of Universal Love, which is translated as follows :

"What ever living beings there be, without exception, weak or strong, long, huge or middle sized, or short, minute or bulky, whether visible or invisible and those living afar or near, those who are born and those who are to be born, may all beings be happy. Just as a mother who even at the risk of her own life, protects her own, her only child, so let all beings be embraced by thoughts of such boundless love".

Such was the Profound love of Buddha. Love, true love is the spring board of all positive creative and artistic expressions. Love blossoms into multifarious, Philanthropic, literary, artistic activities, adding beauty and giving meaning to life. Under the impact of Buddhism, when love developed it affected all the activities of the people and great achievements were made in all fields of human activity, wherever Buddhism flourished. Rabindra Nath Tagore the famous Indian poet who was the first Indian to win the Nobel Prize for literature, for his literary master piece "*Gitanjali*", wrote the following remarks in his '*Pather Sanchary*' "In no other times India reached such a high peak of prosperity in art, science, commerce and sovereign-power, as was achieved with the advent of Buddhism and in later ages under the direct influence of the Buddhist Civilisation".

With the decline of Buddhism in India, India relapsed and the famous Telugu dramatist and social reformer, Sri Gurujada Appa Rao Garu echoed this feeling in Telugu language, when he made the following important remark: "*Buddha Matanni, Tana desam nunchi tarimivesina nade Bharata Desam*

atmahatya chesukund', which is translated into English as follows "The day on which Buddhism was banished from its land, India committed suicide".

Love is the natural instinct of man. True love is latent in every body in germinal form. Normally the delusion of the people clouds it. But under the influence of Buddhist meditational practices, when the delusions and illusions are removed, love manifests and glorifies humanity. Recognising the potential in man for true love and the power of Buddhism in developing it, Albert Einstein, who is considered as the greatest scientist of the twentieth century, gave the following statement :-

"The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual, into a meaningful unity. Buddhism answers this description. If there is any religion that could cope with modern scientific needs, it would be Buddhism".

In conclusion, let us pay homage to Buddha, the embodiment of love, compassion and wisdom, by cultivating true love in our hearts, because that is the true homage that can be paid to Buddha and let us all re-echo the words which close the account of His departure – "Bow down with clasped hands. Hard, hard is a Buddha to meet with through hundreds of ages".

"Bhavatu Sabba Mangalam"

21. BUDDHIST SITES IN KARIMNAGAR DISTRICT

Dr. G. Chandra Reddy

Introduction:

There were fifteen Buddhist Sites in Telangana region which were excavated and explored. The soil of Karimnagar region was trodden by Buddhist monks and nuns and pilgrimages from centuries before and after Christ. The buddhist sites in Karimnagar were belonged to earlier phase and Hinayana school.

The main objective of this paper is to firstly make a brief study of the ancient historical importance, the antiquity and advent of buddhism in Karimnagar District and secondly to highlight the study of the Buddhist sites and their art and architecture. In Telangana region, Buddhism commanded a large following during the Satavahana's rule. Archeological discoveries brought to light many Buddhist remains, which may help us to reconstruct the history of Buddhism in Karimnagar region from 4th-3rd century B.C. to second century A.D. These Buddhist sites were located at Dhulikatta, Kotilingala, Pashigaon and Sthambhampally in Karimnagar district. They flourished in the early years of the Satavahana period.

Sources :

The following discovered material used as the historical sources which throw a flood of light on the history of Buddhism in brief and study its art and architecture in detail. They focus that even from the age of Janapadas, pre-Satavahana rulers and Satavahana period, the Karimnagar area was the political head-quarter and the whole Telangana or Deccan was brought under a single political unit. It was the original home of the early Satavhanas rulers.

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INSCRIPTIONS:-

Inscriptions of Brahmi script which may be assigned to the third century B.C. discovered at Kotilingala, several undecipherable labels in Brahmi (Mauryan characters) were found. One km. away from the fort, at Kotilingala a label inscription reads as *Nagagopinikaya*, which indicates that an agricultural oriented group lived there. At Dhulikatta, one of the stupa slabs carved with a Brahmi inscriptions reads as *Gahapatino Pathalasa Mathuya Samaya Danam, Gahapatino Pathalasa Mathari Puthasa Ayago Danam, Pitha Nandi Puthasa Duhuthuya Sayonija Danam*. They reveal the gifts made by *gahapatis* to Buddhist *stupas*. Buddhism was the religion of the masses during the Satavahana period. The Buddhist establishments were in a flourishing state. These great Buddhist centres were patronised by *gahapati, kamara* and *setti* classes.

COINS:-

The punch marked coins of pre-Satavahana and early Satavahanas particularly Srimukha, the founder of the Satavahana dynasty discovered at Kotilingala in Karimnagar district. It shows that it was the original home place of Satavahanas and from where they rose to power and extended their territory.

Many coins of pre-Satavahana and Satavahana rulers discovered in Karimnagar region particularly at Kotilingala containing the symbols, which were in close association with the Buddhist symbols such as the figure and signs are of *Chaitya*, eight spoked wheel, Tree in railing, *Purnakumbha*, Bow and Arrow, *Srivatsa*, *Swastika*, Fish, Bull, Horse, Lion, Elephant, *Tirtana* etc. Thus, all the pre-Satavahana Andhras and tribal chiefs are known to have patronised Buddhism and Buddhism adopted these above said symbols and their beliefs, practices institutions and Buddhism pulled down the tribal and racial barriers and raised their social status and united all the Aryan and non-Aryan tribes into one race that finally resulted in the emergence of Andhra people (Andhra Race).

Roman, gold and silver coins were discovered at Dhulikatta, Peddabankur and Nusthulapur in Karimnagar district. They indicate that these Buddhist sites were located at the high way trade routes or commercially, culturally and politically important centres.

FIGURE OF PRE-HISTORICAL CULTS:-

The primitive people from neolithic worshipped *Nagas, Yaksha*, animals and trees and even moon and sun. Mother Goddess figures are found at

Dhulikatta and Peddabankur in Karimnagar district. At Dhulikatta one bronze figure of Mother Goddess was also discovered. The worship of *Nagas* or the *Naga* cult was also, prevalent in Telangana, one iron figure of a snake is found in Peddabankur. *Nagas*, *Yaksha* and *Yakshini* were prominently represented in the sculptures of Buddhist *stupa* at Dhulikatta. *Yakshas* became the ardent followers of the noble gospel of Buddha. They were efficient builders of the Buddhist structures.

THE FORTIFIED TOWNS:

The accounts of the classical writers mention about *thirty fortified towns* of Andhras. The recent archaeological excavations substantiated the classical accounts by bringing to light the ruins of Mauryan (pre-Satavahana) and Satavahana townships at places like Dhulikatta, Peddabankur, Kotilingala, etc. They were major urban and fortified towns among the thirty towns mentioned by *Megasthenese*, *Pliny* and *Ptolemy*. The local chieftains rose to political power due to their economic power through agriculture and commerce. The villages grown into fortified cities, even as capital cities for small territorial Kingdoms (*Janapadas*).

PERIOD OF JANAPADAS:-

These extensive ancient historical remains suggest that the emergence of urban centres might have been as early as 4th century B.C. in Karimnagar district. North-west Telangana was the part of Asmaka and Mulaka Janapadas of ancient times. According to Dr. Krishna Sastri, Kotilingala is identified as the capital of Asmaka. According to Nelaturi Venkata Ramanaiah, the present Karimnagar region was Mulakanadu. Indriya and Sarabhiyas Jatakas mention the Kavithavana was a colony of Buddhist monks, situated on the banks of mid-Godavari region. The present Elakatoor (Velagaturu) village near Kotilingala is identified as Kavithavana.

ANTIQUITY OF BUDDHISM IN KARIMNAGAR DISTRICT:-

The antiquity of Buddhism in Karimnagar district goes back to *pre-Asokan period*. North-west Telangana region was the stronghold of Buddhism, probably the people of this area might have embraced Buddhism long before the time of Asoka. For the same reason, Andhra was not mentioned among the countries to which monks were sent by Tissa, after the *Third Council*. Buddhist literature mentioned the participation of 'Andhakas' in the 'Third Council'.

The *Thirteenth Rock Edict* of Asoka, the people were already following *Dharma*, the law of Buddha. Ashoka installed the stone pillars and rebuilt *stupas* at the famous Buddhist centres. A big stone pillar identified at Sthambampally is may be *Ayaka* pillar or it was similar to Asokan pillar in Karimnagar district. According to *Suttanipata*, *Paramarthadipam*, *Kathavatthu* and *Dharmapada Attakatha*, a saint namely Bavari, a brahmin teacher of Asmaka (Kotilingala region) sent his sixteen disciples from Mulaka to Rajagriha to meet Buddha. They listened to the discourses of the Buddha. One of them was Pingiya a nephew of Bavari explained the Buddha's teaching to Bavari. Later he spread the gospel of Buddhism to all directions.

SIGNIFICANCE OF KARIMNAGAR DISTRICT:

Karimnagar region is marked with number of flourishing early historical sites. It was firstly a political nucleus of the whole or a part of the Deccan, secondly it was thickly populated even before the Satavahana period. Thirdly, it might have been a commercially important region, traversed by the ancient trade routes. Agriculture was the main occupation of the people because of that lands of this area had fertile black soil. Some important early and famous Buddhist sites Dhulikatta, Kotilingala, Pashigaon and Sthambampally are located in this district. Dhulikatta and Kotilingala were most extensive and fortified ancient historical sites. Dhulikatta might have been one of the biggest Buddhist pilgrim place in South India. This was even visited by Yuan Chwang who stated that Karimnagar region was the capital city which was called as Ping-Kilio. According to Panini, Asmaka was the interior place of the Deccan and watered by the river Godavari. Basing on Suttanipatha's description the Karimnagar region was identified as an important place of Buddhism.

A modern village namely Vadakapura located one km away from Dhulikatta was a Buddhist centre. Vatakapura a much familiar word during the Satavahana period, derived its name from two words i.e. Vata-Kapura. Dhulikatta was a walled town and a Buddhist place, it derived its name after the Dhulikota or Dhulikatakam.

Kotilingala was not only Buddhist centre but also once commercially and politically important town, where the coins of Pre-Satavahana, Chimuka, inscriptions and fortifications of Satavahana period were found. In view of the description of the river Godavari in *Gathasaptasathi* and the surface finds, the site is considered as one of the strong-holds of early Satavahana period.

ARCHITECTURE

Stupas:-

The word *stupa* is derived from *thupa* i.e. the round heap of mound. It was an important edifice of Buddhist architecture.

Dhulikatta:

It was one of the remarkable, early Hinayana Buddhist Settlement in Telangana region. Dhulikatta (Latitude: 30⁰.24; North: Longitude: 76⁰-48' East) is presently a small village in the Peddapalli Taluk of Karimnagar district. The village is situated on the right bank of Hussainivagu, is at about 10 Km towards west of Peddabankur another historical site. Here a treasure of more than 2000 Satavahanas coins, punch-marked, Roman silver coins and number of brick structures belonging to both Mauryan and Satavahana periods were recovered. On the basis of available inscriptional evidences the beginning of Buddhist *stupa* is datable to second century B.C. This Buddhist settlement built on a mound at a junction of two streams. The *stupa* has a *vedika*. Drum part of the *stupa* is two meters in height above the ground level. The dome portion was renovated several times to increase its height and to give it a hemispherical shape¹. The second layer of the dome was preceded by 36 cm thickness of murrum. It rises to a height of five meters above the drum. The dome is crowned by a square brick cell which served as *harmika*. Fragments of *Chatra* were discovered which ribbed inside with a square hole in the centre.² During the second phase of its constructional activity, the drum was enlarged with extension of 36 meters in diameter. It was built with bricks entirely. The drum stood two meters height and three feet away from the outer rim the dome rises. Alternate layers of bricks and red murrum are noticed in the core of the dome. Four *ayaka* platforms were added at the four cardinal directions. The drum of the *stupa* was decorated with lime plaster. The entire *stupa* is enclosed by a square platform of *pradakshinapatha*. The *stupa* is decorated with fifty richly sculptured slabs.

Pashigaon:

It is located (latitude 18⁰.51'.8 North; longitude 79⁰.9.3 East) in Dharmapuri Mandal. At Pashigaon, the main *stupa* was built on a brick platform situated on the hillock at Pashigaon. Its rim part was built with burnt bricks. Its drum inside is filled with brick bats and mud.

Kotilingala:

Kotilingala (18°51'.6 Latitude . North; 79°12' Longitude, East) is situated at the confluence of Peddavagu and Godavari river. It is located in Velagaturu Mandal, Peddapalli Taluq, lies one Karimnagar - Adilabad Highway at the distance of 2 kms from Pashigaon and Sthambhampalli. Here few brick built *stupas* and a pillared mandapa were brought to light. A few encased limestone slabs of the *stupa* are found scattered at the site and also in the village of Kotilingala which is very close distance of within 2 km to the *stupa*. Bricks were used in the construction of the *stupa* measure 28 cm x 20 cm x 6 cm each. Due to its ruined condition the clear picture of the Buddhist site could not be made out. Many circular brick structures were brought to light which probably belonged to a *stupa* complex. Basing on pre-Satavahana coins and label inscription, its history goes back to 2nd century B.C.

Sthambhampalli:

This site is located (latitude 18.51.8 North; Longitude 79.9.3 East) in Dharmapuri Mandal, Peddapalli taluka of Karimnagar district. It is just two Kilometers away from Kotilingala. The architects of the *stupa* took special care in providing a strong foundation of brick and stones for the protection of the *stupa* from inundation during flood season. The platform is raised up to 8 feet height on the surface of the earth. It is a circular *stupa* with hemispherical and a over which a *svastika symbol* was formed with bricks in the place of *centre of the stupa*. There is a free standing monolithic pillar of red stone in the middle of the village and probably the village derived its name after this pillar as Kambhampalli or Sthambhampalli. The pillar is having square base and octagonal shaft about 6 meters total height resembling an *ayaka* pillar.

Viharas:

The *vihara* was a place of Buddhist monastic establishment used as a place of the Buddhist monks. The work *Vihara, Arama, Angharama* and monastery are generally used as synonyms.

Dhulikatta::

On the northwest of the *stupa* and just two meters away, there are a series of square monastic cells, each measuring 3.30 x 3.50 m. The walls of the monastery consist of two alignments of single brick courses, laid separately

with an intervening gap of 42 cm and filled in with a pack of waste brick bats and morrum, a method evidently adopted to the sparing use of bricks. The one meter width doors of the cells open into a verandah on the north, which is one and half meters width and runs along the length of the rooms. The flooring inside the verandah and rooms were paved with bricks and the roofs must have been covered with tiles. The structures of the second phase are marked by the use of bricks of the earlier buildings and might have belonged to the late Satavahana age.

Pashigaon :-

Around the Buddhist buildings like *Chaityagriha* and *stupa*, there is a brick built vihara. Here the vihara is with four winged structures. These Buddhist structures are located on a well packed platform constructed with strong boxed buttresses which provided for strong foundations.³

Stambhampalli:

Around the *stupa*, there is a four winged vihara of 12 cells each of which measure 6 x 4 meters. The *stupa* was built with bricks in circular shape having 18 meters diameter. Here too, like Pashigaon the method of construction with the boxed buttress was adopted and the upper platform was raised with mud and brick bats.

Chaityas:

The word '*Chaityas*' is derived from *Chita* (a sanskrit term) which means pyre or sacred spot on the remains of Buddhist Acharyas. The term *Chaityagriha* is generally applied to a shrine with *Chaitya* or *stupa* as an article of worship or Veneration. The word *Chaitya* and *stupa* are generally used as synonyms. They were built as auxiliaries to the *mahastupas*, probably for the congregational worship and prayer.

PASHIGAON : At Pashigaon a circular *Chaityagriha* is situated on the hillock facing the east. At present the circular form of *Chaityagrihi* can be seen only at the base level. Inside *Chaityagriha* a limestone votive *stupa* with six white lime stone slabs are seen arranged in a circular order. Building of the circular votive *stupas* was an important feature of the Satavahana period. The diameter of voting *stupa* is 2.10 m. Each slab stands up to a height of 1.14 to 1.18 m with a thickness of 17 to 22 cm width of 1.07 meters. The exterior parts of these slabs

were polished and bears the sculptural designs of pilasters. The pilasters in their vertical axis consist of a *Purnakumbha* at the base and surmounted by *ghata (pot)* form as capital. Recently the circular *chaitya* has been shifted to the archaeological museum, Karimnagar.

Flooring of the circular *Chaitya griha*:

Around the exterior parts of the slabs at the bottom, there is a lime flooring mixed with small rubbles. The thickness of the lime floor measures 0.5 cm. Here the shells and pearl pieces are arranged on the lime floor, in the shape of a *Svastika, Triratna, Ujjaini Symsol, Purna Kalasa, Sun and moon* which were the auspicious symbols of Buddhism. The lime floor was laid over the brick paved floor. This entire *Chaityagriha* was built on a square brick platform measuring 6.6 m x 6.6 m. The diameter of the circular *stupa* is 6 m.

APSIDAL STUPA-CHAITYA :

Towards the south of the above marble circular *Chaityagriha*, within a distance of 8 m, there is a *Stupa-Chaitya* in a apsidal plan i.e., 'U' shaped, having the entrance in the east. Except the brick foundation on apsidal plan, nothing has survived. Its measurements are 11.65 m length in the east west and 5.30 m width in the south north. The thickness of the apsidal *stupa* wall is one meter. It is built with burnt brick and lime plaster.

SCULPTURES :-

The stone slabs of the *stupas* carved with the life-scenes of Buddha, animals, birds, figures of men and women and '*Yakshas and Yakshini*' etc.

Dhulikatta:-

In the early phase of Buddhism, the buddha was indicated at Dhulikatta through symbols. Dhulikatta was an early Buddhist site and belonged to Hinayana school. Lord Buddha was represented in symbolic form such as *Lotus, Feet, Throne, Pillar, Water & Fire, Chatra & Chamara, Dharmachakra, Bodhi tree, Stupa, Triratna, Srivatsa, Swastika, and flaming Trishula* etc.

Mahabhinishkramana Scene (The Great Departure):- This scene is represented by Horse with *chatra* (Parasol or Umbrella) and *Chamara* on its back. The *Caparisoned Horse, Chatra* and *Chamara* symbolically indicate the

'great departure' (renunciation) of the prince Siddhartha from Kapilavastu to the Forests.

At Dhulikatta to the north side of the *stupa* some fragments of a *Chatra* were discovered. At Kotilingala another *Chatra's* fragment of two feet in diameter with a design of *Padma* in the middle has also been found. These *Chatras* (umbrellas) are carved with double or triple layered lime stone with a single shaft.

At Dhulikatta, there are two sculptures of *Muchilinda Naga* carved on limestone slabs in low relief. In the first *Muchilinda Naga*, a five hooded serpent, was depicted under the shadow of Bodhi tree. He is protecting Lord Buddha (The Enlightend One) and holding parasol. Lord Buddha is represented symbolically in the form of feet (*padas* of Buddha) placed on a foot rest. The feet under the Bodhi tree with twigs and leaves, suggest the scene of 'Enlightenment' after the great meditation.

The few other sculpture, at Dhulikatta represents the Buddha in the symbolic form of *padas* carved on the coils of *Naga Muchilinda* and *Naga* protecting Buddha under his hood and with a *chitra* and a pipal tree is also carved in low relief. Here too lord Buddha is represented symbolically in the form of *Buddhapadas* and the Lord is protected by *Naga Muchilinda*. *Naga Muchilinda* is adorned with an ornament resembling *Triratna* on his neck part.

At Dhulikatta another sculpture on a lime stone slab depicts the story of *Erapatra Naga Muchilinda* which appears to have been a favourite theme of the early Andhra sculptors. Then the mighty king of serpents *Erapatra Naga Muchilinda* came up from his under ground abode and enveloped the body of the Blessed One (Lord Buddha) by spreading his five great hoods.

Scene of *Dharma Chakra - Pravartana*: Few slabs at Dhulikatta are in act carved with *Dharma Chakra*. On a slab *Dharma Chakra* was depicted beautifully placed on a pillar, flanked by one couple of *Naga* votaries. It shows that how Lord Buddha was being adored by *Naga* worshippers on either side. Buddha is represented here symbolically in the form of *Dharma Chakra* on a pillar carved on the slab. One of the devotees holds her hands in *Anjali* presenting herself frontally. The other is holding a bunch of flowers. At Dhulikatta there are two slabs of *Dharma Chakras* one is having 32 spokes and another is with 24 spokes radiating from a central hub.⁴

The Miracle of Sravasthi - Pillar of Flames and Water:- At Dhulikatta some pilasters of the *stupa* drum slabs are decorated with reliefs which present few pillars depicted at Sravasthi with flames and water. In this sculpture the miracle of Buddha is depicted in the symbolic form of a pillar generating flames and water and another symbol represent that Lord Buddha rises towards the sky. The pillar of flames and water contains a suggestion of Buddha's superiority over not only the Hindu trinity, but also over *Agni* and *Surya* (*Agnikanda* motif).

Scene of *Mahaparinirvana* - Ramagrama Stupa:-At Dhulikatta one of the northern *ayaka* slabs contains the sculpture of the replica of typical *stupa* of Ramagrama. The depiction of the replicas of the *stupa* were entwined and guarded by *Nagas* as at Ramagrama appears to be a favourite theme of the sculptors of Dhulikatta, Amaravati and Chandavaram. This obviously appears that the *Nagas* zealously guarding the Ramagrama *stupa*. The replicas of *stupas*, consists of the parts of base, drum, railings, dome and topped with *harmika* which decorated by *Chatras* (umbrellas) one or two or three or more. Thus the scene of *Mahaparinirvana* of Buddha represented through the deification of *stupa* replica.

CARVING RELIEFS FROM PASHIGAON:- The exterior parts of *chaitya* slabs carved with pilasters, which designed with *Purnakumbha* (*purnaghata*) at the base and top. The seated animal motifs Lion, Horses, Elephants and Bulls, are similar to Dhulikatta animal figure.

YAKSHA AND YAKSHINI FROM DHULIKATTA: In another panel at Dhulikatta a peculiar figure of a dwarf *Yaksha* is represented as supporting atlantes with his two upraised and growing under the heavy weight. On the top of his head there is a half medallion. He is represented with ears, hands and legs of an elephant. He is depicted as squatting on the ground and wore a lower garment. His ears are adorned with *Vajrakundalas* and arm-bracelets. As Dhulikatta we can see a number of fragments of *Yaksha* figures are in relief composition.⁶ He is known as *Bharvahaka Yaksha*.

A female figure is carved on a lime stone from Dhulikatta identified as *Yakshini*. She holds a flower in her upraised right hand and her left hand is in *akimbo* over the left hip. Her flowing hairs are made into the knot. She wore the cubical ear ornaments stamped with rosettes, a board necklace consisting of several *haras*, armlets, series of bangles (enclosed by ringed bracelets) and a beaded *mekhala*. The lower part of ringed anklets are depicted as a series of the spiraled wire ornaments. She stands in a graceful feminine gait of Bharhut tradition.

Another standing female figure is carved on a lime stone from Dhulikatta identified as *Yakshini*. She holds a flower in her upraised right hand and her left hand is in akimbo over the left hip. Her flowing hairs are made in beautiful manner. The ornaments adorning the *Yakshini* in the standing posture similar to those worn by the one earlier *Yakshini*. She stands in a graceful feminine gait with her upper part of the body. The body is slightly bending forward.

NOBLE (Natural) and MYTHICAL ANIMALS from the *stupas* of Dhulikatta and Pashigon :- On the pilasters and borders of *stupa* slabs, the natural (noble) and mythical animals were represented at Dhulikatta and Pashigaon. They were exhibited in seated in opposition form and some of them differently polarised in running postures as well as in static postures. The noble animals were like Lions, Elephants, Horses and Bulls were carved in adorned form at the base and abacus of pilasters of the *stupa* slabs. The mythical animals like rhinoceros, *makaras* with horns, few animals are with tail of makara type and with ferocious mouths, teeth, nails, wings and peculiar legs. Some of the sportive figures of men and animals - like elephant, lion are carved on the borders of the slabs. A number of lotuses were carved in various designs. We can witness such type of sportive animals, lotuses, birds at Phanigiri, Yeleswaram and Bharhut, which were great Buddhist centres.

CONCLUSION :-

At all the Buddhist sites in Karimnagar district, the lord Buddha was represented only with symbols but not through anthropomorphic form. These *Kshetras* of Buddhism were not influenced by Mahayana school. These Buddhism structures appear to have remained upto the end. Hence these Buddhist centres may be ascribed to Hinayana school. But it seems that there was a possibility of the influence of *Chaityakas* when the *Ayaka* platforms were added at the four cardinal directions of the *stupa* at Dhulikatta. It seems that there was great influence of sculptural styles of Bharhut school on the Karimnagar Buddhist sculptures.

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22. A NOTE ON SEATED FIGURES OF BUDDHA IN THE SALAR JUNG MUSEUM

Balagouni Krishna Goud

Salar Jung Museum (SJM) houses a number of Buddhist sculptures in different size ranging in date from 2nd Century AD. to the early 20th Century AD, in different media i.e., stone, semi-precious stone, plaster of Paris, porcelain, metal, wood, and ivory. They represent the regional Indian styles such as Gandhara, Rajasthani, and some of the south Asian and Eastern countries like, Tibet, Nepal, Thailand and Burma China, Japan and Korea.

The images of Buddha in the Museum collection may be classified as standing, seated and reclining postures with different traditional *mudras*. But, most of them appear in sitting posture, which deserve a mention. Hence an attempt is made to describe the selected figures.

I. Stone sculptures:

The images of Buddha are made of stones such as schist stone, marble, soapstone, rock crystal etc. Two haloed sculptures of Buddha in *Dhyana mudra* and Bodhisattva Maitreya, which belong to 'Gandhara Art and datable to Kushan period, 2nd century AD., are made of schist stone. Other sculptures represent Nepal, China, Japan, Burma, Korea, Tibet, Thailand or India and belong to the 18th century AD. Almost all the sculptures are said to have been acquired by Nawab Salar Jung III.

1. Buddha (Museum No. 89.71): (Pl. I)

The image of Buddha in *Dhyana mudra* measuring 48 cm. in height and 39 cm. in width is carved beautifully in Hellenic style in schist stone. The

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characteristics of this seated figure of Buddha are the coiled hair in wavy lines and an *usnisa* (protuberance) represented in Indo-Greek style of Mahayana Buddhist cult. The image of Buddha is gentle, graceful and compassionate.

The drapery of the *uttarasanga*, which covers both the shoulders, and extends down to the knees. The hands are in the lap and the eyes are half opened besides a small '*urna*' on the forehead between the two perfectly carved eyes/brows just above the nose, suggest the attitude of Buddha in meditation. The carving of the Buddha in *Dhyana mudra* depicts his culminating stage in disciplining the mind. This posture also reveals the 'Attainment of Enlightenment'. The *sanghati* or monastic cloak worn by the Buddha has wavy lines all over. The Gandhara Buddha is seated in the *padmasana style* with the soles of the feet turned upward and the two hands are placed one over the other.

In the most widespread Gandharan types and in the finest works, the face takes on a classical aspect with pure oval shape, regular features, eyebrows curving over the straight nose, elongated ears and calm expression. The arms and *sanghati* are symmetrical, while the pleats are carved over the knees towards the centre of the body. The cloak forms an extra group of curves in the middle part showing in decorative waves. Two human heads carved on the base below the Buddha are damaged. It appears that there were three human head figures in relief, probably the followers or devotees or disciples of Buddha. Of which one figure at the right end is broken. The Buddha's *usnisha* and hair style, elongated ears, drapery over the body, hands in *dhyana mudra*, the folded legs in *padmasana* are almost similar to that of the seated Buddha found in the Peshawar Museum, Pakistan. The Museum sculpture has two of three human head figures on the pedestal. Whereas six human head figures appear on the sculpture of Buddha in Peshawar Museum.^o

These sculptures are on display in a showcase in the "Indian Sculpture Gallery" (Room No. 3A) of the Museum.

2 Bodhisattva Maitreya (M.No. 89.70):

In this schist stone sculpture, '*Bodhisattva Maitreya*' is shown in sitting posture, which measures a height of 35 cm. and width of 19 cm. Maitreya, the future Buddha, is often shown as seated image in Gandhara sculpture. The '*uttarasanga*' is covered all along the body of the Bodhisattva except the left side shoulder. The extra material below the knees forms several folds on the left leg and in front falling in loops and points, which exhibit a fine harmony of

the pleats of the cloak. The bangles, the hara consisting of two stings with a rectangular precious stone as pendant, beautify the image of Bodhisattva. The beautiful armband (a decorative armband with beaded pattern) about two inches below the shoulder and the elaborate ear ornaments touch the necklace or shoulder, which are carved beautifully.

The richly carved '*turban*' appears to be the style of traditional headgear of the Gandharans of the time. It is partially damaged. Jewels and the *uttarasanga* give out the Indian aroma, but the features of the face of Maitreya denote the influence of Hellenistic art. The sculpture is nothing but a mirror of the Buddhist culture of the time. Similar seated figure of Bodhisattva is found in the British Museum, London*.

3 Buddha Maravijaya (M.No. 42/XL):

Buddha is shown seated with '*Bhumisparsa mudra*', on a lotus pedestal. This marble image is chiseled beautifully with a design like half *prabhavali* at the back. He is seen calling the (goddess) Earth to witness, a reference to the miracle that set the seal of the defeat of demon Mara. This gesture is also known as '*Maravijaya*'. The fingertips of his right hand touch the throne slightly, while the left-hand rests in his lap.

He wears the weightless monastic attire, carved in wavy lines. He has elongated ears. His hair in curls end in a knot on the top as *usnisa*. The facial features display serenity befitting of a monastic lord, the half closed eyes indicating the *dhyana* of a yogi and at the same time the feeling of distress resulting in calling for the witness of the earth is superbly reflected on the face of the Buddha. It hails from the Eastern part of India probably Assam region.

4. Seated Buddha (317/LXVIII):

This peculiar image of Buddha is made of soft (soap) stone. Buddha is shown seated on a lotus pedestal in *padmasana*. His hair is carved in curls. A round band of linear design is seen on his forehead. He has elongated ears, which are more in proportion to the body form. His closed eyes are seen indifferently with little slope. Except the hands, the entire body from, neck to the bottom, is covered with the monastic cloth with a bordered circle design near the neck. The right hand is half raised and kept near the chest while the left hand is shown in the lap holding the folds of the cloth.

5. Buddha (M. No. 433/XLIX):

Here, Buddha is shown seated on a lotus pedestal in *Bhumisparsa mudra*. The right hand slightly touches the pedestal as if calling the Earth goddess for witness while the left hand is carved in his lap. His eyes are closed as if he is in *dhyana*. The drapery is carved with very delicate folds here and there, covering most of the body except the right shoulder. He has elongated ears. The hair is dressed neatly which ends in a knot on the top over protuberance. Over all the face with downward looks graceful and pleasing.

The image is carved in rock crystal, which looks like pure and white glass. It is bright and very cute and is on display in Jade room. It is a common name for the transparent crystals of quartz, which is composed of 99% of Silica with a trace alluminia. China, India (Tanjore, Tamil Nadu) etc. produce mainly such crystals for carving small figures but they are generally used in India as part of ornaments or jewellery.

II. Sculptures in plaster of Paris

1. Seated Buddha (M. No. 504/LXVIII):

Buddha is seen seated on a round pedestal and holds in his hands an object like a big *bikshapatra* (bowl) as he secures his food by begging alms. He is shown seated as *padmasana*. He wears the drapery (*sanghati*), which covered his lower body and partly in the upper part of left shoulder. He is decorated with earlobes, armlets, an *urna* on his forehead and a big bud like headgear or crown on top. This sculpture appears that the image with pedestal is said to have carved in one piece of stone. The face represents with flat nose, closed eyes, chubby cheeks and incomplete eyebrows. This image in porcelain hails from Japan. This artifact was either produced in late Edo period (AD. 1868) or early Meiji era (AD. 1868-1912).

III. Porcelain image.

Like any other decorative/utilitarian porcelain object, the image of Buddha also appears in different forms in the glazed and translucent material of China, which is called porcelain. The Salar Jung Museum has a rich collection of the porcelain art pieces from China and Japan. A beautiful sculpture from China is mentioned here:

1. Seated Buddha with the children: (Pl. III)

Here the image of Buddha in colourful porcelain is shown as seated in *Maharajaleelasana* with five children over the body at different levels. He is so fat with huge belly and bald-head. The ears look over size slightly. The left leg kept vertical and the right leg keeps flat on the ground. In his hands he holds four children, two at the shoulders and two below. The fifth child is seated on his leg. The frontal view of the image looks in white colour. The body of Buddha except frontal view covers by a drapery with flower and border designs in different colours such as green, yellow, maroon, black, and blue colours. Two children are in maroon of which one is holding the ear of the Buddha. One child looks in white colour, one in yellow while the fifth child appears in blue. Except one in yellow dress, all the four children have a little hair on their heads. The sculpture with smiling face, eyebrows painted black, no appearance of neck and associating with children suggests that this funny Buddha plays with children or saves the children from health hazards. This sculpture is on display in the Children's Gallery.

IV. Metal Sculptures:

Metal is called '*lohamu*' in local parlance. In metal there are small images made of brass or *ittadi* (a mixing of copper and zinc in bright yellow colour) and bronze or *kanchu* (a mixing of copper and tin in reddish brown colour) from bust to complete human form. The following metal art pieces range from 15th century AD. which hail from China Tibet, Thailand and Nepal.

1. Laughing Buddha (M.No. 942/MS):

This seated Buddha, made of brass, is shown as *Maharajaleelasana* with baldhead. In this posture of royal ease or *Di lac* or Maitreya, the right leg is bent and the foot kept on the ground while the left leg kept flat on the ground; the right foot is placed near to the left foot. He appears to be very stout. The hands are seen resting on the side of their respective legs especially the left hand holds the fleet of the drapery. He has elongated ears and the ends of the same falls on his shoulders. The head without neck appears to be touching the body. The face is wide with little and flat nose and slightly opened eyes. The mouth is carved widened for a smile so as to look the image 'laughing'. The drapery in wavy lines covers his body partly. The shoulders, chest and the heavy belly are kept uncovered. Nipples and the navel are seen exposing greatly. This type of laughing image is a characteristic feature of the art of China.

2. Seated Buddha with crown (M.No. 134/XXXVIII):

This image in bronze is one of the oldest dated Buddha in the Museum. The figure of Lord Buddha is shown here as seated in *bhadrāsana* on a thin pedestal with crossed legs. He is adorned with a crown. The crown has a design of seated human figures on lotus pattern at the centre and around it a triangular design with its top ends in pointed at intervals. He wears earlobes, round neck ornaments etc. He wears *sanghati* in natural folds. His eyes are closed as to express as if he is 'dhyana'. His face with small mouth is slightly bigger and appears to be disproportionate to the body. An *antaravasaka* is carved around his stomach, which ends in a knot in the front. The right hand is seen in *varada mudra* where as the left is carved in *vyakhyana mudra*. 10.

3 Bodhisattva Manjusri (M.No. 116/XLII): (Pl. II)

This is a seated bronze image of Manjusri on a lotus pedestal. He is seated in *padmasana* with four hands. He closes his eyes. In his rear right hand he holds a powerful *khadga* (sword) while in left hand a bow is seen. His lower hands holds a book in left and an arrow in the right hand. A beautiful carved *prabhavali* is seen behind him from the shoulders with flower pattern. He wears a decorative crown, two beaded *hara*, beaded necklace, *karnakudalas*, wristlets, armlets etc., which beautify the image. An ornamented robe falls from the left shoulder. *Urna* also appears on his forehead. The face is so attractive and appears to be pleasing and dignified.

4. Seated Buddha (M.No. 62.171):

This is a seated image of Buddha with his right hand in the attitude of earth touching i.e., '*Bhumisparsa mudra*'. The left hand is kept on his thighs. He is shown slightly lean and seated in *padmasana* with legs kept crossed. He wears anklets besides a *hara*. He wears ear ornaments. Two flamed wings like design is carved from the shoulders to a level of the pointed part in the centre of the crown on his head. It appears that the headgear and the flamed wings are made in one piece of design. A symbol of Garuda with open wings is seen on his chest, which further beautifies the Lord. The Ayuthia school (18th century AD.) or the Bangkok or Ratanakosin school (late 18th to 20th century AD.) in Thailand might have produced this artifact.

5. Standing Padmapani (M.No. 124/XXXVIII):

In the centre of a rectangular frame, Padmapani is shown in standing posture within a smaller rectangular frame made of copper in wirework. Padmapani, an epithet of Avalokitesvara is a 'lotus bearer'. The wirework depicts the flower, foliate and creeper design all over the inner and outer frames, which have a beaded pattern around them. Between the outer and inner line pattern there are four leaf designs, one at each corner. A design like *prabhamandala* is also seen around the crystal image of Padmapani, who wears a big garland. Four circle patterns in the middle of the frame two each at one side are shown in between the *prabhamandala* and the inner rectangular linear pattern. He stands with the right hand in *abhayamudra*. He is devoid of any upper garment. The copper wirework in this panel reminds us of the filigree work of Karimnagar in Andhra Pradesh. During this period the late Malla rulers (AD. 1768) or early Gurkhas in Nepal were ruling the country.

V. Wood Carvings

The term woodcarving is called '*darusilpamu*' in the regional language, i.e., Telugu. There are various woodcarvings of the Buddha in the Museum collection in standing and sitting postures. A fine example of seated figure of Buddha from Burma is described here:

i. Buddha (M.No. 216/XLII): (Pl. IV)

This is a seated Buddha on lotus in wood as '*padmasana*'. He is shown as *Dhyanamudra*. In *padmasana* the soles are kept upward when seated with his legs in cross way. He appears to be slightly stout with short neck. He has curly hair. He has elongated ears. His eyes are seen closed. The fingers of both the hands touch to reveal the gesture of *Dhyana*. The *sanghati* in natural folds covers the entire body from his shoulders to the feet except the chest and palms. The sculpture in meditation looks graceful with exposition of chest. The body form of the sculpture denotes the style of Burma (now called Myanmar).

VI. Ivory

Ivory, is called '*enugu dantamu*' or '*gaja dantamu*' in local parlance. Elephant is a sacred animal in Buddhist literature. There are numerous examples of making use of tusks or carving utilitarian objects out of the tusks in Buddhist texts for example in *Chadanta Jataka* (No. 514) an elephant with six tusks

sacrifices its life for tusks to satisfy a queen who was his wife in the previous birth. The *Silavanaga Jataka* (No. 72) relates there is a mention that ivory was being worked in diverse forms and shapes in Banaras. In *Guttala Jataka* (No. 243) it is read that ivory carvers were moving from Banaras to Ujjain. *Vinaya* texts also reveal the use of ivory needle cases ear-cleaners etc. In *Bikkupati Mokka* there is a mention that needles were stored in the small boxes made of ivory. *Sarvastivada Vinaya* describes about *danta kalacharya*. *Silappadikaram*, a Tamil text of 2nd century AD., proves that in South India ivory was used for producing variety of objects. *Buddaha Charita*, of Asvaghosha (a palanquin embellished with ivory etc.), *Milindapanha* (the city of *Sakala* possesses many ivory carvers), *Mahavastu* (ivory caskets, bangles etc.), *Divyavadana* (ivory seals) etc. India, China and Japan are some of the main competitors in the world of ivory art. The Salar Jung Museum has a good number of ivory carvings in its collection of Buddhist cult. An example of ivory image from Jaipur is described here:

i. Buddha in *Bhusparsi mudra* (M.No. 427/XLVI): (Pl. V)

The Buddha is seen seated in 'padmasana' on a pedestal known as 'padmasana'. He is in 'bhusparsi mudra' calling the earth for witness. However, the right hand does not actually touch the pedestal. His closed eyes and bent head suggest that he is in all concentration. On the central part of the forehead an agate is embedded. His head is depicted in slightly conical shape with 'usnisha' merged in it. Instead of curly hair the head is covered with granulated surface. The forefront of the head is embedded with ruby (*kempu* or *manikya*). A black paint encircles the semi precious stones. The Lord is clad in monastic cloak (*samghati*) covering only the left shoulder and hand and legs leaving the right hand, feet and shoulder bare. A beaded necklace of two rows adorns his neck. The semi precious stones are comparatively in over sized to the figure, disturbing the serene look and concentration of the Lord.

Optically, the embedded of over size stones are not in tune with the figure of Buddha and his disposition. On the whole this ivory figure is attractive.

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PI-I



PI-II



PI-III



PI-IV



PI-V

23. THE MACKENZIE AMARAVATI ALBUM
IN THE ORIENTAL AND INDIA OFFICE COLLECTIONS
OF THE BRITISH LIBRARY, LONDON

Dr. Jennifer Howes

The Oriental and India Office Collections of The British Library are privileged to hold the largest extant group of drawings collected by Colonel Colin Mackenzie (1754-1821), the first Surveyor General of India. Mackenzie arrived in India in 1782 as a member of the Madras Engineers. He was appointed to the post of Surveyor General of India in 1816, when it was first created. He remained Surveyor General until his death in 1821. Before his appointment in 1816, he took part in numerous map surveys in the south of India. Most of the Mackenzie drawings were gathered during these early surveys.

Within the Mackenzie Collection, there is an album containing 85 sheets of drawings from Amaravati.¹ The importance of this album is immense when one considers that these drawings, taken between 1816 and 1820, document the earliest systematic excavation of the Great Stupa. Three copies of the Mackenzie Amaravati album were originally made. One was placed in the Library of the Asiatic Society in Calcutta, the second was sent to Madras and the third was sent to the Court of Directors in London. The copy sent to London is the one now in the Oriental and India Office Collections of the British Library. Unfortunately, the other two albums went missing in the nineteenth century.

The purpose of this paper is to look at the information given in the Mackenzie Amaravati Album, and to ask what it tells us about the site, its sculptures and the investigation of Buddhism in India. I will begin by considering the Mackenzie Amaravati Album as a document of the excavations conducted from 1816 to 1817. I will then look at what Mackenzie's excavations tell us about the earliest scholarly encounters with Buddhist monuments in India. Finally,

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I will trace the treatment of some stones which eventually ended up in the British Museum.

The Album as a Record of the Mackenzie Excavations of 1816-1817

Colin Mackenzie was the first European to investigate the stupa at Amaravati. An account of Mackenzie's first visit to the site in 1798 (commonly misdated as 1797) is given in an article titled "Account of the Jains".² Some of the engravings accompanying this article are based on drawings of Amaravati sculptures found at that time. These are the oldest known representations of Amaravati sculptures.

Mackenzie was unable to commence a systematic study of the site until almost 20 years later, after his appointment as Surveyor General of India. Only then did he have the resources to send a proper team to the site. He returned to Amaravati in March 1816, and although he left five months later, his draftsmen stayed on until October 1817. During the excavations of 1816-17 numerous drawings, some of which are now missing, were made at the site. Fair copies of the drawings made on site were produced until 1820. In 1823, two years after his death, an article by Mackenzie about the excavations was published posthumously in *The Asiatic Journal*.

In some ways, the Mackenzie excavations were the beginning of the end of this once glorious monument. Successive excavations during the nineteenth century pared down the remains of the stupa to what we find today. The site is now comparable to a jigsaw puzzle with most of its pieces missing. Let us consider subsequent 19th century excavations at the site to see how important the documentation in the Mackenzie album has become.³

In 1845 Walter Elliott performed the second excavation of the Amaravati stupa. Unfortunately, no records of Elliot's excavation have survived, aside from a small handful of papers now in the British Museum. Considering how extensively Elliot dug up the site, these papers are disappointing and unhelpful. They do not help determine where the items he excavated were placed before they were removed to Madras. Robert Sewell commenced a more methodical survey of Amaravati in 1876, but his work was halted prematurely. Unfortunately, the excavation was recommenced in February 1880 without Sewell's knowledge. The resulting excavation, which was performed at the prompting of the Duke of Buckingham, was disastrous.

When James Burgess saw the site afterwards, he was shocked to find its foundations destroyed. Burgess tells us that “[t]he removal, in 1880, of all the debris and other remains of the stupa within the area of the rails - much of it thrown into and quite filling up the tank dug in the centre by Raja Venkatadri Naydu - destroyed for ever the chance of recovering any precise dimensions of the central pile, which even a few bricks insitu might have fixed. We are therefore obliged to fall back on the imperfect observations of Colonel Mackenzie and what we know of other kindred structures, in order to form some idea of what it originally was.”⁴

Despite Burgess' criticisms of Mackenzie's maps and plans, their value had significantly increased after the 1880 excavation. They were now the only record ever made of the stupa's foundations before they were hopelessly lost.

The Mackenzie Amaravati album is therefore extremely important to the studies of this early Buddhist site for several reasons. First, the plans in the album provide the most complete record of what the site looked like before its foundations were destroyed in 1880. Second, these plans show that the Mackenzie Amaravati stones were all excavated from the east side of the monument. We also know that there were other sculptures excavated by Mackenzie's team, but that these drawings have not survived.⁵⁶ For example, we know that John Newman, an Anglo-Indian draftsman who worked for Mackenzie from 1810 to 1818, worked on site at Amaravati. Unfortunately, we do not know what became of Newman's Amaravati drawings. Despite the missing Newman drawings, the album provides a sizeable record of the sculptures unearthed during Mackenzie's excavations from 1816 to 1820, and that these sculptures all came from the east side of the site.

Amaravati and the Early Discovery of Buddhist Monuments in India

Mackenzie was a respected antiquarian and scholar whose interests ranged from Natural History to Ethnography and Religion. Amongst his achievements, he was the first European to recognize Jainism as a distinct religious system. During his many trips to Mysore, Mackenzie had encountered the Jain monuments of Sravana Belgola, Mudabidri and Bhatkal. Because Jain monuments in Karnataka were in use at the time of Mackenzie's investigations, he was able to learn a great deal about this ancient religious system by meeting with local Jain pandits.⁷ Mackenzie was the first person to publish European a paper on Jainism, which had previously not been recognized in the West as a distinct religious system.

You may have guessed from the title of Mackenzie's first article on Amaravati, "Account of the Jains", that he thought Amaravati was a Jain monument. It was an impressive guess, considering how limited the study of Buddhism in India was in the late eighteenth century. In an earlier article published in 1801, Mackenzie wrote about Sinhalese Buddhist sites. In his 1809 article on Jainism, when he discusses the sculptures at Amaravati, he does liken some of the carved images to Buddhas, but he never takes the leap of saying that the stones once decorated a Buddhist monument.⁸

In his later article, titled "Description of the Antiquities of Depauldina", he wrote that the site "was a place consecrated to religious worship, but by a different sect from the Hindoos of the present day, as there are none of the mythological figures to be seen among the numerous sculptures to warrant a supposition in favour of the Brahminical devotion."⁹ Perhaps Mackenzie was contemplating the idea that the sculptures were Buddhist rather than Jain.

The impetus for such a change in thought may have been Mackenzie's correspondence with Captain Edward Fell (1790-1824), the first European to conduct investigations at Sanchi. Within the Mackenzie Manuscripts in the British Library, there is a letter to Fell dated November 15, 1818. The letter states that "Col. Mackenzie has reason to suppose that the it [the Great Stupa at Sanchi] is of a kind similar to others he has observed in other parts of India". The letter then recommends that a thorough report on the monuments at Bhilsa be forwarded to Mackenzie.¹⁰ Fell's report, dated January 31 1819, describes Buddha figures standing in gateways.¹¹ No doubt, Fell's description, and the striking similarities between the Sanchi stupa and the remains at Amaravati, would have intrigued Mackenzie. However, the monuments at Amaravati were not identified as Buddhist until the 1830s.

The first person to write about Amaravati as a Buddhist site was Captain G. T. Marshall of Madras. In 1837 an article by him was published in James Prinsep's *Journal of the Asiatic Society of Bengal* (Volume VI). The article was on Mackenzie's drawings of inscriptional stones from Amaravati. He translated the inscriptions copied onto these two drawings to show that the Amaravati sculptures were originally part of a Buddhist monument.¹² When Mackenzie unearthed these inscriptional stones in 1816, Brahmi script had yet to be deciphered. It was not until the 1830s, when James Prinsep began studying the forgotten scripts of the Sub-continent, that anyone was able to read inscriptions of this kind.

The comparative work on Sanchi and Amaravati which Edward Fell and Colin Mackenzie could have collectively pieced together, never happened, because both men died in the early 1820s. It wasn't until 1868 that such a comparative project was launched by James Fergusson, in his book, *Tree and Serpent Worship*.

History of the Treatment of the Stones

The history of the treatment of stones excavated by Mackenzie at Amaravati is another fascinating area of investigation, as the treatment of the stones is connected with the history of museums and archaeological practice in India.¹³ At the time of writing this paper, I have only been able to connect the Mackenzie drawings with the sculptures now in the British Museum. Other Amaravati collections in Madras, Delhi, Calcutta and the site museum at Amaravati, will most likely hold the other stones depicted in the Mackenzie Amaravati album. There is also a chance that some items drawn in the Mackenzie Amaravati Album were lost or destroyed in the nineteenth century. If this is so, any drawings of missing stones will supplement our knowledge of the range of subjects depicted in the carvings.

To help identify where the sculptures depicted in the Mackenzie album are now kept, I have plans to digitize the Mackenzie Amaravati drawings and put them on the World Corpus of Amaravati Sculptures web site. This internet site is being organized by the Society for South Asian Studies, and I hope that my contribution to the web site will help the international scholarly community learn more about the Amaravati sculptures unearthed by Mackenzie.

The drawings provide a remarkable record of how the sculptures looked when they were first unearthed. Institutions in possession of Amaravati sculptures represented in the Mackenzie album stand to learn a great deal by seeing what the pieces looked like before they became weathered and damaged. There are 24 Amaravati sculptures in the British Museum that are also depicted in the Mackenzie Amaravati Album. It is a tremendous benefit to see these drawings alongside the sculptures. For example, this Mackenzie drawing makes it possible for us to read the damaged inscription along the top of this stone. While in India, these pieces suffered from the effects of weathering, and upon reaching London they were further damaged by high levels of air pollution. The result is that a lot of detail from the sculptures has been lost.

Other pieces sustained damage through more circuitous routes. For example, several pieces in the British Museum were once incorporated into a monument constructed in the market square of Masulipatam. Some time ago I noticed a stray drawing amongst the Mackenzie Collection that had a peripheral connection to Amaravati. It is a sketch and plan for a monument called "Mr. Robertson's Mound". The drawing shows a square, three-tiered monument covered with sculptures unearthed at Amaravati. The outermost tier was to be covered with large stones, while smaller stones were to be used on the smaller middle tier. An inscription on the drawing tells us that "there will be required 88 of the former or large sculptures and about 38 to 40 of the latter [smaller stones] to complete it. To acquire these number of stones the best part of the mound of Depaldinna must be opened."

Today, the suggestion of taking such precious sculptures and affixing them to the outside of a monument sounds reckless. However, in the early nineteenth century it must have seemed like a perfectly sensible idea. Colin Mackenzie obviously knew "Mr. Robertson", and had discussed with him the plan to place sculptures excavated at Amaravati around a proposed monument at Masulipatam. Why else would this drawing be part of the Mackenzie?

In 1816, when Mackenzie's excavations at Amaravati had begun, the only place in India where a Western style museum had so far been established was Calcutta. The Asiatic Society of Bengal set up the Indian Museum in February 1814 "for the reception of all articles that may tend to illustrate oriental manners and history; or to elucidate the particularities of nature or art of the East".¹⁴ In 1816 Mackenzie removed two sculptures from the site and sent to Calcutta's new Indian Museum. Nine others were sent to the East India Company's museum in London. As for the others, Mackenzie obviously entertained the thought of displaying them somewhere near the site. Museums as we know them today, both in London and in India, did not emerge as important public institutions until the mid-nineteenth century. In the absence of such institutions in early nineteenth century Madras Presidency, ¹⁵ Mr. Robertson's plan to affix the sculptures to the outside of a monument must have been appealing.

The proposed mound's namesake, Francis W. Robertson, was the Head Assistant to the Collector at Masulipatam from 1814 to 1817. Although the monument depicted in the Mackenzie drawing was never built, a scaled down version of it was constructed. In 1835, Sir Frederick Adam, Governor of Madras, visited Masulipatam and saw Robertson's Mound. A written account tells us that "[I]n the middle of the Pettah, at the spot where the two principal streets

cross each other, are placed erect and arranged in a circular form, thirty-three large slabs of a compact limestone, covered with numerous figures... of the most exquisite execution; excelling any in the few places I have visited in India".¹⁶ Francis Robertson must have acquired these 33 slabs during or soon after the Mackenzie excavations of 1816-17. The monument, which stood in the market square of Masulipatam, was known as "Robertson Pettah".

The stones obviously made a strong impression on Sir Frederick Adam. Now that the Madras Literary Society was in the midst of setting up a museum for the Presidency (???) Adam ordered that the sculptures be removed from the monument and sent to Madras. In 1856, 21 years after the request was issued, the Amaravati stones from the Masulipatam mound were sent to the Museum of the Literary Society of Madras. During those 21 intervening years, some of the stones from Robertson's mound found their way into the garden of the Master Attendant at Masulipatam. Those pieces were eventually sent to Madras in 1880.

When the sculptures from Robertson's Mound arrived in Madras in 1856, they arrived along with the sculptures excavated in 1845 by Sir Walter Elliott. In 1856 William Taylor wrote a catalogue of the sculptures received in. Taylor wrote detailed descriptions of all the pieces, and took the trouble to identify those that came from Robertson's Mound.¹⁷ Some of Taylor's descriptions of the Masulipatam pieces can be linked with pieces drawn in the Mackenzie Amaravati album, which later ended up in the British Museum.¹⁸

As you can see, many of these pieces are now broken. We know from Linnaeus Tripe's photographs of the sculptures, taken in 1856, that the serious breakage we see today had already occurred by the mid-nineteenth century. Perhaps the removal of the sculptures from Robertson's mound caused the breakage.

Conclusion

Not only does the Mackenzie Amaravati Album provide a record of the earliest excavations at the site, it also tells us something about the early investigation of Buddhist monuments in India and how the history of museums in India influenced the treatment of these objects. By digitizing the Mackenzie Album and displaying it on the World Corpus of Amaravati Sculptures web site, perhaps the international scholarly community will learn more about this "Humpty Dumpty" of stupas.

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 - WD1061, f.31 – Hotung Gallery. Lower portion missing. Taylor: p.72, #129.
 - WD1061, f.39 – Hotung Gallery. Lower strip eroded. Taylor: p.66, #112.
 - WD1061, f.28 – Hotung Gallery. Top & left side of slab missing. Taylor: p.62, #101.

